

Itinerary (revised June 1, 2005)

Wed., June 29: leave USA

lv. R/D 1:10 AA 4710 (American Eagle)

arr. JFK 3:43

lv JFK 5:40 Olympic Airline OA 0412

Thurs., June 30:

arr. Athens 10:10 AM: take metro (blue line) from airport straight to Monastiraki Station; from there it is 100 m. to the Hotel.

night: spend in Athens: Hotel Attalos, 29 Athinas St., Athens, tel.: 210-3212801; Monastiraki area, center of Athens; walking distance to Plaka, Acropolis, Omonia Square. 51,92

Fri., July 1, day: spend in Athens (agora, acropolis)

night: Hotel Attalos

Sat., 7/2 day: spend in Athens (Benaki Museum, Byzantine Museum, National Archaeological Museum)

night: Hotel Attalos

Sun., 7/3, day: day trip to island of Agina: see AEGINA

night: Hotel Attalos

Mon., 7/4 day: ** start driver and rented car; day trip to:

1) Olymbus by Laurion: OLYMBUS BEI LAURION

2) BRAURON

3) other things to see in Brauron: ancient remains of 5th c. BC are descibed in Baedeker, p. 191, and there is a museum

3) MYGDALEZA BY STAMATA

4) EKALI???

5) (IF THERE IS TIME: CHALCIS ON EUBOEA (POSSIBLE BAPTISTERY))

night: Hotel Attalos

Tues, 7/5 day:

1) Daphni

2) ELEUSIS

3) CORINTH-AKROCORINTH; CORINTH-KRANEION; CORINTH-LECHAION; CORINTH-SKOUTHEL; CORINTH-UMGEBUNG

night: Hotel Bakos, 4 Oikonomou St., Loutraki; tel.: 27440-22518; located in center of Loutraki, 70 meters from the beach (I pinked Loutraki on my Michelin map; it is before you even cross into the Peloponnese), 35,40.

Wed., 7/6 day:

1) SYKEON

2) NEMEA

3) ARGOS-ASPIS

4) Archaeological Museum in Argos town: see Baedeker, p. 125

5) EPIDAUROS

night: Hotel Minoa, 55 Aktis St., Tolo; tel.: 27520-59207; (I pinked Tolo on my Michelin map; it is west of Epidauros; hotel is on the beach. 42,41.

Thurs., 7/7 day:

1) CENCHREA

2) AIGOSTHENA

3) Delphi

4) AMPHISSA

night: Hotel Castri, 23 Syngrou St., Delphi; tel.: 22650-82238. 35,40.

Fri., 7/8 day:

1) KEPHALOS-AMBRAKIKOS

2) NIKOPOLIS

night: Hotel Paradise 2, Ammoudia, Preveza; tel.: 26840-41301 (Preveza is just below Nikopolis); 100 m. from beach. 59,00.

3) see Archael. Museum in Nikopolis, which has ambo from Church of Alkkyson: see Baed., p. 360

Sat., 7/9 day:

1) Dodona: see Baed. plan, p. 258

2) Ioannina: Archaeol. Museum: see RG, p. 397

3) Meteora: see RG, p. 376

4) after Meteora we will pass through Trikala to get to Zarkos; stop in Trikala just to see the "half-excavated remains if a sanctuary of Asklepeion: here is where the cult originated. See RG, p. 371 for its location.

5) ZARKOS

6) Larissa: archaeological museum: see RG, p. 367.

night: Hotel Helena, 28th October St. 13 & Kouma, Larissa; tel.: 2410-287461; center of Larissa. 50,74.

Sun., 7/10 day:

1) archeological museum in Larisa

2) NEA ANCHIALOS (THEBES PHTHIOTIDES)-CHURCH C (ST. PETER'S); NEA ANCHIALOS-CHURCH A (ST. DEMETRIAS); NEA ANCHIALOS-CHURCH B

3) HYPATI (just s-w of Demetrias)

4) DEMETRIAS (just below Volos; not on Michelin map)

night: Hotel Park, 2 Deligiorgi St., Volos; tel.: 24210-36510; located at seaside. 50,74.

Mon., 7/11 day:

1) there is an archaeological museum in Volos; see Baedeker, p. 483

2) DION

3) also in Dion: Archaeol. Museum: see Baed., p. 256

4) VERGINA (BERGINA)

5) if time, just n-w of Vergina is Veroia (Beroia/Veria), where St. Paul preached. There is a museum; see Baed., p. 481

6) THESSALONIKA

night: Hotel Queen Olga, 44 Vassilisis Olgas St., Thessaloniki; tel.: 2310-824621. 46,76

Tues., 7/12:

1) Thessalonika archaeological museum

2) THESSALONIKA-DEMETRIAS (POSSIBLY); THESSALONIKI-ST. JOHN THE BAPTIST (POSSIBLY)

3) other churches

4) Amphipolis: see RG, p. 536 (closes at 3 PM) I also have detailed description of Amphipolis by Fant & Reddish.

5) Kavala

night: Hotel Lucy, Kalamitsa Beach, Kavala; tel.: 2510-242830; located in town of Kavala, next to beach. 53,10.

Wed., 7/13 day:

1) PHILIPPI-CHURCH B; PHILIPPI-CHURCH D III (OCTOGON); PHILIPPI-CHURCH A (POSSIBLY); PHILIPPI-BASILICA AM MUSEUM

(POSSIBLY)

- 2) ABDERA (AVDIRA/POLYSTYLON)
 - 3) Kavala archaeological museum
- night: Hotel Lucy, Kavala

Thurs., 7/14 day: have driver and rented car accompany me to the island of Thasos:

- 1) THASOS-ALYKI, CHURCH I; THASOS-ALYKI, CHURCH II
- 2) THASOS-EVRAIOKASTRO

night: Hotel Lucy, Kavala

Fri., 7/15: drive back to Thessalonika airport, via:

- 1) NIKITAS IN CHALKIDIKI
- 2) Thessaloniki airport: Olympic Airlines OA 892, lv. 20:15, arr. Heraklion, Crete at 21:45. 109,36 **end car and driver.
night: Hotel Irini, 4 Idomeneos St., Heraklion; tel.: 2810-229703; located in center city, 4 km. from international airport of Crete, 1 km. from the port. 47,36. **ULI HAS TOLD ME THEY WILL EXPECT MY LATE ARRIVAL. ALSO, THE CARS I HAVE RENTED ON ALL THREE ISLANDS WILL BE DELIVERED TO THE AIRPORT OR PORT FOR ME TO PICK UP ON MY ARRIVAL. THEY WILL BE WAITING FOR ME HOLDING UP A SIGN WITH MY NAME ON IT.

