

# KARDAMYLA OF CHIOS

HISTORY \* SITES \* TRAVEL



MUNICIPALITY OF KARDAMYLA

Cover: An offering to Aghios Nikolaos (1903)

The area of Kardamyla, jewel of the northeastern part of Chios, constitutes a significant presence of the past and the present of the island through the centuries, linking itself to the history and the fate of Chios, as well as to the whole of the Eastern Aegean.

Plains, mountains and sea agreeing with wisdom and especially beauty, along with picturesque architectural corners, impress the visitor.

The people of Kardamyla, with characteristics and personalities all their own, taste the salt, the bitterness but also the uniqueness of the sea, feeling it is their own, today more than any other time in the past...



**“...the superior harbor of Kardamyla with its field and its river...”**  
(photo of Kardamyla)

**Christoph Bondelmontius** (1422): “... At quite a distance, exists the superior harbor of Kardamyla with its field and its river ...”

**Andre Thevet** (1549) “... They mentioned many names of great men, but among them, they put at first class and at the top of the list in poetry, the name of Homer. With this, I was led by several Greeks to Kardamyla, a place quite solitary, at a distance of 5 leagues from the town, to the left of the shore, where all its inhabitants, fathers and sons, preserve its traditions according to the ancient history that they have, that this place was the true place where the library of the said said said Homer existed....”

**John Covell** (1677) “ ...Among the black wines there is a thick, tart one which is produced in Kardamyla, which is fairly strong and very good for the stomach. It has the taste of an old wine of Malaga, mixed with a wine of Florence. I drank this wine for two years at the residence of our vice-consul Vincente Kastelli; the perfect wine... The honey

wine of Kardamyla is usually called the wine of Homer and because of its abundance, it is had everywhere...”

**Ellis Veryard** (1686) “...While approaching the village named Kardamyla we saw ancient relics of which the local residents call the School of Homer verifying that Homer once taught there...”

**Francesco Piacenze** (1688): “Kardamyla inhabited by more than 500 souls, has a fertile and fruitful land of the highest rank, bedecked with springs of such sweetness and clarity. They produce among their many rich products more than 500 measures of wines, finding here many pieces of gold, silver and bronze coins, the same as those of Emperor Constantine...”

**Edward Daniel Clarke** (1801): “... At the foot of a steep mountain, where lays an ancient watchtower and at the beginning of a plain of various trees and gardens, lays the little town of Kardanos (Kardamyla). A little bridge above a clear and rapidly flowing stream leads to the village, whose houses are in the center of a ruined fortress, making the view more picturesque.

The village was at one time enclosed but today the houses have extended past the old boundaries making the enclosure less visible from high up...”

**Karl Krumbacher** (1884), byzantinologist and linguist “...When I awoke one beautiful morning in December, the landscape radiated as I looked at it from the roof of my house. A huge forest of orange and lemon trees spread before me, this plain of Kardamyla. In the meanwhile, clean white houses shine everywhere. The old village lays at a height, half-hour from the sea. From here, after the fear of the pirates disappeared, it came that this village would move toward the harbor creating a new village, which most likely deserted the old one. Above the plain rise the wave-like lines of the limestone mountains. Toward the northeast, the lake-like gulf continues whose exit toward the sea is hidden behind additional mountains.

I cannot characterize the picture here any better than to compare it to a lakeside landscape of Switzerland. The crowing of roosters and the sounds of ringing morning bells add to this. What would be more typical in a rural landscape in the morning than these two sounds?”

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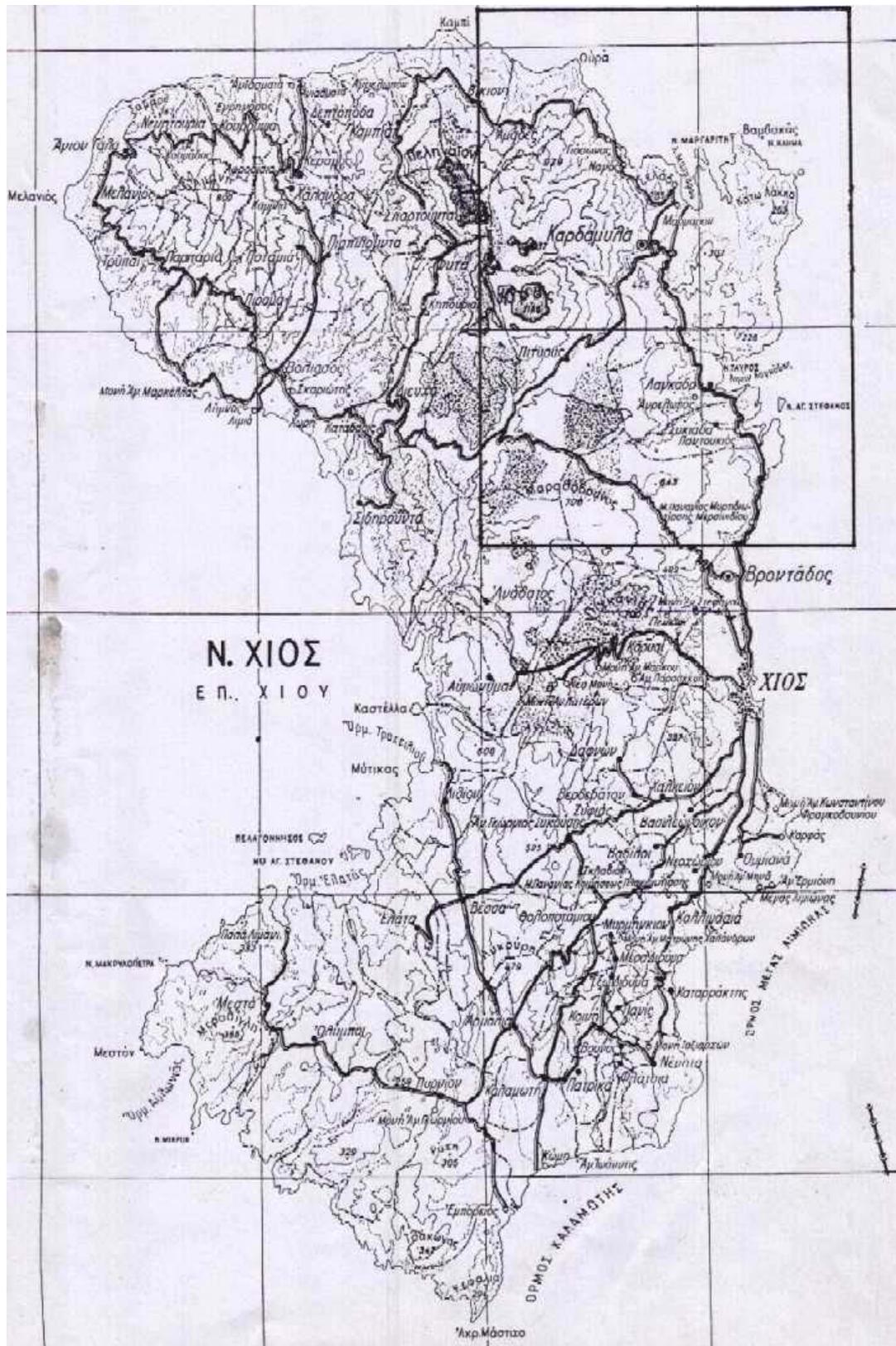
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**Translation:** John P. Kefalas

Originally published in Greek, 1993 **MUNICIPALITY OF KARDAMYLA, CHIOS**  
with a grant from the **MINISTRY OF THE AEGEAN**

This edition was published in 2000 with a grant from  
**THE METROPOLITAN SOCIETY OF KARDAMYLIANS, INC**  
**NEW YORK, USA**

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MAP OF CHIOS

This historical and travel guide presents for the first time, the unknown treasures of Kardamyla, giving due attention and honor to a village with a rich intellectual, cultural, trade and maritime tradition. In this way, a void is filled in the unfolding of a place, with the hope of composing a point of reference for younger Kardamylians and visitors alike.

In this travel guide, besides the historical references from ancient times up until today, an individual is given the possibility to tour the lavish natural beauty of the beaches and picturesque neighborhoods, with their genuine folk architecture, discovering the folklore of Kardamyla.

Today, with the rapid evolution of technology and with the evidence of cultural decay, the preservation of memories of the past seems more necessary as time passes. With this edition, scattered material was gathered to give, as much as possible, a complete picture of Kardamylian life, contributing in this way to the knowledge, respect, and preservation of our monumental richness.

My warm thanks to those who voluntarily labored for this valuable project. I hope it constitutes a historical mark and a contemporary guide in the fields of history, tourism, travel and development.

**Anastasios Podias**

Mayor of Kardamyla

1993

## PREFACE TO THE ENGLISH EDITION

**The Metropolitan Society of Kardamylians, Inc.** in its efforts to preserve and enhance the knowledge of the new generations of Kardamylians around the world of the history of their ancestral home, Kardamyla, sought permission to translate in English, the book **KARDAMYLA - CHIOS, HISTORY - SITES - TRAVEL**, that was originally published in Greek by the MUNICIPALITY OF KARDAMYLA in 1993. This book is the most complete guide of Kardamyla with hundreds of pages and photos of history, old and new neighborhoods, customs and traditions, tourist sites and useful information for travelers and visitors.

The book was translated by [John P. Kefalas](#).

The Society wishes to thank [Mr. Aristeidis Kelepertzis](#), [Mrs. Anna Pappis](#) and [Mrs. Maria Fykaris](#) for giving their permission to translate and publish this work. In addition the Society thanks [Mr. Anastassios Podias](#) former Mayor of Kardamyla, for his support for the completion of this project.

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### **Translator's footnote:**

Since the book was originally published in Greek in 1993, information regarding schedules of boats, planes and buses, hotels, rooms to rent, travel offices, restaurants, bars, cafes, pubs, discos, cafeterias and useful telephone numbers may have naturally changed. Much is still useful and in existence. Many new establishments have been developed.

Most significant to know is that the municipality of Kardamyla, since 1999 encompasses all the northeastern villages of the island, Kardamyla including.

The book is been translated in its original state in order to provide an accurate historical retrospective of the village of Kardamyla at the time of the first printing, in 1993.

**John P. Kefalas**

## GEOPHYSICAL CONDITIONS



**Location:** The area of Kardamyla encompasses the largest part of the northeastern part of Chios. In the west, its border is the mountainous mass of *Pelinneo* (1297 m) and in the northwest it is *Oros* (1126 m) with its major mountains being *Rachi* and *Piso Rachi* at the south of *Amades*, *Sellada* (Cofinas, 267 m) in the north, *Gria* (334 m) in the center and *Skoukla* (254 m) to the east.

The northern and eastern part of the area is found near the sea. It forms a great number of ports and bays with the most significant ones being the ports of *Marmaro* and *Parpanta* and the major bays of *Vlichada*, *Nagos*, *Yiosonas*, *Vroulidia* and others. The western border constitutes the cape of *Oura* and the eastern border the cape of *Vamvakas*, known for its ashen color.

At the exit of the ports of *Marmaro* and *Parpanta* is the island of *Margharitis* while at the southeast of the cape of *Vamvakas* is the small island of *Strovili*.

**Climate:** The climate of Kardamyla, as in all of Chios, is temperate. Due to its good geographic location, Kardamyla does not have either the excessive warmth of other areas or their particular winter chill. The winds are generally of a southern direction but for the months of July and August, they blow like a pleasant breeze, known as *meltemi* in Greek.

The cloud covering is very low while the sunshine is of the grandest observed in Greece with an average of 7.83 hours a day. The rains last a few days and ordinarily begin in mid November until March but very rarely continue after March.

**Rock - Marble:** The types of rocks that compose the earth of Kardamyla are sedimentary (slate, limestone, dolomite).

Among the mountainous limestone masses, there exist layers of metals, whose mining is judged unprofitable due to their small quantity.

Only until 1940, was part of *Melias* mined for its stretches of anthracite.

On the island of *Strovili* and at *Nagos*, lignite exists while in *Vlichada*, one comes across iron flint.

A characteristic mark of the area of Kardamyla is the existence of marble of various types of colors such as white marble located at *Margharitis*, a purple variation located at *Kellia*, an ink black one located at *Plakoti* or *Plakotes*, *Margharitis*, *Troullous Delphiniou* and *Kakopetries* (where the quarry is undoubtedly ancient). Attempts for the marble's excavation and exploitation were made in antiquity (ancient quarries located at *Margharitis* and *Taxiarchis of Megali Vigla*), as well as recently (by G. J. Carras) but they were not continued.

**Caves-Springs-Rivers:** The mountainous masses of the hills, because of their limestone texture, loosen with the rain not only on their surfaces but also in their depths with

the water they absorb, creating gulfs (the gulf at *Paliopyrgho*), holes, caves (the caves of *Skoukla*, *Morou*, the cave at *Delphini*, the cave of *Gria*, the cave of *Aghios Andreas* at Sellada, the *Feggarotripa*, *Kindynemata* at Yiosonas and others), and aqueducts in such shapes whereas the water cannot be contained but is lost to the bottom of the earth.

On the way, when the water hits slate (called *drakona*) which is impenetrable, it will concentrate in a sufficient amount and if the slope of the earth releases it to a side mountain, it creates springs like those of *Nagos*, which is the most outstanding, *Neravlakas*, *Perivolaki*, *Rhina*, *Yiosonas*, *Ambelos*, *Vlichadas* (*Gria Pighi*), *the Yiomeno Nero* (*Iomeno*), *Aghia Eleni's* at Yiosonas, *Kryonero* and others.

The major rivers that cross the area are *Pelineos* (Yiosonas) and *Amythountios* (also known as *Amythounta* or *Rhina* or *Rachis* or *Kardamylon*). Others are *Podoniftis* in the area of Lousianis and the torrents of *Parpanta* and of *Delfini*.

**Flora-Fauna:** The waters and rivers have favored the development of rich vegetation. The plains and the valleys of the area are full of citrus and olive trees as well as other fruit-bearing trees such as almond, fig, pomegranate, and carob trees (locally known as *kountouroudies*). In the mountains and the slopes, plants such as cardamum, holly (*maple tree*), esparto, thistle, myrtle, osier (locally known as *verghes*), blackberry (locally *vatsino*), an herb locally called *fliskouni* known for its aromatic and tonic properties (*vlichos* or *ghlichos* in Greek), another known as *maloupa*, mallow, oleander (locally *arodaphne*), broom (locally *skoopas*), cane and bulrush at swamps.

Many expanses are verdant with pine, amid them being cedar and cypress trees although where there are water and springs, plane trees grow.

In the woods and the slopes, animals hide such as fox, martens (locally *atsides*), rabbits, porcupines, as well as reptiles such as brown and green lizards, tortoises, turtles, geckos and different types of snakes [vipers, snakes locally known as *lafiates*, water snakes, adders, snakes locally known as *skountouflites* (trippers) and others] as well as frogs and eels in the swamps.

The area also presents an ornithological interest since birds of prey are noticeable such as crows, falcons, eagles, and owls (even white owls) and the woods and the fields are rich with greenfinch, chaffinch, goldfinch, sparrow, blackbird, thrush, turtledove, pheasant, partridge, and birds locally known as *yiannakous* (literally called "little johns").

The seagulls are permanent residents of the area while water marshes of *Limnos* and *Parpanta* fill with passing birds such as quail, woodcocks, birds locally known as *frazounia* and *melissophagous* ("bee-eaters"), ducks and geese.

## NAME - IDENTITY OF THE VILLAGE

Kardamyla preserves its name from antiquity, something which constitutes proof of its ancient history.

It is commemorated by **Thucydides** as Kardamyli, along with Volissos, as a city the Athenians disembarked on in 411 BC.

*“ ... And upon landing in Kardamyli and in Voliskos, they were victorious at the battle of Chios, killing many and destroying the villages ...”*(*Thuc. VIII. 24*)

It is also mentioned as Kardamyli, by **Stephanos the Byzantine (6th century AD)** who fixes its location near Chios, even though he commemorates Kardamyli of Messinia as well, commenting, *“a place near Chios. The Kardamylites also known as Synopites as well as Skardamylites by the locals. There exists also a small village Kardamylissos”* (*Steph. Byzantine*). The exact location of ancient Kardamyli and in which exact spot of the larger area it was placed is not known.

As far as the etymology of the name, many interpretations have been made such as that by George E Madias, headmaster of the High School of Kardamyla, who says that it derives from the Greek word *“kardamon”* (watercress). According to **Eustathios (713,17)** *“Kardamyli does not only refer to a local name but also to a massive area”*. To **Athenaios**, it is a type of bread and pastry.

According to another accepted interpretation, the word Kardamyli is broken down into the words *karda* and *myli*. The first part comes from the word *karta* which means *very much* as one sees in the works of Herodotus (from that the Greek words *krato*, *kratino* which mean to command or to dominate and *kratos*, *krateos* which means dominion and mighty respectively). One sees the same in Iranian or Indo-German dialects where *karda* means “manly” such as in the Persian. The indigenous vegetable the watercress, *kardamo* in Greek, which was consumed for strength, gets its name from here. The word *myli* is an ancient *pelagic* word which means rock cliff.

It is also interesting to note the fact that the current borders of the area of Kardamyla happen to coincide with those of the ancient, as are seen in ancient inscriptions that were found in Kardamyla that refer to property of the ancient family of the Klytides.

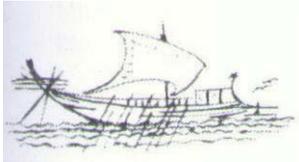
Today, Kardamyla is divided into three separate outstretched communities: Kardamyla [**Ano** (upper) **Kardamyla** or Horio (village)] with its harbor **Marmaro** and its extension, the picturesque neighborhood of **Rachi**. Ano Kardamyla built at the foot of the mountain Gria is what has played a major and significant role since the Byzantine era, the Middle Ages and the recent history of the place.

Two kilometers away from here, once one crosses one part of Kardamyla’s fertile plains, one reaches the port of Marmaro while east of that and ten minutes from the inmost part of the port, the area of Rachi (ridge of the neck in Greek) “caresses” the low hill of the same name with the Church of the Holy Cross, *Timios Stavros*, which dominates at its peak.

North of Kardamyla, the fertile plains and the majestic shores of Vlichada, Nagos, Yiosonas and Ambelos stretch. In the east and south stretch the areas of Limnos, Avlonas, Skardanas, Parpanta and Loutra full of fertile orchards as well, alternating the landscape from Vroulidia to Pyrgia, with its borders reaching to Delphini.

## HISTORY

### KARDAMYLA DURING ANCIENT TIMES (Prehistoric to Roman Era)



As far as the degree of habitation and cultural existence during the prehistoric times in Kardamyla (before 1100 BC), very little evidence exists.

References to pelasgic structures, to the existence of a pelasgic wall at the mountain of Skitonas, of pelasgic wells at Parpanta, of Mycenaean ceramics at Nagos as well as place names such as *Hellinotichos* (Greek wall), which is interpreted as being a prehistoric ruin which is attributed to the Greeks, presupposes the development of civilization from prehistoric times.

Reliable testimony on the past of Kardamyla and its history comes from ancient sources (mainly the historians Herodotus and Thucydides). Also the names of places, the sparse but existing remnants of walls and temples that exist, along with the discovery of ancient inscriptions, show and underscore the significance the village had for the island. From Herodotus, one learns of the significant role the southwestern part of Kardamyla and mainly the area of Koila played during antiquity and during the Persian War: ***“in Koili the so-called village of Chios” (Herodotus VI.26)***

Also *Polichne* (small town), which Herodotus mentions as the place that the tyrant of Myletos Estaios disembarked after 494 BC ( ***“Estaios with the help of those from Lesbos rushed toward Polichnes of Chios prevailing”***) is located in the area found between Delphini and Koila.

The significance of the area of Kardamyla especially during the years of the Peloponnesian War (431-404 BC) is proven by the references of Thucydides, with respect to the landing of the Athenians in ancient Kardamyli when the Chians, under an oligarchic government were demobilized and requested the aid of the Spartans (in 411 BC).

This indicates that the inhabitants of Kardamyla as well as those of Volissos paid for the vindictive disposition of the Athenians, who killed many and destroyed the surrounding areas. During the same period, Delphini was also being used as an important military base and starting point of operations of the Athenians against the Chians.

A significant source on the history of the Kardamylians during the 4th century BC is the inscription that was found in November of 1978 at the chapel of Aghios Panteleimonas (Saint All Merciful) which mentions facts about the aristocratic family of the Klytides and defines the location of their property.

The **Klytides** are a very old aristocratic and priestly family of Chios as were the Homerides and the Oinopides, privileged in the ancestral land where their sacred property was founded.

In the same inscription, locations are mentioned of where the Klytides had their property, such as Delphini, Parvanta (Parpanta), the altar of Akton with its grove (an area near Parpanta) and Lagoei (today's Lagia). It also mentions the method in which the family of the Klytides indefinitely rented various houses and property whose first year would be paid expressly upon agreement and the difference would be paid in one year.

The payments were paid in cash (locally *enilasion*) and in goods and the individual who cultivated the land was obligated to pay the taxes as well as one one-hundredth of the wage.

One couldn't break the contract which was notarized under oath unless one completed the condition "*by crop and by building,*" of the leased property.

The *epignomones* (knowledgeable ones), who were appointed by the Klytides family and the neighboring settlement decided what the conditions of the contract were.

From the inscriptions, it is obvious that "the ancestral land" began from the foot of the mountain Pelinneo, that is from the area of Nagos and Yiosonas and it reached Parpanta, where many sacred places were founded [Taighero, the so-called Theokepa (God's Gardens), Nagos, the altar in Aktes]. In other words, it refers to the borders of Kardamyla.

The god who was worshipped here was Patroos or Pelinneo Zeus who was mentioned in another dedication inscription: "ZEUS PATROIO".

At the altar of Patroos Zeus there was a sacred forest. The temple, *naos* or *neos*, was the major structure where the statue of the Patroos Zeus was found. Along with the temenos, the altar of the god and the house, which was another structure, they protected the sacred objects of the god which were used on holidays.

No one, neither private citizen nor other party, was permitted to use the sacred objects except for the Klytides. This because the meaning behind private ownership had a religious value. Supposedly, the earth belonged to the ancestors of the place and in many cases, it was deified.

Besides the common respect that everyone was required to give, there were also some, the frontier guards, who were like guarantors of protection of the altars of these places. In many Chian inscriptions, one often finds prohibitions, curses, and penalties but also fines against those who didn't follow the commands.



Other deities that were worshipped in the area of Kardamyla besides *Patroos Zeus*

were *Dionysus Actaios* along with *Apollo the Xenio* in the very ancient temple of Actaia near Parpanta where *Kytheria Aphrodite* was also worshipped.

*Delphinios Apollo* at Delphini along with probably Delphinia Artemis, “*Apollo in Koilois*” at Koila, *Caucaseus Apollo* and *Caucaseus Artemis* at Caucasa (probably the area of Loutra) as well as the god of the sea god Palemon at Vlichada were also worshipped.

At the significant altar at Nagos, the worship of Apollo, Poseidon, Asklepios as well as Hygeia has been ascribed without any certainty.

During the Hellenistic Age, important fortification projects had been created at the mountain Gria, something which is certified by its strategic location. Scattered relics from the Hellenistic Age as well as the Roman Period at Vroulidia indicate the localization of the military value of the area during these periods.

The only inscriptions of the Roman Period refer to the development of the altar of the Actes at Parpanta. At the time, the temple was constructed grander than that of the Dionysian Iolla of Iollaos the younger. This is known from a small unaddressed 1st century BC marble altar with a dedication inscription.

## FROM THE BYZANTINE ERA UNTIL THE TURKISH RULE

**The Chrysovoulo** (byzantine emperor’s document with golden seal) of **Michael Palaiologos of 1259** informs us of the fate of Kardamyla during the post Byzantine period. The notable medieval “monument” mentions the various types of estates that the wealthy Nea Moni had, scattered in all of Chios. Among them was also “*the Kardamylian property belonging to the church*” which was located in the area of Neravlakas, as well as other shares at Delphini and at Parpanta.

The “*Kardamylian*” in the mid 19th century consisted of “*more than 1,000 fields of about 1,700 fathoms of the area ...*” and that Nea Moni controlled and cultivated it many years after the 13th century.

During the Middle Ages, the area of Kardamyla received the catastrophic rage of pirates (Franks, Turks, and Algerians) resulting in the abandonment of many homes and the concentration of many residents in the central structure of (Ano) Kardamyla. Folk tradition preserves the names of the brave defenders of the area, such as **Constantinos Aggelikousis** for Koila, Delphini, and the Moro of Spilia, **Diakos-Polemarnos**, a descendant of Chartoulari, for the settlement of Kardamyla and **Margounas** (Maximou Margouniou) for the northern shore of the area of Kardamyla, and the fort of Skitonas.

### **Genoese Rule:**



During the rule of the Genoese in Chios (1346-1556), almost the entire northeastern part of the area of Kardamyla is presented as fortified with strong strategic positions - watchtowers, isolated defense castles as well as other fortifications as is seen in the names of places such as Megali Vigla (Big Sentry), Moundoukoulas, Koulalas, Pyrghia (castles), Vigli (also known as Tsounas), Pyrgharo and others. It was then that the settlement of Ano Kardamyla, which had taken on the shape of a castle, was reinforced.

Twenty four villages made up the main core of Kardamyla. The external dangers forced the settlers of these villages to acknowledge the governing center of Ano Kardamyla and to report to the administrator being represented by their elected individuals, the “*gerontes*” (wise ones). Each geronta collected the village taxes and delivered them to the governor of Kardamyla, who kept his seat at the Pyrgho.

Later the villages became sixteen as piracy took its toll and literally destroyed them and forced the settlers to constantly concentrate at the Kastro creating sixteen corresponding departments or separate communities from the villages or their family lines.

### **TURKISH RULE:**

From this settlement, eight family lines were finally left with the names Frangias, Halkias, Makrinos, Vayianos, Melis, Aspiotis, Moschos and Lignos. By the 17th century, Kardamyla had eight priests and approximately five hundred residents who survived by cultivating the earth, cattle-breeding and vine-growing although from the end of the 18th century, the development of buildings is observed with the creation of new houses.

**Local Government:  
The institution of  
Gerontes  
or Town Gerontes**



The institution of the gerontes or town gerontes, who constituted the *gerontio*, was maintained throughout Turkish rule, according to the institution of the local authorities and other areas of Greece. With the destruction of Chios in 1822, Kardamyl was divided into four family lines: the Glyftika, the Kyminadika, the Ponirudika and the Nikoloudika from which the four gerontes of the village were elected. Even though they had lost their prior power, they influenced and imposed their names in the division of the inhabitants.

The president of the gerontes was named “the first wise one”, *protogerontas*, or “mother of the ones”, *gerontomana*.

The authority of the gerontes lasted one year and those who paid estate taxes of at least fifty gross had the right to vote although the elected noblemen had to pay over one hundred gross. Those who worked for the merchant marine or in other occupations had no other political rights unless they owned land.

There were organized factions with their own leaders, and lieutenants of such titles: the aristocratic one was named *fountoukiko* (the “filbert” one) and the popular one was named the *koureliariko* (the “ragged” one). The candidates of the two factions were congregated at the courtyard of the Virgin of the Middle Village, *Panaghia Mesochoritissa* also known as *Choriopanaghia*, where a meeting would take place. There they would vote from the nominated gerontes. These names were written in a catalogue and the voters would sign in two columns.

