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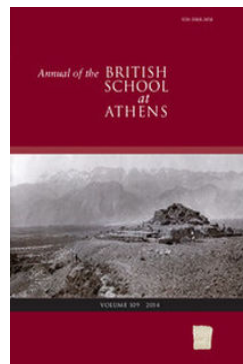
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Bithynica

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BITHYNICA.

THE following notes are the results of several journeys in the district between Brusa and Mihallitch, which, in spite of its accessibility, is archaeologically ill known.

They deal with:—

1. The Byzantine Churches of Triglia and Syge.
2. The Byzantine fortresses: Caesarea Germanice, Katoikia, Koubouklia.
3. Besbicus-Kalolimno.
4. Inscriptions.

(1) THE BYZANTINE CHURCHES.

(a) *Triglia: S. Stephen, Pantobasilissa, Medikion, Pelekete.*

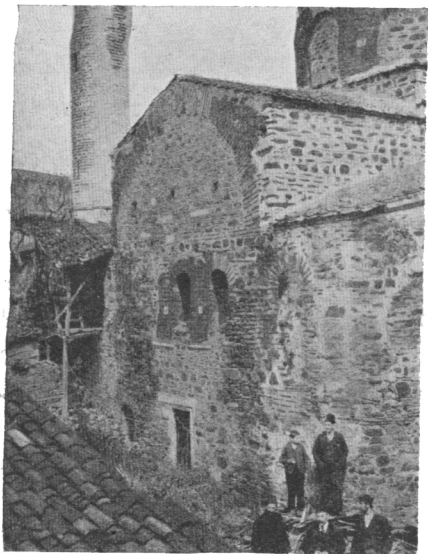
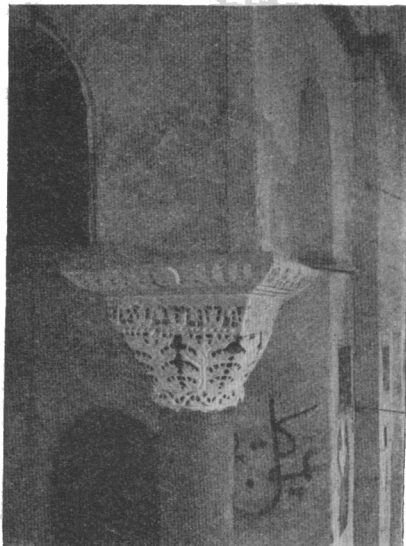
THE village of Triglia lies about two hours (12 kilometres) west of Mudania on the high-road recently built to connect the latter with Mihallitch. The place is picturesquely situated at the opening of a short, narrow valley to the Sea of Marmora, and almost surrounded by steep hills wooded with vines, olives, and mulberry-trees. Triglia boasts about 1,000 houses, the population being almost entirely Greek. A stream, bridged at frequent intervals, bisects the main street, from either side of which a disreputable crowd of decrepit wooden houses crawls up the hillside. There is no natural port, though in fine weather the Mudania steamers sometimes call at Triglia on their way to or from Constantinople; but a Greek writer of forty years ago¹ speaks of ruins in the sea which may be remains

¹ Κλεώνυμος και Παπαδόπουλος, Βιθυνικά, 1867, p. 43 . . . σώζονται παραλίως πολλά ερείπια ἐντὸς τῶν θαλασσίων ὑδάτων. As far as I could gather from enquiries at Triglia these remains are slightly east of the village.

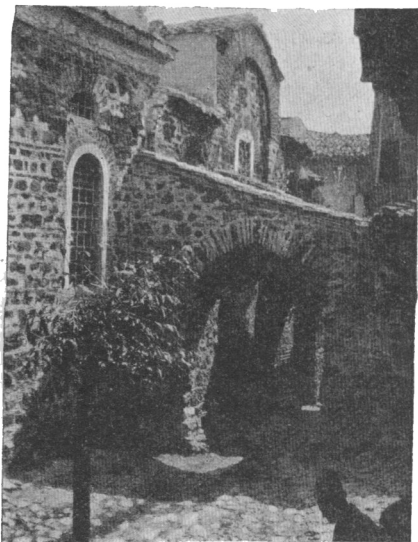
(1) S. STEPHEN :
COLONNADE OF FORECOURT.



(2) S. STEPHEN :
CAPITAL OF N.E. COLUMN.



(3) S. STEPHEN : SOUTH WALL.



(4) PANTOBASILISSA : SOUTH SIDE.

FIG. I.—CHURCHES OF TRIGLIA.

of a built port possibly belonging to Caesarea Germanice.¹ Triglia was certainly inhabited in ancient times, to judge from the fairly numerous inscriptions found there.²

The village is, however, chiefly noteworthy for its numerous monasteries, frequently cited in the *Synaxaria*,³ round which probably the modern village has gathered. My attention was first drawn to them by a series of articles entitled *Περὶ τινῶν ἀρχαιοτάτων Μονῶν ἐν Βιθυνίᾳ*⁴ by M. Tr. Evangelides, a native of the place. The author, whose chief interests seem to be historical, gives a somewhat inadequate account of the most remarkable architecturally of the surviving churches, now the mosque of the village. This building he calls (on what authority I do not know) *Μονὴ τοῦ Χηνολάκκου*⁵: a monastery of this name is cited several times by the hagiographers⁶, in one record as *πλησίον Μυρλείας* (Mudania), which is curious, if the monastery stood in Triglia, itself a monastic centre of some importance. The church is called by Evangelides and Kleonymos *ναὸς τοῦ ἁγίου Στεφάνου*,⁷ but the dedication appears to have been to the Annunciation.⁸ It is probably the saint's name which has given rise to the identification with *Χηνόλακκος*, which was founded by a *ὄσιος Στέφανος* about 720–20.⁹ Ἁγιος Στέφανος lived under Leo the Armenian (813–820)¹⁰ and is called *ἡγούμενος Τριγλείας*. Evangelides identifies the *μονὴ Τριγλείας* with the existing church of Pantobasilissa: it is at least possible that the present mosque really bore the name.

Of the history of the building we know only that it was converted

¹ See below.

² Cf. *B. C. H.* xvii. 545 ff., cf. xxiii. 592 (2). Evangelides identifies it with Bryllion (Steph. Byz. s.v.) in *Πλάτων*, x. 159.

³ See especially the *Synaxarium Constantinopolitanum*, M. J. Gedeon's *Βυζαντινὸν Ἑορτολόγιον*, and Tr. Evangelides *Βίοι τῶν Ἁγίων* (Athens, 1895).

⁴ Triglia and Syki certainly existed in the fourteenth century, being marked on the Catalan (1395) and other maps. Triglia is mentioned earlier by Cantacuzenus (i. 45, ii. 34).

⁵ *Σωτήρ*, xii. (1889), 93–96, 154–157, 275–281; cf. *Πλάτων*, x. (1889), 274–286; *Περὶ Τριγλείας ἀρχαίου Βρυλλίου*, by the same author. The monastery of Medikion (see below) is the subject of a special study by A. Hergès in *Bessarione*, v. (1899), 9–21.

⁶ M. J. Gedeon, *Ἐγγραφοὶ Λίθοι καὶ Κεράμια*, p. 27.

⁷ Kleonymos, p. 43, *ἁγίου Στεφάνου ἡ τοῦ Βαθέως Ῥύακος*: the latter is certainly wrong, as the monastery *τοῦ Βαθέως Ῥύακος* was dedicated to the Saviour and still exists behind the village.

⁸ The two names are of course not incompatible. Similarly the monastery founded by Theophanes on Kalolimno is called indifferently *τοῦ ἁγίου Θεοφάνους* after its founder or *Σωτήρος* after the dedication.

⁹ Gedeon, *Βυζ.* Ἑορτολόγιον, Jan. 11.

¹⁰ *Acta SS.* Mar. 26, *Βυζ.* Ἑορτολόγιον, Mar. 26, 27, Sept. 3.

into a mosque in 1661,¹ which Evangelides read on the *mimber*, and severely damaged by the earthquake of 1855.²

The church (Figs. 1, 2) is so shut in by houses that a general view is impossible. I have never been allowed to examine the outer face of the north wall, which abuts on a Turkish garden.