Sat., 7/16 - on Crete: I have a rented car for three days, Sat., Sun., and Mon., on Crete. I have all Sat., all Sun., and all of Monday (till late evening flight) to see:

- 1) CRETE-PANORMOS (POSSIBLY)
- 2) Chania (Archaeological Museum; see Baedeker, p. 216)
- 3) Sternes (7 km. east of Chania: see my note below)
- 4) CRETE-KISSAMOS (KASTELLI K./EPISKOPI)
- 5) CRETE-SUGIA (UNCERTAIN)
- 6) Lisos, very near Sugia, an Asklepeion and xian ruins; see Baedeker, p. 220
- 7) CRETE-GOULEDIANA (KERA)
- 8) CRETE-VIZARI (BUZARI)
- 9) CRETE-GORTYN
- 10) Heraklion itself: **Archaeological Museum; St Mark's Church (now a museum of Byzantine painting); Church of St. Titos (Paul's companion) w/ his skull; St. Catherine's Church (now a museum w/ 16th c. icons)
- 11) (only if time I might want to see Knossos again, 5 km s-e of Heraklion)

Sat. night: Hotel Irini

Sun., 7/17 - on Crete

night: Hotel Irini

Mon., 7/18 - on Crete until afternoon: Olympic Airlines OA 877, leaves Heraklion at 22:10, arrives at Rhodes at 23:00. 86,36.

Mon. 7/18 night: Hotel Cactus, 14 Kos St., Rhodes; tel.: 22410-26100; located on Elli Beach. 57,82.

Tues., 7/19 - I have rented car for three days, Tues, Wed. Thurs. I have all of Tues, all of Wed, and Thurs up till 4 PM ferry to see:

- 1) RHODES-TOWN, CHURCH A
- 2) RHODES-IALYSSOS
- 3) RHODES-KOLYMBIA

- 4) RHODES-KALATHOS
- 5) RHODES-LACHANIA
- 6) RHODES-MESANAGROS
- 7) RHODES-ARNITHA
- 8) (if time: not too far from Arnitha (see RG map, p. 764, is Asklepio: it is not an Asklepeion, but it has an 11th c. church with an extraordinary cycle of frescoes- see RG, p. 779)

night: Hotel Cactus

Wed., 7/20 - on Rhodes

night: Hotel Cactus

Thurs., 7/21 - on Rhodes until 4 PM ferry to Kos: Blue Star 2 leaves Kos at 4 PM, arrives Kos at 7:40 PM. 16,00.

night: Hotel Maritina, Psalidi, Kos; tel.: 22420-24801. Hotel is in center of town, w/ a bank. 51,92.

Fri., 7/22 - on Kos: I have rented car for three days, Fri., Sat., Sun. I have all Fri, all Sat., and Sun. until 16:50 flight, to see:

- 1) KOS-KOS (3 BAPTISTERIES: HAFEN, THERMEN, PSALIDI)
- 2) KOS-LAMPI
- 3) KOS-ZEPARI
- 4) KOS-KAPAMA
- 5) KOS-MASTICHARI
- 6) KOS-KEFALOS

7) Don't miss visiting the Asklepeion, which is 4 km west of Kos town (see RG map and its comments about the site, p. 808-9: RG says there are only 3 asklepions in Greece, but on p. 206 it says there were Asklepeion sanctuaries throughout Greece. ("Asklepio" on Rhodes is NOT an asklepion--see RG, p. 779. Others are: Triikka (Trikala) in Thessaly (the oldest); the one at ancient Epidauros; the one on south slope of the Acropolis at Athens; one on the island of Paros, etc. I read parts of Rudolf Herzog, Kos, Band I: Asklepieion (1932) on the discovery of the site: a xian church was built over it, he says: maybe in connection with a thermes also there, which might have had an apse and been useful as a church. I have Fant & Reddish on the Asklepeion.

night: Hotel Maritina

Sat., 7/23 - on Kos

night: Hotel Maritna

Sun., 7/24 - on Kos until Olympic Airlines flight OA735, leaves Kos 16:50, arrives Athens 17:50. 68,36

night: Hotel Attalos

Mon., 7/25: fly to USA: Olympic Airlines OA 0411, leaves Athens 12:30 pm, arr. JFK 4:05 PM; American Airlines AA 4721, leaves JFK 9:40 PM, arrives Raleigh/Durham 11:12 PM

WORKING ITINERARY

ATHENS

- 1) Acropolis: -esp. south side + Asklepeion (Baedeker, p. 160; Ristow, #844, w/ xian church over it and possible baptistery.
 -Parthenon = in 5/6 c. converted into Church of Panagia Athiniatissa (also the Erechtheion was turned into a church)
 -Museum of Acropolis
- 2) Agora: - esp. Temple of Hephaistos (became church of St. George)
 - esp. Church of the Holy Apostles (11th c.) built over nymphaion (Baedeker, 162, 164)
 - esp. Metroon (became xian church in 5th c.)
 - Museum of Agora

3) Roman Forum: - esp. Tower of the Winds (possibly reused as a baptistery (see picture in Baedeker, p. 167) I have an article by Small, AJA, 1980, explaining his theory on the basis of an outer and inner circle of floor holes, which he thinks were post holes for columns holding up inner and outer baldechens over a central font. He gives floor plans

- esp. Hadrian's Library: Pallas, 1988, says there are 3 important early xian sanctuaries in Athens: 1) the Tetraconch, that was built in the court of Hadrian's Library (see Sisson, "The Stoa of Hadrian at Athens" in *Papers of the British School at Rome*, vol. 11, 1929. He says the whole area was enclosed by an outer wall. Inside was the stoa (of 100 columns, as Pausanias describes it), and inside a "central room" and there were djacent rooms. It is this central room that was the library. It had a gallery and 2 side wings, also divided from the stoa by columns or piers. These side wings lead to other rooms. The whole building served its purpose as a library and record office probably till end of 3rd c. AD, and lost all importance as a government building at beginning of 4th c. AD. The "Central Room" was "built on the site of the RESERVOIR, in the center and on the axis of the Stoa, and was afterwards incorporated in the church of the Megale Panagia, demolished in 1885. It consisted of a central hall, 50 feet square, with an apse on the east side 28 feet in diameter. On the n. s, and w sides were semicircular recesses, 24 feet in diameter, surrounded by colonnades behind which were aisles, 12 feet wide. The floors of these aisles were covered w/ mosaics. Arched doorways existed at the corners. At the west end of the building, and communicating w/ the semicircular aisle by a central door and 2 narrow openings, is a long room, 16 feet wide, extending the full width of the blding, which appears to have been a vestibule. At the north end of the vestibule is another room and adjoining this again is one still retaining part of a mosaic floor similar to the one in the main hall... Part of the concrete walls of the older reservoir on the site exist in the square hall. The reservoir is of Hadrianic date, but the "central building" surrounded by the Hadrianic stao is later....At a later period the square central hall was divided into a nave and aisles by the insertion of two colonnades; because the width of the eatern apse and the western recess differ, the