The majority faction would win and if it was a tie vote, each faction put up two town gerontes.

Characteristic was the talk that transpired during the pre-election proceedings where the nominees used biting sarcasm as well as shrewd jokes. Each family would present itself with its *Choriopanaghia*, where a meeting would take place. There they would vote from the nominated leader who was characterized by a loud voice, prudence and courage.

Their appointment was approved by the Turkish governor. They would meet at *Onta*, the meeting place of the gerontes with the Turks. There was a prison under that for thieves and violators of the law. Later they would collect their individual property tax. The tax on the houses, the wine and the sheep was gathered by the Turks.

The responsibilities of the gerontes were many. They had the governing, judicial, educational, rural, and agrarian authority of

Kardamyla. For all of their civic occupation, each one would receive a yearly offer of about one thousand piaster.

In the beginning, the four town gerontes had a seal with the inscription "Town of Kardamyla". Later that seal was divided into four pieces from which each town gerontas held one piece, by this time with Turkish letters.

In extraordinary circumstances, they would invite the people to unscheduled assembly meetings with the bell-ringing of the Church of Panaghia.

The institution of the town gerontes was maintained until 1912, the year Chios was liberated from the Turks.

Above all, the authorities were the chiefs, *the Progesti* or *Proestotes Prouchontes*, or the notables, *Prokriti*, with total power and with their vocational and outstanding presence, they were treated with special honor even from the Gerontes.

### **Kardamyla during the Massacre of Chios**

The frightful April of **1822**, when the savage hordes of tyrants let loose through the towns and villages of Chios spreading death to the innocent population of the island, the Kardamylians took to the mountains, where they were not only being chased by the terror of the Turks but by famine as well.

Others went toward the area of *Pezoula*, others to *Megali Vigla*, to *Fourno* (oven) where there was a big cave, many to the cave of *Gria* or to "*Tou Morou ti Spilia*" (Moros' Cave), as well as to other surrounding caves, where they ate mountain roots and weeds.

The Turkish army coming from Chios, passed through the area of *Aghia Marina*. While they were across from the Horio (village), they easily confronted the weak resistance from Kastro. The army returned to Aghia Marina and divided into three parts heading in the destinations of *Rina*, *Fonopetra* and Kastro.

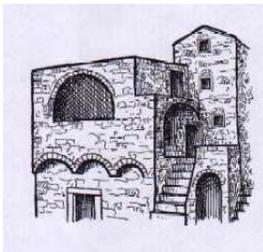
Inside the settlement of Kardamyla, the Turks found almost no one since most of the inhabitants were hidden in the surrounding areas. Then the Turks in order to force them to appear, tried to persuade them using their consuls as instruments, promising them amnesty.

Many Kardamylians, adults and children exhausted from starvation, were forced to come down to the village where they were confronted by the perfidious Turks and the horrendous moments of their slaughter at the area of *Fonopetra* (rock of murder).

Many Kardamylian women were butchered by the Turks at the place *Platanaki* (little plane-tree) near *Serapio*, as they were led to Chios for captivity.

After this, the protection of the Kardamylians was undertaken by the brave hero **Kontanagnostis**, well-known as a Kardamylian who was among those who while armed, confronted the Turks. His name was Michael or Angelos Anagnostis and he was named Kontanagnostis (short reader in Greek), because of his short stature. This brave man was active in both the revolutions of Chios (1822 and 1827-1828) and his name is followed with many accomplishments.

The *Kapetanato* (the company) of Kontanagnostis was composed of the following Kardamylian heroes, just as brave as he: Kara-Panagiotis, brother of Kontanagnostis, Captain Nicholas Tsatiris, flag-bearer of Kontanagnostis, Gennadios Kontokostas, George Mavris, Mark Pyrovolos, Michael Balomoutsounos, George Pittas, Nicholas Frangos, and John Kolonas. Other distinguished members were Father Pantelis Pettikas along with Konstantis Deligiannis who was gerontas of the Horio.



During the period of the *Massacre of Chios*, many Kardamylians left as refugees to Psara, to the Cycladic Islands and to the Peloponnese. Their expatriation was temporary and their return to Kardamyla put an end to their past and began their recent history.

After their repatriation, the population increased significantly. It is marked by families having many children, especially boys. They contributed to the intense cultivation of the land and to cattle-breeding, while the contribution of many Kardamylians to the enterprises of the Greek navy during the Revolution got them acquainted with the shoreline of Chios and the peninsula of Asia Minor located across the same sea.

The Kardamylians slowly began to descend and to build their houses here and there. In this way, Marmaro was settled. In the middle of the 19th century, along with their agrarian occupations, the Kardamylians moved toward navigation and occupied themselves with it.

## **KARDAMYLA DURING THE STRUGGLE OF INDEPENDENCE OF 1912**

During the struggle for independence of 1912, the Kardamylians lead once again with their heroic contribution.

The **Volunteer Corps of Kardamylians** which was created by approximately 200 men faced the Turkish attacks with bravery and courage as they rushed from the village of Pityous.

A few days before the troops came to the area, they had overthrown the Turkish authorities, raised the Greek flag and undertook the guarding of the Chorio. They had separated into many divisions and they had seized the various sites of the area.



*1. The Volunteer Corps of Kardamyla: M. Vasilakis, Michael Xylas, Michael Zolotas, I. Frangos, Adam Mylonas, I. Melis, George Livanos, I. Staridas, Michael. Kountouroudas, Panagiotis D. Antonopoulos, Father K. Tsigkros, I. Mattheos, Michael Lignos, Michael Papalios, K. Gemelos, Stylianos Halkias, G. D. Antonopoulos, G. Frangos.*

The women of Kardamyla, actively contributed to the struggle also. At the little Church of Aghia Marina at *Perdiki*, they housed the staff of the companies, the transmission center as well as the army hospital. It also became the concentration camp for Turkish prisoners. The monastery of the Virgin Across the ay, *Pera Panaghia*, was a concentration camp. Volunteers propelled to the front-line from here also.

The center of the battles occurred at the peak of Gria which was fortified once again in history with a volunteer corps of Kardamylans which consisted of 120 men. Organizers of the struggle were the educator *P. Antonopoulos*, the doctor *Elias Aspiotis*, and the lawyer *Michael Zolotas*. The leader of the volunteer liberation corps was *Michael G. Spethogiannis*.

The *Battle at Gria* on the 16th of November of 1912 was decisive in the struggle. In spite of the constant attacks, the Turks never succeeded in seizing the central elevation. The Volunteer Corps of Kardamyla with its boldness and decisiveness faced the much larger Turkish power, forcing it not to attempt any surprise attacks but to retreat with many casualties and injured.

On the 20th of December, the ships “ESPERIA”, “MACEDONIA”, “MIKALI”, “AMVRAKIA” of the Greek squadron seized defined positions around Chios. While firing, they aided the attack of the infantry throughout the island.

As for Kardamyla, the final rush of the battle was made on the same day with the battle of “*Karfotou-Amythountas*”.

The division of the adjutant Starida consisted of 200 volunteers from Kardamyla (130 volunteers and 70 auxiliaries) and it was managed by the corporals Markos, Kalas and Vergopoulos and by the more skillful volunteers Michael Spethogiannis, Mark Vassilakis, George Xylas and George Petikas.

Their strength was reinforced by divisions of soldiers and volunteers, 22 under the brave G. Bourna, 16 under Corporal Pausania Katsotas and 12 Cretans under Manolakakis.

The fighters separated into four divisions that were steadily supported by the cannon shots of the transport ship “MIKALI”, which was found outside of the bay of Marmaro. They advanced to the impassable and steep slopes of Karfotos, engaging in a fight face-to-face with the enemy. The enemies abandoned their positions and proceeded toward Pityous while the Kardamylians were erecting guardships.

At the battle, the brave **Anthony Raptis** as well as other volunteers were killed.

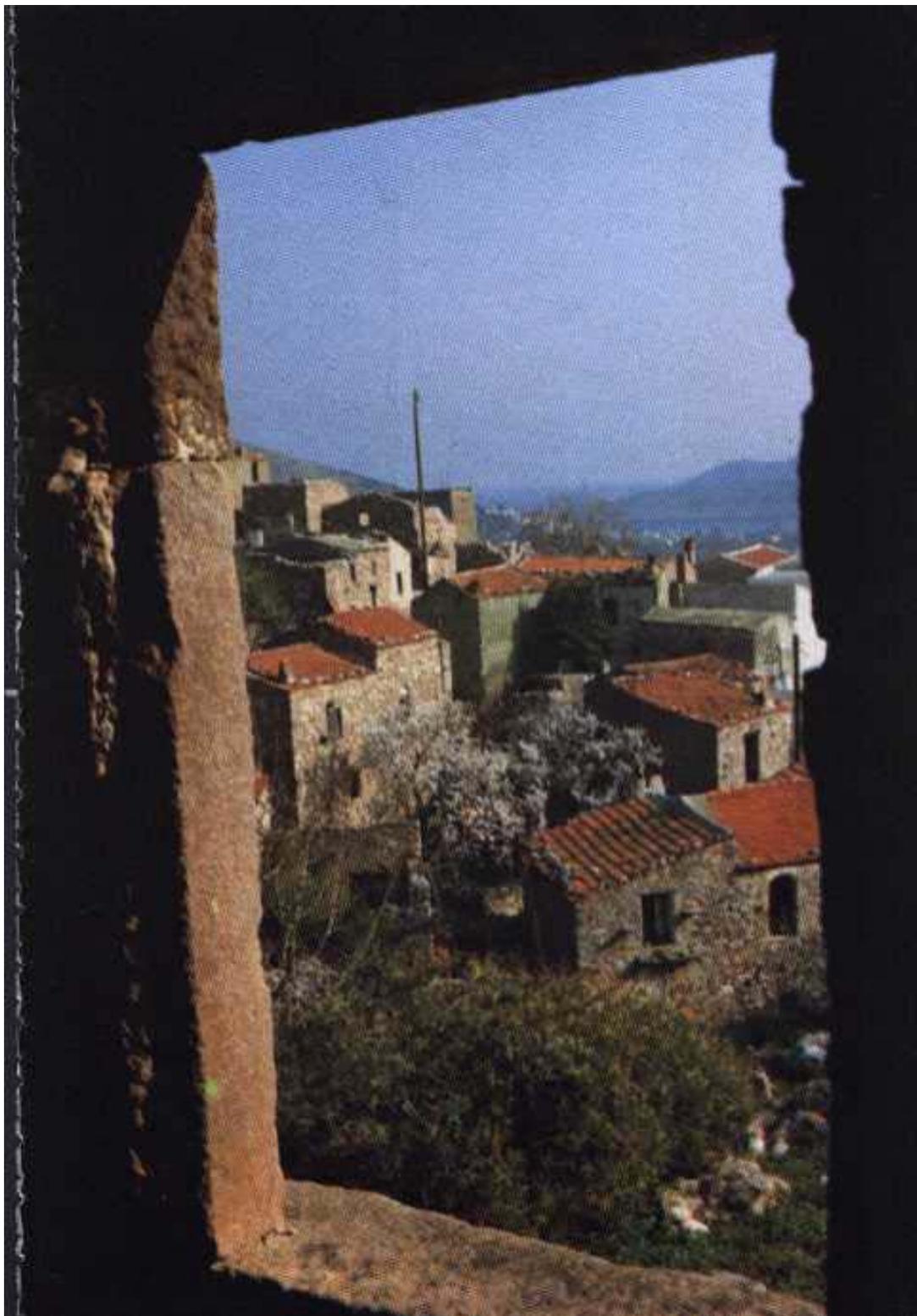
On the 21st of December of 1912, the volunteer corps of Kardamyla seized Pityous taking captive 11 officers and 295 Turkish armed soldiers forcing the enemy to surrender on the same day to the commander of the Greek landing forces Delagrammatikas.

## **AFTER 1922**

After the catastrophe of Asia Minor in 1922, all of Chios accepted on her lands the great number of Greek refugees from the shores of Ionia. A large part of these refugees would create the generation of Chians from Asia Minor, *Chiotomikrasiates*.

A part of them would establish themselves in Kardamyla, isolated here and there or concentrated in the typical refugee houses of the *Synoikismos* (colonization in Greek).

These refugees from Asia Minor were all gentle homemakers and family types who made their roots here and transferred the arts of Ionia here. Such arts included the sculpting of stone in modern architecture, the art of carpentry, weaving and embroidery, song and dance, expression through festivals, the art of baking and other skills. In this way, they grafted their own spirit with the culture of the place and they connected to the joys and pains of their new country.



2. A view of Kardamyla from Spelia.

According to demographic facts, the map charting the refugees of 1928 shows that 13% were concentrated in Kardamyla and neighboring Lagada causing the population of Kardamyla to increase by 22%.

During the period of 1928 to 1940 though, there seems to be a demographic stagnation for Kardamyla. Along with Vrontados, it would undergo significant losses decreasing the population by 14%. Postponed weddings, extended absences of men at sea and the voluntary limitation of births were the causes. The community archives, which abound with many-member families existing prior to 1920, seem to show the population diminished substantially.

Subsequently, World War II and the German occupation constituted for all of Chios an awesome suffering. The destruction of the merchant marine cuts the island from its livelihood while thousand of deaths of citizens from starvation are counted.

Many Kardamylians fought in Albania and in the epic War of 1940 where they honored their country, those who battled and those who defended it.

At sea, the contribution of the Kardamylian sailors and officers was capital and substantial to the Greek Navy. In 1941 and 1943, the Kardamylian vessels “Despina”, “Ghero Panagiotis”, and “Aghios Konstantinos” were lost by bombs and torpedoes taking with them Kardamylian sailors to their watery graves. Kardamylian officers suffered physically and emotionally serving their country and the allied powers in the navy throughout the Eastern Mediterranean.

### **Kardamyla During the German Occupation 1940-1944**

On May 4 1941, the Germans arrived in Kardamyla with a force of 120 men. They commandeered ten Kardamylian houses, settled there and used the house of I. Xylas as a fort. The goal of their arrival was the guarding of the area and the establishment of prisons at the places of Aghios Andreas, the windmill of Mavris, the hill of Margharitis and Vroulidia for the observation and control of communications. On September 20, 1941, the German commander Vinkler visited Kardamyla. On June 20 1944, the Germans retreated from Kardamyla and abridged with the fort of Lagada. The Germans imposed the requirement of the teaching of the German language to civil servants and to scientists and made it optional for all others.

They mercilessly deforested the area to use the wood for their fortification projects. During these difficult years, approximately 800 Kardamylians were forced to escape to the Middle East from Vroulidia, Delphini, Pantoukios, Tholo, and Mersinidi.

Kardamylians would often put their lives in danger to be hospitable and accommodating to many of their officers and soldiers on their way to Asia Minor. The Resistance Organization of Kardamyla sent Captain G. Skarvelis, the mechanical engineer A. Mavris and Vangelis Notias as a crew on the pirate ship of the hero Iasonas Kalambokas. The Triaina of Captain

M. Xylas was added to the resistance struggle. These ships would facilitate the escape of fellow countrymen to Asia Minor while at the same time, they strengthened families of Kardamyla, Volissos and Psara with provisions.

The lawyer Ioannis Kaloudis was arrested by the Germans as an agent of the British and one can only attribute his rescue by the camp of Thessalonicaian “Pavlo Melas” to a miracle. They executed Perivolaris and Moustakas for the illegal carrying of hunting weapons and Pateras for dynamite at sea. They dislodged Papazis. They arrested a sufficient number of Kardamylians and held them for several days.

The deprivation of elementary food for the survival of the inhabitants resulted in malnutrition and weakness of many although 150 individuals died of starvation just in the area of Marmaro alone.

At the same time a committee functioned for the provisioning of food which as its main purpose had the distribution of these provisions and the preparation of meals.

The Kardamylians Lambros Fatsis, the actor Adamantios Lemos, the educator Emmanuel Thralalos, and the ship-owning couple Constantinos and Anna Karras developed and offered their philanthropic activities and aid throughout these difficult years.

The liberation found Kardamyla with a population of 3000 inhabitants approximately and the “V” for victory on the mountain of Marghariti which is maintained to date reminds one of the victory which the Germans wished to impose during this period of martyrdom of 1940 to 1944.

After the powerful blows of World War II, the United States granting of 100 Liberty ships to Greece in 1947, lead to the reappearance of the Greek flag at sea. Four hundred seventy three ships appear to belong to Chian ship-owners, among them being the names of the most powerful: Stavros Livanos (53 ships), K. M. Lemos (43 ships), Chandris (32 ships), K. I. Karras (29 ships), Fafalios (17 ships) and others.

The earthquake of 1949 and the hardships the inhabitants of Kardamyla endured were succeeded by the decades of the 50s and 60s productive periods of rebuilding of municipal and community activities.

With the economic crisis of the decade of the 70s and with the issue of Cyprus as the preeminent national issue, a large migration to large cities especially Athens was observed, something which once again influenced the demographic map of Kardamyla.

## FOLKLORE

### The Dialect

The High School Principal **S. G. Vios** in his study and research on the dialects of Chios in 1919 discerns four dialects: a) the *Kastrina* idiom, b) the idiom of the *Mastichochora* (villages of the Mastich trees), c) the idiom of *Mesta*, and d) the idiom of *Kardamyla*.

The idiom of Kardamyla is spoken by the inhabitants of Oinousses and by those of the village of Meli in Asia Minor. It is characterized by its harsh pronunciation which harmonizes with the masculine and rough character of the Kardamylian. It is the oldest idiom of Chios present in the vocabulary of Chian language idioms for at least two centuries. This is due to the large conservativeness in the language and to the pronunciation by its inhabitants. Just as many ancient customs and traditions were preserved by the Kardamylians in family, social and public life, as in the dialect. When other inhabitants of other villages of Chios would emigrate to other countries, they would dismiss their local dialect and they would speak the pronunciation of the language of the land they had lived in for a short while. It is impossible though for Kardamylians to forget this particular pronunciation and many times, they even pronounce their foreign tongue with a Kardamylian accent.

Characteristics of the idiom are:

- 1) A pronunciation of double consonants very different from that of single i.e. papper for paper, seasson for season, mmother for mother pronouncing the double consonant heavier than one would if it were pronounced correctly.
- 2) A pronunciation of the letter "Z" as if it were double, in other words heavier, whether it is in the beginning or middle of a word i.e. zzebra, amazing.
- 3) Not only is the letter "N" preserved at the end of word as it was in Greek of the past but it is also added to words that don't have one i.e., esparton, idean.
- 4) Words are pronounced in a slow musical tone.
- 5) Many times archaic words are used.

This peculiar local way of speaking has undergone several changes from recent influences but many inhabitants mainly from Ano Kardamyla remember it and use it well.

### Customs and Traditions

The customs and traditions of Kardamyla, as it has been observed in all of Greece, are being lost with the passing of time.

The leaps and bounds of technological evolution and the invasion of foreign habits forced open the hermetically sealed doors of Greek society. This contemporary way of life with its fast pace severs the umbilical cord that connects us to our roots.

Especially in Kardamyla where in a small period of time, the inhabitants changed from industrious farmers and cattle-breeders to capable and experienced seamen. Their acquaintance with the cultures of other peoples and the economic blossoming that was occurring, slackened the austere traditions and turned away the superstitions of the past which made the everyday life of their ancestors deplorable.

Up until then, only a few characteristic customs and traditions were preserved and they are indicative of the merry character and sparkling spirit of the Kardamylians. In this way,

during Carnival, the period before Lent, young and old dress up in costumes and painted faces, *moutsounaries*, and go around to friends' homes, teasing the homemakers, while drinking and dancing.

On the 24th of July, the Feast of Aghios Ioannis Fanistis (Saint John of the Fires), the *Klidonas* (fortune teller) opens up to spread good cheer and joy to many neighborhoods with his bright haunting songs. On the eve of the holiday, *fanoi* (fires) are lit over which the young jump over in a criss-cross fashion. The wreaths of May Day and the flowers of the Day of the Veneration of the Cross (celebrated on the third Sunday of Lent) are burned also.

There are also many festivals that gather the locals and foreign worshippers to Kardamyla. Of these, the most outstanding ones are the Feast of Aghia Ireni at Loutra (May 5), the Feast of Aghios Constantinos and Aghia Eleni at Pyrgia (May 21), the Feast of Aghia Markella at the square of Ano Kardamyla (July 22), the Feast of the Transfiguration of the Cross at the shores of Marmaro (August 6), and the Feast of the Dormition of the Virgin Mary at Nagos (August 15).

The traditions of marriage are commemorated (singing complementary songs, writing of the names of single young women to the shoes of the bride) as well as other traditions such as those of major religious holidays, such as Christmas and the New Year (singings carols, the crossing of a sweet bread, the *vasilopita*, with an olive branch and the sprinkling of it with crops, symbols of abundant goods), the Epiphany (tossing the cross at sea with young men diving in to find it) and Easter (the Lamentation of the Virgin Mary).

The folk treasures of the Kardamylians, testimony to an unforgettable period that marked the fate of the place, are so rich and inexhaustible that it would be impossible to present them all here.



### Garments

One can learn about these old patriots from their clothes through a retrospective look at their past. In 1800, the village, small and unknown, scaling the fringes of the mountains with basically an agrarian lifestyle, had nothing significant to show in its quiet social life.

The costumes are simple with nothing special, monotone colors of black and white. Men as well as women wore as a basic garment, the shirt, *poukamisa*, a woven sack worn down to their feet with wide sleeves. The only difference between men's and women's garments was that the men's sack was slit 10 centimeters above the ankles. At the waist they wore a *black woven belt*. On the head, the man wore a turban, *sariki*, and the woman a white kerchief. Their shoes were made of animal hides.

3. A woman from Kardamyla in 19th century costume.





4. Garment of a man from Kardamyla in the 19th century.

As the years passed, life somewhat got better for the farmers and the shepherds of the village who by now were shifting toward the sea and trade. This in turn brought changes in the conditions of social life in the village and in the garments which changed radically for the man. Now he wears a short blue breeches, *vraka*, made of dimity, a striped woven shirt and a blue woolen double-breasted vest, brown knitted wool socks and leather sandals, while on their heads, they wear a knitted brown cap. The woman still wears the woven poukamisa with the long sleeves. Now though, it is shorter, up to her thighs but underneath, she wears a white long woven skirt. The black belt is the same for the man and the woman. Over the poukamisa, she wears a black jacket that reaches just below the knees. On her head, the white kerchief becomes larger, its ends tied low behind her head while the free ends fall to her waist.

As the years passed, trade through shipping leaves its seal on the village. Life is always changing. The handmade textiles are replaced now by silks, felts, and fabrics locally called *xanifedes*.

Men's breeches become black woolens, the belts are silk, the stockings are thin wool, the vests are velvet decorated with black embroidery.

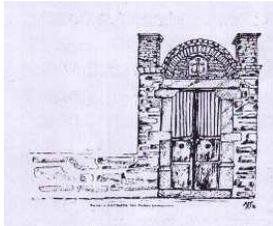
Even those who didn't abandon the farm and cattle-breeding changed their way of dress. They felt their life was reflected in the handsome garments of the seamen. They used the so-called *tsardinia* though for the mountains and their jobs instead of the wool stockings. The *tsardinia* were knitted black knee socks that buttoned from behind with clasps. The covering of the head also changed. The older men wore a red fez with a black tassel and the young men wore a black cap.

Not only did the man's garments change but also the woman's. The common black and white costume with the woven textile was soon forgotten. Now she dressed like a lady. On her head she wore a brown or black striped kerchief with its ends in front. On top she wore a long sack which fell below her waist. In front it was buttoned to the top of the band collar. The long skirt had many folds in the back. The sack and the skirt were in dark colors. The young girls would decorate their skirt with little valences, preferring the sack in a light color. On Sunday, they wore a sack of wool cloth, *kontozoumi*, and a dress of silk or of other nice textiles. The same was true for the men. On Sunday, dimity would be replaced by nice wool or velvet.

There were also those who were faithful to the old ways. The older people preferred the breeches very long below the knees with creases in front and back, the *tsardinia*, the vest open to a "V" and on the head, a cap of fabric and a kerchief wrapped around.

The old women preferred the pokamisa, with the only change made on the sack which by now looked like a short skirt up to the knees with wide sleeves and a relatively short near to the head kerchief tied around the cheeks and below the jaw, *maghoulika*. Only these everyday and Sunday garments of past Kardamylians have been preserved today from being lost to oblivion.

## LETTERS



Rich is the tradition of letters and learning in Kardamyla. Significant Kardamylian talents were active in Kardamyla, in Chios as well as in other places in Greece and other lands. Their work was complex and admirable. All were graduates of the town elementary school and the Livanion High School of Kardamyla.

The outstanding personalities in the field of letters were:

**Antonopoulos, Pangiotis D. (1879)** Born in Kardamyla. Teacher. Principal of the Academy of Education of Mytilini and Thessaloniki with an abundance of written works.

**Aspiotis, Aristides.** Teacher of literature at the high school for approximately 20 years. An expert on ancient literature.

**Deligiannis, Constantine (1842-1919)** Metropolitan of Chios. Graduate of the Holy Theological School of Chalkis. Ordained cleric and served at the Ecumenical Patriarchate in various positions. Became the Metropolitan of Chios in 1887 and served until 1908, when the Patriarch relieved him of his responsibilities. His work on education in Chios is considered significant.

**Frangos, George I. (1882-1952)** Appointed as teacher in Kardamyla. President of the community for 30 years. Became Mayor of Kardamyla later when Kardamyla became a township with his efforts. Distinguished fighter and patriot.

**Glyptis, George N. (1838-1871)** Teacher of literature, principal of the High School of Chios. Taught mainly in Egypt.

**Glyptis, George I (1870)** Born in Kardamyla. Teacher of philosophy. Served in Caissaria, Jerusalem, and Alexandria. Honored for his major educational, philanthropic and social contributions by the Patriarchs of Alexandria and Jerusalem. Named “Teacher of Our Kind” and “The Iron Educator”.

**The Holy Anthimos Vayianos K. (1869-1960)** Builder of the Monastery of the Virgin of Help, *Panaghia Voethias*. Honored as a saint by the people of Chios (the formal decision of the Church is still pending).

**The Holy Nikiphoros Yiorgos (1750-1821)** A monk, who attended the Chian School. Became an assistant teacher there in 1792 to the teacher Athanasios Parios. Co-wrote the

story of it as abbot at Nea Moni. Edited divine services and the Synaxaria, the book of the lives of saints. Attempted to prevent the ecological catastrophe of Chios. Emphasized the religious emotion of the people with the sermon.

**Konstantinidis, Joseph or Palios.** Principal at the High School of Kardamyla after G. Glyptis.

**Madias, Constantine (1855)** Born in Kardamyla. Studied medicine in Athens and in Paris. Contributed to many Christian and philanthropic services, examining 100,000 patients for no fee at the French School of Chios alone, for which he was honored with 3 French awards. Honored by the Medical Council in Chios with a gold medal which had his face on it. Distinguished writer of hymns.