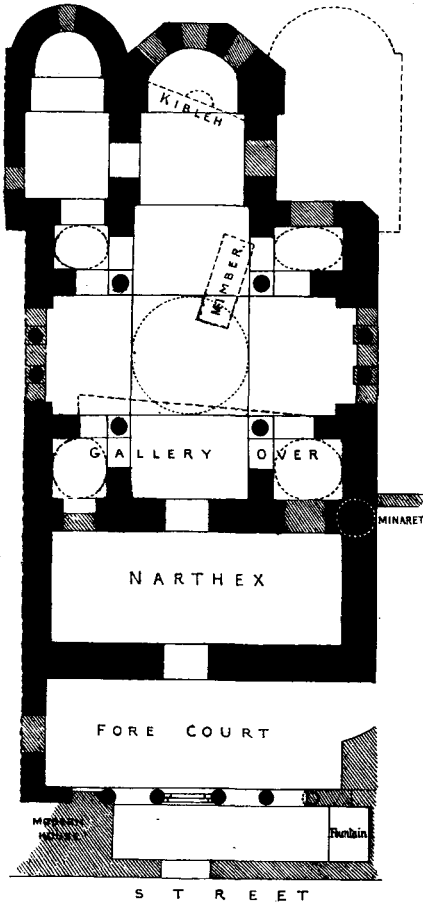


FIG. 2.—SKETCH-PLAN OF CHURCH OF S. STEPHEN. (SCALE 1 : 300.)

The chief point of interest externally is the dome which rests on a round drum, intermediate in form between the early flat, and later high and narrow shape. It rises out of a square base and is decorated with eight slightly recessed blind arches with plain tile *voussoirs*: one on the north side has been opened. There were originally three apses, of which only the central and northern remain. The central is rectilinear in plan and has two ranges of windows: they are arched with tile and retain traces of mosaic in their soffits. The north apse is segmental and slightly overlaps the central.

The entrance to the church from the west opens first on a portico of four columns; they have caps of coarse yellowish marble, cushion-shaped and decorated with acanthus leaves: a free use of the drill is combined with rather coarse surface-cutting. The two central columns are connected by a lintel.³ The southern end of the colonnade is

occupied by the fountain, while the northern bay is obstructed by a house.

¹ This is the date given with the Hegira year 1039 by Evangelides in Βίαι τῶν Ἀγίων, p. 85: 1613, the date given in Σωτήρ thus appears to be an error.

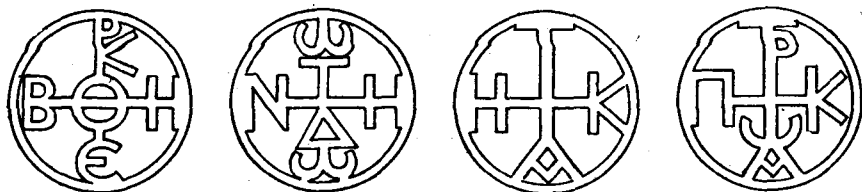
² Evangelides mentions especially the minaret and dome: the south wall has also been extensively repaired.

³ A similar lintel lies just inside the threshold of the west door of the church.

The northern anta with its cap marks the original extent of the colonnade on this side. The southern anta is not original, and there was probably an extra bay in this direction : a cap of similar style and dimensions lies in the street opposite the church ; the asymmetry implied by this restoration is followed out, as will be seen from the plan, in the church itself, the southern aisle being consistently broader than the northern. The colonnade forms the western side of a narrow open court, in front of the church. To the latter access is gained by a plain round-headed doorway with tile *voussoirs* : a similar doorway, now blocked, opened from the north end of the court. The simple narthex, roofed with a barrel-vault running north and south, communicated originally by three squareheaded doorways with the main body of the building : the lateral doorways are now blocked.

The church itself is a fully-developed example of the cross-in-square type. The dome is carried by four monolithic columns of dark-brown marble ; these have caps of the same general type as those in the colonnade but more deeply undercut, and with double *abaci* : the capitals have been repeatedly whitewashed, which has blurred the sharpness of the outlines. The eastern pair bear on their upper *abaci* the following monograms :

North-east Column.



South-east Column.

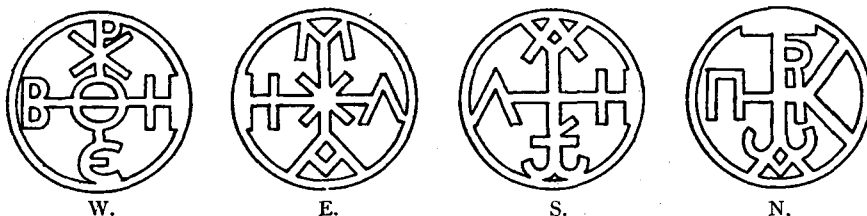


FIG. 3.—MONOGRAMS FROM CAPITALS OF S. STEPHEN, TRIGLIA.

They should probably be read :

(*North-east column*) Κύριε βοήθει | τῷ δούλῳ Νη|κήτα | πατρικίῳ.

(*South-east column*) Χριστέ βοήθει | ἀλλητικῷ | Μιχαήλ | πατρικίῳ.

At the ends of the transepts, especially in the southern one, are plainly visible two slender columns built into the wall; these originally supported a triple arcade which is easily seen from within and from without in the southern wall. The columns have capitals of a rather heavy cushion-shape, carved with an intricate surface-pattern in very low relief without undercutting: in the soffits are traces of mosaic. These arcades probably gave access to low side-chapels, the gable of the transept being pierced to light the church.¹ Similar arcades are frequently used in the churches of Constantinople, generally to connect adjoining churches: *Mefa Jami* (*Panagia τοῦ Λιβῶς*) is probably the best instance.²

For the date of the church our only evidence, apart from that of the building itself, is the inscription of the north-eastern capital, which contains the name of a Niketas Patricius. If this refers to the saint of that name³ and he was concerned in the building of the church, the date may be placed with certainty between 780 and 813 A.D. Niketas Patricius lived under Irene, who shewed him special favour, and the succeeding iconoclastic emperors Leo the Armenian, Michael, and Theophilus, who persecuted him, so that 813 (the accession of Leo) is a probable latest date. It is also in accordance with what we know of the history of the Triglia foundations: Chenolakkos, as we have seen, was founded a hundred years earlier, Pelekete in 700, Medikion about 780, while the monastery of Triglia certainly existed under Leo Armenius.

External evidence, therefore, is in favour of the date given by the monogram. As to that of the church itself, the plan might well be a century later, resembling as it does that of churches like *Mefa Jami* in its early form (first half of tenth century). It is certainly posterior in type to the *Koemesis* at Nicaea (c. 750), which shews the last remnant of the basilican plan in its division into nave and aisles, as opposed to the nave and transepts of the final cross-in-square type. On the other hand, the *atrium* at Triglia is an early feature, and the carving of the capitals (which we have no reason to doubt are original) might be even earlier than

¹ The tile arch in which this window was set is plainly visible in the outer face of the southern wall.

² The arcade here seems to have opened on a colonnade along the south side of the church.

³ *Synax. Cp.* Oct. 6. Two local saints of the name are known, Niketas, bishop of Apollonia (Mar. 20) and Niketas, Hegoumenos of Medikion (Ap. 3); both, however, lived at about the same time as Niketas Patricius.

the proposed date: moreover, though the plan is essentially identical with that of Mefa Jami, there are in this latter both added refinements in the plan and essential differences in the elevation, notably the *external* subsidiary domes. It does not, then, appear unreasonable to accept the date c. 800; thereby classing the church among the earliest of the fully developed cross-in-square type.