colonnades are not parallel...At the date when the square hall was divided, the openings on the n and s sides appear to have been walled up, cutting off the semicircular recesses and reducing the area of the building. These alterations must have taken place when the Hadrianic stoa was diused, since porous blocks from it were used in the foundations of the colonnades. It has generally been assumed that these colonnades were inserted to convert the earlier building into a church, a predecessor of the Byzantine church of Megale Panagia." He dates this building to not later than 400 AD. The square hall with recesses that preceded it was "evidently built while the surrounding Stoa was still in use, and does not appear to be associated with the purpose of the Hadrianic building, due to its form: it was almost certainly a church (he compares it w/ mid 4th c. church of San Lorenzo at Milan w/ its square central space w/ segmental colonnaded recesses and aisles on all 4 sides; Ambrose prob. introduced this type from the east; so he dates the one at Athens to end 4th c.). The stoa lost its importance since 305 AD, but was still in use. "That this church was erected in the garden of the stoa is not surprising, but it is surprising to find a church of this size in the center of Athens at a time when the city was still a stronghold of paganism." When this initial church fell into decay or suffered from some catastrophe, the 2nd one, dividing the central space into a nave and aisles, was built. and the space made smaller, reflecting a period of decay and depopulation. Even later, the remains of the 2 churches were incorporated in the Byz. church of Megale Panagia. So, in sum: **130 AD:** Hadrian's Library and Record Office built; **305 AD:** it ceased in importance but remained in use, columns removed and stoa rebuilt; **ca 400 AD:** a church built in court; **5th c:** Hadrian's building still in use; **6th/7th c:** church rebuilt w/ nave and aisles after destruction of Hadrianic bldg); **Byzantine era:** Church of Megale Panagia built ("Great Church of the Virgin"-- significant name??

2) the one newly built over the place of the Askleion on so. slope of Acropolis; 3) the Church called "Ilissos." For none of the 3 is a baptistery certain. It is suspected that the tetraconch church built in Hadrian's Library probably at beg. 5th c. (the oldest known church of Athens), since it established the Christian cult in the center of the city, was the cathedral. Since it would be surprising not to have a baptistery, it is suspected that the Tower of the Winds (= The Horologion of Andronikos of Kyrrhos), very near the Tetraconch, was changed into a baptistery (it was very similar to baptistery architecture). In the middle Byzantine period the tetraconch was replaced by a cupola church called the Megali Panagia (Great Mother of God Church) (Baedeker calls it this, p. 167). The Ilisos Basilica was built outside of the ancient city walls as a martyrion to the honor and to the keeping of the relics of the Corinthian martyrs Leonides and his followers after their sanctuary in Corinth-Lechaion was destroyed in 551/2; it is a community church, to which a baptistery belonged. It had a transversal nave and 4 great square foundations before the sanctuary (I have a detailed article on the Basilica of Ilissos, w/ a plan, by Chatzidakis, Cahiers Arch. 5, 1951). Pallas thinks Athens may have held to an old tradition of baptism in "living water" and that could explain a baptistery far from the cathedral,

on the "banks of the Ilissos." But he admits it is only an hypothesis. I have read Chatzidakis's article. He says the Ilissos Church, in the environs of Athens, was constructed on an island formed, in days gone by, by the Ilissos. The ruins were uncovered in the 1800's. In 1906 the ruins and the annexed crypt were identified w/ the martyrion of the Bishop of Athens Leonides and his companions, and this identification has since been generally admitted. But then in 1908 the ruins were completely covered and transformed into a sports field. Then Sotiriou excavated it in 1916-7. Its beautiful mosaics and pavements were taken to the Byzantine Museum. Today (1951) he says a major part of the ruins of the church remain visible, but the end of the south transept is covered by a street, and the narthex has still not been uncovered. He talks at great length about the four huge pillars, each 3 x 3 meters, which formed a square before the apse, in the middle of which would have been the main altar. He compares its reconstituted plan to other churches, but he does not dare to hypothesize anything about a baptistery. His conclusion is concerned with the importance of the 4 vast pillars, which he thinks might have been necessary to support the weight of a cupola, which would make this church an "antecedant of the basilica-with-cupola." As to where exactly these ruins are today, well, RG, p. 139 describes "Kessariani" w/ a monastery 5 km from the center of the city, w/ gardens that are fed by "the sources of the River Ilissos, but does the Ilissos still run on outskirts of Athens?

Regarding the Asklepeion Basilica, Pallas says in the Asklepeion Basilica probably the holy fountain of the ancient sanctuary, a frugal source, which "up until today functions as a Hagisma" was used as the baptistery; then the baptistery would have been in indirect relation to the east end of the basilica's north aisle, between which was probably an oblong room, the "abaton" of the ancient asklepeion, which served as a catechesis room. The Asklepeion Basilica has 3 aisles and a "trivelon." (a trivelon is "a small porch w/ 2 columns and 3 bays enclosed by curtains"). The atrium had a trapezoidal form; little of the walls remain; 4/5 c.

- 4) Other ancient xian churches discovered in Athens: -Theatre of Dionysios; a basilica with one nave, very oblong, attached to the "analemma" east of the theatre. Only the semicircular apse in a rectangle remains. Date uncertain. (Travlos, Praktika, 1951, p. 36-45). The Theatre of Dionysios is also on the south slope of the Acropolis (see Baedeker, pp. 158-9 w/ picture)
 - Basilica w/ 3 aisles and a narthex nearly attached to the north side of the precinct of the Olympieion; very little remains. (Travlos, Praktika, 1949, 36-43: it is in a city park, a little distance from the Olympeion; no evidence of a baptistery, but this may be due to mangled excavations.

- 5) Pallas, 1977, says a hypogee was excavated at n. 11-13 de la Rue Aghiou Markou, accessed by 8 stairs, the hypogea is part of a bigger building; it is decorated with mosaics; probably the center of the hypogea, of a height of 2.5 m., was covered with a vault. Later a little church was built on top of this ensemble. One thinks

it consists of a martyrium going back to the 3/4 c., but the date and purpose of this monument are problematic.

6) many tombs from the 4-5 c. were discovered at n. 30 de la Rue Vourvakhi and n. 10 de la Rue Theophilopoulou; it consists of a cemetery; probably there was a paleoxian church at this place.