**Madias, Elias N. (1905-1971)** Classicist serving at the High School of Kardamyla and at the Boys High School of Chios near his uncle the Headmaster G. Madias. Occupied himself with the subject of the Kardamylian language.

**Madias, George I. (1879-1950)** Classicist and Headmaster of the High School of Chios. Distinguished himself in his study of archaeology and folklore.

**Madias, John.** Classicist and Headmaster of the High School of Kardamyla. Decorated by King George I for his service to the education of the young.

**Monogios, Demetrios (1909-1978)** Studied at the Philosophical School of the University of Athens with a scholarship as an excellent graduate of the High School of Kardamyla. Served at the Athens College from 1948, from which he was honored as assistant headmaster. Author of many works. Very socially active.

**Monachos, Demetrios N. (1908-1978)** One of the first graduates of the High School of Kardamyla. Studied classics and education in Athens. Completed his post-graduate work in Germany and in USA. Assistant Headmaster at the American Athens College. Contributed to the understanding of the Greek language.

**Pagonis, Kostis Th. (1870-1950)** Famous theologian, physicist and astronomer. Studied at the Holy Theological School of Chalkis and in Brussels.

**Pappis, Constantine H. (1928-1990)** Studied medicine at the School of Athens. Distinguished Doctorate of the same school. Assistant professor, later given a professor's seat at the University of Patras. Head of the Children's Hospital "Aghia Sophia". Approximately 250 scientific studies contain his labors.

**Pytidis, Michael.** Archaeologist and classicist for many years. Trustee of Archaeology at the Ministry of Education.

**Sarros, Amelia K. (1882-1963)** Scholar. Published the monumental work of her father historian George Zolotas "History of Chios". Writer and researcher.

**Sykoutris, Ioannis G. (1901-1937)** Studied at the Evangelical School of Smyrna, at the Philosophical School of Athens, and in Germany. Became trustee of the Academy of Athens and a lecturer at the University. Considered one of the top classicists.

**Vios, Stylianos G. (1881-1944)** Studied literature in Athens. Teacher at Chalkios. Headmaster of the Girls High School of Chios. Known for his invincible attempts in the gathering and classifying of linguistic and folklore treasures of the city and the village and for his invaluable deductions on language.

**Xylas, Michael M.** Born in Kardamyla in 1900. Studied law specializing in maritime law. Successfully combined his ship-owning activity with his intellectual development.

**Zolotas, Emmanuel** Teacher of theology at the University of Athens. Published “Toward Galatas”, the letter of the Apostle Paul.

**Zolotas, George I. (1845-1906)** Wise historian of Chios. Principal of the High School of Chios for 20 years from 1887 to 1906. Worked with the Metropolitan Deligiannis. With his urging, wrote the famous “History of Chios”. Distinguished in the fields of journalism, diplomacy and ancient folklore.



I. Sykoutris



G. Zolotas



5. The ship “Elli” of Captain I. Fikaris (painted by Glykas, 1927)

### **MERCHANT MARINE**

Kardamylians not only applied themselves to navigation but began settling in neighboring islands and the shores of Asia Minor. The founding of the first Kardamylian colonies at Oinousses and Lythoi (Meli as it was named) near Erythres of Asia Minor, clearly shows that Kardamyla was a maritime village of small ships since 1800 and prior to the revolution of 1821.

Kardamylians were never pirates. On the contrary, they were victims of pirates' raids. It is said that while armed, they defensively counterattacked professionally organized Arab pirates who pillaged the islands since the 12th century, in order to be released from their whip of piracy and to be able with ease and security to trade their products with their neighbors across the sea.

This was the basic reason why they descended late to the sea. After the pirates were eradicated, a few years prior to the national battles of 1821, the Kardamylians were seen in small boats floating on the shores of Chios, Psara, Mytilini, and neighboring shores toward Chios and Ionia, from Kydonies to Erythres, trading Kardamylian goods.

In Psara, the Kardamylian seaman *Adamantios Lemos*, owner of a small ship, experienced in the maritime history of Chios and of the Asia Minor peninsula across from it, is hired by Constantine Kanaris as a pilot and helps him in the blowing up of the Turkish flagship.

The son of Adamantios, *Constantinos Lemos*, a marine refugee in Syros, obtains the first captain's diploma of a ship in 1837.

From 1827 and on, the first small ships appear in Kardamyla. The *peramata*, as each ship was called, had a crew of two or three at the most. They would make transfers with the area across from them. These ships are what mainly transported citrus fruit to Smyrna and from there, general goods back to Kardamyla. The Kardamylian seamen also traded coal with Smyrna as well as with Constantinople.

The first vessel of the period was purchased by *George Katsounis*. It was a schooner, weighing approximately 200 tons. It was purchased between 1836-1840 for 25 Ottoman gold lira. The ship was not limited to short trips. Katsounis, bold and capable, traveled all the way to the southeastern ports of Italy, Marseilles, Egypt and Constantinople transferring almonds, figs, carob, and raisins from Chios or from the neighboring vicinity of Asia Minor.

In 1842, *Stephanos Notias* purchased a small schooner of approximately 150 tons, in 1845 *Michael Morakis* another at 130 tons and in 1850, *Michael Gemelos* another at 250 tons. In 1855, *George Sourasis* purchased the second ship at approximately 300 tons and *John Angelos* purchased a small ship of 12 tons.

A constant increase followed which reached its peak between the years 1880 and 1895 with a strong fleet which was estimated at 150 vessels, the largest tonnage being 2,300 tons. They traveled outside of the Mediterranean as far as the north of Egypt and even to South America.

In the year 1900, problems began for navigation. Much bad luck and many wars, blockades, and maritime crises destroyed the fleet of the Kardamylians. Even though other fleets in Greece such as those of Psara, Hydra, Spetses, Galaxidi, and Cephalonia couldn't endure and disbanded, it is worth noting that the fleet of Kardamyla with its new attempts was able to remain standing. After surviving every catastrophe possible, the Kardamylian Merchant Fleet was able to rebuild itself from the ruins without any assistance except from the bold and hard working Kardamylians, with their knowledge and their naval skill which set them apart from others. In this indivisible fleet, the family *Vasilakis* (*Vasilakoudes* as they are referred to in the village) emerges in 1898 as pioneer in the field, acquiring the Kardamylian ship "Γεώργιος" which moored at the port of Kardamyla. *George Livanos* followed in 1902 and *John Karras* later in 1907.

During the Balkan Wars (1912-1913), the Kardamylian ships were ordered by the Greek government as transportation for the Greek army and their supplies. The ships' owners, ardent patriots, had full power in the volunteer liberation corps of Kardamyla and fought the Turks for the independence of the island.

During World War I (1914-1918), other bold Kardamylians followed the pioneers in the purchase of steamships which reached approximately 15 by the end of the war. Other newer individuals followed them during the middle of the war. Despite the unfavorable conditions for navigation, they managed to find themselves with 42 cargo steamships of a tonnage of over 3,000 tons, each one under a Greek flag on the 1st of September 1939, the commencement of World War II.

These 150 year old ships of labors passed, served the country from the first hour of the war, offering their invaluable services in the allied struggle. Thirty of those would be destroyed taking with them 90 Kardamylian seafaring men to their wet graves.

Still 32 Kardamylian seamen were found dead on caiques during the occupation, 10 were murdered in the army in Albania, Crete and the Middle East, and 3 were executed at Kontari of Chios by German executioners.

The number of lost attest to the magnitude of the Kardamylian seamen's contribution and sacrifice in WWI and WWII in the struggle of the nation.

Today in all the seas of the globe, a variety of modern passenger and cargo ships are owned by Kardamylian shipowners. This can be seen in the specific maritime offices they run. Many of these shipowners have made a considerable fortune from the sea and they have become benefactors of the Kardamylians with important contributions and creative initiatives (founding schools, the Cultural Center of Kardamyla, churches, the Town Hall of Kardamyla and other).

The long term maritime tradition and the progress of Kardamylian shipowners contributed to the occupation of most male inhabitants of the village in maritime jobs.

There isn't one family in Kardamyla in which at least one member has not traveled at sea as a seamen. This maritime kneading created a large number of officers, which frame the Greek merchant marine, whose strength today is enormous. Notwithstanding the maritime crisis which whipped the global maritime industry, the seafaring Kardamylian ships today are estimated to be over 800.

## **ECONOMY**

Even though today Kardamyla is characterized as a maritime village, until the mid 19th century, Kardamylians systematically occupied themselves with farming, cattle-breeding and silk production. Generally, they supported their economy with the quantity and quality of agricultural goods. The old olive presses, the abandoned and ruined windmills, the old grape presses but mainly the multitude of picturesque water wells in the Kambos of Kardamyla are evidence of what once was a blossoming agricultural economy with sufficient production.

The impressions of past European travelers verify this, who from the 17th to the 18th centuries refer to the fertility of the earth of Kardamyla as well as to the abundance of water that boiled up and made it even more fertile. According to the testimonies of 17th century travelers, the annual production of wine is interesting to note. It amounted to 500 vats although a special emphasis is given to the quality of a selective black wine which they compared its taste that of "the old wine of Malaga".

Even at the beginning of the 20th century, big cargoes with tangerines, lemons, and a few oranges were traded with Asia Minor, mainly Smyrna, Constantinople, Thessaloniki, Kavala, Mytilene and even Romania. The transfers were made with caiques which moored in the natural port of Kardamyla, while placing the goods in big cages of reeds covered in oleander so they would ripen.

Also noteworthy is the production of wine from 1900 to 1925. Subsequently though, the illness “*phylloxera*” (vine-pest) fell, destroying the vineyards. At the same time, the fall in the production of wine was attributed to the abandonment of vine-growing by its inhabitants, who happened to be emigrating during that period. Cattle-breeding also constituted another wealth-producing source for the land. As time passed, the 25,000 goats and sheep became 7,000 to 8,000 by the turn of the century. Today, they just reach 3,000.

The life of cattle-breeders had all the characteristics of “*the old shepherd*”. They were described as people who were “*cheerful and comedic*” enjoying teasing among themselves. They had a rich imagination. They were superstitious and they were always enemies of the farmers who they “*abhorred*”.

Even from the pre-Revolutionary period, the Kardamylian abbot of Nea Moni, the *Holy Nikiforos*, predicted that the large population of Kardamylians would not be able to survive adequately by farming and cattle-breeding. In some litany for a drought, he ascended the mountain *Koffinas* along with others and there, after appealing to the Lord with his finger pointed to Marmaro and said, “*This trough will be your salvation, my patriots,*” implying the port and the sea of Kardamyla.

So from the middle of the 19th century, Kardamylians with their agricultural and cattle-breeding jobs, moved toward navigation. As the historian and academician Konstantinos Amantos observes “*characteristic of the liveliness of the inhabitants, it is significant to note that they, over the duration of two generations, altered their lives from farming to navigation...*”



6. Fishing boats in the harbor of Marmaro.

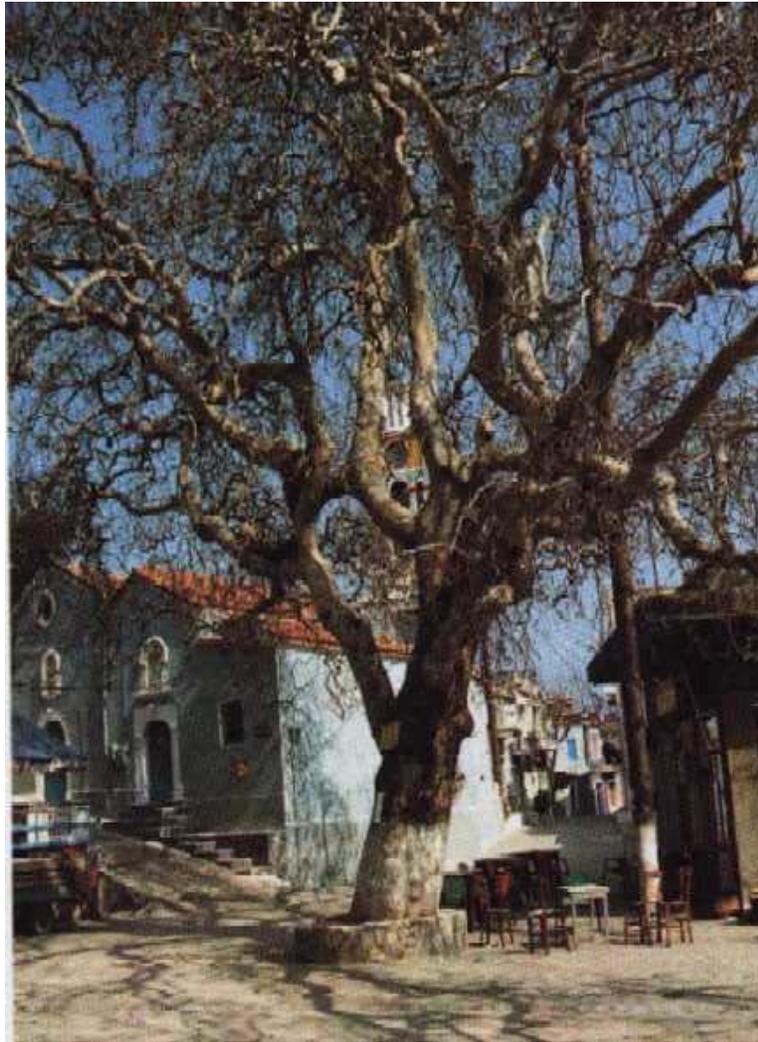
## LIFE TODAY

The population of Kardamyla, according to the last census of 1991, came to 2,035 inhabitants. The inhabitants occupy themselves mainly with navigation continuing the nautical tradition of the place and less with cattle-breeding and farming. They cultivate a relatively small part of the earth growing citrus fruit, olives, vineyards, and other fruit-bearing trees mainly almonds.

In the last 20 years, a special interest to learning and the arts has been observed with the acceptance of young adults to the Universities of Greece and abroad. In this way, Kardamylian laborers of the spirit continue to blossom and to prolifically contribute to theoretical and applied sciences, fine arts, etc. The interest in these fields is expressed in an intense cultural and artistic flair in everyday life (music, theatre, dance, literature, painting, etc.).

The whirl of current trends and habits as conveyed by the press, radio and television offer the ability to search for new contemporary trends and international ways of living through the different bars, discos and cafes that exist in Kardamyla.

Here the foreign-brought traditions didn't invade enough to abolish the village ways. Tourism, developing very slowly, has not managed to change the character of the Kardamylian at least up to now. On the contrary, the locals whole-heartedly extend hospitality to strangers who arrive to the village. The inhabitants are gladly willing to take care of friends and acquaintances even though they feel peculiarly "provincial."



7. The "Platanos" of Ano Kardamyla

Kardamylians are very polite and pleasant. They are proud and egotistical as well. They feel the need to appear smart and they set themselves apart from other Chians which is why when they find themselves away from home, they say they are “*Kardamylian not Chian.*” Characteristic of them is their peculiar humor, locally called *maitapi*. They still maintain enough traits of their local dialect mainly in Ano Kardamyla, but it is constantly grafted with new terms and new forms of the modern Greek language.

Reminders from past centuries are dispersed everywhere. One can see many traditional architectural elements especially in the houses at Ano Kardamyla, where construction utilizing shaped rocks resists being replaced by cement as a modern functional necessity, preserving unique places which are not lost. In spite of interventions of poor taste and so many horrible catastrophes in Marmaro as well as Ano Kardamyla, the structures in total impress even the most indifferent visitor with their individual architectural character which follows the style of the houses of the Eastern Aegean.

The natural beauty continues to attract tourists, especially during the summer months. The port of Marmaro, one of the most significant ports of Chios, receives many ships in summer furnishing sea and the necessary information for the weather conditions from the port authority of Kardamyla. The beautiful and clear shores, the few forests that remain, the settlement of *Spelia*, the wetlands, the cave of *Skoukla* and areas with naked cliffs alter the scenery providing an enchanting variety for inhabitants and visitors alike.

Up to now, very few traditions have been preserved from folklore. Even the folk festivals, such as that of the Feast of the Transfiguration of Christ, *Tou Sotira*, and The Feast of the Assumption of the Virgin Mary, *Tis Panaghias*, don't have the splendor and the spontaneity of the past. Realizing the danger of cultural decay, the Town Hall of Kardamyla organizes the annual Carnival on the last Sunday of Lent. During this event, floats parade from the square of Marmaro up to the square of Ano Kardamyla. A contest for the best costume takes place and a traditional feast follows until late at night. The Town Hall also organizes cultural and athletic events at the end of July, such as the “KARDAMYLIA” an event that consists of concerts, plays, dances, speakers, and exhibits.

In Kardamyla, besides the Parents' Associations in the schools that are very active, there are plenty of associations and organizations that liven up the place with their variety of cultural and athletic events. Also outside of Kardamyla, Kardamylians gather at their own organizations helping in any way in the development of their home village, spreading the Kardamylian spirit around the world. They live the rhythm of Kardamyla through the Kardamylian press with the newspapers “Kardamyla” and “Kardamylian News” as well as through the magazine “Ano-Kato Kardamyla.”

The organizations with offices in Kardamyla that invigorate the village each day with their presence are:

### **Athletic Association “Nireas”**

The “Nireas” was founded in 1984 bringing new breath and motivation to the athletics of Kardamylians, allowing the young to get involved in its many departments: basketball, volleyball, ping-pong, track, and rhythmic dance. All Kardamylians without exception embrace it, rapidly contributing to the association, being recognized not only in the narrow borders of Chios but outside of Chios as well.

### **Athletic Association “Poseidon”**

The “Poseidon” was founded in September 1971 and from then until today it promotes the sport of soccer. It has as a main goal the transferring of athletic ideas, those resulting from the popular sport of soccer, to all of the youth of Kardamyla and through them to all Kardamylians.

**The Sisterhood of Friends of the Needy of Kardamyla**“*Aghia Marina, Philoptochos Adelphotis Kyrion and Despinoidon Kardamylon “Oi Aghia Marina”*”

Founded in 1935 with the goal of morally and financially aiding the needy, poor families and individuals, granting the possibility of general, specialized and professional aid, offering medical and pharmaceutical aid to the ailing, while harmoniously maintaining its two foundations: the boarding house “Lambros M. Fatsis” which today operates as an officers’ club and the convalescent home “Aghia Marina.”

**Society of Friends of Progress of Kardamyla, *Philoproodos Omilos Kardamylon***

Founded in 1979 by energetic young adults of the village. The goal of the association is to compose methods of promoting the cultural and educational development of Kardamylians with its participation in each fold of social life. More specialized goals of the association are the focusing of local problems and their referral to the proper organizations for solutions. Up until 1985, a local board existed in Piraeus with a the goal of coordinating events in Athens. Today from the offices in the square at Marmaro, a lending library functions, as well as dance departments, women’s groups and photography workshops.

**Women’s Civic-Tourism Association, *Gynaikios Astikotouristikos Synetairismos***

Founded in 1972 with the goal of economic development of the village through the contributions of the women of Kardamyla. The exhibition space found in the Church of Aghios Nikolaos displays handmade knits, lace, costumes, wool sweaters for travelers, decorative wool panels, little rugs and dried flowers, at reasonable prices made with the passion, enthusiasm and imagination that reflects the Kardamylian woman.

Outside of Kardamyla, the following associations have made valuable contributions to the village:

**Alumni Association of the Livanion High School of Kardamyla**

Founded in 1990 with its main office in Piraeus. Among its goals is the tightening of bonds among its members, the strengthening and the protection of the Livanion High School and the moral and financial support of those who excel or those financially weak students of the High School and Junior High School of Kardamyla.

**Association for the Embellishment of the Settlement of Nagos, *Exoraistikos Sylloghos Oikismou Nagou***

Founded in 1989. Its goals are to study the problems of the settlement of Nagos, to motivate its members and friends of the association and its inhabitants toward their solution. Also among its goals is the development, beautification, embellishment and preservation of picturesque Nagos.

In order to accomplish these goals, lectures, excursions, dances, collections and cooperation with other naturalists and legal individuals who have similar goals is necessary.

**Association of Kardamylians Everywhere, *Syndesmos Apantachou Kardamylion***

Founded in Piraeus, 1957, with its goals of gathering Kardamylians who live in the broader area of Attica and contributing economically to the village, constructing significant projects making the members' donations worthwhile. Since its inception, it has been publishing the newspaper "Kardamyla".

**p 34 Metropolitan Society of Kardamylians, Inc.**

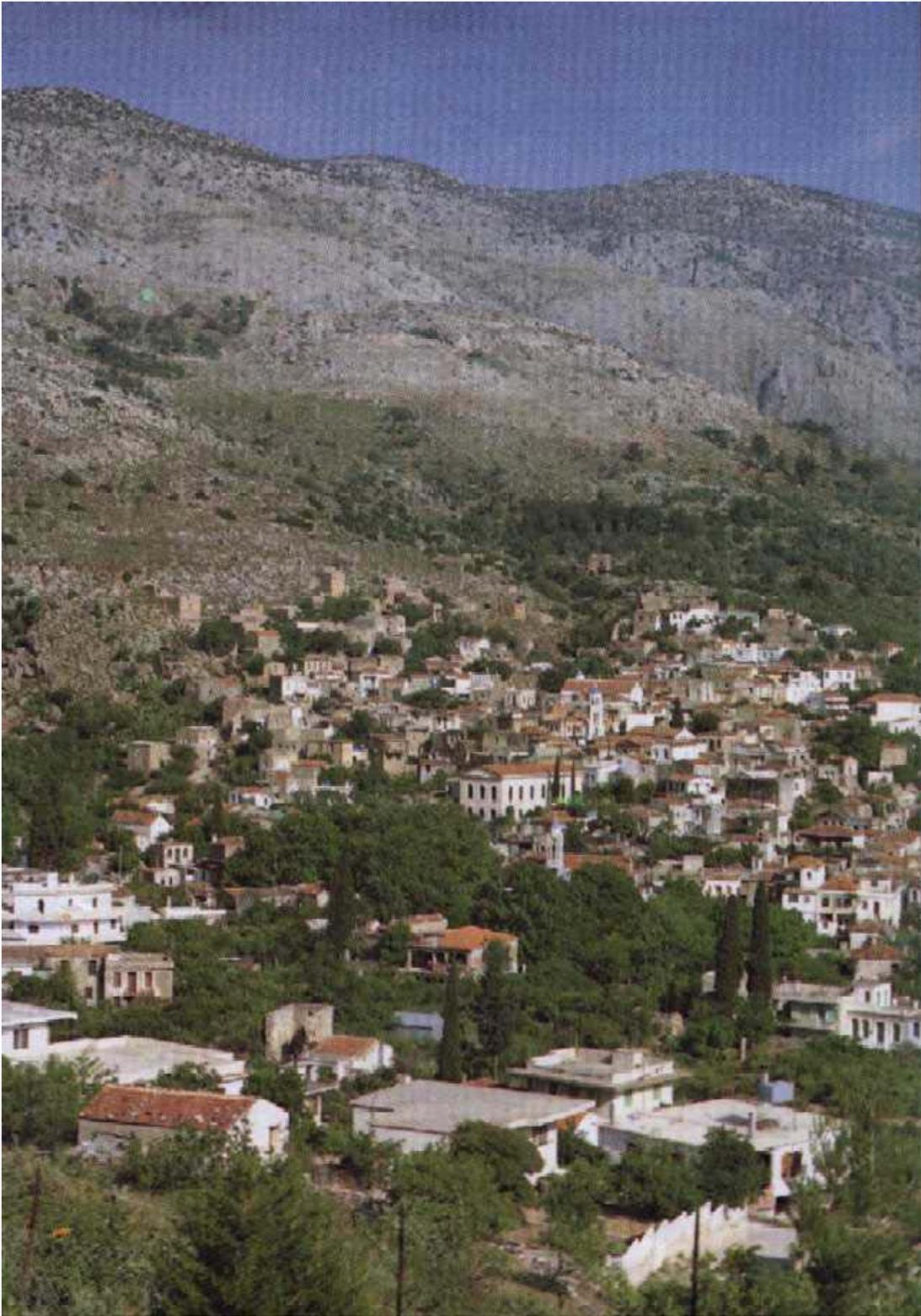
Founded on December 2, 1935 with the purpose of helping Kardamylians of USA through social and economic difficulties they face in their second homeland while simultaneously helping their village by taking on challenging projects. Today, it continues to constitute a lively part of the Kardamylian diaspora and a connecting link which unites them with their ancestors.

**Society of Kardamylian Youth of Cleveland.**

Founded in 1992 by active Kardamylians of the diaspora that live in Cleveland with the goal of making them active in actually helping their birthplace Kardamyla.



8. The stone Genovese Bridge of Ano Kardamyla



9. Ano Kardamyla

## ANO KARDAMYLA

### Historical Picture

Kardamyla or Chorio, as it is called by the older folk, and Ano Kardamyla, as it is called by the younger folk, is constructed at the foot of Gria, its natural acropolis, in a position that can be gazed at proudly.

From the Middle Ages up until the 19th century, it composed the main settlement of the Kardamylian landscape as well as the governing center of the area. The inhabitants gathered here from the surrounding settlements for safety from the continuous invasion by the pirates.

The fortification of the village already existed during the post byzantine years (13th century) possibly even sooner from what one can conclude from what is saved of folk tradition which refers to the Diaco-Chartoularis (or Diaco-Polemarko), the defender of the *Kastro* (sentry in Greek), from the attacks of the pirates. He had his seat at the Central Tower in the fortified structure of Kardamyla. He was buried at Aghia Kyriaki, the old Metropolis church of the village.

During the Genoan rule of Chios (1346-1556), Kardamyla was among the village-centers of the administrating divisions of Northern Chios. In spite of the strong architectural development of leading villages of the island's northern division, they were invaded by the Genoese sovereignty and followed the original form of the medieval villages of Chios, which were characterized by an enclosed fortified structure surrounding a compactly designed web.

In a later period, outside of this compact and fortified nucleus, others built other houses and made its original shape difficult to discern.

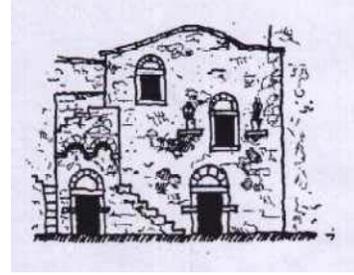
Folk tradition tells us that Ano Kardamyla had the name "Kastro" because it really was a castle with its outer walls of ancient houses which formed its defensive wall, which can be seen today at *Fonopetra* (Rock of Murder [photo 2]).

Just like other settlements of Chios with a severe fortress-like character, its outer corner towers existed even though its main defense was held by the Central Tower. The town had functions analogous to those of the acropolis at the walled byzantine cities and it was used as the final shelter in case the village was captured.

From the towers of Kardamyla (tradition mentions 4 towers) only one with a square design is preserved in the southwestern part of the settlement, in the place called *Pyrghari*. It is in bad condition with its crevices. The Central Tower, *Kentrikos Pyrghos*, which seated the commander, was in the place where today's Cultural Center of Kardamyla, *Pneumatico Kentro Kardamylon*, exists, which in turn has replaced the Boys School (or Greek School) of Ano Kardamyla.