The parish church of Panagia Pantobasilissa (Figs. 1, 4) now measures about 20'00 by 9'00 metres, but the three western bays of the nave were

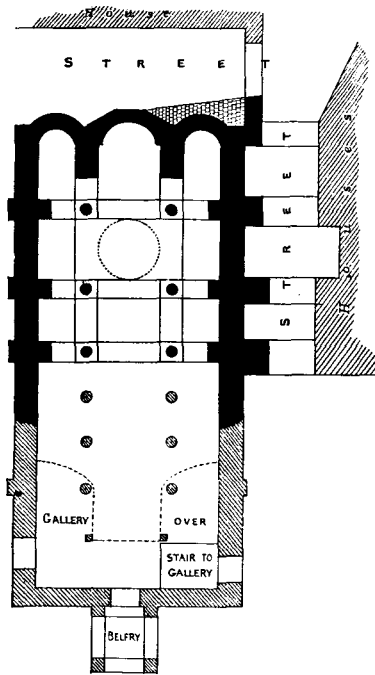


FIG. 4.—SKETCH-PLAN OF PANTOBASILISSA. (SCALE 1 : 300.)

added at the restoration of the church after the earthquake in 1855. The original church was of the cross-in-square type with three apses (the central rectilinear) and a nave extending two bays west of the small dome, which in its present form seems to date from the rebuilding. The old walls are of rubble, tile being used for *voussoirs*. The central apse is decorated with three niches segmental in plan, the side walls divided by shallow blind arcades into three compartments: the

voussoirs of the central arches are treated with alternate stone and tile, those of the side arches with plain tile. The now vanished western wall was similarly divided, and the single doorway flanked by shallow niches.¹ 'Take it on the whole,' says Covell, 'and it seems a very pretty model': his sketch plan is given below.

The columns inside have old caps, Corinthian and Byzantine-Ionic, evidently taken from earlier buildings; some are reversed to form bases.³ A panel of black, white, and grey *opus sectile* pavement shewn in Covell's sketch⁴ still remains.

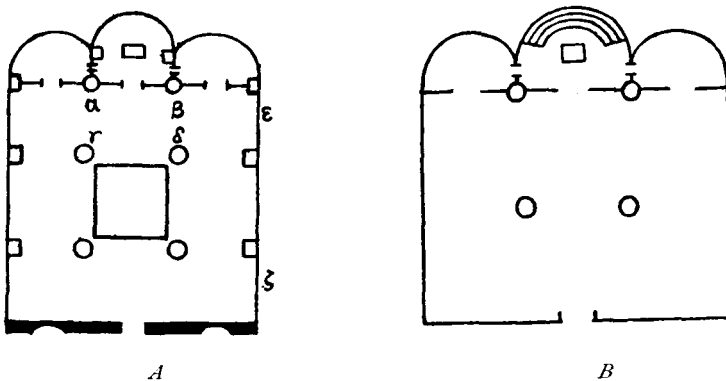


FIG. 5.—SKETCH-PLANS OF CHURCHES, (A) PANTOBASILISSA,² (B) PELEKETE, IN 1676 (COVELL).

The church holds its panegyris on August 18, and is famous for its cures of cripples: patients incubate three days' fasting.

Two monasteries near the village—Medikion and Pelekete—deserve notice rather for their history than their architecture. Of the former, also called *τῶν ἁγίων Πατέρων*,⁵ little need be said here. Its history is discussed

¹ 'On the side to the west are on either side the door a shallow neech, and over these are arches in the wall from pillar to pillar' (Covell, B.M. *Add. MS.* 22, 912 f. 266).

² α, β, γ, δ, shew the space covered by the dome; ε, ζ windows.

³ One of the columns supporting the dome—the north-eastern—is reputed to be of an artificial and semi-translucent stone: it is really of very ordinary granite. Many 'lords' have attempted (in vain) to steal it, as it contains gold. For this reason, presumably, I was forbidden to complete my measurements of the interior of the church.

⁴ 'The floor hath been all finely tessellated: in the nave remain many pieces; one pane is very entire where I have placed it, of black and white marble.' Covell, *loc. cit.*

⁵ Also Ἁγίου Σεργίου τοῦ Μηδικιῶνος (*Acta Nicetae*, Ap. 3).

at length by Hergès¹ and the building has suffered so much by fire and consequent reconstruction that it retains hardly any architectural features. It stands about a quarter of a mile behind the village (near the high road), and is inhabited by an abbot and a reader. The monastery is entered by a gateway defended by a rough *mâchicoulis*: the arch is of stone and tile alternately; above the door is the inscription +1801 κατὰ μῆνα Μαΐου | ἀνεκενίσθη ἐκ βύθρου | ἡ παρούσα Μωνὴ τοῦ Μιδικίου.

The church itself stands in a court: it is a rough barn-like building with a long nave divided from the single (north) aisle by piers of masonry²; the apse retains its semi-circular seats. On the south side is a chapel with remains of a pavement in *opus sectile*. The interior of the church is not without impressiveness, due mainly to the gloom and the array of old gilded pictures on the screen.

The monastery τῆς Πελεκητῆς, dedicated to S. John the Divine, stands about three miles west of Triglia close down by the shore and backed by the wooded undercliff. The monastery is mentioned frequently in the *Synaxaria*³: it was founded in 709 and burnt under Constantine Copronymus. Covell saw it in 1676 when there were twenty monks; it then belonged to the patriarch.⁴ The church was domed and triapsidal. It is now a poor modern building, having been damaged and repaired after the earthquake of 1855 and burnt and rebuilt in 1880: a fair amount of old detail, including fragments of a marble pavement, a Byzantine cornice and some old capitals, has been used in the reconstruction. It is tenanted by a single priest. A rock-hewn hermit's cell near the church explains the name of the monastery.

¹ *Bessarione*, v. 1899, 9-21, where 780 is given as the probable date of the foundation. Other references are to be found in *Acta SS.* Apr. 3 and May 4; *Theod. Stud.* p. 1317 (Migne); Mich. Pselli, *Ep.* 29; *Νέος Ἑλληνομνημῶν*, iii. 382, No. 13 (*Sigillion*, 1657); Sathas, *Μεσ. Βιβλ.* iii. 601 (do. 1674).

² This is also the plan given by Covell's rough sketch: he found twenty-five monks there. *Add. MS.* 22,912 f. 266.

³ Mar. 17 (S. Theosterictus), 28 (S. Hilarion), Apr. 1 (S. Macarius), cf. *Anal. Boll.* xvi. (1857), 140 sqq. (*Acta S. Macarii*); cf. also *Theod. Stud.* Ep. ii. 146; Migne, *Patr. Gr. C.* 1165 (*Vita S. Stephani junioris*).

⁴ Sathas, *Μεσ. Βιβλ.* iii. 587, cites a *sigillion* of 1652, Περὶ τῶν χωρίων Τριγλίας καὶ Ἐλεγμῶν ὅτι σταυροπήγᾳ εἰσι καὶ οὐχὶ ὑποκείμενα τῷ Προύσης. The metropolitan of Brusa, however, claimed the title of Triglias in 1658 (Evangelides) and in a patriarchal *sigillion* of 1657 Triglia is ὑποκειμένη τῇ μητροπόλει Προύσης (*Νέος Ἑλληνομνημῶν*, iii. 1906, p. 382, No. 13): but the freedom of the *monasteries* Pelekete and Medikion is vindicated by later *sigillia*, Sathas, *Μεσ. Βιβλ.* iii. 594 (1658), 601 (1675), respectively, that of Pelekete again in 1788 (Ξενοφάνης, i. 333) and 1794 (*Νέος Ἑλληνομνημῶν*, iii. 398, No. 76).