7) Benaki Museum: Rough Guide (RG) says now reopened, p. 135 (also Thursdays 9 to midnight)

8) National Archeological Museum: RG, p. 128

9) Byzantine and Christian Museum, RG, p. 137

AEGINA (EGINA)

Aigina - Aigina Bardia (Egine) (island off Athens). North of the port of Egina Town, behind small town beach, is a lone column on a small hill. This is the "Kolona" and marks remains of the temple of Apollo, used to be thought it was Temple of Aphrodite. Ristow says at a church 400 meters west of this Aphrodite Temple was found, SW of the church a monolithic font, round, 70 cm. high, Volanakis dates end 6th c. According to him, it is still there, 8.8 meters from the church. (On details of the church I have Schneider, 1927, who says church prob. had a double narthex (he hopes to excavate it in 1928); it had 3 aisles, ca. 35 m. in length. The pavement of the middle aisle was covered w/ slabs of marble, that of the side aisles with square tiles/bricks [tegola]. The diaconicon and the prothesis were separated from the side aisles, probably in a later epoch, w/ very slender walls. The choir was separated from the aisles by means of an enclosure, of which remnants still remain in place. The area before the altar was covered with opus sectile in many colors. The altar itself was supported by 4 columns and was covered w/ a ciborium. The confessio, that is, the tomb of relics under the altar, presents a very strange disposition: it was found about 5 cm. under the pavement, and a funnel one meter in length and ca. 20 cm. wide and high led from behind the altar under the altar to a tiny sepulchre for the relics, ca. 20 x 15 cm. By means of this funnel one could pour oil or some other liquid, or lower an object down to touch the sepulchre. The base of the apse had a place for the seat of the bishop; along the walls of the apse to the left and the right were banks for the presbyters. On the eastern side of the wall of the right side aisle was found a tomb in the wall/walled up?, full of skeletons, which have all their heads turned toward the west. Near these were about 60 terracotta vases, similar in form to those which were found in the Gothic-Langobardic necropolises of Castel Frosino and of Nocera in Umbria. Towares the south, at some distance from the church, are the remains of the baptistery, but of which so far only the font has been recognized. The age of the construction of the church, which was w/out doubt the church of the Bishop of Aigina, can be determined from the style of the "plutei" which enclose the choir, which are completely equal in ornamentation to those of Delphi, but are not superior in artictic execution. The "plutei" of Delphi are

attributed to the 5th c., and to this epoch we are able to attribute w/out difficulty the construction of the church of Aigina.") (Schneider does not offer a plan of the church, nor does Volanakis. The only info to add from Volanakis, 1976, p. 70f., is that the natives call the ruins of the church "Hagia Fotina." The excavations have uncovered the east and the south sections of the church; the breadth is 18 m. S-W of the church at a distance of 8.80 m. was discovered the today monolithic font, which, to speak from the schema and the place of it, may be considered the font of the baptistery of the church. This, built of native dark stone (fired-stone) has a cylindrical plan inside and outside, standing probably in the middle of the photisterion. The height is .70 m. and the diameter of the inside approx. 1 m.. of the outside approx. 1.15 m. The depth is .40 m.; the thickness of the rim .08 m. Along the south wall of the church and along the western part (at a distance towards the west 16.70 m. from the east wall of the south aisle) are preserved sections of two walls. One of these goes parallel w/ the south wall of the church, the other is set towards it, probably making a square-planned structure in the S-W corner of the church...probably these walls reached into the baptistery, to speak from the place of them and of the near-by discovered font. From the whole shape of the sacred sanctuary (bema) and the templon, the church can be dated to the end of the 6th c." (Volanakis refers to Sotiriou for this date, which is different than Schneider; Ristow says 6th c.)

So I should take the ferry that goes from Piraeus to Egina Town (Aiyina) (on west side of island), not the ferry that goes to Ag. Marina on the east coast of the island. See map in RG, p. 562. There are 11 ferries a day; it takes 1 and 1/2 hours from Piraeus; RG says the hydrofoils are more frequent than the ferries and hardly cost any more (40 minutes). There is also a small but good "Sanctuary of Apollo Archaeology Museum" at the "Kolona" (column). See RG for other places to visit on the island (many buses to them).

For Piraeus, see map in RG, p. 159; Piraeus also has an archeolog. Museum. tu-Sun, 8:30-3.

OLYMBUS BY LAURION

Olympos-Laureotikos (Olimbos) {Attika} (= Olympos bei Laureion, am Platz des Demos [= community, assembly, place] Aigilia. A note in Pallas, 1988 says "it is probable, if not provable, that the southern annex of this basilica originally (that is, was not added later) served as a baptistery"). I found Laurion on Baedeker map: it is about 20 km. so. of Brauron on the east coast of Attica, or 9 km. north of Cape Sounion, which is 60 km. from Athens. Baedeker just says, p. 455, "Lavrion was noted in antiquity for its silver mines." Volanakis dates the basilica to mid 5th c., Khatchatrian to end 5/beg. 6, and Pallas, 1988 to shortly before 559 A.D. Volanakis, p. 76, says the church is about 6 km. from Laurion and @ 500 meters east of the today small village bearing the name Olympos. The bap. is built into the narthex; there's a plan in Volanakis, but a better one of whole church, and photo of round font, in N.C.Kotzias, "Anaskafai tas basilicas tou Laureotikou

Olympou" in Praktika Archaiologikes Etair., 1952, pp. 92-128, which I have! Khatchatrian, 1962, says the baptistery is a rectangular prolongment on the south of the exonarthex of the basilica. Later, it served as an oil press and the circular font was reutilized as a presser. Orlandos, ACA 5, p. 110, says only that it is a hellenistic basilica with 3 naves and a trivelon and a double narthex, w/ a rectangular baptistery adossed (back to back w/) the SW angle of esonarthex. Basilica has synthronon in a horse-shoe shape and mosaics in pavement of middle nave and he dates it end 5th or beg 6th c. He says nothing more about baptistery, but refers to Kotzias. Now that I have Kotzias's detailed article, w/ photos of font and plan of church, I will read it carefully in Greek. Kotzias doesn't help much w/ the location of the church. He says: "Toward the north of the acropolis of Aigilia stretch out great ruins, which are distant from the today small community of Olympus by about one kilometer... In the middle of the ruins are observed two rises of land... (I will depend on Volanakis, 1976, p. 76f. for his summary of the baptistery, but take the plan given in Kotzias's article

BRAURON

Brauron (Vrauron) (Vraona) {Attika} (10 mi. s-e of Athens) See Baedeker, p. 191-2 for city and mention of baptistery, which is 500 meters inland from ancient site. There is a 6th c. excavated ruins of a basilica and sunken square font w/ 2 steps actually to see. Orlandos, ACA 5, says: hellenistic basilica w/ 3 naves w/ synthronon in horseshoe shape and a chapel coupled to the SE angle of the principle apse. Double narthex; the exterior narthex forms a portico w/ 6 columns; to its extreme north is a compartment w/ a semi-circular apse, probably the hall of salutation (aspastikon). On the south side of the church is attached (adossed) a baptistery of circular form, surrounded by a corridor, first 1/2 of 6 c.; see Stikas, *Praktika*, 1952, 73-91. I have a map of where church is in relation to Artemis temple, and a plan of the church itself, from Travlos, 1988. I also have Stikas' article in *Praktika*, which is detailed on church, but not on baptistery (w/ plan). I also now have Stikas in *Praktika*, 1951, pp. 53-76. w/ photos of the font itself, on p. 74 and 75 and 76. For baptistery itself see pp. 71-76 of Stikas in *Praktika* 1951, but since he doesn't say any more than Volanakis, p. 72f., I will depend on Volanakis.