According to the Boys School committee records of the time, in 1915 a tower was purchased and the eastern and southeastern wall of the yard was demolished so a square could be created for the houses across from it. Later the rest of it was demolished, because of its dangerous condition to the inhabitants and because the means of preservation were not adequate at the time to save such a remarkable monument.

The preservation of the name *Kato Porta* (Lower Door) as the entrance of Chorio at the Church of Aghia Paraskevi at today's square at Ano Kardamyla, shows that here is where at least one of the entrances to the Castro must have existed (perhaps the central one), although there appear to be other approaches also, such as doors on the inside of the settlement. Such doors were at the place of *Pyrghari* where the only salvaged tower exists and at *Trokalos* (which means large hole in the local dialect, as is what remained after the removal of a marble embrasure) at *Ambelokopi*.



The door of the Kastro, according to folk tradition, was blocked by a “two ton rock” which no one could move except for the brave Diako-Polemarkos, the defender of the Chorio.

The Kastro excluded the torrent of Rhina which was bridged over at the place *Neraghoghi*, one of the vicinities of the village. Its stone bridge was built in the period of the Genoese rule. It fell prior to 1822 and was later restored to be finally destroyed for good by the inhabitants of Ano Kardamyla in 1947 (photo 8).

At the edge of the bridge another door existed which was used to enter the Kastro. The water supply and irrigation system was organized with underground reservoirs.

At the stone bridge, there was also a spring (fountain) of the Chorio (now covered) with the year 1687 and the renovated inscription which commemorated the donor Leone Kavallaris.

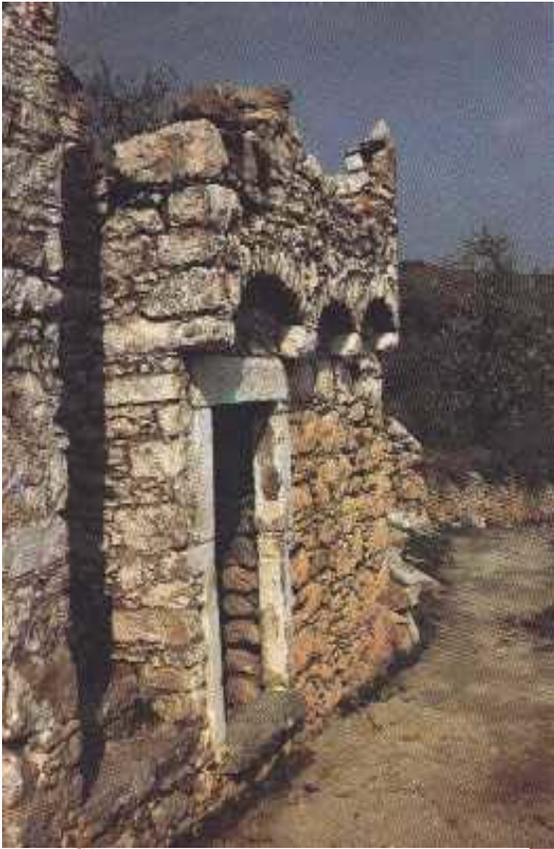
In today's picturesque square at Ano Kardamyla, a visitor can no longer see the stone bridge with its fountain. One can see through the cool shade of the plane-tree near the river to the regeneration of the exterior scheme of the Kastro and relive in one's imagination, its history.

Returning once again to the architectural elements of the structure, as one crosses narrow paths which end in small shapeless squares, the existence of the preservation of medieval characteristics in Ano Kardamyla is evident.

Such is the application of domes (vaults) which offered fire protection to houses, arches that support rooms and rising arcs which supported the domes of the homes.

Unfortunately, today only one of the domed-roof galleries survives, possibly a secondary entrance to the Kastro (located at *Neraghoghi*, home of *Terzoglou*) while at only three spots of the settlement, one can see small arched galleries (near the river towards Aghia Kyriaki, at the olive press of Demitris Melis and at *Livadi*). The only houses with roofs which is supported by wood beams is the so-called *votakia* (also called *tsardi*) which is found in the area of Άγιος Γεώργιος (photo 10), even though recently other similar spots were destroyed which gave a medieval look to the settlement.

The strongholds and the general arrangement of the village plan of Ano Kardamyla date back to before 1556 but it isn't known to what degree and if the salvaged houses today are that old. That because the dynamic evolution of the architecture of the Chorio guided the renovation of the old structures and the replacement of the floors with double, elevated, ceramic-covered roofs.



10. *Tsardi* with the so-called *votakia*.

11. The picturesque vaults at Neraghoghi.

12. Fortress-like traits at Fonopetra.



Up to now several old structures are salvaged, built with local material (without knowing their exact date) with their general characteristics being a floor over the ground floor which connects with that from outside stairs. Arcs and vaults support the small balcony of the entrance. The floor is a unique vault-covered area which was used as the living area of the inhabitants with a fireplace as a necessity in the corner, with arcs over the windows and the entrances being the architectural trademarks of the structures.

The continuous invasions by man on architecture as well as on construction have changed and loosened the original plan of the village. Unfortunately today, in a few other worthwhile spots can one discern as a whole the oldest formations of the structure of Ano Kardamyla.

The Kastro of Kardamyla impressed travelers and visitors of the island during the period of Turkish rule. They give us a picture of its conditions during the 18th century and the beginning of the 19th century. **J. Aegidius Van Egmont**, professor of eastern language at the University of Leyden and traveler to the East, writes in 1757, “... *approaching the village of Kardamyla, where we disembarked on land for recreation. Surrounded by stone walls and having a fort, it has no firearms and no garrison. We were lucky to be treated nicely here...*”

The famous British traveler and mineralogist **Edward Daniel Clarke** amidst descriptions he makes about the entire area of Kardamyla, characteristically mentions in 1801: “...*At the foot of a steep mountain where lays an ancient watch-tower and at the beginning of a plain of various trees and gardens lays the little town of Kardanos (Kardamyla). A little bridge above a clear and rapidly-flowing stream leads to the village, whose houses are in the center of a ruined fortress making the view more picturesque. The village was at one time enclosed but today the houses have extended past the old boundaries making the enclosure less visible from high up...*” Clarke also mentions other facts in respect to the life and the occupations of the inhabitants of the period. He speaks of a population of 1,000 to 1,500 people who occupied themselves with the cultivation of the earth while the priests had undertaken the task of teaching the children “*reading and writing.*”

In this condition, Kardamylians were slaughtered in April 1822 while their defensive forces were very small (the hero Kontanagnostis with his band had not yet acted). These forces didn't suffice to defend what had been the abandoned fort, allowing the Turks to quickly and easily prevail.

Dramatic moments of the slaughter of innocent people of Kardamyla unfolded at the house of *Spanos* at Fonopetra, as well as at the home of *Hatzi Ismael*, where the Turks had duplicitously concentrated the inhabitants. Here, they butchered the men, and took others to the area of Aghios Loukas.

During the struggle for liberation in 1912, Ano Kardamyla was the main fortification of the war enterprises and the most significant battles (those at Gria and Karfotos) were fought in the surrounding areas. Such places are: *Kalimas, Kantilia* (where Aghia Kyriaki is located), *Pyrghari, Agrelas, Fleghes, Fonopetra, Alatsoudon* (from the last name Alacci), *Cambanaris,*

*Voukolia, Pefkeas, Prinarakia* (where Aghios Nikolaos Prinaritis or Krikas is located), *Poulos, Trypiti, Papalas, Trokalos, Epano Ghetonia* (upper neighborhood), *Kato Ghetonia* (lower neighborhood), *Spilia, Kroukeli, Aspros Patos, Livadi, and Neraghoghi.*

Aghia Paraskevi was also a parish located at today's square of the village as well as the Church of the Presentation of the Virgin, *Panaghia Ypapanti* or the Virgin of the Village, *Choriopanaghia*.

## THE SITES OF ANO KARDAMYLA

### **The Metropolis of Kardamyla** (Cathedral Church of Kardamyla)

The settlement of the Metropolitans after their flock was lost during the catastrophe of Asia Minor in 1922 led the Patriarchate of Constantinople to the decision to divide the largest and wealthiest Metropolises of Macedonia, Thrace and the islands.

The Metropolis of Chios was divided in November of 1924 to the Metropolis of Chios and the Metropolis of Kardamyla, which constituted the entire northern part of the island from the mountain Aipos and above and the islands Oinousses and Psara. Its main seat was in Kardamyla and the Metropolitan church was the historical temple of **Choriopanaghias** or **Messochoritissas**, dedicated to the Dormition of the Virgin Mary.

This division lasted until 1933 when it was joined with the Metropolis of Chios and the Metropolitan of Kardamyla **Ioachim Stroumbis** was elected the Metropolitan of Chios.

### **The Virgin From Afar, *Pera Panaghia***

The Virgin From Afar, *Pera Panaghia*, was an old monastery for women which was part of the men's monastery of Aghios Markos. Today, it is part of the Metropolis of Chios. It followed the old calendar. Its name is attributed to the fact that it was "pera" (afar) from the borders of the village at the time. *Pera Panaghia* dates to the 18th century according to the code of Nea Moni (Book 117, p.2).

It is dedicated to the Presentation of the Virgin Mary. Thirty five years ago, a second church was built dedicated to the Dormition of the Virgin Mary. The monastery was built at the end of the last century. Its icons in the old church date to about 1901.

The various small cells of the nuns connect from the interior with an attic. There is also an entry hall and a monk's cell. It has an area for washing, a cistern, an oven and a well. The cistern was built in 1911 by the monk Gabriel of Aghios Markos and by the contributions of Kardamylians of Smyrna.

At the battle for liberation of 1912, it played a significant role. Here, many fighters took their oath. War supplies and provisions were also hidden here under the shadow of the Turks. During the period of the war, the nuns made a flag and a large wooden cross and presented it to the fighters to erect at Gria. The nuns would cook, bake *loukoumades*, wash fighters' clothes and treat them as nurses would.

Today, the monastery has no more nuns and it belongs to the parish of Aghia Paraskevi. The decay from time is more than what is apparent on its structures with the exception of the church which is preserved in excellent condition. From the summer of 1991 with the approval of the Metropolis of Chios, restoration projects by a team of German Protestants have begun under the supervision of deacon Hilte Resonboom.

## **Aghios Nikolaos Prinartitis or Krikas**

Of the most noteworthy monuments of the island is the Church of Saint Nicholas of the Holm Oak, *Aghios Nikolaos Prinartitis*, built at the foot of the mountain Gria, at the area once called *Krikas*.

It is a temple with two supporting saints composed of two structures with their own entrances that bear the name of Aghios Nikolaos Prinartitis. At the first left once inside, the Church of Aghios Stephanos exists, a newer addition built in 1860-1870. On the right is the main church of Aghios Nikolaos.

The temple has a yard, a high enclosure and an imposing bell tower.

There are no written sources on the founding of the first church. According to tradition, founder and builder of the original temple, which according to the historian G. Zolotas was built in the 13th century, was someone *Kyriakos Makrinos*. Many traditions refer to the descent of the founder, the way of construction of the temple as well as the discovery of the miracle-working icon of Prinartitis. A common feature in all the traditions is that the icon of Aghios Nikolaos, which is saved today at the right side of the temple, was found amidst holly (prinos in Greek).

From the inscription on the north side of the main temple wall, written in large byzantine writing, one can see that the current temple was built and completed along with its iconography, on the 12th of December in the year **1558** (16<sup>th</sup> Century) (**A.Φ.N.H.....MINH ΔΙΚΕ ΒΠΙΟ 12.....**)

Another inscription on the southern side clearly refers to a second time the iconography of the temple was painted, being completed on the 18th of July 1791. It was painted by the iconographers *Zorzi Ladakis* and *Andreas Andrianopolitis*. The supervision of this project was undertaken by the founding families of the Frangias, the Makrinos, and the Vayianos.

On certain areas of the walls where the plaster has fallen, one can discern another earlier layer of fresco (possibly that of 1558) of which today's depictions have been painted.

The frescos are painted in the style of the Cretan School which predominated from the 16th century to the beginning of the 18th century. Characteristic is their somewhat austere style, their more classic composition. They reflect samples of a slight Western influence. Intense colors dominate, showy garments, in a clear and precise design with realistic shapes, movement and light. Missing though is the byzantine symbolism and the touching disposition of other frescos. Here, a two way iconographic direction presents itself, which means two artists worked on it. In this way, each wall (northern and southern of the main temple) is divided into two iconographic zones. In the first zone, the saints are presented full body and in the second, scenes from the life of Aghios Nikolaos are recounted.

### Arrangement of iconography

The northern side: The first row (from the temple to the west) on two iconographic planes are depictions of Aghios Danail Stylites, interposed with an inscription and an opening in the wall, continuing with Aghios Haralambos and Aghios Panteleimon. On the second row, there are three miracles of Aghios Nikolaos depicted. In one, the saint calms the raging seas. In another, he releases the innocent from certain death. In the third, he saves a ship from demons.



13. Aghios Constantinos and Aghia Eleni along with Heraclios



14. Aghios Yiorgios and Aghios Demitrios on horseback.



15. The Temple of Aghios Lukas (detail)



16. The bishop's throne of Choriopanagia.  
The southern side: In the first row three themes are depicted:

- 1) Symeon Stylites, interposed by an inscription.
- 2) Aghios Georgios and Aghios Dimitrios on horseback (photo 14)
- 3) Aghios Constantios and Aghia Eleni along with Heraclios (photo 13)

In the second row, three scenes from the life of Aghios Nikolaos are depicted:

- 1) The saint is ordained as bishop.
- 2) The saint reprimands the king and Avlavio “*in a dream*”.
- 3) The saint assists a poor head of a family.

The eyes of the saints have been gouged out with lances, on the frescos as well as the portable icons in the temple of the church, the result of savage and barbaric acts and the religious hatred of the Turkish slaughter of 1822. Remarkable icons of Kardamylian iconographers also survive here.

The Church of Aghios Nikolaos Prinartitis from the end of the 19th century (1896) constituted a separate parish and in 1928 attached itself as a chapel to Aghia Paraskevi which is found in the central square of Ano Kardamyla.

### **The Annunciation of the Virgin Mary, *Evangelistria***

The Annunciation of the Virgin Mary, *Evangelistria*, is a younger church consecrated in 1966. It is of the basilica style with a two-part dome. The one part is dedicated to Saint John the Theologian, *Aghios Ioannis Theologos*, and the other to the Annunciation, *the Evangelismos*. It is built in the place of an older church of three supporting saints dedicated to Agios Haralambos, Aghios Ioannis Theologos, and Evangelistria. The older church was destroyed during the earthquakes. In the surrounding yard, there used to be a cemetery but today there is a bust of the Metropolitan *Konstantinos Deligiannis*, who was of Kardamylian descent.

### **Aghia Paraskevi**

*Aghia Paraskevi* is found in the current square of Ano Kardamyla. A church in the basilica style built at the entrance, *Kato Porta*, of the one-time medieval castle of Kardamyla. It was completed at the beginning of this century with a second part dedicated to Aghia Markella. At the lintel over the door, there is a walled-in Turkish inscription dating back to the year 1754, which records the permit for its restoration.

Characteristic is that in the back right part of the church, there is a gated window which is called by the older Kardamylians “*Fonias*” (Murderer). It is presumed that some Kardamylian being attacked by corsairs ran from the church to the castle and at that spot found his death.

Today, it constitutes a separate parish of Kardamyla.

### **Aghia Kyriaki**

*Aghia Kyriaki* was the first Metropolis (Cathedral church) of Kardamyla of a basilica style built at the place of Kantilia. Its founders were probably refugees from Koilani that found refuge in Kardamyla after the catastrophe of their settlement by pirates. Until recently, it was an independent parish. According to tradition, the brave Draco-Chartoularis of Kardamyla, defender of the Kastro from the attacks of the pirates during the post-byzantine period, was buried here.

### **Aghios Loukas**

*Aghios Loukas* (Saint Luke), built in approximately 1600 outside of the castle, is located in the area of *Livadi*. About one hundred years ago, the second part of the church was built from material that young women transported from *Vlichada*. It was dedicated to *Aghios Spyridon*.

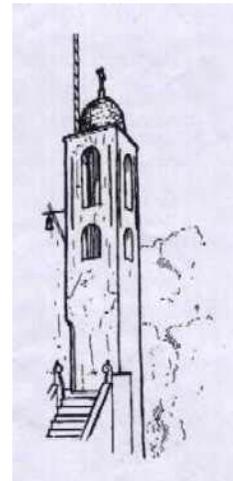
Its wooden iconostasis is a magnificent monumental work of art with religious depictions and icons. Outstanding here is the the Crucifixion of Christ, *Stavrosis Tou Christou*, with the myrrh-bearers, *myrhophores*, and the doves, *peristeria*, among them. The myrhophores are approached by angels under the cross. Part of the iconostasis protrudes in a semi-circle with an imposing presence of a dove at its peak. Two dragons along the length of the iconostasis look at the cross while under that a series of icons presents the life of Christ from his birth to his crucifixion. Continuing over the Great Doors, an elegant vase with trunks from a grapevine and grapes decorate the iconostasis.

To the left of the Great Doors, there is a side door and next to it, the miraculous icon of *Aghios Loukas* with a symbolic lamb or “*voudaki*” (little bull) as the old parishioners would say. Many flowers (daisies) complete the decoration of the iconostasis. The color that prevails is white with gold.

The pulpit is wooden and it depicts Christ with the Apostles. It ends at a face which according to tradition, is the face of a man who robbed the church, was arrested, and was hung as an example to others. It is one of the few churches that has a special place set apart for women.

There are many old icons here. The most significant ones are the Annunciation of the Virgin Mary, *Evangelismos Tis Theotokou* (1896) and the *Aghios Tryphonas* (1873) painted by the Kardamylian iconographer *Michael Fikaris*. Another old icon is that of Saint Barbara, *Aghia Varvara*, whose figure is of silver. The Holy Sepulcher of Christ, *the Epitaphios*, is created of walnut with icons of the Crucifixion, while the bronze candelabra with feet of lions’ heads have been purchased and brought from Constantinople.

The small square which developed in front of the church, known as the *Platia of Aghios Loukas*, is paved in stone, from parts of the old belltower of the church which was destroyed due to its age prior to the earthquake of 1949. The belltower was of stone with a stairway and two bells, over the door. Under that, there was a reservoir with a stone fountain.



The old belltower of *Aghios Loukas* (sketch by Smith)



17. The altar of Choriopanaghia (detail).



18. The candelabra of Choriopanaghia known for their grandeur and craftsmanship.



19. The design of the square of Panaghia Ypapanti (Choriopanaghia).



20. Arrangements of its pebbled yard.

## The Holy Temple of the Presentation of the Virgin, *Panaghia Ypapanti* or *Choriopanaghia*



According to tradition, the Church the Presentation of the Virgin, *Panaghias Ypapanti* which is also called the Virgin of the Village, *Choriopanaghia*, was built in 1450 inside the castle after a big catastrophe and fire. It was restored in 1865 as it shows from a date that is found over the main entrance of the church on a marble plaque that depicts an archangel. It is dedicated to the Dormition of the Virgin Mary.

During Turkish rule, it was the center of social life of Kardamyla. In its front yard, the inhabitants would gather for the selection of the gerontes that would govern the village (see page 15). In the yard of the church, important structures existed, one of which housed the notary. Others were the residence of the Turkish Magistrate during Turkish rule, the Girls School and the court with the prison in its basement. Those buildings were destroyed in 1991 and in their place the current square of the church was designed.

Inside the Church of Panaghia, the iconostasis is wood-carved with religious depictions. If one carefully observes the iconostasis, one can see that the presence of the Cross which dominates, is framed by the

*myrrh-bearers* and *two doves*. Two dragons that are spread across the entire iconostasis look at the cross with awe, and under them 11 icons follow in a row with doves among them. Left and right of the Great Doors are two side doors. To the left of the Great Doors, the icon of the Panaghia is found whose gaze follows one everywhere.

An old significant icon is the The Dormition of the God-Giving Virgin (Koimisis Tis Theotokos) . Another noteworthy miraculous icon is that of Aghios Haralambos which was brought by the refugee Papandriotis, parish priest of Kato Panaghia of Asia Minor and later of Choriopanaghia. The whole iconostasis is decorated with flowers, mainly chrysanthemums. The colors that dominate are gold, white, turquoise and shades of red. Characteristic is the bishop's throne carved of wood and the iconostasis.

The pebbled yard:

The most characteristic sample of the famous technique of pebbling (*liladotou*, as it is locally called) exists only in the yard of the Holy Temple of the Panaghia Ypapanti in Ano Kardamyla. The composition of themes has a definite identity with those pebbled yards in

the area of Genoa. The Chian architect *M. Xydas* observes slight similarities between the yard of Panaghia with the yard of the church of Delva Marina Levante in Lighouria in Italy.

The Genoese, who occupied Chios for 200 years, wherever they settled, tried to develop a style of Genoese districts with the arrangement of existing buildings (medieval villages of Chios), with the technique of garden design such as that of Kambos and with every other detail of the island such as that of the pebbled yards. In this way, the Genoan craftsmen utilized the subjects of their own yards. Although Chians have taken themes from the West, they obviously have composed their own themes influenced from the Genoese.

The composition of the designs in the yard of Panaghia follows, like all the pebbled yards of Chios, the approach of proceeding through a public or private space, influencing the movement of the visitor by placing rest stops in spots which are deemed necessary. As one enters from the main entrance of the yard, one makes the first stop over a composition of the beloved subject of a circle, radiating with triangular flat rays with details in between. The whole subject is enclosed in a rectangle with branches in its corners. The next stop is at the composition of the pebbled yard that presents the common motif of two cypress trees with trunks that lead to thick bases. Between them is designed a flower pot with a triangular base where leafed branches appear which reach to the top of the cypress trees while other branches that are low are falling left and right. These two compositions enclosed in a rectangle are framed on the left and right by the branch motif.

The rest of the yard is covered by complementary themes divided into two parts: on the right of the central composition, there is a linear design alternating with black and white diamond shapes, enclosed in squares, in a charming display giving the impression of teams of butterflies. On the left there, is a decorative motif with branches and leaves while next to it another complimentary design exists with thick black and white parallel lines. With a small restoration up to date, the pebbled yard endures with time, with little damage.

The formation of the square:

In August of 1991, in Ano Kardamyla, the inauguration of the square in front of the area of Choriopanaghia occurred. The yard wall of the church, because it is found at the foot of Gria at the center of the historic web of the settlement, was respectfully designed by the architectural engineer *Anna N. Fykaris* and the civil engineer *Maria N. Fykaris*, reflecting the simplicity and modesty of the area making sure not to alter it.

The walls that surround the square are built of stone from the stone of the houses that had been demolished, constituting on their own, a relief sculpture while functioning as a historical continuation of the place. Two central motifs of pebbles were designed, even though rows of pebbles were inserted between the laid stone tiles of the main corridor. The corridors are laid

with tiles depending on their function while stone benches lined with specially chosen trees and plants exist in the free space of both levels which is planted with grass. On the top levels, a stone fountain is used to water the flowers. The square is adorned with the bust of *Michael Xylas*, benefactor from Kardamyla, a wonderful work by the Chian sculptor *John Koutsouradis* (photo 19).

Funds for the squares development were offered by Kardamylian donors with the initiative of Captain **Panagiotis Tsevdos**, who undertook the project.



21. The belltower of Aghios Georgios (1670) made of stone from Thymiana

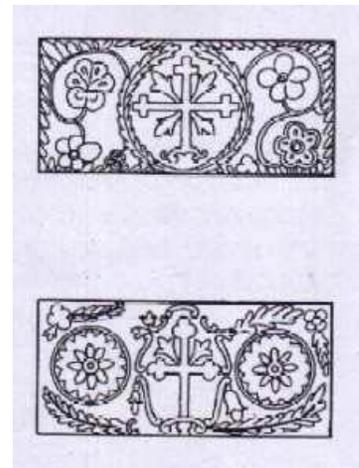
### Aghios Georgios.

Saint George, *Aghios Georgios*, constituted a large parish of Kardamyla. West of the newly constructed chapel of Aghios Yiorgios, parts of the wall of the old church survive with remarkable **16th century frescos**. The iconography was on the wall of the women's section of the church and it probably depicted the descent into Hell.

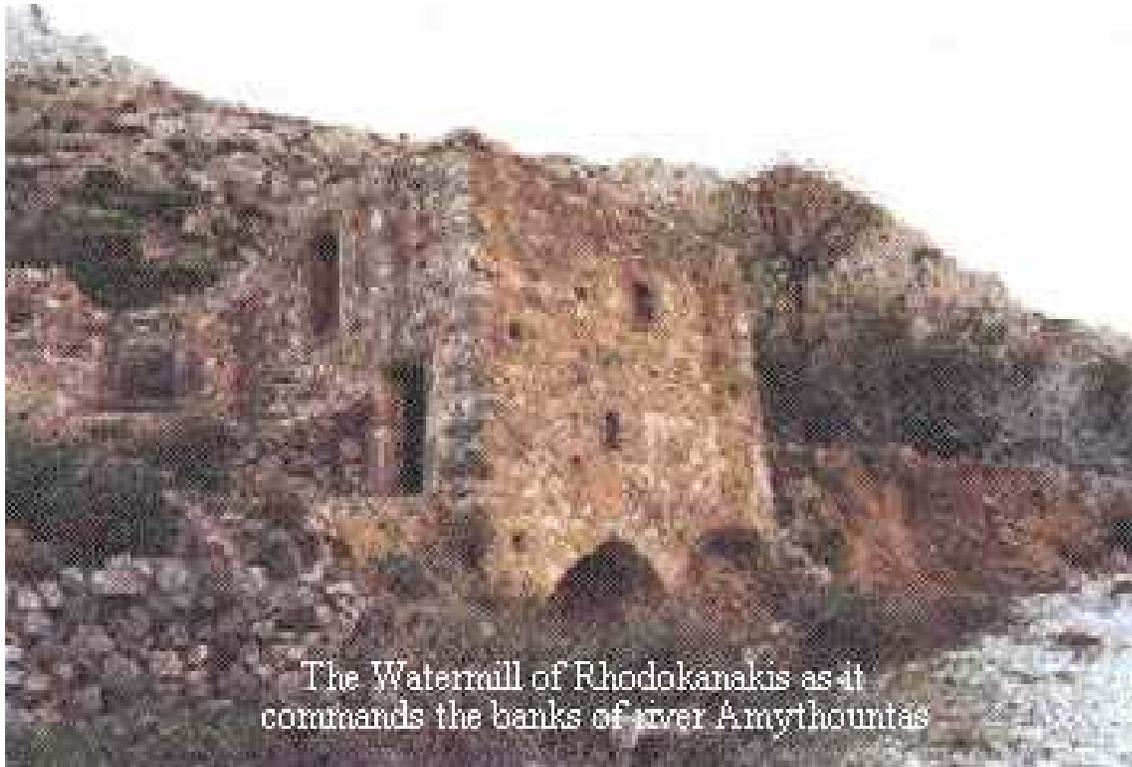
The remains of the decorative frescos continue under the level of the floor. For the protection of the iconography, a temporary shelter was placed from the Third Committee of Byzantine Antiquities which strengthened them with a transparent gauze.

What impresses the visitor is the **belltower** of exceptional craftsmanship, built in **1670**, of stone from Thymiana. It has been restored today.