(b) *Syge: Church of the Archangels.*

Syge¹ is a coast-village half-way between Triglia and Mudania. It contains about 350 houses, of which twenty-five are Turkish: the Turks here, as at Triglia, speak or at least understand, Greek. The village is said to have grown up round the monastery of the Archangels which is its chief attraction.² According to popular tradition some children of Constantine Porphyrogenitus, who was then staying at Brusa, lost their way at Syge and were guided by local monks, for whom the emperor out of gratitude built the monastery. An inscription, said to be a copy of an older one now lost, was placed in the church at its restoration in 1818: it runs as follows:—

+ οὗτος ὁ θεῖος ναὸς τῶν παμμεγίστων Ταξιαρχῶν ἀνεγέρθη τὸ πρῶτον ἐπὶ τῆς βασιλείας Κων|σταντίνου τοῦ Πορφυρογεννήτου κατὰ τὸ ἐ|πτακοσιοστὸν ὀγδοηκοστὸν ἔτος, ἀνεκαινίσθη δὲ ἐπὶ τῆς βασιλείας Κωνσταντίνου τοῦ Πα|λαιολόγου κατὰ τὸ χιλιοστὸν τετρακοσιοστὸν τε|σσαρακοστὸν ὄγδοον ἔτος, ἤδη δὲ ἀνοικο|δομήθη ἐπὶ [sic] τῆς κραταίας βασιλείας τοῦ κ|ραταιοτάτου καὶ εὐσπλαγχνικωτάτου ἄνα|κτος Σουλτὰν Μαχμουτ τοῦ β' διὰ πρ|οσκυνητοῦ Χατίου κατὰ τὸ χιλιοστὸν ὀκτακο|σιοστὸν δέκατον ὄγδοον ἔτος ἀρχιερα|τεύοντος τοῦ πανιερωτάτου μητροπολίτου | ἀγίου Προύσης Κυρίου Παναρέτου διὰ | συνδρομῆς τῶν εὐσεβῶν | χριστιανῶν.

The church (Fig. 6) lies among the houses of the village not far from the sea, on a site sloping sharply to the south and east. The exterior especially has suffered from repeated repairs and the only noticeable features are the two domes. The main dome was repaired in 1818 by the restorer of the church of the Sepulchre at Jerusalem³ and retains no detail of interest: it has a low drum lighted by twelve windows. The lesser dome is octagonal.

Of the original church (780 A.D. according to the inscription) remain only the compartment roofed by the great dome and the single apse, the latter extensively buttressed. On the north side of the dome a triple arcade,

¹ The correct spelling is Συκή, but as this word has an obscene significance in Turkish, Συγή is the form in use.

² The village, church, and an ἄγλασμα with healing powers are mentioned by Wheeler (p. 213), and some particulars of the church are given by Charles MacFarlane (*Turkey and its Destiny* (1851), ii. 87). A single inscription (funerary) is recorded by Evangelides, *Ξενοφάνης*, i. 332.

³ After the fire in 1808. His name was Comnenes of Mytilene (Willis, *Holy Sepulchre*, p. 156).

supported on two columns with simple cushion caps, opens on a chapel of S. Charalambos (Fig. 7), which owing to the steep fall of the ground from N.W. to S.E. is much higher than the main body of the church. There appears, however, to have been originally no corresponding chapel or gallery on the south side, the original south wall shewing only a slightly-recessed arcade of a decorative character.

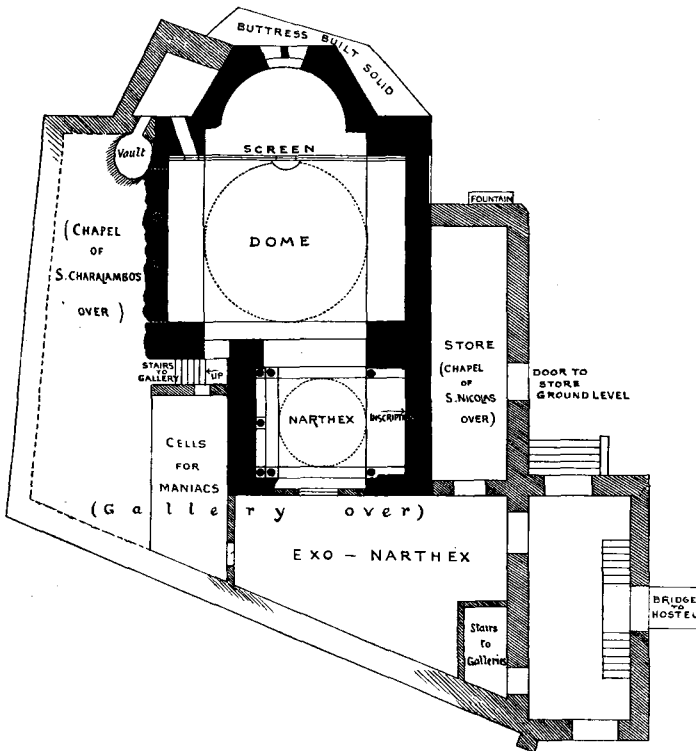


FIG. 6.—SKETCH-PLAN OF THE CHURCH OF THE ARCHANGELS, SYGE. (SCALE 1 : 300.)

The second domed compartment forms a *narthex* to the west of the first. It is not even approximately in the same axis and can hardly have been part of the original building. The dome is supported by four arches resting on engaged columns: the latter have cushion caps with crosses or other simple designs in low relief. On the south wall of this *narthex* is the inscription before mentioned, on the north the miraculous picture of

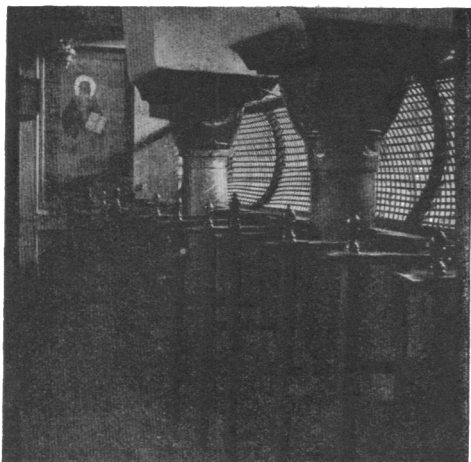


FIG. 7.

SYGE : CHAPEL OF S. CHARALAMBOS.

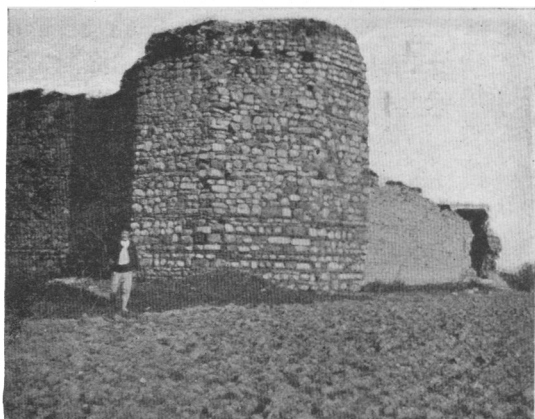


FIG. 8.

KETE : HEXAGONAL TOWER OF THE FORTRESS.

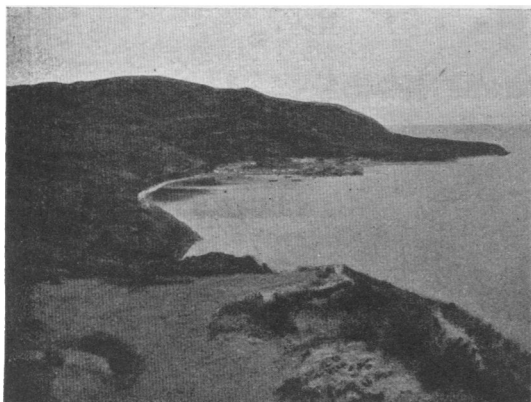


FIG. 10.

KALOLIMNO : THE BAY AND VILLAGE.



FIG. 11.

KALOLIMNO : MARBLE PAVEMENT IN CHURCH OF
METAMORPHOSIS.

S. Michael and that of S. Gabriel; the pictures are placed in recesses formed by columns supporting a blind arcade of masonry.

On the western side of this dome has been built (1818) an irregular quadrangular *exo-narthex*, from which open, north a cell for the confinement of violent patients, and south a modern porch (1862). The latter again gives access east and west to the street and communicates by a bridge with the church-house across the street, which contains lodgings for pilgrims frequenting the panegyris (September 6).