MYGDALAZA

Mygdaleza (Amygdaleza/b. Stamata) {Attika}, "Am Platz des Demos Hakale". AJA 5, 1889, reports excavations at various ruins of churches around Stamata. One ruin was at "Old Stamata" ca. 1/4 of a mile S-W of the present village; the others were the ruins of 3 churches half an hour distant to the north. Of these, F. Tarbell says that 3/4 of a mile NE of Stamata, a few minutes to the right of the Marathon Road, is a small hill, covered w/ loose stones and a few plain Byzantine columns. This hill, as well as the ruins near it, is known to the peasants by the name of "Amygdaleza." "A

Byzantine church was laid bare, but without much result. In one corner there was found part of a 16-channeled Doric column, 1.20 m. high (FN: in a small ruined church across the Marathon Road, 5 minutes to the north, are two pieces of Doric shaft corresponding to this one)...a late Doric capital was also found. Four ionic capitals also found, 2 marble vases, .20 m. high also found, a slab w/ an amphora in relief was found among the loose stones on the surface. The church was paved w/ slabs, none of which bore reliefs or inscriptions."

I have found Stamata on a detailed map Mom sent me of Attika. It is just below Ag. Stefanos and above Dionissos on the Michelin map, where it is not shown. According to Ristow, there is an actual sunken font to see in the NE annex of the basilica. I have xeroxed an article on excavations near Stamata from AJA 5. Travlos, 1988, says that in the area of Stamata, to be exact, in the place of Amygdaleza, was in 1976 a 3-aisle early xian basilica found (he gives a plan of the church, which I will take), which probably is the same one that H. Washington discovered in 1889. Travlos thinks the basilica points to the existence of an older settling on this place, and this was the center of the Deos Plotheia.

I now have: Tsopoulou-Gkini, E. in *Archaiologike Ephemeris* 1980, pp. 85 ff, "Paleokristianiki basiliki sti thesi 'Mygdaleza' Attikis." Here are highlights from him (but I will take his plan of the church and maybe some pages): (NOTE! RISTOW SAYS THE BAPTISTERY IS IN THE "N/O" BUT THE PLAN IN TSOPOULOU-GKINI SHOWS IT IN THE SOUTHEAST). The existence of a Byzantine church called St. Nicholas or St. Paraskeva with a fallen in roof were visible and were written about by Travlos in 1974 as "ruins of a one-aisle church measuring, w/ the apse, 7 x 11 m., known as Agia Paraskeva, which the paleoxian basilica was probably also called." (I think they are built over each other? See end of article, below). Cuttings were taken at the "summit of the place" and the paleochristian church was discovered, and then systematic excavation work began. It is a 3 aisle church, with an equally wide as the church narthex in the west and a large hemispherical apse in the east, depth 2.60 m., cord 4.25 m. In the southeast side of the main body of the church is annexed a same-time built baptistery. The whole length from the eastern end of the baptistery to the west end of the narthex is 24.50, and the whole width including baptistery is 16.70. To the west of the baptistery are two other annexed rooms. The main body of the church inside measures 15.50 x 15.55, divided in 3 aisles, the middle aisle is 5.40 wide and the 2 side aisles are 4.55 (north) and 4.40 m. (south). So its almost a square plan, characteristic of other churches of Anatolia and examples from southern Syria of 2nd half of 5th c. (see Plan I xeroxed). The narthex is 4.50 m. wide; it probably communicated w/ the center aisle w/ a tribelon, as it appears from the pillars which survive on each side of the opening, 4.30 m. wide, in the east wall of the narthex. On the west side of the narthex rise 2 side openings. There probably existed a 2nd narthex or atrium of no trace survives. Along the whole length of the south side of the main church are annexes--from the top the baptistery and to its west 2 rooms connected w/ it. There are more rooms west of these; the first from the west, in its SW corner (see plan) lies a granary place (1.40 x

.90 m.), which holds an iron mould?, a vessel of common usage, and a barley-bread iron?. In the NW corner of the same room lies... (he gives a ref. to a work on bread stamps). The foreroom to the photistery is 6.60 x 2.55 m. and communicates w/ the south aisle of the church. The room north of the photistery and east of the south aisle of the church probably served as the consignatorium. The font in the center of the photistery is made of brick, small stones and cuttings?, w/ a circular shape outside, which in the inside of an engrafted square has sides .60 m. and depth .45 m. Part of the cylindrical plan outside is destroyed. The square stone of the font and also the bottom is covered with cut plaques. In the lower part of the east side of the square survives a hole (.15 x .07) for the flowing out. In the inside of the east wall of the photistery lies also the clay leading off conduit of square shape (.03 m.) protected w/ stone placques. Analogous shaped fonts, cylindrical on outside and square on inside, survive in Church A od Acrocorinth, 5th c. In the center and side aisles, in the narthex and in the two rooms west of the baptistery of the church were found a great number of tombs. (Apparently the place was used as a cemetery; it seems the tombs were vessels or urns of mainly 11th to 13th c. Worship in the place of the church lived on in Byzantine times, prob. from the 11th c., when it became a cemetery, as gathered from the tombs and inscriptions found. Te survival of this one-place church is witnessed into the end of the 19th c. with the name St. Nicholas or St. Paraskeva. There survives another ruined church in the SW of Amygdaleza about 1 kilometer away, callec St. Athanasius. Its excavation may shed more light on things.

EKALI?????

Ekali (not in Ristow: Pallas, 1989, ACA 11, p. 2486, says the Basilica of Ekali in the diocese of Marathon, Attica, acquired a baptistery later than the building of the basilica). He gives no footnote and says nothing further. I have to do research on this. It might not be too far to visit from Brauron and Mygdaleza, also in the diocese of Marathon. Yes! I found it on that old map Mom gave me of Attica-- Ekali is just below Stamata. (Marathon is 42 km. from Athens, so we're not that far away if there is time to do some exploring; but if I want to get in Khalkis...

KHALKIS (CHALKIS)

Just over a bridge from the mainland, on the Island of Euboea. Ristow says there's a "possible" bptistery at the Basilica of St. Paraskevi, and to see Pallas, 1977. Pallas says 3 periods have been established at the excavations of the church of St. Paraskevi, and one has also effected the restaurations to the baptistery of the church, situated to the west of it, and to see Volanakis, pp. 77-78. Volanakis says on p. 78 that beside the church (SW) is an unexcavated room with four columns, in which a font can be suspected. The building is tetraconch, s. 5/6. On the city of Khalkis in Euboea see Baedeker, p. 267; it says the church is in south of the old town of Khalkis and also there is a Museum of

Medieval Art. RG, p. 946 has a map of Euboea (called Evvia), and calls Khalkis HALKIDHA. It says the Church of Ayia Paraskevi is shut except during services, but I might still be able to see remains of baptistery, if it lies to the west of the church?? It is quite a chance, and I would only go to Khalkis if we had time that day after seeing Olymbus, Brauron, and Mygdaleza. There apparently is a good archeological museum; I don't know if it contains the 4th c. xian lamps found at Chalkis.