The chapel today is used as a cemetery. Here rest prominent personalities of Kardamyla such as Stelianos Vios, George Madias, P. Antonopoulos, the Stravelakis family and others.



Sketches of Smith.



22. The Watermill of Rhodokanakis as it commands the banks of Amythountas.

### **THE WATERMILL OF AMYTHOUNTAS, *NEROMYILOS AMITHOUNTAS***

A visitor who finds himself in the central square of Ano Kardamyla can follow the bank of the river of *Rhina* or *Amythountas* to arrive at the Watermill of Rhodokanakis.

The watermill was built long before the occupation of Chios by the Genoans and the Venetians (14th century) who used it in the years that followed. It belonged to the Kardamylian Rhodokanakis and it took its name from the river Amythounta on whose banks it was built.

The structure has three levels constructed from raw stones. Deep cracks on each of its four sides threaten its existence.

While passing the natural steps that the earth has created, one approaches the eastern facade of the mill, entering the first level from a door whose stone supports alone reveal its existence.

In the half-lit space, there are two millstones. The lower millstone has remained firm in its place, fixed into the ground. It is made of porous stone and it is strongly grounded by an iron ring around it. It is fairly well preserved in contrast to the other millstone which leans against the opposite corner of the room.

While going outside, two or three somewhat destroyed steps lead one to the final level whose entrance is not a door but a large window similar to the smaller window. This dust-ridden level is typical of the abandonment and loneliness of these structures.

Returning outside once again and carefully looking from the southern facade, one can get a feeling of the course of the water and its role in the functioning of the mill. A natural ravine is formed descending from the spring, *flegha*. At the end of this ravine, builders created a low stone wall so that the water that left the “flegha” and fell in the ravine would end up in a well, *voukino*, in Kardamyla, which was constructed of stone but with smooth interior surfaces.

Around the mill, there are spaces of the same construction. A small building nearby was possibly the home of the miller. Nearby, there is also an older second watermill. Its roof was arched but it is not preserved today.

## **Spilia**

A neighborhood that wholly preserves its genuine architectural traits is the abandoned buildings in the area called *Spilia* (cave), in the northern boundary of the settlement which stretches from *Vou-lagadi* (the ravine of the bull) to *Neroutsiko* (tiny water). There are no historical references to be found as to the date of their construction. The structures are found outside of the Kastro and their name according to most is such because a cave existed over the settlement. Most have their foundations on caves in which the inhabitants would find refuge in case of danger.

With the elimination of piracy and with the newly formed necessities of life, the settlement gradually started to become abandoned until the middle of the war when it was virtually completely abandoned.

The houses stand proudly, aged with the passage of time which has left only a few, remaining as witnesses and remnants of a very old time. The edifices were buildings of strong stone structures as they have revealed, with foundations in firm ground, able to withstand the wrath of Aegelados, the son of Tartaros and Gaia. This up to a point though. Memories of the earthquakes have done little to influence their architecture.

Simple and plain towers, wisely scattered on a small elevation and the commencement of Kardamylian life, are evidence of the influence of the morphologic, economic, and social conditions of life and to the creations of man.

From here, one can marvel at a magnificent view from the overwhelming mountain of *Gria* (old woman) and from the river *Rhina* with its watermill *Amythounta*, up to the sea through the orchards of Kambos. One is present at a genuine lay architecture of a folk interest, which was realized with the simplest ways from local materials and possibly by the owners of the structures themselves.

The construction of each house was very simple. The principle material of construction was the local stone which endures friction and corrosion from weather conditions. Other local materials used were lime and sand for the composition of roughcast covers. From the outside, they appear to be of clay and stone construction which has not been lime-covered.

The coatings on surfaces is rare, many times even absent from interior surfaces as well. The wood structures are also primitive. The column is usually an unworked tree trunk as is the main beam which supports the middle beam. On that beam and on the walls, smaller beams are supported for the creation of the floor or for the cover of the walls, *katachymata*, as they were locally called. The cover could have been characterized as floor as well as roof. Its construction with the smaller beams, seaweed or myrtle and a layer of mud, is analogous

to the roofs of other traditional non ceramic tile roof structures of the Aegean. An obvious slope of 10 degrees is usually apparent which gives it a different character.

The bulk of the houses have a cubic shape usually with small openings. The small windows are the only elements that stop the beautiful continuity of the rock. From their windows, one's gaze embraces the area which was one of the most important factors which influenced the architecture of the area.

The dimensions of the doors don't exceed the height of a man too much, this way exposing limited surfaces to the bad weather and invasions.

While carefully observing the doors at Spelia, one sees that the left and right door posts, *parastades*, are two standing stones with a narrow stone between them. The door lintel, *hyperthyro*, is a flat horizontal narrow rock defined by its endurance and for the opening of the door. Over this is a semi-circular arch of smaller rocks which decorates the entrance, mainly a Byzantine influence. This is called *Vouvodhoxa* (silent glory).

The doors are wooden, single leaf, shutter-like without any special decoration. The windows are constructed similarly on a smaller scale, with double-leaf wooden solid shutters. Characteristic are the peep holes, *polemistres*, on the exterior facades of most buildings.

The houses are mainly two level having their main rooms over the ground floor. Others are single level depending on the economic conditions of the inhabitants. The ground floor was left for the animals. It became a stable and storage space.

The entrance to the main rooms on the upper floor was from a narrow wooden ladder. The rooms are vaulted with openings in the wall which functioned as cabinets. A fireplace constructed of stone completed the function of the space. A necessary compliment to the exterior of the buildings was the oven.

In the area of *Neroutsiko* (tiny water), in the northern boundaries of the settlement, besides the typical shapes of the buildings, one observes something remarkable in an imposing tower. This tower functioned as the governor's house during the Turkish occupation. The courtyard is formed of stairs. Grapes were harvested there. For the preparation of wine, they utilized a wine-press, *potos*, which was specially cared for. It is well preserved even today.

The pressing of the grapes was done in the *potos* (literally means the sole of the foot or to step on) which had an inclined floor that allowed the juice to run from an opening (the so-called "*rouxouni*" as it is locally known) into a small water-tight structure built in the earth. From here, the juice was collected. The pressing was done with great care. As a material for the press, marble was used for its cleanliness properties.

Today, within the framework of preserving Kardamyla's cultural heritage, the restoration of these structures as well as the formation of paths for an easier approach by visitors is being studied by the Municipality of Kardamyla.



23, 24, 25, 26 Characteristic forms of architecture at Spelia



## CULTURAL FOUNDATIONS OF ANO KARDAMYLA

### **The Girls School of Kardamyla, *Parthenagogia Kardamylon***

The first Girls School of Kardamyla operated in 1855 in a building which was founded at the front yard of Mesochoritissa, with the common contributions of the village churches. It was a one-level building with an area of 98 square meters. It operated with two teachers and plenty of classes for its time. Besides regular lessons, the girls were taught embroidery and sewing.

It came full circle in 1929 with the founding of the Boys and Girls mixed public schools.

Until 1991, it was used as an agricultural clinic until it was knocked down along with other adjacent edifices within the framework of reforming the church area.

### **The Cultural Center, *Pneumatiko Kentro***

The maritime couple Michael and Stamatia Xylas, lovers of the arts, decorated the Municipality of Kardamyla with the first Cultural Center of its kind in Greece. It was built in 1964 in the place of the central tower of the medieval castle, which served as the Boys School of Kardamyla under the Turkish state. The Boys School during the struggle for liberation became a place of swearing in of volunteers, a mess hall and a place for aiding the injured (operating room). The following marble inscription existed at the entrance to the Boys School: LEARN, WORK, GROW, PROSPER, 1907. Today, this inscription is built into the interior wall of the Cultural Center. The Center consists of a large central hall with a stage and auxiliary spaces. In the southern side, there is a small enclosed hostel. The Cultural Center frequently entertains literary and artistic events. In its ground floor, there is a library/reading room, made rich with 2,000 volumes of rare and selective books as well as a religious folk museum

### **The First Elementary School of Kardamyla**

The Boys School of Ano Kardamyla was built in 1927, based on a design of the Ministry of Education, which raised a substantial amount of funds for the time for its erection. Leader of its establishment was the prominent Metropolitan of Kardamyla **Ioachim Stroumbis** (1924-1933), who sold at the fund raisers, his financial estate and the estate of the church such as gold, religious articles and dedications of the faithful.

The financial aid of the Kardamylian diaspora of America was also significant. The residents of the village were also supporters in the establishment of this educational institution. They worked voluntarily and zealously in the building and transporting of material. Since 1929, it functions as a mixed public school.

The First Elementary School offers four teaching rooms, a spacious corridor and a teachers' office.

In 1970, a branch of three rooms was built in the northern side of its yard space where today the First Kindergarten of Kardamyla is housed.

Until 1988, it functioned as an independent school unit. Today, it is incorporated with the School Center of Kardamyla. The second and third grades are housed here.

## **TWO TRIPS AROUND ANO KARDAMYLA**







The architectural shape which has a double stani (the stani of Boulas as it is named) deserves attention. It is completely built of stone (photo 30).

Two entrances lead to two different rooms each with vaulted ceilings and a hole at their peak which is closed with a flat rock.

### **The Mountain - Kastro or Gria**

In the south of Ano Kardamyla, the mountainous mass of Gria (old woman) rises, which is the natural and possibly ancient Acropolis of the village. According to local legend, the name is attributed to some old woman who, during the Middle Ages, found refuge here, hiding and saving herself from the madness of the pirates who destroyed the homes of Kardamylians.

An impassable path leads to the summit in small plateaus from where one can have a general view of the magnificent landscape of the area of Kardamyla (photo 31). Here imposing **remnants of medieval fortresses** survive. Two **towers** can be identified connected by a strong wall (photo 29).

The eastern tower has the semi-elliptical shape and its diameter is a continuation of the long wall that connects the two towers. In the northern vertical side, it has a window with a height of 1.8 meters and it is open to the entire thickness of the wall (thickness of .85 meters).

Inside, the base of the tower has a length of 6.50 meters and a radius of 3.35 meters. To the south at the trunk of the same tower, there are two open rectangular windows with pediments and under those along the entire inside perimeter, at the same height, there are six square positions in total, possibly to support the floor of the first level.

Only the first floor of the second western tower survives because at that spot, one identifies a depository, critical for the support of the floor. Its surviving height is 5.50 meters tall. The interior diameter measures 5.40 meters. The wall with the tower has a thickness of 1.88 meters and in the center of its length, it is 1.90 meters. The visible surviving height is 4.10 meters and the total length is 48 meters. In the northern side it has steps from which they went up and down *to the battlement and to the bastions*. For the western tower, legend has it that there was an underground connection to a cave whose entrance survives deep, further down at *Peghada of Koulalas*. This underground area needed a small tube from Peghada in order to be irrigated during difficult hours when those who were closed in the Kastro were deprived of water.

The abrupt precipice completes its defensive line. The **relics of a Hellenistic wall**, which utilizes *kourasani* (worn fragments of ceramic tile) as an adhesive building material, verifies that the position was fortified during ancient times.

On November of **1912**, during the campaign for the liberation of Chios, the area of Gria, stood as the bastion of the struggle.

It was fortified and despite the attacks of the Turks, one after another from the area across of Karfotos, the central height remained indomitable.

In the defensive "*Battle of Gria*", which occurred in November of 1912, the Volunteer Corps of Kardamyla, fighting with courage and decisiveness, confronted the doubly more powerful Turks, who had as their goal, the occupation of the harbor of Kardamyla.

The battle was decisive and especially significant because the Turks were forced to retreat from their position in Pityous, with serious losses until later receiving their final blow, surrendering at the *Battle of Karfotos*.

Among the Kardamylians who commanded in that battle were Dr. Elias Aspiotis, who was also wounded, Michael Spethogiannis, who descended from the heroic family of 1821, Michael Zolotas, Captain Mark Vasilakis, K. Madias, Demitris Houmis, as well as the brave and famous Father Tsigros and others.

## **TRIP II (Pyrghia, Plakoussa, Varaggina, Serapio, Delphini, Koila)**

### **Pyrghia**

At the intersection of the main road of Kardamyla-Pityous-Chios, there is a road that leads to the old abandoned habitat of *Pyrghia*. Its name refers to many pyrhous (towers) or at least two towers with medieval ruins of buildings.

Here are the old churches of Aghios Efstathios and of Saint John from Damascus, *Aghios Ioannis o Damaskinos*, who cohabits there with Aghios Constantinos and Aghia Eleni. There is a festival that takes place every May 21.

Old wells and other ruins of building show the significance of the settlement of the village at least since the Middle Ages.

### **Plakoussa (Upper and Lower)**

*Plakoussa* was an old village toward the eastern part of the area of Kardamyla between Parpanta and Delphini. It was destroyed by the invasions of the pirates.

At **Katalymata** (temporary living quarters in Greek), and at **Varaggina** (a medieval name), there are ruins of old neighborhoods.

### **Serapio**

*Serapio* found above Delphini on the road Kardamyla-Lagada, is a leeward location with little water.

The location name is connected to *Sarape*, the highest god of the Egyptians, who most likely corresponded with the Greek god Zeus. According to other definitions, he was the Greek god Pluto. At the same time, Greeks were also able to recognize Asclepios in him.

So these institutions, the so-called *Serapia* (or *Therapia*, Greek for therapy) were also famous types of sanatoria, where people flocked to heal with the blessings and the medical suggestions of the sacred doctors.



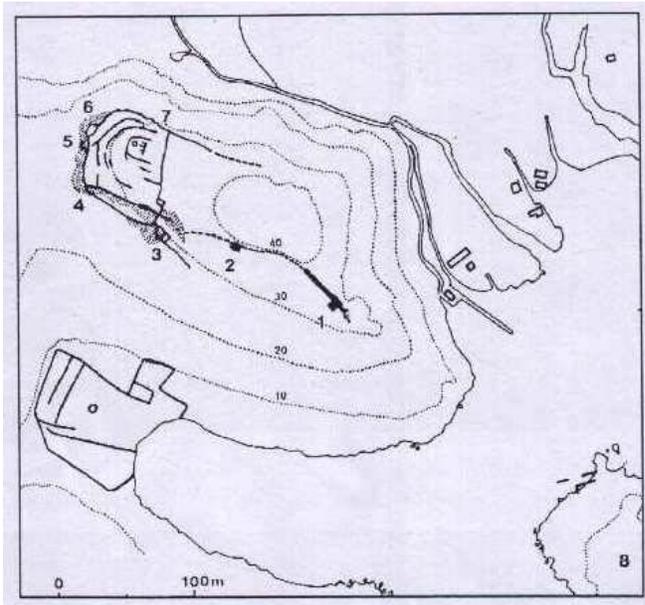
29. Medieval fortification: the towers of Gria.



30. Koulalas: Stani.

## Delphini

The natural harbor of *Delphini* (dolphin, in Greek) is found 15 kilometers from the city of the island, north of Lagada and 13 kilometers from Kardamyla. Its entrance is renowned for the islet *Tauros* (bull) on which was found the marble head of a bull, sacred animal of the goddess Aphrodite. It is kept at the Museum of Chios. The entrance creates two exits left and right offering natural protection to anchored ships. Protected from winds with deep waters, with a direct relationship to the naturally fortified height while provisioned with a spring, it has furnished, since ancient times, all the prerequisites of the creation of a naval base.



Map: General topographical map (according to J. Boardman): 1, 2, 3, towers south side.  
4, 5, 6, 7, towers west side of fortification. 8, the isle of Tauros.

From the historian **Thucydides** (**Th' 38.2 and 40.3**) one learns of the significance and the role that Delphini attests to in the history of the island during the Peloponnesian War. When Chios revolted against the Athenians (412 BC), there was a surprise attack on Delphini “*a village, a part of the land not far from Chios, with bays*” as Thucydides says, and they hastily completed its natural fortification. Its occupation by the Athenians proved fatal because from here, they were able to monitor the strait of Chios from the land, approaching the city. In a futile attempt, the Spartans, in cooperation with the oligarchic government of Chios, attempted to occupy the Acropolis at Delphini. Only after five years (in 407 BC) after the battle in the South,

did they successfully drive away the Athenians and destroy the fortifications.

In 1954, organized excavations led by **John Boardman** were conducted by the British Archaeological School of Athens. Relics of the Athenian surrounding wall were discovered. The unrefined stones of the fortification confirm its hasty construction. At least three square towers support the southern side (no. 1, 2, 3) as the relics of four others are visible in the western boundary of the fortification (no. 4, 5, 6, 7).

In the more northern plain, ruins of a Hellenistic villa were found. It is possible that a village existed here up until the Roman Age.

The name Delphini assumes the worship of Apollo Delphinium, guardian of seamen and travelers.



31. A general view of Kardamyla from Gria.



32. Gria as she commands from Spelia.

Up to now the searches by Boardman for a temple in the area have remained fruitless. The *cave of Moros* (mavros meaning black) must be connected with the worship of *Apollo Delphinium* even though a large part of it appears to be man-made.

**Stephen Vyzantios** (6th century AD) refers to Delphini: “*fort of Chians*” as well and the ethnic name Delphinios “occupied the place of the national Delphineus.”

In the 13th century, the area was deserted by the pirates (Franks and Turks). Legends of Kardamyla regarding the raids of the cossards, mention *Constantinos Aggelikousis* as the defender of Delphini and the neighboring Koila.

The Chrysovoulo (golden seal) of Michael Paleiologos of **1259** mentions among the properties which belonged to the Monastery of Nea Moni: “Property of the church destroyed by the cossards, renamed Teuthi...” of which G. Zolotas identifies as Delphini (Delphene).

During the period of Genoese sovereignty in Chios and later under the Turks, the name survived as **Porto Delphino** with a fair amount of alterations (Porto Fino, Dolfin, Dirfil, and others) from foreign travelers and geographers from the 15th century until the 19th century. The name **Bellofano** was also given to Delphini by tourists because of the lighthouse, *pharos*, the Genoese had built of red rock in the southern side of the harbor.

The historian G. Zolotas mentions the shore of Delphini “*ancient and medieval*” with the location name of Apova, which means disembarkation (apovasis, in Greek).

Today, a dirt road guides one from *Sarapio* to the shores of Delphini where there is a small chapel dedicated to the protector of seamen Aghios Nikolaos.



33. Delphini.

## Koila

*Koila* is found in the center of the triangle of Pityous, Kardamyla, and Delphini. Its name is owed to the formation of its territory: an area of many hollows and depressions (*koilimata*, in Greek), barren and treeless.

From **Herodotos (VI 26-27)**, one learns the significance of the area in ancient times. During the Ionian Revolution (499 BC) and after the naval battle of Lade (494 BC) where the Chian fleet distinguished itself, *Estiaios*, tyrant of Myletos, attacked by surprise sailing from Lesbos toward Chios. After he disembarked on a shore of Northern Chios, he battled with the Chians at Koila “*murdering often.*”

Here, the god Apollo was worshipped as it is inferred from the inscription which was found at Erythrea, which mentions “**Apollo in Koila.**”

Through the years, finds declare the importance of the area in ancient times and the existence of a temple.

The base of an ancient statue is said to have been found on the rocks as well as graves with coins and funerary items. In a rough area in the area of *Chori*, there exists even today part of an ancient column. It is rumored that in the area, statues of the goddess Artemis and Hercules were found and transported to Constantinople. A copper idol of the goddess was found before the war and surrendered to the Museum of Chios as well as a pair of copper legs most likely offerings to the Asklepios of Koila.

At Koila, there is also the jug-shaped well of *Sarakina*, a construction from antiquity with 72 steps. Tradition tells us that there was a door at the bottom. Today it is demolished and covered with rubble. There is only some water in a ditch with visible built-in doors.

Between the building of Chori and the Church of Aghios Yiorgios, a large flat rock survives measuring 5x7m. and 2m. in height, locally called *Scholeopetra* or *Daskalopetra* (the School Rock or the Rock of Teaching). Tradition tells us that this was where the School of Koila was and, according to others, where Homer taught. In the area, there are also scattered medieval relics. A small surrounding wall of a fort survives and within that a large house (*Pyrghos*, tower) with ancient ruins of houses.

*Pyrghos'* shape is rectangular. From afar, it gives the impression of a stone hill. Its entrance has a width of 1 meter and it is partially blocked by rocks and dirt. One enters its interior by bending. Its walls are thick and its ceiling is vaulted. There are several small windows for light to enter. A ventilation system also exists (photo 34). On the Western facade and under the little window, there is a small door. It is possible it led to other compartments of the *Pyrghos* or it was an escape corridor in cases of emergencies.

Stones that protrude from the four walls mean that there was some loft there. According to tradition, the Door of *Pyrghos* would close with a huge rock.

From *Pyrghos* to the *Koufoghia*, there are 14 piles of rocks each in the shape of flat-topped cones. They are possibly ruins of old building or towers. It is not impossible that they may derive from the attempts of the inhabitants to clean the area from the rocks so they could cultivate the land.

At the *Koufoghia*, there are ruins of a castle. A street with a length of 20m. and a width of 4m. survives. On the sides of the street, there are walls with a width of 1.5 m. and piles of rocks and other buildings.

Near *Choreutria* (dancing woman) on a small plain, the foundations of a small building exist. According to tradition the Temple of Aghia Kyriaki was built here. The length of the building is about 12m. and the width 10m. The thickness of the walls reaches 0.98m. Behind the church, ruins of another building exist, possibly a cell.

When the Monastery of Aghioi Anarghroi (Medical Saints who worked without pay) was being rebuilt after being fired on by the Turks in the great massacre of 1822, the axed and squared rocks of the Chapel of Aghia Kyriaki were taken and transported to the monastery for the construction of the new church. Old Kardamylians also transported stones from Koila to Kardamyla to build their houses. Aghia Kyriaki of Kardamyla, located at *Kantilia* (candles) must have been built by Koilians who abandoned their village after being looted by the Turkish pirates.

In the Middle Ages, Koila (as well as other neighborhoods in the area of Kardamyla such as *Delphini*, *Plakoussa* as well as Kardamyla itself) were subject to the destructive wrath of the Turkish and the Frankish pirates.

Those Koilians who were saved were divided into three groups. The parishioners of Aghios Yiorgios found refuge at *Flori* and from there to *Vrontados*. They became the nucleus of the city today. The parishioners of Aghios Panteleimon in *Kydhianta* later moved to *Lagada* and the parishioners of Panaghia Koilani to Ano Kardamyla. The only sacred heirloom that survives from the catastrophe of Koila is an icon of the Theotokos Vrephokratoussa (the God-Giving Virgin Carries the Child) with dimensions of 0.40x0.90m.

Today Koila is deserted. Three Christian temples survive: **Panaghia Koilani**, which belongs to the Kardamylians, **Aghios Yiorgios** (rebuilt in recent years over the ruins) which belongs to those from Lagada and **Aghios Panteleimonas** which belongs to those from Vrontados. They are true witnesses of the first descendants of the inhabitants of these three cities of Chios.

In recent years, a new road was built., approximately 2 klm. long, from the elevation of *Koulalas* to the old settlement of Koila, mostly by a donation from the shipowner Mr. George P. Livanos and with donations of Kardamylians.

### **Panaghia Koilani:**

*Panaghia Koilani* rejoiced in special fame and respect from her faithful. Many women would take the name Koilani, reflecting their meekness.

The historian G. Zolotas refers to Panaghia Koilani and the beautiful frescos that existed there. Unfortunately, they are not saved. Up until about the end of the last century (approximately 1880), those from Koila who lived in Kardamyla would ask of their relatives to bury them at Koila, the native land of their forefathers. The cemetery was found north of the church.

The church was renovated in the 1950s with the expenses paid by the shipowner Captain *John George Pantazis Livanos*. The changes that have been added to the temple give the impression that it is a new church. Thankfully, the main building remains the same. Today, Panaghia Koilani belongs to the parish of Holy Cross, *Timios Stavros*, of Rachi in Kardamyla.



34. Koila: A small window at Pyrgos.



35. Panaghia Koilani



36. A picturesque waterwell in the Kardamylian Kambos.



37. Orchard irrigation system (Kaledos, Ano Kardamyla)

## THE KARDAMYLIAN KAMBOS

Kardamyla is endowed by nature with an extensive and fertile field which comprises the main **Kambos** (field or plain) from Rachi to Kofinas, and from Ano Kardamyla to Marmaro, **Avlonas** (valley), **Skardanas**, and **Parpanta**. The valleys of Nagos, Yiosonas, Vlichada, Ambelos, and Delphini in the broader area complete the picture of vegetation of the area.

The large production of citrus trees and the high quality of farm products in Kardamyla owe themselves to the fertility of the Kambos, to the sufficient water, and to the care and proper irrigation of the orchards by their caretakers.

The use of well water with the *magano* (a system of wheels that helps remove water from a well) can be seen today with the abundant “magano” water wells of the orchards, which inundate the Kardamylian Kambos. In time, the need for quicker and easier irrigation led to the replacement of the old wooden magano with iron imitations. Alterations with the passing of time or by the owner himself also took place.

The stone-built base of the magano remained unchanged as well as their tall draught.

In those “magano” water wells that survive in their wooden state, one can admire their large wooden *rhoda* (wheel) with its flat beams like rays and their stakes, *passoulia*, those wooden teeth that hook onto the axle, *fanari*, so the turning can occur.

On most wooden wheels, the tin buckets, *siklia*, remain replacing clay ones, supported on the rope, *limba*. It isn't difficult for someone to mentally reconstruct the function of the magano and to follow, in spirit, the rhythmic sound of their drawn-out songs. With the help of animals, the wheel would turn and the rope would lower the bucket into the well, fill it with water transporting it to an *afkoula* (stone basin) and from there to a cistern so the watering of the orchards could occur.

## MARMARO

### Approach to Marmaro

The harbor of Kardamyla with a natural and spacious port, is “excellent” as the traveler Buondelmonti characterized it in 1422.

The name of this small town is attributed to the existence of ancient quarries for the excavation of white marble which existed at Margharitis, the so called *Diapori*, between Margharitis and Nisi (island).

It is known that marble was among the other exports from Chios during the Roman Period, from the city of Chios and from Kardamyla (mainly from Pelinneo). The exports were made from the port of Marmaro.

According to other accepted versions which Constantine Antonopoulos refers to, the name is owed to the marble Venetian capital of a column that lay in the shores of Marmaro,

which had an adjustable ring. Kardamylians would hold annual festivals here with competitions. Many from the surrounding villages would gather. They would compete for the lifting of the capital, so they named the village Marmaro.

In the Middle Ages, Marmaro was built mainly in the areas of *Neravlakas* and *Perivolaki*, which contains a large part of the village to this day.

Today, the main square of Marmaro with its public cafe and its shops is found near the sea. Along with its promenade, it piques the interest of the locals and foreign visitors. From here, visitors arrive to the Promenade of Marmaro, *Prokymea*, with its imposing monument to the Unknown Sailor, *Aphanis Naftis*, to the Town Hall, the port station and to the different cafes and taverns.

One can enjoy the large port of Kardamyla, taking in with one's gaze to the left *Serikari*, which reaches to the Mavris Windmill, *Mylo Tou Mavri*, and to the island at the entrance to the port, and to the right, reaching to the area of *Limnos* with the Hotel Kardamyla while across it stops at the gray Margharitis with *Pefkakia* (small pines) and the little chapel of Aghios Markos.