An upper floor surrounds the church on three sides: north and south are the chapels of S. Charalambos (before mentioned) and S. Nicolas, both, in their present form, of modern date, and west a spacious women's gallery. The floor is approached by (*a*) a door from the street level on the north side of the church, (*b*) a staircase from the west end of the church proper, and (*c*) by a staircase from the outer porch.

The church is a religious centre of some importance as well as an architectural monument. It is one of the most frequented pilgrimages of the district and has a great reputation for its miracles of healing, especially in cases of brain trouble. Patients usually incubate forty days in the church (at any time of the year) using the *exo-narthex* for the purpose; during this period they keep to a fasting diet—thin soups, etc.—and are exorcised more or less frequently, according to their means, by the priest. From my own observations it appears that a certain amount of liberty is allowed during incubation; the patient pays his devotions to the pictures and takes part in the services. Violent patients are chained in the dark cell opening off the *exo-narthex*. MacFarlane in his interesting notes on the church¹ mentions cases of its use by Turks in search of cure.

A curious *ex-voto* hangs on the staircase leading from the porch to the upper chapels: this consists of a suit of leather-jacket, trousers, and boots,² all in one piece, and a hat of the same material; the suit is called *ένδυμασία του αγίου Ταξιάρχου* and is believed to be worn by the Saint when he appears to sufferers.³

The conception of S. Michael as a healer is widely spread and of old standing. There are several cases where he certainly succeeded to

¹ *Loc. cit.*

² Boots are a regular offering to S. Michael in Lesbos: *B.S.A.* ii. 151.

³ This is especially interesting as the only hint I have heard of apparitions in this or the neighbouring churches.

the cults of Apollo, Asklepios, and other healers.¹ We may cite the definitely healing shrine of Pythia Therma in Bithynia² and Poemanenum in Mysia, where Aristides³ speaks of a shrine of Asklepios, and Acropolita⁴ of a church of S. Michael. In the Brusa district, the churches of S. Michael at Tepejik⁵ and Ulubad on the Rhyndacus⁶ are both incubation-shrines. In this region the only competitor of S. Michael is the Panagia,⁷ who presumably succeeds a female pagan deity in popular estimation.

(2) THE BYZANTINE FORTRESSES.

(a) *Caesarea.*

The town of Caesarea Bithyniae is known only from casual references in Pliny,⁸ Ptolemy,⁹ Dio Chrysostom,¹⁰ Hierocles, and the *Acta Sanctorum*, and from coins.¹¹ Pliny and Ptolemy state distinctly that it lay inland, Dio describes it as a small place near his native Brusa. The route of S. Quadratus¹² mentions it as a stage between Apamea (Mudania) and Apollonia ad Rhyndacum (Aboulliond), which gives a further clue to its position. A rather rhetorical passage in a Life of S. Niketas¹³ (c. 824) refers to its fortifications, healthy position, and fertile territory,¹⁴ and shews that

¹ Deubner, *de Incubatione*, 65 ff.; M. Hamilton, *Incubation*, p. 139; cf. W. Lueken, *Michael*, pp. 74 ff.

² Procopius (*de Aedificiis*, 316) speaks of a church of S. Michael and a hospital there (*ἀρχαγγέλου τέμενος καὶ τῶν νοσούντων ἀναπαυστήριον*), and the name *Pythia* is sufficient warrant for the assumption that Apollo was the original patron of the baths. Some description of Pythia Therma (Kouri near Yalova) is given by G. Makris (*Τὸ Κατάρλι*, p. 61) and M. Gedeon in *Νεολόγος* (Constantinople, Sept. 1887, No. 5490). The church retains its dedication.

³ *Sacr. Serm.* iv (i. 503, *Dind.*). ⁴ P. 37 B.

⁵ Hamilton, *loc. cit.* 222. The church at Tepejik is modern, but a cell has been specially built off the south aisle for violent lunatics. Another instance of this function of S. Michael can be cited from Nenita in Chios where (in 1638) madmen were brought to regain their sanity at the church of the Taxiarchs (see *inf.* p. 345). I was told in Chios this year that though the Anargyri and the Panagia were now the chief healers of the island, S. Michael was still credited with such powers at Nenita.

⁶ Hamilton, 218.

⁷ She has healing shrines at Kapu-Dagh (succeeding Dindymene?), at Kurshunlu (succeeding Placiane) especially for eye diseases, at Kios (*Παζαριώσισσα*), and at Triglia (see above).

⁸ *N.H.* v. 143. ⁹ v. i. 14. ¹⁰ *Or.* xlvii. p. 546 R.

¹¹ The best view of the coinage is given in the *Recueil des Monnaies Grecques d'Asie Mineure*, i. 2. 280.

¹² *Acta SS.* May 9. ¹³ *Acta SS.* April 3.

¹⁴ These details are given by the version published by T. E. Evangelides in his *Βίοι τῶν Ἁγίων*. The text runs: *Καيسάρειαν τὴν ἐν Βιθυνίᾳ πάντες ἴσασιν ὡς ὑπερξηρημένην τῶν πλησιοχώρων πόλεων καὶ οἰνοῖ ἀποτετημένην διὰ τε τὸ τοῦ πολιτισμοῦ ὀχυρώτατον καὶ ὠραῖον καὶ διὰ τὸ τοῦ ἀέρος εὐκρατον καὶ ἐλευθέριον καὶ κατὰ καιροῦ τῶν ἐπικαρπίων ἀφθονώτατον.*

the point on the coast nearest to Caesarea was Triglia, since the saint, a native of Caesarea, making for the sea, came to the Monastery of Medikion.

The fairly well defined position thus obtained harmonises well with the evidence of some coins of Caesarea bearing the legend *Καισάρειας Γερμανικῆς-᾽Ολυμπος*,¹ but is at variance with that of others which bear the type of a galley under sail² or in harbour.³ We can only conclude that the town lay at some distance from its port, if the port or town were not on an inland lake.

The most likely site known to me is Tachtali,⁴ which lies in a healthy and well-watered position on the northern spurs of Olympus, overlooking a plain barely separated from that of Brusa by a low ridge.⁵ This village lay on the old road between Smyrna and Brusa, as is shewn by the routes of Thevenot,⁶ Covel,⁷ and Tournefort.⁸ It has been visited in more recent times by Hamilton,⁹ J. A. R. Munro,¹⁰ and myself (1907), and now contains about two hundred families, of which half are Turkish-speaking Greeks.¹¹ Munro found there several inscriptions, including the third-century elegiacs in honour of a Cornutus called *θρεπτήρα μουσῶν καὶ λόγων κοσμήτορα*¹² and an epitaph of a bishop John:¹³ there was a bishop John of Caesarea Bithyniae in the sixth century.¹⁴ Further, there exists in the village street a corner of the basement of an ancient building constructed in well-cut blocks of granite laid in

¹ Imhoof, *Mon. Gr.* 439, where the coin is attributed to the Germanicia Commagenes: this is corrected in the same author's *Gr. Münzen*, p. 73 [597]. I bought a coin in Brusa with the legend *Καισάρειας Γερμανικῆς πρὸς Ὁ.* (*Recueil des Monn. d'Asie M.*, Pl. XLIV. 3 = No. 3, p. 281.)

² *B.M. Catal. (Bithynia)*, No. 7. ³ *Ibid.* No. 2.

⁴ The derivation of Tachtali from *takt* (= *throne*) and *aali* (= *sublime*), which gives some colour to the theory of the ancient importance of the place, is nevertheless erroneous; the name is really from *takta* = *plank*; Kleonymos (*Βιθυνικά*, p. 97) says the inhabitants are wood-cutters.

⁵ At Besh-Evler. ⁶ Ed. 1657, i. 285. ⁷ *B.M. Add. MS.* 22, 912.

⁸ ii. 191. ⁹ i. 78 (Tartali). ¹⁰ *J.R.G.S.* 1897, 154.

¹¹ This implies probably that the village dates back before the Turkish conquest. The later (but still old) settlements of immigrant Greeks retain their language: the Turkish-speaking Greek villages of the district are Aïnasi, Anachori, Dansari, Derekeui, Miletler, Yailajik.