ELEUSIS

Eleusis {Attika} (10 miles n-w of Athens). There is a photo of an actual sunken font to see in Travlos 1988. I have a long detailed article by him with plans of Eleusis and photos. It was a sanctuary to Demeter, w/ a sacred fountain. Many other cult buildings grew up around this, including an Asklepeion. None of my plans show where the Asklepeion is. Travlos says: "Outside of the Sanctuary and the city there were many other buildings: in the south the Theatre and the Stadion, and in the north the Dolichos (Hippodrome). On the north side, exactly under the disappeared west hill. Mylonas uncovered an important cemetery which has graves from prehistoric to Roman times. Somewhat further, about one kilometer north of the Roman court of the Sanctuary, was the cult building of Asklepius found, with consecration inscriptions confirming this was the place of the Asklepeion."

The Church of St. Zacharias has the baptistery, of which I have a plan and its location in relation to whole Akropolis with pagan temples and fountain. Also a plan of Eleusis in Baedeker, p. 262. RG, p. 171 gives times that ruins are opened and advises going straight to the Museum., w/ models of the Mystery Cult.

For details of baptistery I must depend on Volanakis, p. 73f.

CORINTH-AKROKORINTH, CHURCH A

Ristow's only ref. is Volanakis, p. 61f., and a plan; but I also have info on Akrocorinth in general from Gregory, and better plan than Volanakis from Blegen, et al., w/ pages on the church.

Fant & Reddish say: "a difficult 2-hour walk from the archaeological site up a road that becomes steeper as it climbs...The most famous structure on the Acrocorinth in antiquity was the world-reknown temple of Aphrodite. Nothing of the temple remains except for some cuttings in the rock that were the footings for the foundation, and a few large stones that were used for later construction projects. Just below the temple on the south side of the hill, flowed the **Upper Peirene Spring**. A pool can still be seen there within a well house; its concrete roof is modern, but the barrel-vaulted inner ceiling dates to 3rd c. BC. The water is never less than 10-12 feet deep."

CORINTH-KRANEION, CHURCH B

Pallas, 1977, gives a detailed description and a plan of church. I also have detailed article on the Kraneion basilica by Shelley, "The Christian Basilica near the Cenchrean Gate at Corinth," 1943,

but the baptistery had not been excavated yet. This is a cemetery church w/ an impressive triconch off the south aisle. Highlights of what Shelley says: The church is not far inside the gate in the ancient wall which has been named the Cenchrean Gate. This part of the city, even from Greek times, had been a cemetery. The church is a cemetery church; it appears it was built to honor some early saint or martyr, but also to provide a sacred precinct for the burial of wealthy or pious Christians. The most noteworthy feature of the church is the triconch tomb chamber off the south aisle. This is contemporary with the original church, although tomb chamber A antedates the church. The church was rebuilt several times; the third church was almost completely destroyed by fire or pillage, so that the place was forgotten by time of Venetians or Turks. At the north end of the portico of the original church an apsidal building was uncovered, with apse turned toward the west and enclosed in a rectangular wall outside. This is the baptistery (which Shelley only hypothesizes at this point in excavations, 1943). It was a 3 aisle church, the side aisles separated from the nave by a raised socle of heavy square limestone blocks originally sheathed in marble, which supported the piers of the nave arcade. The arches of the arcade are wider at the eastern end. Then there is a transverse arch at the end of the nave, marking off a square bema in front of the apse. The ends of the side aisles were also cut off by an arched screen, making rudimentary "transepts". In the bema are the foundations of the Holy Altar. The walls were of flat Roman brick about a foot square and 3 cm thick, laid in heavy mortar, with bounding courses of cut stone. The roof was prob. framed in wood. Floor was white marble in rectangular slabs, walls covered with rich marble revetment, glass mosaic found in east end. The triconch had a little rainwater cistern (E) to catch the drip that was caused by the intersecting roofs of the triconch and the south aisle. No central door. There was prob. a portico rather than an atrium. In grave 3 of Chamber A, two skeletons were found and lamps, which are datable to end 5th c. In the triconch chamber, the burial vault has footholds going down to show it was reentered from time to time (for multiple burials?).

CORINTH-LECHAION, CHURCH D AND F (ST. LEONIDAS)

I have Pallas, 1977, with a plan and photo of church ruins. The baptistery is off the north of the narthex, an octagon, w/ an apse, and ante chambers, and photisterion (lavacrum room) has 2 fonts; he thinks bap. built before the church. Lechaion is on the Gulf of Corinth, and the "Lechaion Way", paved in marble, was the main approach to the ancient city of Corinth (see map in Baedeker, p. 206 and on p. 210 they tell where the 5th c. excavated christian basilica is on the west side of the now silted up harbor of Lechaion.)

CORINTH-SKOUTHELA, CHURCH C (= GAMMA-NORTH CEMETERY)

Ristow's only ref. is Volanakis, 1976, p. 69f., w/ plan in back (Don't get this church mixed up w/ Church of the Martyr Kodrate, east of the North Cemetery, described by Pallas, 1977, along with

Kraneion and Lecheion) Apparently Pallas in Praktika, 1953, between pp. 175-183, reports on Skoutela. A summary of this by Orlandos, ACA 5, doesn't call it Skoutela, but gives a plan, "Plan 2" and says basilica is very elongated, 3 naves and a narthex; in the apse a synthronon in semi-circular form Banks for priests on both sides of the altar; bases of columns of a ciborium in situ. Many pieces of marble have been discovered pertaining to the chancel and the ambo. Near the SE angle of the nave one has degaged a square ediface once covered with a semispherical cupola and serving as a baptistery.