On the slopes of Margharitis, the German occupiers during WWII, wrote the letter "V" for victory in white paint as a symbol of their victory. Since then, inhabitants renew the paint every year in order to preserve this historic memory.

## **THE SITES OF MARMARO**

### **Aghios Nikolaos**

A church of the basilica style. Aghios Nicholas (Saint Nicholas) is divided into three supporting saints dedicated to Aghios Nikolaos (central part) and to Aghios Constantinos and Aghia Eleni (right part). It was rebuilt in 1857 and it was restored in approximately 1890.

The temple is made of white marble bedecked with the symbol of the *cross amidst shells*. Over the Great Door and throughout the length of the temple, there are small icons of saints and martyrs of the church. The temple is adorned with remarkable silver-plated covered icons of the old church which were restored 50 years ago.



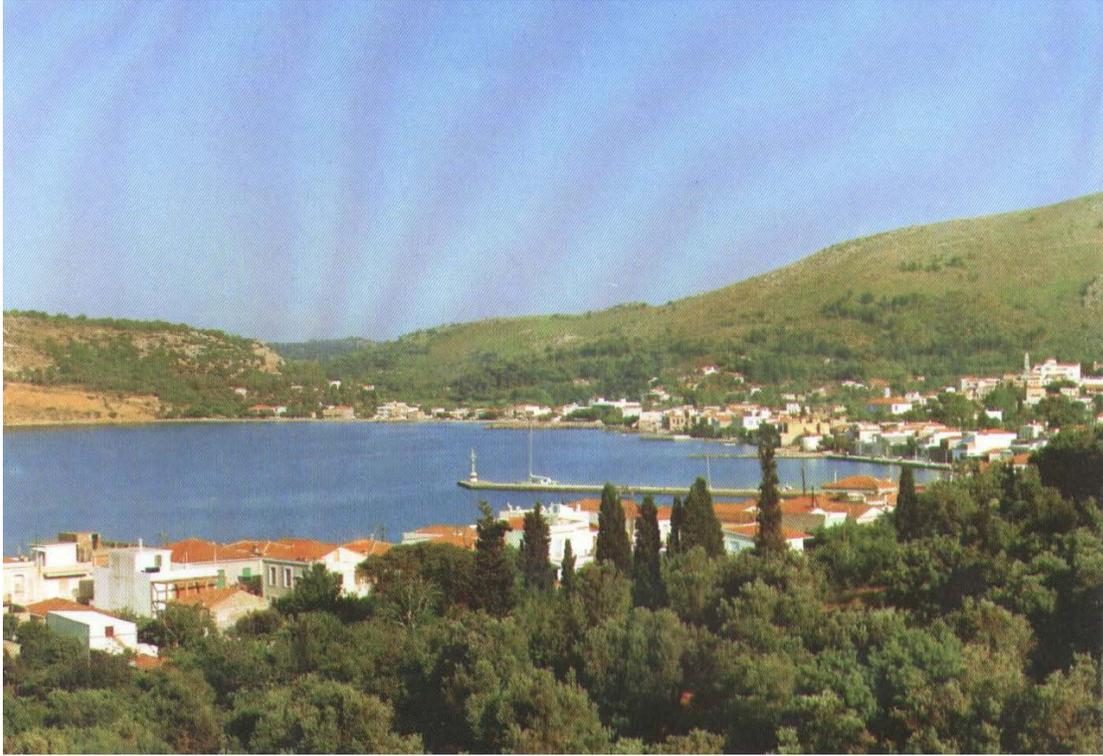
38. The monument of the Aphanis Naftis.



39. The belltower of Aghios Nikolaos.



40. The Town Hall of Kardamyla at the Promenade of Marmaro.



41. The port of Marmaro.



42. The Mavris Windmill (today owned by the Psarros family).

The pulpit is carved of wood, bedecked with icons of the Evangelists dated 1866. The temple, the pulpit and the right iconostasis are white and gold-plated in 1933 donated by the benefactors *Kiki and Calliope Gemelos*.

The church is adorned with wonderful icons with western influences. Those that dominate the central part depict the miracles of Aghios Nikolaos. The candelabra were purchased and transported there with the dues of shipowners in 1866 from Constantinople. They depict *dragons* at the base of the candles and *lions* at the bottom.

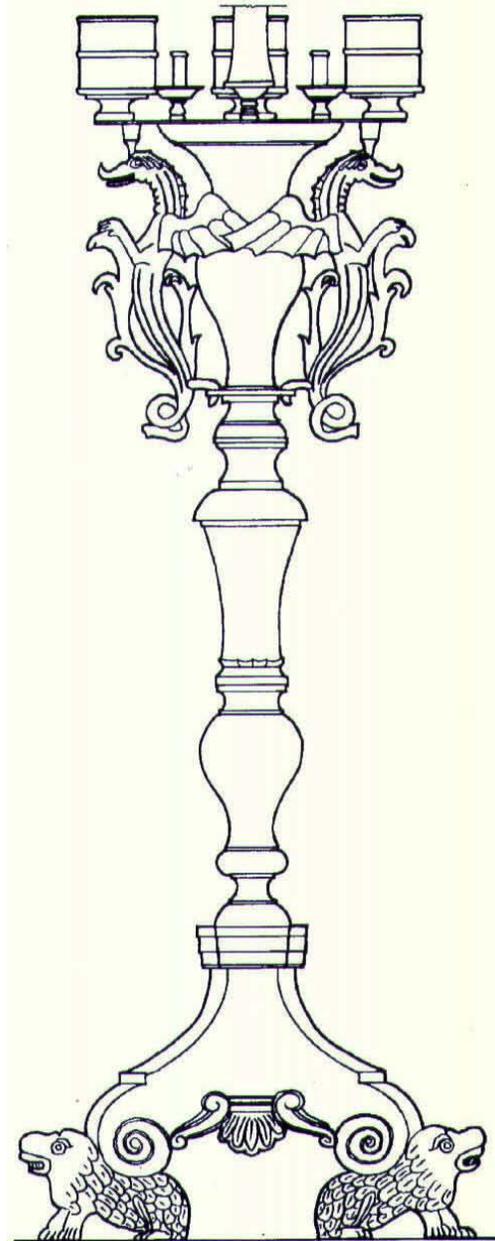
The icons are remarkable: Aghia Anastasia Pharmacolytria, *the deliverer of medicine*, (skete of Aghios Markos, 1907), Aghioi Saranta, *the holy forty*, (skete of Aghios Markos, 1895), Aghios Stephanos (1930), Taxiarchis, *Archangel Michael*, Aghioi Constantinos and Eleni and Aghios Ioannis Prodromos, *Saint John the Forerunner* painted by *Michael Fikaris* (1864). In the altar, fragments of the bones of Aghios Neomartyros (the new martyr) *Demetrios of Chios* and the skull of *Aghios Makarios the Corinthian* are saved. Also an altar cloth with the signature of the Metropolitan of Kardamyla *Ioachim Stroumbis* survives along with two pyxes and two silver chalices from 1909.

### **The Unknown Sailor, *the Aphanis Naftis***

On the promenade of Marmaro, the imposing bronze statue of the Kardamylian Sailor commands. It symbolizes his thriving spirit in his cruel struggle at sea.

The monument is the work of the distinguished sculptor **Thanasis Apartis**. It was unveiled on the 13 of August, 1961.

### **Town Hall, *Demarchio***



Μανουάλι Αγ. Νικολάου Μαρμάρου  
(σχέδιο Smith)

*Manouali* (candelabrum) of Aghios Nikolaos. (Sketch by Smith)

The *Town Hall of Kardamyla* is a donation of the shipowner **John K. Carras** in memory of his parents Constantinos and Annitsa.

Since 1966, Mr. John Carras expressed his desire for Kardamyla to achieve a contemporary building for the mayor. So the township concerned itself with discovering the most appropriate place. The shore in front of the Aphanis Naftis was considered the most appropriate. This location belonged to four owners. The buildings were demolished.

The architectural structures of Mykonos was decided after many proposals for the building that would go up. The civil engineer for the project was Mr. *Zaharias Kyriakis*, the architect Mr. *Georgiadis* and the contractor Mr. *Constantinos Zogas*.

Construction began on May 8, 1969 under the mayorship of *N. Georgilis*. It was inaugurated September 7, 1969. It was occupied on January 15, 1970 under the mayoral term of *M. Sarris*.

On May 8, 1969, a blessing was made at the foundation with the presence of the sister of the donor, Mrs. Maria A. Lemos. In the foundation, in a special crypt of bricks of marble, a marble plaque with the following inscription was laid: “*Raised with the efforts of John K. Carras in memory of parents Constantinos and Anna*” 3-21-1969.

On the day of the inauguration, the Town Council voted and gave to the donor the title of Great Benefactor of the Municipality. It was also renamed from the coast of Marmaro to the coast of “*Constantinos J. Carras*” and the street of Aghios Nikolaos up to the square was named Avenue “*Annitsa J. Carras*”.

The offices of the town collector and a hall for cultural events are located today on the first floor, as well as a storage space. On the upper floor, there is the hall for the Town Council and the office of the municipal employees and the Town Hall.

### **The Old Customs House, *Palio Telonio***

The building that contains the *Customs House* today and the occasional magistrate’s court, on the shores of Marmaro, once functioned as the “*Mountouria*” known as “*KONAKP*” of *Mountouri* during Turkish rule. The local commander and Turkish judge, *cadi*, who oversaw the observance of order with his constables, *zaftiedes*, resided there at the same time.

With the explosion of the struggle for liberation (1912-1913), the revolting Kardamylians occupied it with chief being *Father Halkias*, they captured the Moudire and his family without abusing them and after 500 years of slavery, the Greek flag was raised there by *Nikolaos Father Ioannis Fikaris*.

At its entrance, there exists an *Arabic inscription* which refers to the public purpose of the building.



43. Detail of Embroidery

**Folklore Collection of the Association of the Friends of Progress of Kardamyla,  
*Philoprodoos Omilos Kardamylon***

The exhibit of this folk collection is the first sample presentation after a one year quest and concentration of folk material and facts. It is devoted exclusively to the production and work of textile, weaving and costumes.

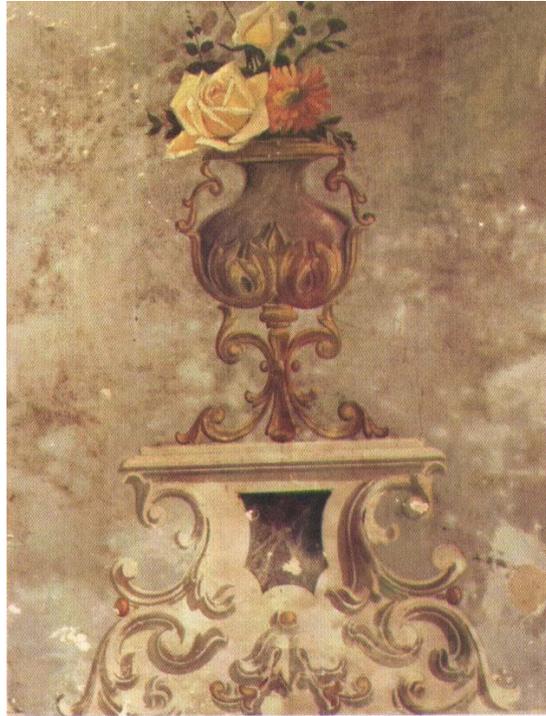
One can admire the equipped loom and spinning wheel, textiles, departments of male and female costumes, needlework, knitted articles, farm tools and household utensils. A visitor is able to learn about the Kardamyla of yesteryear from a variety of photographs. The folklore collection is housed at the offices of Ph.O.K (*Philoproodos Omilos Kardamylon*, which means the Association of the Friends for Progress of Kardamyla) at the square at Marmaro. It is open Wednesday and Saturday 17.30-20.30, Sunday 10.00-13.00. Telephone 23185, 22933, 22302.



44. Textiles of men's and women's garments



45. The loom with its equipment.



. 46. Detail from a fresco at the Vasilakiko



47. Painting on the ceiling of the Vasilakiko.

## The Manor of Vasilakis, *Vasilakiko*

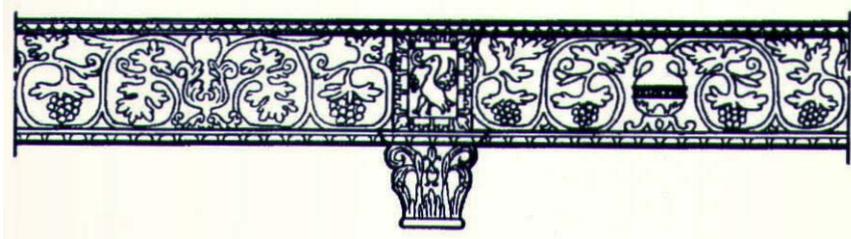
The *Vasilakiko* is the manor, *archontiko*, of the shipowning family of *Vasilakis*. It is one of the many manors of ship masters who struggled for years with sails, masts and seas creating the history of this land. This is one of the few manors that was appreciated and preserved by Kardamylians, respected by its current owner Mr. *Aristides Mylonas*, who has not altered its exterior shape.

The *Vasilakiko*, as it is called, resembles a tall imposing tower on the road *Livanos* at the center of *Marmaro*, which stands proudly revealing the true nobility and pride of the people who inhabited it. Two wooden two-leaf doors stand very tall compared to the four level mansion, bedecked in crafted iron and two anchors, the emblem of this nautical family which decorate the entrance. Over the entrance, “*the kioses*”, a well-lit and prominent room protrudes supported by fine ironwork with very tall four-leaf shutters on its three sides. From there, the family was able to follow the activity on the street.

Characteristic are the frames that surround the windows and doors as well as the cast iron gate with fine detail that decorated the verandah. They are all worthy of admiration.

There is a nobility that is present not only in the exterior form of the building but also in the interior, the wonderful space of activity and life, decorated with superior fairly well-preserved frescos. A variety of designs such as vases with flowers, ships, ochre- and rose-colored scenes from everyday life, etc. a unique style of painting for *Kardamyla*, has withstood the test of time. They stand alive, proudly reminding the viewer of the historic scenes of the period and of the Greek heritage which must be preserved.

There are other remarkable manors in *Kardamyla* such as that of the *Perivolaris family* across from *Aghios Nikolaos*, but their abandonment has led to the destruction and desertion of these architectural monuments (photo 49).



## The Windmills

The windmills in the Aegean were known from the 12th century when water and the appropriate streams for watermills were scarce. The windmills are exceptional **folk monuments** to the place.

In Kardamyla, only four windmills survive today of which the two along the water are in better condition from the others. It is known that three more windmills were located at the area of Limnos near the sea. They were demolished about twenty years ago so the newer hotel KARDAMYLA could be raised.

The windmills are cylindrical stone-built turrets which are raised in selected places. They are found in channels with strong winds. Their roof is slightly cone-shaped and a horizontal *wooden axis* passes through its base.

The *sails* are triangular made of boat canvas and were placed one on each mast, so with the proper order they could all be opened and closed simultaneously, by a rope which was used by the miller. When the sails were open, the *grindstone* turned with the power of the wind and as a result, the motion was transferred to the axle and then to the mill which was found in the turret. Inside, windmills are normally divided in two floors with a strong wooden floor on which the millstone was supported. The ground floor of the windmill connected with the upper part with a wooden ladder.

On the neighboring hill of *Rachi*, two stone-built turrets with no roofs are what remain of the old windmills. From locals' testimony, it is known that they belonged to Argyris Frangos and that they are at least 200 years old.

### The Windmill of Mavris (Psarros today)

From the coast of Marmaro, one can admire the picturesque *windmill of Mavris*, belonging to Psarros today, which is located at the entrance of the harbor of Marmaro, adjacent to the beach of *Agali*.

The windmill is three tiered built from raw stone. It is painted white and its color creates a sharp contrast with its red roof, the windows and the door, which today is built-in for security purposes. The wooden masts whose wings adjusted are still preserved but the sails of course are not. The roof is red made of planks supported by heavy round masts. Only two small windows exist on the entire mill. Three doorposts of worked stones frame the door and above the door there are stones placed creating an arrow.

From here, one can enjoy a characteristic view of Marmaro and also travel in spirit on the Aegean Sea.

### The Mavris Windmill

The *Mavris Windmill* is built on the coast of the natural gulf of Kardamyla. It is a tall stone-built structure painted white. On the entire surface of the mill there is only one small wooden window and one door, of which part is submerged in the ground. The masts which served the mill's sails don't exist anymore.

## NEIGHBORHOODS OF MARMARO

### Aghios Antonis

*Aghios Anotinis* is a newer neighborhood of Kardamyla inhabited in about 1950. Its name derives from the little chapel of Aghios Antonis (Saint Anthony) which was built in the 1960s near the ruins of another church. It is in the basilica style with the dome built completely of brick. It is found at the entrance of the neighborhood of Marmaro at the place of *Dragatisia*.

In the neighborhood of Aghios Antonis, the convalescent home Aghia Marina exists, whose founding was undertaken by the Sisterhood of Friends of the Needy, *Philoptochos Adelphotis* “*Aghia Marina*” in 1968. The expectations of the Kardamylians materialized when its construction which was completed in 1973 with contributions of all the inhabitants. Since then, it houses an average of 20 seniors securing better old age for those who need affection and hospitality.

### Neravlakas

Neravlakas is an amphitheatrically constructed area on the southern slope of Cofinas which stretches from the boarding house, *Oikotrofio*, now the Officers’ Club (leschi, in Greek) up to Synoikismos, the Elementary School, and the Metropolis (Cathedral church) of Aghios Nikolaos with the Platanos (plane tree) and its spring in the center.

It constituted the heart of medieval Marmaro. The Chrysovoulo (golden seal) of **Michael Paleologos** (13th century) one of the most remarkable of written medieval topographical monuments of Chios, among the innumerable offerings of properties, houses, etc. to Nea Moni, mentions “**another religious property Kardamyla with all that exists there along with its buildings, its towers, and its windmills...**” This church property existed at Neravlakas (small water-furrow) and the **spring** and tower belonged to it also. The tower survived until 1984 when it was demolished and in its place the offensive, gray structure of the Greek Telecommunication Organization (OTE) was built.

The historian *G. Zolotas* mentions that a vaulted structure existed here but none survives today.

The picturesque stepped **spring** which is found under the shade of the age-old Platanos has been replaced by a fountain. The area continues to maintain its natural beauty and one can rest under the foliage of the **Platanos** (plane tree).

The first irrigation system of Marmaro was at Neravlakas in 1918 under the presidency of *J. Lignos*. Up until then housewives would gather water with buckets. The spring of Neravlakas irrigated the areas of Marmaro and Rachi initially with pumps. In 1968, the water of Nagos was transported with modern ways which today waters the areas of Neravlakas, Rachi, and Ano Kardamyla. Today the spring continues to water Marmaro.



48. The windmill of Mavris (Psarros) at the entrance to the harbor.

## Synoikismos

In the area of Neravlakas is *Synoikismos* (colony or settlement) with its characteristic uniform refugee houses (those that are still preserved). Here, a part of the Greek refugees settled after the catastrophe of Asia Minor in 1922 and it has embodied three generations of the history of the land.

## Perivolaki

*Perivolaki (little orchard)* is a picturesque settlement of Marmaro built amphitheatrically in the eastern slope of *Kofinas*, above *Serikaris*, with a panoramic view of the harbor and the sea and a general view of a large part of Kardamyla. In its lower part, it is filled with orchards, *perivolia*, hence its name. Rich vegetation along with its picturesque spring which survives today with abundant water, of which one reaches by descending steps, provided the main source of irrigation of the area.

According to historian **G. Zolotas**, in Perivolaki, there were vaulted, medieval ruins, walls, mosaic floors, coverings, pipes, etc. In the orchards, in the borders of Perivolaki with Serikaris, the area was called *Seraghi*, *Seraghion* or *old Seraghi*. An old palace with medieval relics of a buildings existed there. This name is possibly connected with the myth of *the Anilio Vasilia* (King without Sun). According to the local legend, in Perivolaki, the daughter of the King of Kardamyla lived in a grand palace. She fell in love with the Prince of Nagos, the Anilio Vasilia, who would have died if the rays of the sun were to hit him. In his desire to see the princess, he didn't estimate the time properly and he brought on his death.



## Serikaris

*Serikaris* is one of the oldest neighborhoods of Kardamyla. It stretches from the square of Marmaro to the beach of *Agali*. To the left and right of the main street, there are characteristic houses dating to the beginning of the century.

The location name Serikaris comes from a Kardamylian of the Byzantine era who occupied himself with the job of serikare, which was the cultivation of the silkworm for the production of rich silk. In Serikaris, he had his silk-growing installations and he possibly purchased all his products from Kardamyla.

## MARMARO SCHOOLS

### **The Girls School of Marmaro**

In the building that currently houses the “*Philoptochos Adelphotis*” (Sisterhood of Friends of the Needy), the Girls School of Marmaro was founded at the end of the past century. It occupied a building across from the main entrance of the Church of Aghios Nikolaos. In 1905, it moved to what functioned up until then as the Boys School, north of the sacred temple.

A private girls school also functioned in Marmaro.

### **The Old School of Marmaro, *Palio Scholio***

The Old School of Marmaro, *Palio Scholio*, was built in 1905 in the shape of a “**Π**” with the economic assistance of the inhabitants of the settlement of Marmaro and the help of the Aghios Nikolaos parish.

In 1914, radical changes and repairs were made, paid for by the shipowner Constantine Vasilakis.

It offered four halls for teaching and a teachers’ office. It lacked a yard so when the expansion of the school was necessary due to an increase in the number of students, there was no free space to build on. This fact with the combination of the old age of the building motivated the building of a new institute in 1955.

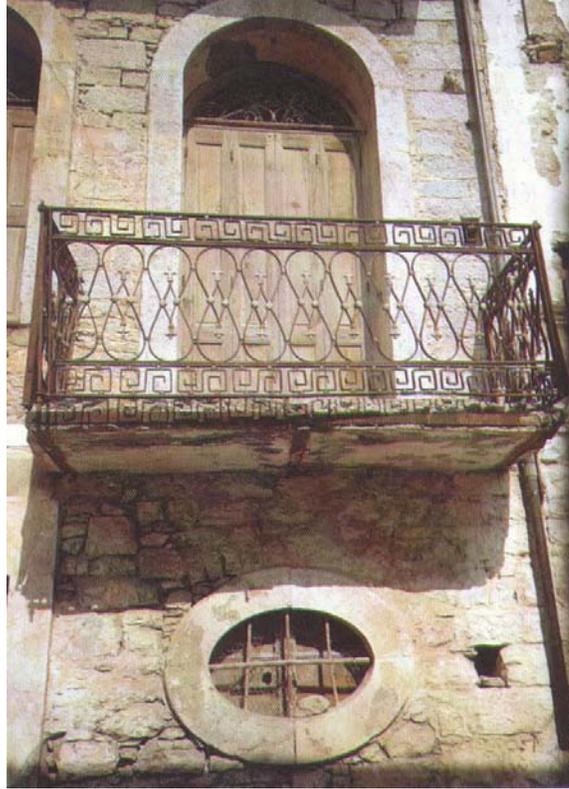
Since then until 1985, it was left to its own fate. In that year, the shipowner restored the *Palio Scholio* as the Kardamylians characteristically called it.

Its exterior maintains its old architectural style while inside, changes were made. One of its wings was transformed into two rental apartments and another to a multi-use hall.

### **The Second Elementary School of Kardamyla**

The Second Elementary School of Kardamyla was built in 1955 paid for by the shipowning couple of **Constantinos** and **Annitsa Carras** and with the assistance of the parishioners of the sacred Church of Aghios Nikolaos. It was constructed on a lot that was granted by the Ministry of Welfare at the old church property of Nea Moni in the area of Neravlakas. A hall was added as well, paid for by the shipowner *John Michael Carras*. In his honor, it was named the **Carradeio Elementary School**.

It offers four classrooms and offices for teachers. Today, it is the seat of the School Center of Kardamyla and it houses the first, third, fifth and sixth grades.



49. Archontiko (Manor)



50. Knocker of a neoclassic door.

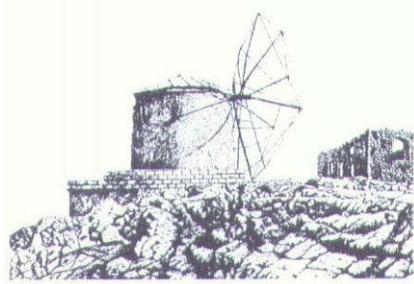


51. A Door at Serikaris.



52. Serikaris.

## AROUND MARMARO



**TRIP I North**  
(**Aghia Zoni, Aghios Panteleimonas, Aghios Andreas, Sarakinopetra**)

### **Aghia Zoni**

Beginning in *Perivolaki*, following a paved road toward the peak of the mountain *Cofinas (Sellada)*, one is led to the country chapel of *Aghia Zoni* (Saint of the Girdle, referring to the Virgin's belt). There is a panoramic view of the Aegean Sea, the coast of Asia Minor and the broader view of Kardamyla north and south.

### **Aghios Panteleimonas**

Leaving the windmill of Mavris (Psarros) behind at the entrance to the harbor and following the coastal path while enjoying the walk, one arrives to the magnificent place where the church of *Aghios Panteleimon* (Saint All-Merciful) is found.

Here, in 1878, an inscription was found that mentions facts of the priestly and aristocratic family of the *Klytides* which ruled the area of Kardamyla during the Classical period. The inscription also defines the area they owned.

The new church was built in 1957 on ruins of a church dated 1874. On the 27th of July, the traditional festival is held.

### **Aghios Andreas**

Continuing north at a distance of approximately 200 meters to the peak of the hill which commands the port, one finds oneself at the country chapel of *Aghios Andreas* (Saint Andrew). There are historical references to it from the massacre of Chios, when many Kardamylians hid in a cave that exists at the edge of the hill on the side of the sea, so they could save themselves from the Turks.

An existing inscription mentions that it was obviously constructed in the place of the old church in 1900 and it was reconstructed in 1974.

### **Sarakinopetra**

Continuing our course following the narrow coastal road, which was recently paved, one arrives to an area above the sea, where one can admire the view of the exquisite coasts of *Vlichada, Nagos* and *Yiosonas*, all the way to *Ambelos*, as they are found in a row one next to the other. Below the sea, a rock dramatically pops out of the water. It is named *Sarakinopetra* after a frightening Sarakine pirate of an Arabic race, who found his death here.

From here, passing the area of *Panaghia Euretis* (the Founder Virgin), one arrives at *Vlichada*.

## RACHI



South of Marmaro, one finds the neighborhood of *Rachi* (ridge of a spine). It owes its name to the formation of its land. It was first inhabited in 1827 by the first seamen. Today, the Church of the Holy Cross, *Timios Stavros* commands on the hill, while being surrounded by old and new houses. Its panoramic view from the hill enchants the visitor's gaze as it travels to the harbor of Kardamyla as well as to Marmaro and Ano Kardamyla.

From Rachi, there is a fork in the road which leads to the thick forest of *Koutroubou*, the breath of Kardamyla, to the country chapel of Prophet Elijah, *Profiti Elias* and from there to the main road.