¹² *J.H.S.* xvii. 268 (1). The inscription was first copied about 1670 by Faulkner of Smyrna, who gave his copy to Covel. It is bound at f. 73 of *Add. MS.* 22, 914 with the note *Taken at Tachtale on a Greeke church wall named St. Teodoro*: Covel remarks that he was unable to find Mr. Faulkner's inscription. Cornutus is mentioned in *C.I.G.* 3671: he seems to have been a Cyclicene, probably therefore not the Pro-praetor (Waddington, *Fastes*, 123).

¹³ *J.H.S.* xvii. 269 (3). I was unable to obtain a fresh copy, as the bath where it is, was occupied by women.

¹⁴ Lequien, *Oriens Xt.* i. 628.

courses apparently without mortar. Many similar blocks are to be seen built into the fast-vanishing remains of the Byzantine castle, which is also in the village itself; the only recognisable feature is a vaulted passage opening by a tile-arch on to the street. There are two granite sarcophagi with the usual garland-and-label design in the village fountain, and many more are said to have been found with these; built into the church and its court is a great quantity of Byzantine detail.

The ideal solution of the inland-port difficulty with which the coin-types of Caesarea confront us would be to suppose that the town had a harbour at the east end of the lake for the export of timber; as, however, the lake is two hours and a half distant, and the lake and river route, always devious, would be further hampered for Caesarea by the competition of Apollonia, it seems more rational to suppose that Caesarea shipped from Triglia, which is shewn by the life of Niketas, mentioned above, to have been the nearest point on the sea-coast.

(b) *Katoikia, Kete.*

In the plain below, is the important Byzantine fortress of Kete, about a mile south of the Brusa road. The fortification is an irregular hexagon in form; the long south-western side, which measures about 130 metres, contains what appears to have been the only gate. The wall is about 6 ft. thick, and built of rubble with irregular bands of tile: stone and tile alternately are used to vault the arch of the gate, which is flanked by small square towers. Elsewhere the towers are irregularly placed and vary in form; one is hexagonal (Fig. 8), at least one triangular, and several of horseshoe form. The construction resembles the fortress of Ulubad (Lopadium), which is said to have been built by John Comnenus, the castle at the opening of the Balaban-dere on the Sangarius, and the walls of Philadelphia (Alashehr). It is very well preserved; breaches are comparatively insignificant, and for long stretches the wall still stands to nearly its full height. Kete, which is mentioned only once in history, viz., at its capture by the Turks in the early years of the fourteenth century,¹ is called *Κατοικία* by Pachymeres. It was obviously not a strategic point, but rather designed as a refuge for the people of the surrounding plain.²

¹ G. Pachy, 417 B (1305 Muralt). Von Hammer gives the date as 1307 (immediately before the capture of Besbicus). The first may have been a temporary occupation.

² Cf. Pachy, *loc. cit.* γύναια καὶ παιδάρια πλῆθος μύριον πρὸς τὸ φρούριον φεύγοντα.

(c) *Koubouklia.*

A third fortress of the district mentioned, like Kete, only once by Pachymeres at its capture by the Turks is Koubouklia. It was betrayed in 1308 by a garrison of Catalan mercenaries sent from Lopadium to defend it by Macrenus.¹ Very scanty remains of it—little more than the name *kastro*—exist in the village of Koubouklia,² which stands about a mile north of the Brusa road at the western extremity of the plain of Caesarea. The village, like many others in the district, claims to be a settlement of Peloponnesians; the date of its foundation is placed in the reign of Sultan Suleiman 'the Magnificent' (1520-66).

(3) BESBICUS-KALOLIMNO.

Kalolimno, the ancient Besbicus, is a narrow hammer-shaped island about six miles long, lying north and south opposite the mouth of the Rhyndacus (Fig. 9). The northern end, which forms the head of the hammer, is high, rising at one point to an elevation of 680 feet. The rest of the island slopes gradually down to the sea westwards from the low cliffs of the eastern coast, and, though for the most part treeless, is fertile and cultivated (Fig. 10).³

The island is first mentioned (as *Βύσβικος*) in the tribute lists of the Delian league, as paying a modest contribution of 3,000 drachmae. Various legends accounted for its origin:⁴ Stephanus quotes from Agathokles a myth representing it as a loose rock with which giants attempted to block the mouth of the Rhyndacus; their attempt was frustrated by Persephone, who fixed the island fast and gave it the name of a giant. The introduction of Persephone and the obvious debt of the story to the story of the blocking of the harbour Chytus at Cyzicus,⁵ stamp the legend as of comparatively late origin. It is probably based on an etymology of the name *Βύσβικος* from *βύω*.

¹ G. Pachy ii. 380 Β φρούριόν τι κατὰ τὴν Μυσίαν τὴν ἐν Ὀλύμπῳ τὰ Κουβούκλεια λεγόμενον.

² The word *Κουβούκλεια* is the Byzantine form (surviving in modern Greek) of the Latin *Cubicula*. The village is better known by its Turkish name, Giubekler.

³ A geological sketch of the island is given by Texier, *Descr. de l'A.M.* ii. 155-6, *Asie Mineure, (L'Univers, xii. 135-6)*. Pliny regarded it as an island detached by an earthquake from the continent, *N.H.* ii. 204 (Natura) . . . Besbicum Bithyniae avellit. Dioscorides (*Mat. Med.* v. 135) and Belon (p. 176) refer to the island as a place where the mollusc *ἀλκυνόειον* was found.

⁴ s.v. *Βέσβικος*.

⁵ Ap. Rh. i. 989 ff.

An older legend is that preserved by the Scholiast on Apollonius Rhodius' lines :

'Αλλ' ὅτε δὴ Μυσῶν λεληθμένοι ἠπειροιο
'Ρυνδακίδας προχοὰς μέγα τ' ἠρίον Αἰγαίωτος
Τυτθὸν ὑπέκ Φρυγίης παρεμέτρεον εἰσορόωντες,¹ etc.,

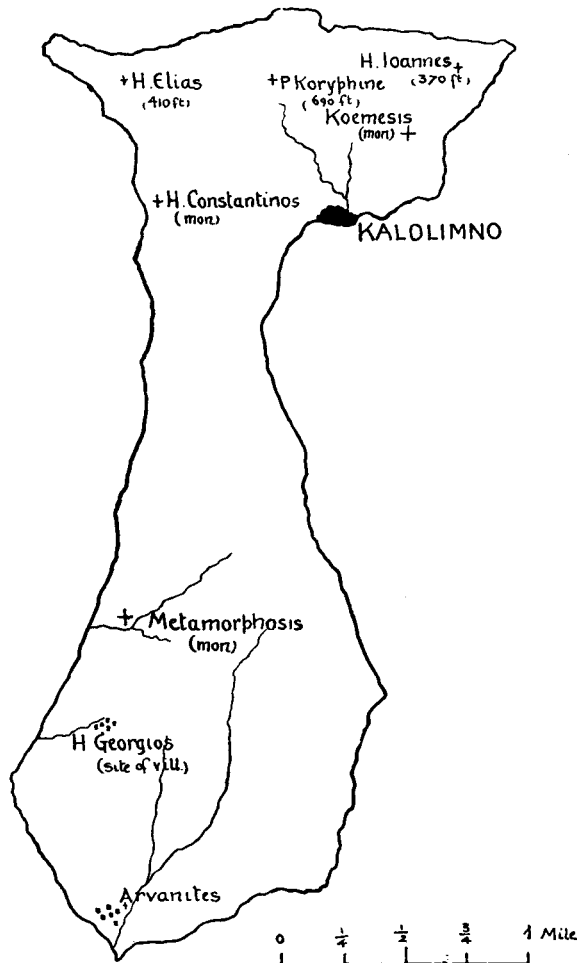


FIG. 9.—KALOLIMNO ISLAND. (FROM ADMIRALTY CHART 844.)

describing the course taken by the Argonauts from Cyzicus eastwards. According to the Scholiast the ἠρίον Αἰγαίωτος marked the place where

¹ *Arg.* i. 1164 ff.