CORINTH-UMGEBUNG, "KORINTH-MPEA", CHURCH E

Ristow's only ref. is Volanakis, 1976, p. 69f. and plan in back. Volanakis says toward the north of the same cemetery of ancient Corinth, and east of the site [called?] Mpea, a 3-aisle paleoxian basilica was excavated... (continue to translate)

***Other Christian churches at Corinth: Robinson, "Excavations at Corinth: Temple Hill" in Hesperia 45, 1976 reports on the ancient 7th c. B.C. temple, and traces its history to modern times. He says in beg. of 7th c. A.D. a xian chrch was built on the hill, and assumes that "some tome after the pagan use of the temple of Apollo came to an end (after 4th.c. A.D.), the building was converted into a place of xian worship for the xian community of Corinth." They found graves of 7th c. A.D. representing a cemetery associated w/ a church w/in the ruins of the temple. In 1972 in the area n-e of the temple, the narthex of an early xian basilica was found. Under it they found graves and ossuaries and 7th c. bronze buckels (one w/ "K B H" kurie boaithei, Lord, aid!)-- he dates the church end 6th/beg. 7th c. Non eof the church proper has been excavated so far (1972), but its maximum length could only have been 19 m. "The reason for the construction of the church outside the area of the pagan temple is to be sought in the supposition that the temple site was, in the late 6th c., unsuitable for re-use, probably due to an earthquake which made it impossible to clear the temple ruins. The church was abandoned at end of 7th c. and not till 12th c. was xian ritual revived in what must have been a smaller church. A few frescoe fragment s survive from that church; Turks then controlled hill till 19th c. The site had clearly been holy from 7th c. B.C., w/ archaic temple, the temple of Apollo built on it in 6th c. BC; Romans destroyed Corinth in 146 BC but temple was restored in 1st c. AD (Robinson is unsure if between 1st and 4th c. AD the temple was still dedicated to Apollo). In Baedeker, the Temple Hill is the "Temple of Hera Akraia?" w/ the Fountain of Glaue just west of it, on p. 207 and see p. 209 (RG doesn't have a plan of ancient Corinth).

***Fant & Reddish, p. 57, 60f., describe the Asklepeion at Corinth: 1st of all, at the Museum there is an "Asklepeion Room" (open on request) which "displays a curious collection of body parts, votive offerings to the god of healing, Asclepius. Whenever a sick person found healing for some part of the body, it was customary to

dedicate a terra-cotta representation of the healed organ to Asclepius. The uniformity of these clay figures establishes that they were not made by the donors but purchased ready-made from local artisans." P. 60f: "Approx. 400 yards north of the theatre lie the ruins of the Asklepeion...the location has splendid views of water and mountains w/ a good water source nearby (the Spring of Lerna), all regarded as important to healing. A small Doric temple stood in the center of a colonnaded court, over the site of an earlier temple to Apollo. Visitors entered the complex thru a door in the east wall. Immediately to the left stood a small **water basin**, perhaps to hold some type of holy water. A long **altar** stood on the right, in front of the entrance to the temple; at its far end a stone offering box was discovered in which were copper coins. The square holes in the pavement on either side of the temple may have retained sacred serpents. At the west end of the temple square stood the **abaton building**, sleeping quarters and hospital for those who sought healing from the god Asclepius. To its left, steps descend into a small **pool** that served for ritual cleansing. The building had 2 levels, one at the level of the temple court and the other at the level of the Lerna complex that stood on lower ground than the temple. This lower story contained dining rooms w/ couches and tables. Apparently food was cooked on the blackened stones in the center of the rooms. Outside these rooms lay a colonnaded court that provided a shaded place for guests to stroll and get exercises. On the south side of the colonnade, in the face of the rock bluff it adjoins, were **draw basins** for water and steps that led down to the spring. As early as the time of Augustus the Asklepeion also boasted a 6-foot deep swimming pool a short distance to the west."

SIKYON

Visible sunken font to see. I have plan of church and description of baptistery from Pallas, 1977 (but for more detail, he says see Volanakis, p. 67f.. Sikyon is described in Baedeker, p. 484, but no mention of xian church. RG, p. 190-1 has better description, but still no mention of xian church.

NEMEA (NEMEE)

Nemea Korinthias {Korinthia} (Némée) (between Corinth and Argos, just above Mycenae; Baedeker, p. 357-8, doesn't give plan, and says main feature of the site is a Doric temple, 3 columns of which still stand. To the south of the temple a long guest house or hostel (20 x 86 m.) was built, over which a xian basilica was built in the 5th c., and also a palaistra and baths so. of the temple, and a museum). I have Pallas, 1977, w/ a plan of the basilica and showing where baptistery lies, but for details see Volanakis, p. 66-7.

ARGOS-ASPIS, CHURCH A AND CHURCH B

Argos-Aspis {Argolis} 2 (top of right armpit of Peloponnesus; Aspis

is a section of the city of Argos; see plan in Baedeker, p. 124, for location of Aspis). Ristow's only ref. is Volanakis, p. 58f, 59f. Of Basilica A he says: Baptistery of the 5th c. (see plan Ia). On the SW side of Aspis (a low hill NW of Argos), the 2nd Acropolis of Argos, near the archaic remains lies the temple of Apollo. Upon this site was built in the 5th c. a xian church, of which only remnants remain. After it fell it was rebuilt: we call the first church "Church A" and the second "Church B." The older xian church, of the 5th c., had a rectangular plan, 30 x 17 m., 1 apse toward the east, towards the west a narthex, before which was discovered a propylon (porch, vestibule). From all this it is probable that the church had 3 aisles. To the north of the church (the plan 1a doesn't make this clear) and slightly standing away lies the baptistery, the foundation of the walls of which have been kept nearly well. The chief place of the baptistery, the photisterion, is in an octagonal plan inside a square 5 x 5 m. On the outside of the octagon... (continue to translate) I now have W. Vollgraff's book, *Le Sanctuaire D'Apollon Pytheen A Argos*, Paris, 1956, on all the ancient temples on Argos-Apsis and a chapter on the xian churches, and plan of church w/ baptistery. There was an Asklepeion at Argos, and Vollgraff says cemeteries were found near Asklepeions because of sick who did not get better, but died; which makes me wonder if the connection w/ asklepeions and baptisteries is the cemetery, not the incubation room or pool??

(There is another basilica at Argos called Basilica d'Alia, but this does not have a baptistery)

Here are the highlights from Vollgraff: The S-W flank of the Apsis had 2 sanctuaries close to each other, one to Apollo and one to Athena. Both date back to prob. end of 6th c. BC and were still standing when Pausanius describes them (d. 150 AD). At the beg. of the 5th c. AD a xian church was built on the terrass of the sanctuary of Apollo (see plan of Vollgraff I xeroxed). It continued to exist until the Slavic invasions (end 6th.c.) In the first 1/4 of 10th c. a church was built on the same place, larger, which seems to have been destroyed by the Bulgars at the beg. of the reign of Basil II. Since then, the place has remained deserted. The terrasse of the temple of Apollo was entirely demolished by the architect of the paleo-xian church. The clearing of the cistern of the temple of Athena (see plan) uncovered 3 marble statues of the Roman period, side by side in one corner of the reservoir. It seems someone hid them there to avoid their destruction by zealous xians. One represents Asklepeios- it was taken to the National Museum in Athens (still there?). In spite of the famous Asklepeion at Epidauros, very near Argos, Argos itself had 2 temples and a temenos of Asklepeios, acc. to Pausanius (one is situated on the agora). Regarding the 1st xian church, the remains of the walls are of feeble height (see plan I xeroxed from Vollgraff). Of the annexes attached to the north side of the 1st church, nothing remains but the wall which covers in part a wall of the 2nd church. The baptistery, w (see plan), of which the foundations are very well preserved, was separated from the principle edifice by a certain distance. The rectangular plan in which is inscribed an octagon is common to a number of paleoxian baptisteries. To the interior walls were attached 8 console bases on which were