### THE SITES OF RACHI

#### The Holy Church of Holy Cross, *Timios Stavros*

The Church of Holy Cross, *Timios Stavros*, is found at the peak of the elevation of Rachi. It was constructed in 1952 on the ruins of an old church. It was inaugurated in 1953. It has three supporting saints: Aghios Tryphon on the left, Aghios Ioannis on the right, and Timios Stavros in the center. It is one of the largest churches in Chios of the basilica style with a dome. It was recently painted with frescos depicting saints and holy events.

Timios Stavros is 160 years old of “the period of the egg” as one iconographer referred to it. On the left side door, the icon of Aghios Taxiarchis Despoti (Archangel Michael the Bishop), with his imposing presence, is from the old chapel. It is over one hundred years old. All the church articles of the parish are currently found in the church museum beside it. It is named the Hall of Maria N. Tsakos.

#### The Hall of Maria N. Tsakos

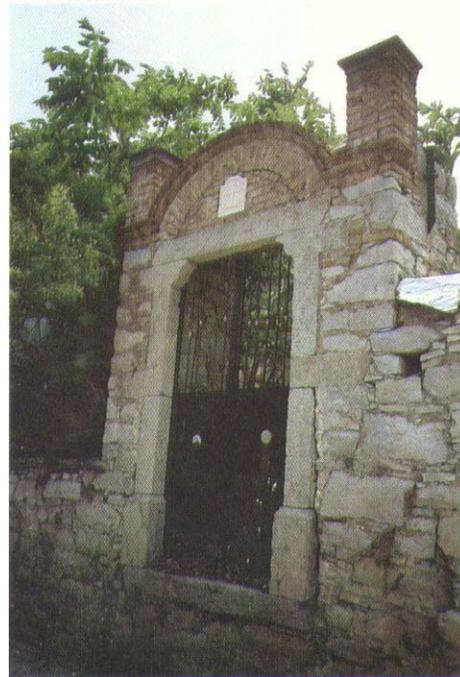
Inaugurated on September 14, 1991, it is a gift of the shipowners **Panagiotis and Elias Tsakos**.

The hall has a goal of functioning as a space for joyous as well as sad events for its parishioners, as a vestry, as a museum of the Church of Timios Stavros and other churches which belong to the parish, and as a meeting place after the Sunday Divine Liturgy.

In the showcases of the Hall, sacred articles, icons and sacred vestments are protected. The architectural style of its exterior follows the local architecture of Rachi and generally of Kardamyla. The design, the study and the supervision of the building's construction were done by the technical civil engineer *Demitris P. Glyptis*.



53. Detail of the pulpit of the old temple of Timios Stavros.



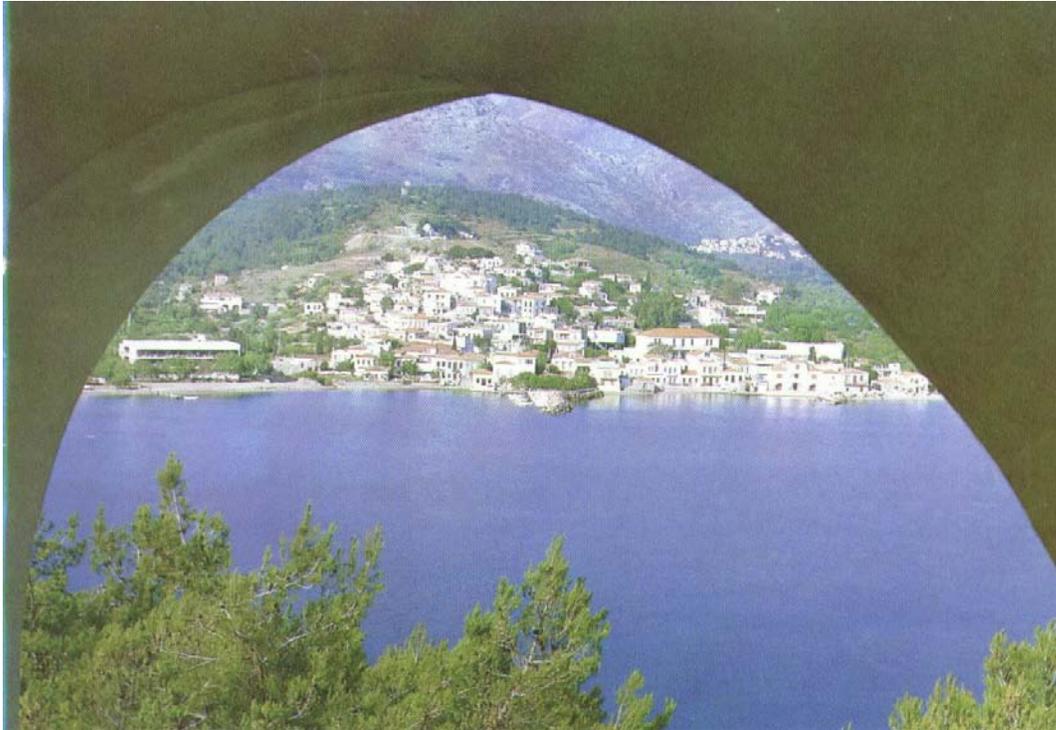
54. The Parthenagogion (Girls School) of Rachi.

#### **Girls School of Rachi, *Parthenagogion Rachi***

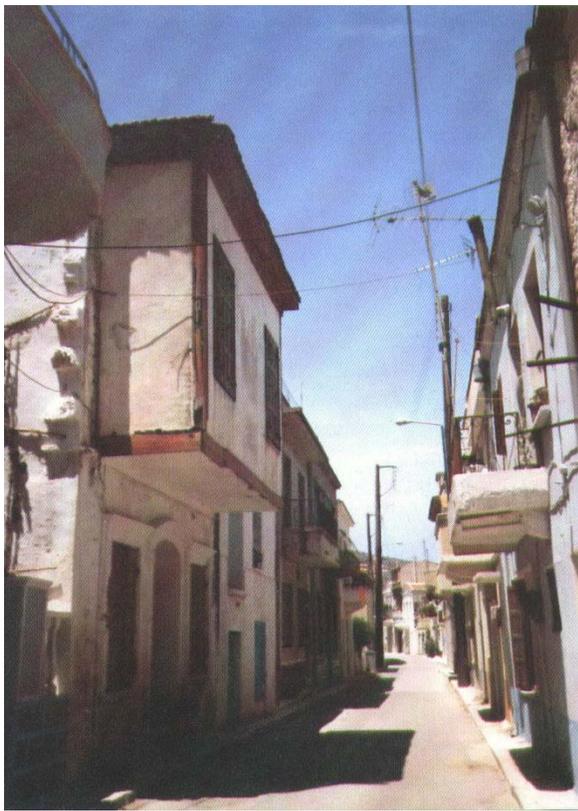
In 1877, a boys and girls school existed in the area of Rachi according to the testimony of the old folk.

Later when conditions warranted it, the parishioners purchased a small privately-owned house along with two rooms on the western part of the old school, on the road that leads to Vergholivada. Here they housed the Girls School, *Parthenagogion*.

Since 1927, when the Carradeios Civic School was founded, the Parthenagogion Rachi was never used again. Today, the ruins of it survive. At its entrance, one can identify a marble plaque which displays a cross and the date “the 20th of June 1904,” evidently the date of its opening.



55. General view of Rachi.



56. Settlement of Rachi.

### **The Carras Civic School (The Third Elementary School), *Carradeios Astiki Scholi***

The first Boys School of the area of Rachi opened, according to elders' testimony, in 1870 in a building found between the High School and today's school.

After seven years it was transferred to the area of Stavros where later the Church of the same name would be built.

In 1927, the shipowning couple **John** and **Fotini Carras** built the first school with the name Carras Civic School, *Carradeios Astiki Scholi*.

Initially, it consisted of three classrooms and a teachers' office. At the end of the 1960s, other rooms were built to take care of its housing needs.

The Third Elementary School became part of the School Center of Kardamyla in 1989.

Today, it is housed at the Second Kindergarten of Kardamyla, while it also houses in its other rooms the photography workshops of the Cultural Society (Ph.O.K) and the ping-pong club of the Athletic Society Nireas.

### **The Livanos High School of Kardamyla, *Livaneio***

Founded in 1918, the Livanos High School of Kardamyla, *Livaneio*, initially functioned with only a few grades but gradually evolved to a five- grade school. In four years from its founding, its first students graduated. The first headmasterl was *Emmanuel Logiadis*. Throughout its existence, remarkable individuals of thinking took over the management of the school such as Haralambos Alimonakis, Tryphonas Evangelides, George Elias Madias, Christos Sarkaris, Emmanuel Fragiskos, and others.

At the main entrance of the complex, the old neoclassical building of simple architectural style commands. It was built in 1925 by **G. M. Livanos** and today it functions as the High School of Kardamyla. To the left of the steps that lead to the entrance of the school, the bust of the donor is found.

Over the main door, there is an inscription that poetically expresses in an ancient tone the goal and the character of the project: **“Erected by George Livanos, in the year 1925, dedicating this sacred building to the muses, honoring his native homeland of Kardamyla in 1925.”**

In time, this building would undergo maintenance and a few restorations without any significant changes up to date.

Since the end of February, 1992, there is a computer room that offers eight IBM computers with two printers. Classes are given twice a week for the ninth grade students as one can see from the school curriculum, with proposals that this room eventually work for students of other grades as well.

The newer building, which is found further back to the right of the complex was built in 1968 by **George S. Livanos** in memory of his father. Today, it houses the classrooms and offices of the Maritime High School and the General High School of Kardamyla. Both building offer two remarkable libraries, a gymnasium, a large school yard and a school garden.

## **Panaghia Vergolivada**

The country chapel of *Panaghia Vergolivada* (which celebrates the Birth of the Virgin) is found within the boundaries of the neighborhood of Rachi and the road Michael Xylas which leads through a short cut, *mesaria*, to Ano Kardamyla. The name derives from the abundant osiers, *verghes*, which spring up in the area. The church was reconstructed in 1940 at the ruins of an old church that dated to 1876, paid for by the shipowning couple of *Constantinos* and *Annitsa Carras*.

## **The Transfiguration of the Savior, *Metamorphosis Tou Sotira***

At the northeastern part of Limnos, the picturesque church of the Transfiguration of the Savior, *Metamorphosis Tou Sotira*, exists which in the past had its own priest. It belonged to a separate parish in Kardamyla.

On the 6th of August, a big festival famous throughout Chios would occur lasting up to 7 days. The faithful used to come to the shallow lake and fish for eels with the help of a hook and the root of the plant mullen, *flomos*, known for its unpleasant odor. These eels were found at the muddy earth of the shelter. Today, the festival is revived for two days off the coast of Marmaro.

The first church was small and later it was completed with another building dedicated to Aghios Constantinos and Aghia Eleni, considered equal to the Apostles.

## **Aghios Isidoros**

*Aghios Isidoros* is a country chapel found south of Sotira (the church described above, as it is locally known). In the previous century, it was used as a cemetery during the deadly plague which knocked Kardamyla to its knees and suspended the maritime activity of its inhabitants.

The celebrants would ride there with their carnation-covered animals. They would participate in races where the winners were given wreathes of flowers. The traditional music would keep the fun-lovers up late at the area of Limnos where the festival was held which is now where the Hotel Kardamyla is located.

## **Laghia**

*Laghia* is an area of Kardamyla near *Tourkika* literally means the area belonging to Turks, in Greek. The ancient *Laghoei*, as mentioned in an ancient text found in Kardamyla, delineates "*the ancestral land*". In the past century, sculptures were found there while an old aqueduct survives.



57. Heron from the wetland of Limnos.



58. Water turtle from Limnos.



59. General view of Limnos.



60. The stone Genoan bridge of Limnos.

## Skardanas

The area took its name from the old property owners named *Skardanas*. Located west of Limnos, it offers itself to an afternoon walk through its dense orchards, small woods and olive groves after one crosses the wetland of Limnos. Skardanas is scattered with big and small country churches such as: *Aghios Ioannis*, an old parish, *Aghios Vasilios*, *Aghios Demitrios*, *Aghios Georgios*, *Aghios Kirikos*, *Aghia Varvara*, and *Aghios Platonas*. Of these chapels, some were constructed on ruins of older churches and others maintain their original structure dating back to 1896.

In the southern part of Skardanas, the area *Tourkika* is found, property which belonged to Bey of Kardamyla.

## Limnos

The derivation of the name *Limnos* comes from the old existing lake (lake). It includes the broader area of *Avlonas* (valley), reaching to the pebbled coast of *Kokkina*(red)

## The Wetland, *Hygrotopos*

The wetland, *hygrotopos*, of Limnos is used even today by birds as a station in their migration. Birds locally called **leukotsikniades** (*egretta gazzetta*), others known as **nychtokorakes** (night crows)(*nicticorax*), **chalcokotes** (copper chickens)(*plegadis falciyelus*), **bekatsinia** (*gallinago*) and others are observed here. Many of these are protected under the law 409/79/EEC.

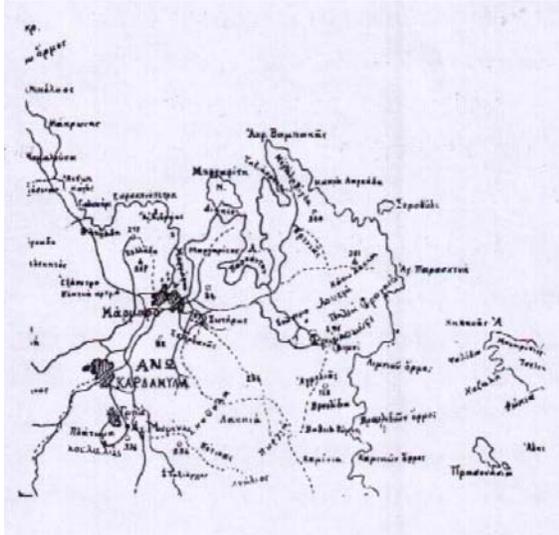
It is worth noting the existence of **water turtles** (*mantemys caspica*) in the area, whose population has significantly been reduced on the islands of the Aegean. In Chios, water turtles are only met at the wetlands of Limnos and Parpanta.

The wetland in combination with the verdant locations of *Lousianis*, *Avlonas*, *Tourkika*, and *Stenaka* offer to the visitor images of unique natural beauty. Following the paths, one can admire the waterwells and various traditional buildings while observing the variety of flora and fauna of the area. During spring and fall afternoons, there are opportunities to enjoy the astonishing natural landscape Limnos provides.

A significant structure of the area is the old Genoese bridge with its two characteristic arches (photo 60).

## THE AREA OF LOUTRA

(Aghia Irini, Palia Frangia, Frangochori, Speleo Skouklas)



### Loutra

The historian **George Zolotas** characterizes the area around Parpanta as an archaeological site, for its “*variety of ancient ruins*”.

More specifically, *Loutra* derives its name from ancient Roman spas (loutra, in Greek) which existed in the area southeast of the harbor of Parpanta. Between that and the little bay of Vroulidia, plaques, blocks and jugs were found as well as inscriptions dating to the 4th century BC with forbidding orders such as that of the one at Nagos.

“ The Loutra were constructed by ancient temples as they were throughout Greece, under the protection of some god”, mentions G. Zolotas.

“ In the area named by the people as Loutra, we find small relics of an ancient cistern, of which most likely come from a spa. Many years ago, a villager found here a small marble statue which now remains hidden...” mentions **Karl Krumbaher** in 1884.

The area is rich in vegetation with many orchards and well-built waterwells. On a low hill the Church of Aghia Irini of Loutra is found. It is an old quaint church which celebrates with a traditional festival on May 5. G. Zolotas mentions the existence of an “*old floor*” at the *Church of Aghia Irini* which does not survive. From here, one can marvel at the verdant area full of pines, while above that one’s eye arrives at the sea, where the island of Oinousses appears.

### Old Frangia, Frangochori

In this area, the rich-with-orchards and pine-filled Old Frangia, *Palia Frangia* exists. G. Zolotas mentions the existence of a tower, a temple, a cistern and old cells here as well as the Church of Aghia Paraskevi.

The area today is almost deserted but one can visit it for its natural beauty.

The name “*palia*” presumes a “*new*” Frangia, which Zolotas identifies as the so-called *Frangochori*. He mentions testimonies which refer to abundant relics which depict an older and a newer establishment of Genoans, most likely for the guarding of the two ports of the northern part of Kardamyla and Lagada.

Palia Fragia, as all areas of Kardamyla, received the catastrophic madness of pirate invaders in spite of the extensive watch with the system of watchtowers, *vigles*, which were spread along the entire stretch of the southeastern coast of Chios, from *Delphini* to *Megali Vigla* and the cape *Oura* at the edge of *Amades*.

### **Speleo Skoukla**

The *Speleo (cave) Skoukla* has been characterized by the Hellenic Society for the Study of Caves as a tourist attraction of local interest which is a difficult status to achieve for caves in Greece.

The speleologist **A. Petrochilou** in her observations says:

“The cave, in spite of its limited dimensions, has been characterized as a tourist site of local interest, because of the impressive ornamentation on the walls of its high levels, its picturesque location in a notable position, where each visitor can enjoy the view of Oinouses and the most beautiful trip through a pine forest. This is another worthy modern tourist fact to be added to so many for the area.”

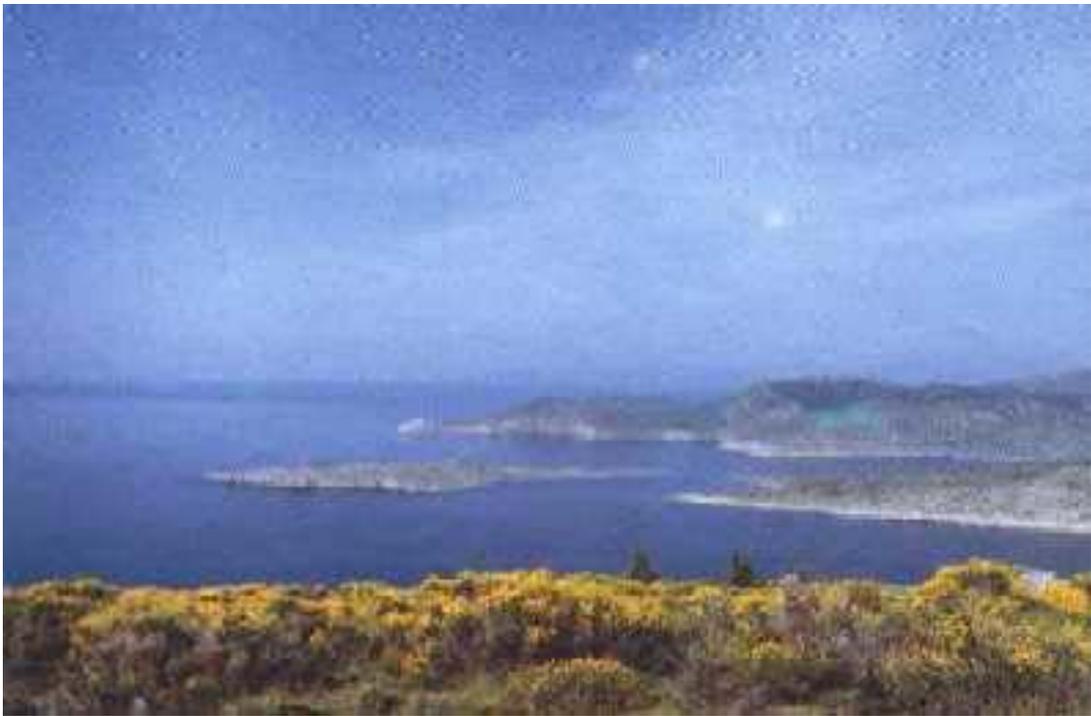
The area extends from southwest to northeast with a length of 52 meters, its greatest depth being 25 meters, its greatest height 12 meters, with a total area covering 350 square meters. Its walls are covered with impressive red and multicolored shapes that look like waterfalls. Towards its left wall at a height of approximately 10 meters, a hollow opens with enough clear water deriving from the flow of drops. In the summer, at its deepest point, the temperature is 16<sup>0</sup> C with humidity of 85%. A draft has also been observed.

This cave housed for hundreds of years the forefathers of Kardamyla. There, those that didn't escape with the *Kavo Melanios* to Psara, sought refuge from the Massacre of 1922. From those survivors hidden in this cave, Kardamyla's life began again.

The cave *Skoukla* was generally a refuge for all those persecuted by the Turks or pirates. It appears that it was “sacred” or a “sacred asylum” because there are no stories passed down about treason or slaughter or arrests inside the cave, compared to other areas of Kardamyla such as *Fonopetra*, *Pyrghari*, *Kalymas* and others.



61. Vlichada, Yialiskari, Nagos, Yiosonas.



62. The Nisi.

## A TRIP BY BOAT

(Nisi-Diapori, Megali Vigla, Anterios, Parpanta, Vroulidia, Palioekklisia, Strovili)

### Nisi and Diapori

*Nisi* (island) is called *Margharitis* (pearl or daisy) and it is located at the entrance to the harbor. It almost connects with *Margharitis*, the hill, with a very small channel, called *Diapori*.

In the past, ancient Christian and medieval ruins of Panaghias were found at Nisi. It has had different names over the years.

The travelers Francisco Lopez (1638) and Olfert Dapper (1688) called it *Margharita* and *Kardamyla* respectively. G. Variadakis called it *Sarakenopetra*. S. Vios called it *Isle Margharitis* and *Tighanos* (big pan). Today, everyone knows it by the name *Nisi*.

### Megali Vigla

*Megali Vigla* (big watchtower) was a significant watchtower during the Middle Ages with fortification works of the Genoans, even though it is named of “*the Venetians*’ ”, because it resembles a Venetian passage. The tower called *Moudoukoulas* also exists here. G. Zolotas suggest that the derivation of the name comes from the *Ammoudokoulas* or *Mountokoulas* (mountos meaning dark or dull tower in Greek).

### Anterios

At the bay of Parpanta during the period of the Middle Ages, the small port *Antarios* existed which presupposes another location name with the name of *Arios* according to the historian G. Zolotas. The name of the place relates to *Aria Athena* (supreme) or *Aria Zeus* or only to Ares. This is not proven though.

According to the headmaster **George E. Madias**, the *Antarios* derives from the Greek verb “*antero*” which means to carry a fleet.

Today, a fish producing station belonging to the company **NIREUS A.E.** has been raised here after the sale of 10 stremmata (2.471 acres) to it by the Municipality of Kardamyla.

The company of NIREUS A.E. was founded in 1988 with its base in Chios. Its main purpose is a) the production of fish (porgies, striped bass and other fish) from its fish producing station, b) the fattening of the above mentioned fish in undersea cages, and c) the trading of fish and every other fish-related business in Greece and abroad. The capital of NIREUS A.E. surpasses 600 million drachmas. Its steadily increasing annual cycle of work indicates the continuous acceptance of the company in Greece and Europe at large.

Today, it employs about 80 professionals in its modern facilities. The distribution system of the company offers automobiles, trucks and refrigerators that transport its products to the door of its customers in Greece and abroad. It also has a special ship for the transportation of scion.

Its impeccable cooperation with the local government, mainly with the Town Hall, guarantees the materialization of a series of investment plans which will benefit the surrounding area.

## Parpanta

The twin neighboring port of Marmaro, rivaling in natural beauty, is *Parpanta*, the ancient *Parvas*, as mentioned in inscriptions. Here, the river *Parpanta* flows originally from the easternmost part of Skoukla. Near the south of the river, it connects with another smaller river, the *Stasimon* (stagnant) as it is called, where it forms a swamp.

The small valley, which stretches in front of the bay of Parpanta almost completely planted with olive groves surrounded by pine-planted low mountains, gives the image of an idyllic landscape.

One learns a part of the history of ancient Parvantos from the inscriptions of the 4th century BC that were found at Kardamyla. At the time, the area from the coast of Parpanta up to Delphini was under the possession of the aristocratic and priestly family of the Klytides. The Klytides worshipped the god Dionysus Aktaion at the very old temple of the Aktes near Limni and Elos which was located at Parpanta. It is known that Dionysus loved the coasts while he undertook to watch over travelers at sea and fishermen.

Other inscriptions mention that the temple of *Dionysus Aktaios* (or of the Akteans as a small Roman inscription found in Kardamyla reads) was rebuilt grander by the Dionysian *Iollas Iollaos* the younger. Up until this date, the altar has not been discovered.

In the Chrysovoulo of Michael Paleologos of 1259 “*the land of Parpanta*” is mentioned as part of the estate of Nea Moni.

## Wetland of Parpanta

This wetland is found east of the town of Kardamyla. The surrounding hills are covered by hard-leaved shrub-like vegetation and a few pine trees. In the area, there are olive groves, prairies as well as clusters of **thick vegetation** (carobs, holm oak, brier, myrtle, lentisk, etc.). The presence of certain trees foreign to the area (palm, cypress, eucalyptus) prove that individuals had an influence in the development of the vegetation. In this closed area, two currents flow.

The presence of **water turtles** here is significant especially in the second current. This wetland constitutes an important station for migrating birds, especially herons and birds locally known to live in ravines. The plant-filled plain and its thick clusters of trees offer refuge for **ostrich-like birds**, birds locally known as *sylvies*, *kefalades* (big-headed ones), *mygohaftes* (fly-catchers), *kokkinolemides* (red-necked ones) and others. On the hills there are rock kerkenes and red-necked birds.

Near the shore there is a ruined grape-press. The press is built in a traditional way and its roof has a layer of dirt and sea plants

The area offers itself for afternoon walks especially in the spring and fall.

## Vroulidia

*Vroulidia* is a small shore across from Oinousses with pebbles on its coast and a magnificent view. It's 5 klm away from Kardamyla. Supporting walls, broken clay shells, and bits of handles from urns indicate it was settled during the Hellenistic and Roman eras. In a neighboring little hill, there are remains of a medieval house.



63. The coast of Vlihada

### **Palioekklisia**

*Palioekklisia* (old church) is a medieval center with old buildings which is found across from the islet Strovili.

### **Strovili-Antistrovilos**

The small rock between Chios and Oinousses on the northeastern tip of the area of Kardamyla is called *Strovili* (whirl). It was a medieval watchtower with a small church of Aghia Paraskevi. It had the power of significant watch over the control of Northern Chios to the coast of Mytilini.

There was also another watchtower on the mountain across and parallel to Strovili which is called *Antistrovilos*.



64. The majestic shore of Nagos.



65. Panaghia Nagoussena.

## **SHORES OF THE AREA OF KARDAMYLA (Vlichada, Yialiskari, Nagos, Yiosonas, Ambelos)**

To reach the shores of Kardamyla, one can follow two courses: the main artery towards the northeastern *Voriochora* (northern villages) of Nagos, Amades, Viki, and Kambia, or the coastal road which goes from the beach of Agali continuing to the Church of Aghios Andreas and reaching the intersection with the main road, in the area of Vlichada.

### **Vlichada**

According to tradition, the sea god Palaimon, son of Lefkotheos, was worshipped in *Vlichada*. Over time, ancient foundations of buildings have been discovered but a significant study has never been conducted.