Aigaion was overwhelmed (*κατεποντίσθη*) by Poseidon. Arrian says¹ that the tomb of Briareus, a hill also called after Aigaion, was shewn near the Rhyndacus; from it flowed a hundred springs called the 'hands of Briareus.' The last makes it clear that no artificial tumulus was meant, but a natural hill. Anyone who has sailed in these waters must recognise that some mention of the island is necessary in a description of the Argonauts' course, and Apollonius' account is here full of local colour. Aigaion, therefore, was probably the Eponymos of the island mentioned in the Persephone legend. The later name Besbicus is said to have been that of a Pelasgian² hero who settled in the island and with the help of Herakles drove out the rest of the giants.³

We have no further record of Besbicus in the classical period: it next appears under the name Kalonymos⁴ in the middle of the eighth century, when it was colonised by the historian Theophanes from his monastery of Megas Agros on the mainland opposite.⁵

The monastery of the Metamorphosis founded by Theophanes is the only church of interest on the island. It is situated in a prettily-wooded valley near the west coast, about three-quarters of an hour from the village. Of the original church remains only the fine pavement of coloured marble (*opus sectile*) which occupies the greater part of the nave (Fig. 11). The

¹ *Frag.* 42, σῆμα δὲ αὐτοῦ δείκνυσθαι κατὰ τὸν Ῥύνδακον ποταμὸν οὐ πόρρω θαλάσσης λόφον τινὰ καὶ τοῦτον ἐπικαλεῖσθαι Αἰγαίονος καὶ ἀπὸ τοῦ λόφου τούτου πίδακας ἐκδιδοῦναι ἑκατὸν καὶ ταύτας καλεῖσθαι παλάμας Βριάρεω.

² Aigaion also was said to have come from 'Pelasgian' Euboea (*Schol. Ap. Rh.* i. 1165), and we may surmise that the population was of the same stock as that of Scylace and Placia on the mainland. A dedication to 'the Hero' after the Thracian manner was found in the island by Evangelides (*B. C. H.* xxiv. 874 (14) from *Ξενοφάνης*, i. 327), where are ten other inscriptions copied by him at Besbicus.

³ *Steph. Byz.*, *Schol. Ap. Rh.*

⁴ The type of name seems euphemistic, possibly implying a popular derivation of Βέσβικος from βδέω or some such word. It occurs first in the seventh century, *Jo. Ant. fragg.* in *F. Hist. Gr.* v. p. 38. The later authors waver between *Kalonymos* and the modern *Kalolimnos* or *Kalolimniona* ('fair haven'). Randolph and the *Sailing Directions for Marmora* mention the name *Papa* ('the Pope's Island' in Covel) evidently from the number of monks: it is, however, possibly Besbicus which is referred to by Lupazzolo (1638, B.M. *Lansdowne MS.* 792) as one of the Symplegades . . . 'isola del Papa a quale fu dato da esso San^{mo} la maladicione che non producesse alcuna cosa, che cossi sta sin hora.'

⁵ See the various *Vitae Theophanis* prefixed to de Boor's edition: there are considerable remains of the monastery τοῦ Μεγάλου Ἁγροῦ (Παναγία Καρὰ Δάγ) half an hour west of Kurshunlu; it is the 'castle' marked on Pococke's and Chevalier's maps, and Carabella's 'temple of Neptune' (*Rev. Arch.* 1879, 202). The church is a ruin, though here also are remains of an *opus sectile* pavement. The place has been described by T. E. Evangelides (Βίοι τῶν Ἀγίων) and W. Judeich (*Sitzb. Pr. Akad.* 1898, ii).

building itself is probably of the sixteenth century, and of very rough construction, though the interior with its gilded screen and dim wall-paintings² is effective. The church is divided into a flat-ceiled nave and lean-to aisles by three plain built piers: the easternmost bay is taken up by the chancel. The pier-arches of the aisles are lightened by slightly-pointed windows, but there appear never to have been galleries, if we may judge from the level of the corresponding windows in the outer walls. The plain narthex at the western end gives access to the north chapel of S. Demetrius. A porch on the west and south and various monastic buildings, all of the roughest, complete the group.

In 1308 the island was taken and sacked by the Turks under Kara Ali,³ from whom it takes its Turkish name Emir Ali Adassi (Imrali). In the fifteenth century it was uninhabited.⁴ The Turkish island-book of Piri Reis (c. 1520)⁵ speaks in the text of three villages on the island, and marks four in the map.⁶ Covell⁷ in 1677 speaks of two villages, Kalolimno and Arnaut-Keui or Albanitochori (Albanian village); Luke⁸ in 1682 of 'two or three villages, the chief, Liman Keuy.' Kalolimno, on the north-eastern bay exists; the name of the 'Albanian village' still survives at the south end of the island, though the Albanians have gone⁹ and their place is taken by a small settlement from

¹ It was already 'of old ffabrick' in Luke's time (1680).

² Amongst them is the figure of the founder holding a conventional domed church: the original church was probably domed, to judge from the design of the pavement.

³ Von Hammer, *Gesch. Osm. Reichs*, i. 180.

⁴ Cf. Buondelmonti (1420) § 63, 'ad dexteram Calonimon insula videtur in montibus posita nimis: et quia olim per omnem Graeci dominabantur, tunc temporis haec erat habitata: nunc vero in desolationem redacta est et indomita animalia vagantur per eam.' Martelli (c. 1489, B.M. *Add. MSS.* 15,760 f. 39 r.) is slightly more explicit: 'Calonimon et ipsa angusta et deserta insula sequitur, vel mons potius editissimus in mari, in quo *oppidum olim fuisse vestigia declarant*. Nunc vero omnino deserta insula, ambitus P.M. XVIII, indomitae ferisque animalibus tantum pervia.' His map, which bears no relation to the real shape of the island, shews a conventional castle and ruins on the northern bay: this and the statement about the *vestigia* are probably borrowed from Buondelmonti's map; Bordone (1528) also probably draws on the same author, when he calls the island 'tutta montuosa e da bestie posseduta' f. LXII. v.

⁵ See the notice in *Ath. Mitt.* xxvii. 418 ff.

⁶ Quoted by Mordtmann, *Ausland*, 1856, p. 650. 'Die Insel Emir Ali hat ein röthliches Ansehen wie Tenedos, und hat 18 Miglien im Umfange. Sie hat drei Dörfer und ist gut umgebaut.' Gerlach also (*Türkisches Tagebuch*, p. 255) speaks of it ('Caloninum') as 'von etlichen Dörfern bewohnet' in 1576.

⁷ B.M. *Add. MSS.* 22, 912 f. 29 r.

⁸ B.M. *Harl. MSS.* 7021 f. 419 r. B. Randolph (*Archipelago*, 1687, p. 67), generally a first-hand authority, says the island was uninhabited, but Covell and Luke both landed.

⁹ Already in 1835 when Texier visited the island (*Descr. de l'Asie Mineure*, ii. 156).

Kalolimno: a third village site, S. George, now deserted, is pointed out just south of the monastery of Metamorphosis.

The island thus seems to have been colonised under the early Sultans, possibly by Albanians, but the language is no longer spoken.¹

The population is now assessed at two hundred² families (all Greek except the *mudir* and one or two other Turkish officers) chiefly resident in Kalolimno; they pay in taxes 52,000 piastres,³ most of which goes to the support of the Shahzadeh⁴ mosque at Constantinople. The island is administratively under Brusa and ecclesiastically under Nicomedia. The greater part of it is under cultivation, the chief crop being onions which are exported: the silk-industry is small and mulberries only beginning to be planted; the wheat grown in the island does not suffice for the population, and wood is imported from the Kara-dagh: there is fairly regular communication by caique with Mudania and Panderma.

(4) INSCRIPTIONS.

Tachtali.

I. In the yard of Hadji Mehmetoghlu Sherif. Two fragments apparently of the same inscription, though there are no points of contact. Letters about '04 m. high.

(a) 0'365 x '049 m., entire on left side:

	+ΕΙΚΛ	
ΘΕΟΚΤΙΣΤΩ		θεοκτίστω . . .
ΦΙΛΟΧΡΗΣΤΟΙΣ		φιλοχρ(ί)στοις . .
ΜΝΗΜΗΔΑΥΤ		μνήμη δ'αὐτ . .
ΚΑΚΙΝΗΝΟΧ		?
ΤΑΥΤΗΝΔΕΛ		ταύτην δ' . .

¹ Evangelides (in Πλάτων, x. 83-9) mentions as peculiarities of the Greek spoken, the 'liquid' (ὄγρον) pronunciation of ρ, and the use of a *ch* sound for χ. The true Greek descent of the inhabitants is defended by Chourmouzes ('Η νῆσος Ἀντιγόνη, p. 54, note) on the curious ground of their frequent quarrels.

² Luke says 110 persons paid Haratch at 10 dollars each; for population Mordtmann, (1854) gives 100 houses, Chourmouzes (1869) 80-90 houses, Evangelides 2,500 persons.

³ Mordtmann gives 19,564 p. land-tax, 17,000 tithes, 6,000 head-tax, 1,200 fisheries and shipping, 1,000 silk, 750 wine, total 46,414.

⁴ So Luke: I ascertained that the revenues still went to a mosque at Constantinople but was unable to discover its name.

(b) 0·39 high, broken all round :

ΒΥΣΕΟΙΣΕΦΑΠΛΩΘΙ
 ΜΑΡΙΑΤΟΙΣΟΜΟΖΥΙ
 ΡΥΤΩΧΗΝΑΣΙΑΤΡ
 ΑΣΙΑΚΑΙΖΩΗΤΕ
 ΛΦΑΝΙΖΙ (stop)
 ΤΕΦΑΝΟΥΣΙΝ

? πρεσ]βὺς ἐοῖς ἐφαπλώθ[η
 ? καὶ] Μαρία τοῖς ὁμόζυ[ξι
 οὕτως ἦν ἄξια - -
 ἄξια καὶ ζῶ(ν)τε[ς
 ἀφανίζ(ε)ι
 σ]τεφανοῦσιν.

Characteristic letters in both fragments are the round Ε with disjointed cross-stroke and Ν with curved cross-stroke. The sloping lines of Μ and the angular cross-stroke of Α have vertical continuations downwards.

Koubouklia.

2. By the church. Large bluish marble altar with rough mouldings top and bottom, broken in two pieces. Letters 0·04 m.

(a) ΦΦΑΔΙΦΕΙΣΑΥ
 ΙΓΥΝ

. . . φ Φαδίφ Εἰσαν[ρι-
 (κ)ῶ καὶ τῆ] γυν[αϊκὶ

(b) ΧΩΙ
 ΥΤΟΥΑΜΑΔΟ
 ΙΔΙΩΣΙΔΗΜΟΣ
 ΣΝ ΗΣΑΛΚΙΜΟΙΚΑ
 ΣΣΙΓΥΑΣΕΝΤΕΙΜΗΣ
 ΑΙ ΙΝ

χω (?) - - -
 α]ὑτοῦ Ἀμαξ(ω)[ν-
 ἰδι Σωσίδημος
 εν - (-σ) Ἀλκίμο(υ) κα[τ-
 εσ(κε)ύασεν τειμῆς
 χ]ά(ρ)ιν.

3. *Ibid.* Large block with face 1·57 × 0·55 m. Letters 0·04 m.

ΠΑΠΥΛΟΣ
 ΔΑΜΑΤΩ ΕΛΦ
 ΖΗΣΑΝΤΙΕ Η
 ΜΗΝΜΗΣ

Πάπυλος [Πολυ-
 δάμα (?) τῶ [ἀδ]ελφ[ῶ
 ζησάντι ἐ[τ]η . . .
 μ(νή)μης [χάριν.

4. Built into a well-head in the lower part of the village. Bluish marble slab, much worn. Letters irregular, about 0·03 high.

ΤΣ ΟΟΟΟΚΛΙΩ
 ΚΡΑΤ ΕΙΜ
 ΛΗΣ
 ΦΩΜΙ ΙΝ

Τε[ιμ](ὸθ)[ε](ος) κ(α)ὶ Σω-
 κράτ[ης καὶ Τ]εμ[οκ-
 λῆς [τῶ δεινὸ τῶ ἀδελ-
 φῶ μ[νήμης χάρι]ν.

5. In a private house. Altar 0·76 × 0·37 × 0·40 m. (thick), rough moulding top and bottom. Letters 0·25 m. high.

ΑΠΟΛΛΩΝΙΣ

Ἀπολλωνίς

ΤΟΝΑΝΔΡΑ

τὸν ἄνδρα

(Relief of man ploughing
with two oxen.)

ΠΑΙΔΕΣΤΟΝΠΑΤΕΡΑ

παῖδες τὸν πατέρα

ΣΙΜΟΝ ΜΝ-ΙΜ-Ε

ἽΟνή]σιμον μνήμης

ΝΕΚΕΝ

ἔ]νεκεν.

6. At fountain twenty minutes from village. Stele of coarse grey marble, 0·58 × 0·58 m., with rounded top, acroteria at sides, and 'tang' for fixing. Above is a relief of man on couch to l., woman seated to r., all within a frame of spiral ornaments. The man holds a snake (?) in his right hand. Below (letters 0·02-0·03 m. high).

ΣΕΚΟΥΝΔΟΣΚΑΙΙΟΥΛΙΟΣ

Σεκούνδος καὶ Ἰούλιος

ΤΩΠΑΤΡΙΣΕΚΟΥΝΔΩ

τῷ πατρὶ Σεκούνδῳ

ΗΣΑΝΤΙΣΕΜΝΩΣΕΤΗ

ζ]ήσαντι σεμνῶς ἔτη

ΟΕ ΧΑΙΡΕΤΕ

οέ' χαίρετε.

Tepejik, near Brusa.

7. In the south wall of church of S. Michael, inside. Stele 0·70 × 0·45 m. with reliefs: (a) Banquet with two reclining figures and two servants, (b) four persons standing, the centre pair male, the outer female, flanked by two subsidiary figures, (c) death-bed scene: rough late work. Below, letters, 0·02 m. high.

ΣΘΕΝΗΜΗΝΑΚΑΙΜΕΝΑΝΔΡΕ ? Σω]σθένη Μηνᾶ καὶ Μένανδρε

A second line below is illegible owing to the position of the stone in the wall.

Demirdesh, near Brusa.

8. In private possession. Stele 0·73 × 0·53 m. with pediment and acroteria and relief of seated woman: various objects (Gorgoneion, kalathos, distaff, etc.) in field (Fig. 12). Below, letters 0·025 m. high.

ΑΙΛΙΟΣΑΓΑΘΩΝΚΑΙΛΙΑΝΗΕΛΠΙΔΙ
 ΤΗΕΑΥΤΟΥΓΥΝΑΙΚΙΜΝΗ ∅
 ΜΗΣΧΑΡΙΝ. ΖΗΣΑΣΕΤΗ. ΛΕ ∅
 ∅ ΧΑΙΡΕΠΑΡΟΔΕΙΤΑ ∅

Αἴλιος Ἀγαθὸν Καλιανῆ Ἐλπίδι
 τῇ ἑαυτοῦ γυναικὶ μνή-
 μης χάριν. ζησάσ(η) ἔτη λε'.
 χαίρει, παροδεῖτα.



FIG. 12.—STELE AT DEMIRDESH.

9. In north wall of church (Κοίμησις Θεοτόκου) high up. Stele with reliefs of (above) banquet and (below) two bulls and a plough. Between the reliefs :

ΟΥΣΣΙΟΔΙ Σ
 ΤΩΔΕ
 ΦΟΜ
 ΑΡΙΝ

? Βολ]ούσσιος . . .
 τῶ ἀδε[λ-
 φῶ μν[ήμης
 χ]άριν.

F. W. HASLUCK.