G. Zolotas mention the finding of buildings and square stones approximately 3.5 meters deep near the road of Nagos in the area of Euretis, found near the little church of the Virgin of the Source of Life, *Zoodochos Pighi*, built over an older one.

Until about 1950, when the national road of Kardamyla-Voriochora was built, there were remains of clay pipes of the aqueduct Nagos-Panaghia Evretis.

The picturesque prairie of the area filled with olive trees stretches from its pretty coast to a depth up to the pine-planted low hills. Traversing a dirt road, one can reach the old Church of Saint John the Forerunner, *Aghios Ioannis Proodromos*, built inside the pine trees, or up to the area of Fontana, which means cistern for water, with its rich vegetation, its pine trees and its water. From here, one can admire the beautiful view of the gulf of Vlichada.

From here, the road leads to the area of Pithos and Vatousas where Kardamylians maintained fertile farms with waters.

### **Yialiskari**

Moving more north, one meets a small picturesque little bay which preserved its ancient Greek name of Yialiskos (little shore) in its current name of *Yialiskari*.

### **Nagos**

Five kilometers after Kardamyla following the coastal road that leads to the Voriochora, one arrives at *Nagos*. Its spring water at the “*Mana tou Nerou*” (literally the mother of the water) under the tall plane trees as well as its rich vegetation near its small plains along its majestic coast, makes the area appropriate for summer vacations.

From the 17th century to the 19th century, the physical beauty of the space has impressed European tourists who traveled to the East. There are several references to it.

1921).

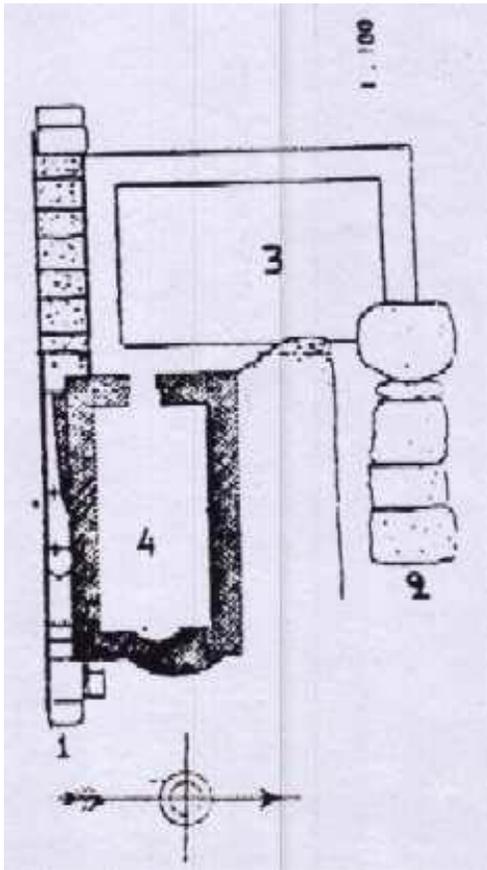


Diagram: Plan of the buildings which were uncovered by the excavations of Nagos.

1. Part of the southern wall of the enclosure of the Temple.
2. Foundations of the northern wall.
3. Rectangular building.
4. Small church of Panaghia. (From: D. Evangelidou, Excavations of Nagos of Chios, PAE 1921.

The discovery at the beginning of the century of **an ancient inscription** which was embedded in the cistern of the destroyed old watermill, contained decrees forbidding the violations of the sacred woods of Nagos and promises of penalties for these violations. This inscription is testimony to the sacredness of the place.

The location name (from Naos which means temple to Nagos) is proof of the existence of an ancient temple. The discovery of this sacred inscription as well as the periodic discovery of parts of statues, graves and other archaeological finds, truly drove the archeologist **Demitrios Evangeldis** to trial excavations in 1921, which were not completed or continued since then.

**Parts of the substructure** of the temple were unveiled, on which was built the old Church of Panaghia, now in ruins, in the thick forest near the **spring**.

This was a section of the southern wall and a part of the foundations of the northern wall of the temple, while no section of its upper structure (parts of pillars) were found because of the big catastrophe of the altar. Many buildings of the area of Kardamyli have embedded stones on the walls which most likely belonged to the altar. From the facts, it appears the temple had dimensions of approximately 23x24m and it dates to the Hellenistic period. It has previous phases since its more ancient facts refer to the 4th century BC.

As to the deity that the temple was dedicated to, only hypotheses have been made and could only be made. Some have

said it was dedicated to Poseidon, Apollo, Asclepios, Athena Hygeia, or to the Pelineo Zeus the Father. None of these can be considered fact.

Today, one can identify the relics of the ancient temple with great difficulty. They are in the old ruined Church of Panaghia. A similar picturesque church of the same name with a magical view was raised in 1961 at the elevation of Nagos and it celebrates on the 15th of August with a traditional festival.



65. The pristine coast of Yiosonas



66. Anemi



67. Yiosonas (from the “Villa of Fatsis”).

## **Yiosonas**

A little more north of Nagos is the majestic coast of Yiosonas with its slopes covered with pine trees and orchards and its wild and imposing mountains standing in the distance.

The beauty of the natural landscape of Yiosonas can only be compared with the Homeric descriptions of Calypso's island as it harmoniously blends the gentle with the wild of the landscape.

According to the local tradition, Yiosonas maintains its name since antiquity, named after Jason, the leader of the Argonautic expedition. The name Yiosonas from *Jason* or *Yiasonos* presupposes an *altar of Jason* or *Tychi* (Fate) according to G. Zolotas.

The clean and round-pebbled-filled coast of Yiosonas stretches north from the private estate called the "Villa of Fatsis" up to the turn at Anemi. It offers itself for summer sunbathing and swimming.

At the heart of the big ravine and at the point which connects the two mountainous bulks, the torrent of Yiosonas flows into the coast.

From a verdant path, one can continue to the heart of the river and reach the "*Mana Tou Nerou*" (the mother of the water). Here, under tall plane trees, spring waters flow which come from the neighboring mountainous mass of Pelineo.

Low near the banks of the river, the picturesque Churches of the Savior, *Sotiras*, and *Aghia Marina* are found, which date back to the end of the past century, along with the ruins of Aghios Platonas.

Above the coast on a small hill with a view of the sea, the old Church of the Archangel Michael, *Taxiarchis*, is found. In its compound under the small pine forest, one can visit it, rest, confront the sea all the way to *Vamvakas*, the most northeastern edge of the area of Kardamyli, as well as enjoy the majestic coast up to the hill of Panaghia of Nagos.

Yiosonas is lightly inhabited with country houses and it is considered along with Nagos one of the most ideal places for summer vacationing in Chios.

## **Ambelos**

*Ambelos* is a slope full of plants with orchards and waters (known for the light water of Ambelos). It reaches abruptly to the sea. From a path, one reaches the small coast with its thick multicolored pebbles, where one can admire the variety of rocks on the cliffs as well as its beach saturated by the sea.

According to Headmaster **G. E. Madias**, the discovery of stone graves "of ancient Hellenes" was made in Ambelos. Here, the picturesque Church of Aghios Nikolaos of Ouras or Oras from the cape with the same name is located, which dates back to the end of the past century.

## A TRIP TO PELINEO

### Pelineo-Nikaria-Theokepa-Sketonas

The northwestern borders of the area of Kardamyla reach up to the eastern slopes of the tallest mountain of Chios, *Pelinneo*, which reaches to 1297m. (named from the *Aeolian Pelinos-Pelina* which derives from the Greek word *pelidnos* which means livid, blackish-gray). Here, *Zeus Pelineos* was worshipped of whose worship was replaced with that of the Prophet Elijah, which refers to the worship of the god Elios (Sun) (photos 68, 69). From here and toward the southeast, one continues to the areas and the grazing grounds of Kardamyla, Amades and Viki. While continuing amidst the huge mountainous bulks that stretch up to Kardamyla, one arrives at the plateau of the area of **Pano** (upper) and **Kato** (lower) **Nikaria**, which is said to have houses of the first inhabitants of Chios.

Once, this area was cultivated and covered with plants and fruit-bearing trees such as pear and apricot trees and wild artichokes, although now it is barren and deserted.

Further down at *Theokipa* (God's gardens), the Pelineo's river's waters which comes from *Nikaria* separates and flows to the torrent of Yiosonas, out to its shore while the rest sinks underground reaching the Spring of Nagos.

Folks believe that **Theokipa** got its name because when one finds oneself in the center of this ravine, one sees nothing but sky, even though its height is no more than 100m., its length is 200m., and its width 10m. From the western side, it is impassable. Inside this ravine, whose slopes are covered with limestone, the erosion from water over countless years has opened cavities onto the slabs so deep, they are called by geologists "*giants' cauldrons*".

On top, from the north and south two very tall mountains rise, *Pezoulas* and *Eliovouno* (or *Eleovouno*) and to the west there's *Alonakia*

According to the Headmaster G. Madias, Theokipa was dedicated to the goddess Aphrodite.

At the peak of Eleovouno (the olive mountain), near *Irikani*, there is the place of *Taighero* (the altar) whose name implies the existence of an altar. Near there, a remarkable spring bubbles with crystal-clear water which was called "*the cold water*".

According to G. Zolotas, the altar was founded by the priestly family of the Klytides who ruled the entire area of Kardamyla, and who founded altars in different areas there (such as in Nagos and the altar at the coast at Parpanta).

Moving through the ravines, one arrives at the smooth peak of the mountain **Skitonas** with **ruins of a pelagic wall** of the prehistoric period. Here is where the fort of "*Mavras*" exists. The Mavros' were of the official Byzantine family of Chios. It is said that at that fort the brave *Margounas* lived. He was defender of the northern coast of Kardamyla during the invasion of pirates during medieval times. Under that, there also was "*Tou Rou To Kastelli*", a place with a Byzantine or Roman name. Across from that is "*tou Patsou*" (Patsos's), a courageous man of Kardamyla. Near Skitonas is *Livadhitsia*, a Byzantine surname.

Under the mountains of Skitonas, Eleovouni and Ambelovouni (mountain of vines), which were at one time full of olives and vineyards but today have only esparto grass, the three beaches of Ambelos, Yiosonas, and Nagos stretch "*all with ancient Greek names*" filled with fruit-bearing trees, as the headmaster G. E. Madias fairly observed.



68. Journey toward Mount Pelineo.



69. Panoramic view from Pelineo, "the home of the Gods".

## TRANSPORTATION

### **Translator's footnote:**

Since the book was originally published in Greek in 1993, information regarding schedules of boats, planes and buses, hotels, rooms to rent, travel offices, restaurants, bars, cafes, pubs, discos, cafeterias and useful telephone numbers may have naturally changed. Much is still useful and in existence. Many new establishments have been developed.

Most significant to know is that the municipality of Kardamyla, since 1999 encompasses all the northeastern villages of the island, Kardamyla including.

The book is been translated in its original state in order to provide an accurate historical retrospective of the village of Kardamyla at the time of the first printing, in 1993.

**John P. Kefalas**

### **By plane**

There are several routes each day Athens-Chios, Chios-Athens and twice a week Mytilene-Thessaloniki, Thessaloniki-Mytilene. Information can be obtained at the offices of Olympic, tel. (0271) 24515 and (0271) 29359, or at the airport, tel. (0271) 23998 in Chios.

### **By boat**

a) Piraeus-Chios and Chios-Piraeus: everyday

Information: Port authority, Piraeus, tel. 4511311

Port authority, Chios, tel. 44433-4

Port Authority, Kardamyla, tel. 23577

b) Chios-Mytilene: everyday

c) Chios-Samos: every Monday and Friday

d) Chios-Psarra: every Tuesday-Thursday-Saturday

e) Chios-Oinousses: everyday except Thursday

f) Chios-Chesme: once a week in winter, everyday in summer

g) Chios-Samos-Leros-Kos-Rhodes: once a week

### **By bus**

There are five buses each weekday from Chios-Kardamyla-Chios. On Saturdays, there are two buses and in the summer months, there is one bus on Sundays. For information call KTEL, Chios, tel.(0271) 24257, 27507.

## HOTELS

- HOTEL KARDAMYLA 2nd class-restaurant-tel.22378  
80 beds
- HOTEL CHIONA 3rd class-restaurant-tel.22338,23362  
30 beds
- PENSION "AGALI BEACH" 1st class-tel. 22009,George Liadis  
Rented studios near the sea  
20 beds

## ROOMS TO RENT

- Maria Poneros 3rd Class, tel. 23322 and 22993  
An old manor amid orchards.
- Calliope Proios 3rd Class, tel. 23183 and 22718  
Located in Rachi.
- Euthemios Mattas 3rd Class, tel. 23040 and 22605  
Located in the square of Marmaro.
- Emmanuel Mattas 2nd Class, tel. 22560 and 22737  
Located at Aghios Antonios, 10 beds.
- Michael Diakogiannis 2nd Class, tel. 22227 and 23295 and 22435  
Located on the shore of Nagos, 20 beds.

## TRAVEL OFFICES

**KARDAMYLA TOURS** E. Papazis. Airplane tickets, boat tickets, excursions, rooms and apartments for rent, tel. 23456 and 22957.

## RESTAURANTS

- ANEMI -With a view of Yiosonas.
- NAGOS- Under the plane tree at the spring of Nagos.
- NAGOUSENA- At the majestic beach of Nagos, tel. 22239.
- VLICHADA- At the shore of Vlihada, tel. 23381.
- O CHRISTOS- Operating all year, tel. 22115.
- AGALI- Refreshments at the beach of Agali
- AKROGHIALI- At the shore of Marmaro, tel. 22675.
- LYRAS, MARKELLA- At the shore of Marmaro, tel. 22660.
- BARBA YIANNIS- At the shore of Marmaro, tel. 22218.
- O YIANNIS- At the square at Marmaro.
- DIONYSUS- At the road to Ano Kardamyla from Marmaro, tel. 23474.

TORA, EYROSINIS- At the square at Ano Kardamyla, tel. 22723.

## **BAR**

IMEROS At the Windmill of Mavris, tel. 23321.

## **CAFE PUB**

NAUTILOS At the shore of Marmaro, tel. 22151.

## **DISCO**

STOHOS In Embolas, tel. 23343.

STROVILI In the area of Aghios Antonios, tel. 22560.

## **CAFETERIAS**

CERIUS At Serikari, tel. 22330.

ANEMOESSA At the square of Ano Kardamyla, tel. 23495.

LOUZITANIA At the square of Marmaro, tel. 23027.

TO MARKAKI At the square of Marmaro, tel. 23183.

## **USEFUL TELEPHONE NUMBERS**

OLYMPIC, CHIOS	tel. 24515, 23998
PORT AUTHORITY, CHIOS	tel. 44433, 44434
PORT AUTHORITY, KARDAMYLA	tel. 23577
POLICE, KARDAMYLA	tel. 22222
DOCTOR, MARMARO	tel. 22354
DOCTOR, ANO KARDAMYLA	tel. 23060
PHARMACY	tel. 22252
TOWN HALL	tel. 22302
CUSTOMS OFFICE	tel. 22464
ELTA	tel. 22303
ETE	tel. 22206
OTE	tel. 22121

## **GAS STATIONS**

THEODORAKIS, MARKOS	tel. 23565
TSATIRIS, PANAGIOTIS	tel. 23461

FOLKLORE COLLECTION PhOK	tel. 23185
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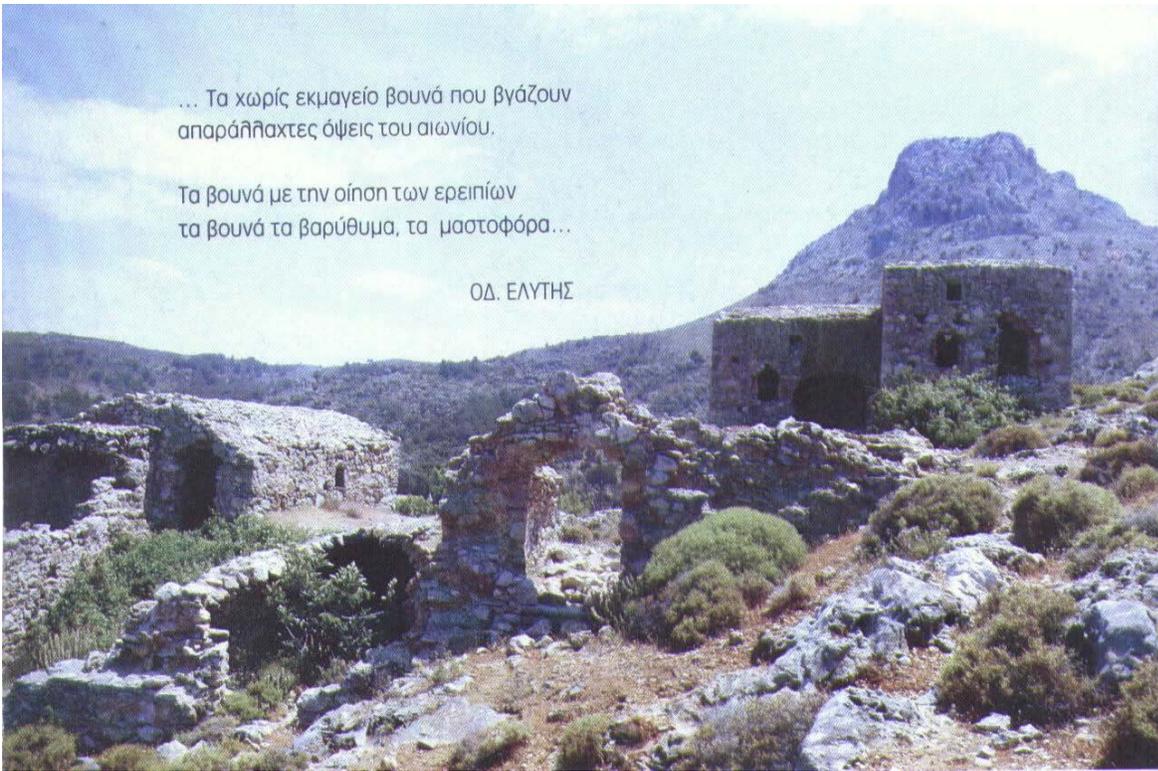
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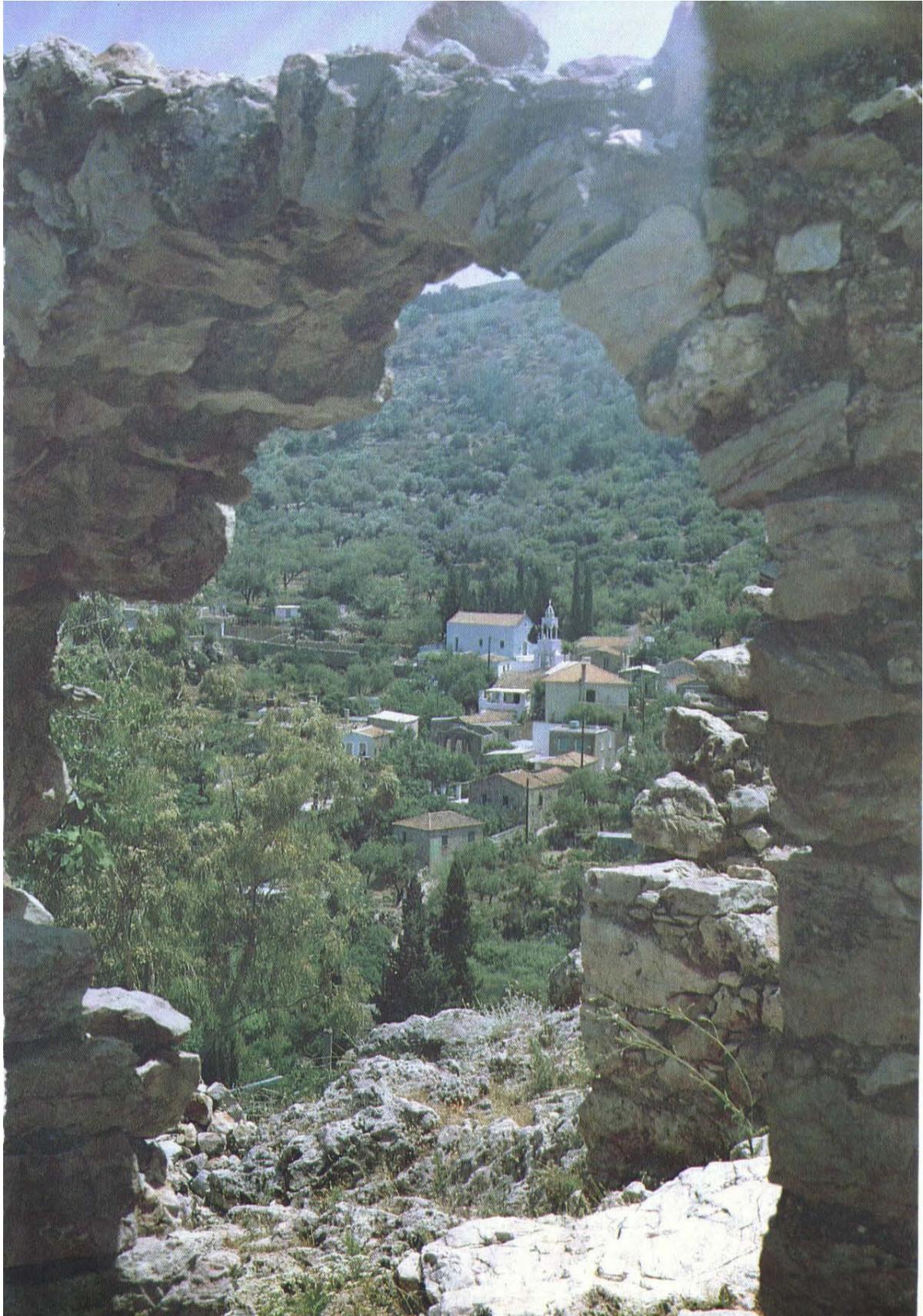
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... Τα χωρίς εκμαγείο βουνά που βγάζουν  
απαράλληλατες όψεις του αιωνίου.

Τα βουνά με την οίηση των ερειπίων  
τα βουνά τα βαρύθυμα, τα μαστοφόρα...

ΟΔ. ΕΛΥΤΗΣ





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Vlichada, Yialiskari, Nagos, Yiosonas, Ambelos.

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Pelineo, Nikaria, Theokepa, Skitonas.

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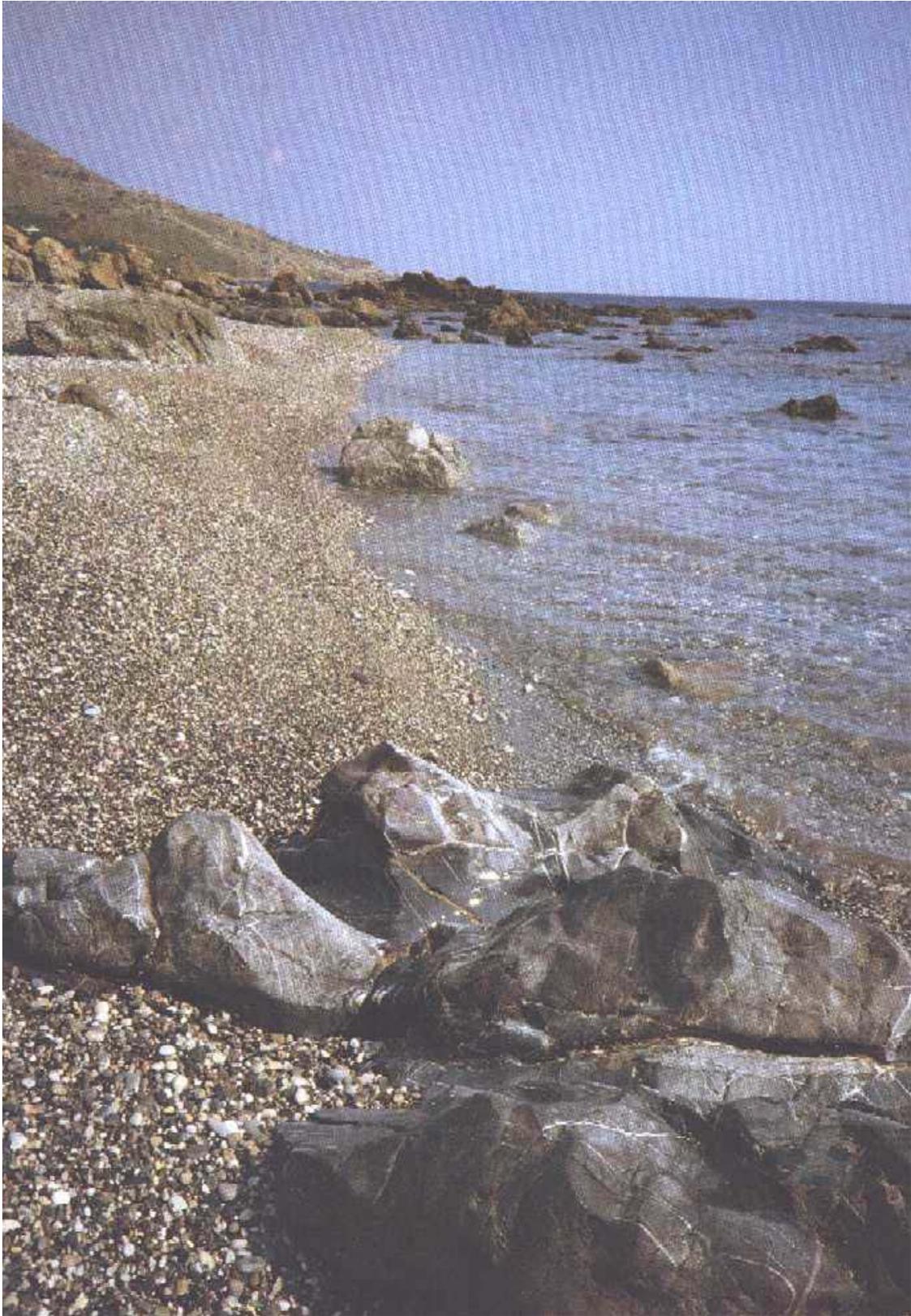
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Restaurants, Cafeterias

Useful Telephone Numbers

Bibliography

Chart of Photographs



74. Anemi



### CHART OF PHOTOGRAPHS

photo #	Photographed by	photo#	Photographed by	Photo #	Photographed by
1	P. Costalas	25	M. Fykaris	50	M. Fykaris
2	L. Georgiadis	26	M. Fykaris	51	M. Fykaris
3	A. Kelepertzis	27	M. Fykaris	52	M. Fykaris
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8	Bernakis Musuem	32	P. Costalas	57	D. Psomadakis
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9	M. Fykaris	34	G. Kolakis	59	M. Fykaris
10	L. Georgiadis	35	A. Kelepertzis	60	P. Costalas
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page 5 **An excerpted map of the island of Chios (1921) from “The History of Chios” by the historian G. Zolotas**

Back cover: **Part of the inscription of the Klytides (4th century B.C.) referring to the location of the areas of Kardamyla.**

ΑΙΚΛΥΤΙΔΕΩΝΤΩΙΑΡΧΟΝΤΙΑΡΓΕ.  
ΤΟΜΗΔΟΥΣΗΓΗΗΕΝΔΕΛΦΙΝΙΩΙΗΤ  
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