supported arches or colonettes. The Byzantine tomb constructed in the middle of the baptistery proves that it ceased to exist at the epoch of the 2nd church. (Vollgraff says the presence of the baptistery proves this was the church of the bishop of Argos.) He dates the 1st church on the basis of the capitals and other architectural fragments found from the dig. Regarding the 10th c. church, it is 18.50 x 46.80 m. w/ a narthex separated into 3 sections. The tomb, T, which pertains to the first church was hidden under the floor of the narthex of the 2nd church. The tomb was constructed of 2 blocks of porous and a great threshold of limestone. The "pavage" formed by the blocks in terra cotta is at 1.26 m. above the ancient lower terrasse. The narthex was preceded by an arched porch sheltering a stairs of 4 degrees; the colonettes of the 5 arcades are supported partly by the east-sewt walls, partly by pillars in masonry. The stair is composed of blocks of porous and of limestone alternating w/ bricks. Before the porch extended 2 steps. Regarding the annexes attached, as a rule, to the north aisle of the church, the 3 rooms e, g, h, were built at the same time as the church. The tomb, f, of which one sees the remains in the room e (see plan) pertains to the paleoxian church. The circular baptistery, of irregular plan, has been laid flat against the room h, but it is not necessarily for this reason of a more recent date. On the inside (of this 10th c. baptistery, not the paleoxian one), the walls were covered w/ plates of blue "schiste"; the rocky ground conserves traces of cement. The baptismal font is made of bricks w/ a plate of white marble in the center; the edges were covered w/ plates of blue schiste or bluish marble. A drainage hole and a drainage pipe placed under the "pavage" assured the flowing out of the water; there is no conduit for bringing in water. The little edifice had 3 doors: one to the north for the pagan converts still not admitted to the holy place (fn: at the beg. of the 10th c. the christianization of the Slavs established in the Peloponnese had not been achieved. According to the biography of Bishop Peter of Argos, the barbarians came to him to be baptized by him in the 1st quarter of the 10th c.); one to the west leading to the room h; and one to the east, which is connected to a waiting hall, i, paved w/ great blocks of terracotta. One is astonished to state that so little remains of the 10th c. church. In summary, the first paleoxian church was served, among others, by Bishop Onesimos of Argos, who took part in the Co. of Chalcedon in 451. The church was destroyed in the last quarter of the 6th c. Not until first quarter of 10th c. did a bishop from Constantinople succeed in bringing order to things in Argos. His biography is written by his successor (see A. Vasilief, "The Life of St. Peter of Argos" in *Traditio* 5, 1947, 163-191); it tells that the delegation which came to beg Peter to accept the bishopric asserted that at Argos many infants died at a young age before having been able to be baptized, and that often funeral hymns were not able to be chanted because of the lack of clergy. One concludes from the Life that at this point Argos did not have a big episcopal church, and Peter founded one. He is buried in the tomb situated to the north of the church, that is, the Byzantine tomb in the middle of the paleoxian baptistery.

EPIDAUROS, THE CHURCH IN THE ASKLEPEION

This is the Epidauros, inland, that has the famous theatre and Asklepeion. It is confusing, because what they call "Palea Epidauros (Ancient Epidauros)" is a beach resort, but at which the recent discovery of ancient remains cause signs for the beach to say "Ancient Epidauros", while the main inland site is referred to as "Ancient Theatre of Epidauros." (see RG) I have a plan from Pallas, ACA 10, 1, p. 106, of the Church in the Asklepeion, but will depend on Volanakis, 1976, for description of baptistery.

For a map of whole town, see Baed., p. 264; and there is a museum.

Volanakis, p. 60f. says: "East of the Propylaia of the Temple of Asklepeios (see Baedeker plan) in Epidauros was excavated a 5-aisle paleoxian church (see plan in Pallas, ACA 10,1, 1984, p. 106), 24 x 22 m. On the N-W side of this is attached the baptistery. This is fulfilled by one fore-chamber, 11 x 4 m., which is formed by the extension of the narthex towards the north and by 3 other sections lying east of the fore-chamber. The middle section is the photosterion; the one towards the north (10.80 x 2.50 m.) and the one toward the south (same m.) fulfilling the undressing room and the chrismarion. The baptistery was covered, according to all probability, with a wooden ceiling and tiles. The perception of the exact shape of the ceiling (rounded-sloping, steep-sloping, etc) is difficult to say, by reason of the bad state of the surviving remains. The photisterion is of rectangular plan, 10.80 x 5 m., in the middle of which lies the font, which is made with fired brick and is outside, of square plan, and inside, of circular plan. The upper inside diameter is 1.45 m; the lower is .95 m, working as the form of a step for the way down and the way up of the one being baptized. The depth of the font is .75 m. With the excavations was uncovered an underground pipe of small diameter, with which the water flowed into the font. The floor of the central aisle of the church, of the narthex, of the photisterion, and of the fore-chamber of the baptistery were covered w/ mosaics. To speak from the whole plan of the church, from the mosaics and the surviving carvings, the church and the baptistery were built around the end of the 4th c. On the destroyed church was built during (after?) Byzantine times the Church of St. John."

CENCHREA (KENCHREAI) (CENCHREES)

Located just east of Corinth, only possibly a baptistery in the exonarthex of a church. Ristow #847 says the font could also be an ancient washing fountain, 6th c. He cites only Pallas, 1977, who gives a plan of the church and identifies what he thinks is the baptistery. The church was transformed from a pagan sanctuary. Gounaris, reporting on Cenchrea in general in 1989 says: one has discovered, beside the archaeological site, a magnificent ensemble of administrative edifices, from the 4th-6th centuries, which were probably utilised by Christians, because there is a cross on a capital. This ensemble, which is composed of an atrium around which are disposed 10 rooms, was probably the custom-house of the city. The destruction of this ensemble was due to an earthquake and a

fire. I think this ensemble was different than the "complex of stores, in the middle of which was a pagan sanctuary which was transformed into a xian church" described by Pallas

Fant & Reddish, *A Guide to Biblical Sites in Greece and Turkey*, Oxford, 2003, says of Cenchrea: "to reach it, follow the signs from Corinth to Isthmia and continue tow/ the village of Kerries, some 3 miles past Isthmia. The site is not well marked but is easliy discernable from the road." They say it had a statue of Poseidon on a mole that extended into the sea at the southern end of the harbor, w/ temples of Isis and ASKLEPIUS (!) at the same end of the harbor. A temple of Aphrodite stood at the north side of the harbor...Portions of the foundation of the Temple of Isis, some on the edge of the land and some in the water, still remain...At the northern end of the bay, the northern breakwater mentioned by Pausanias is visible, though submerged. Additional structures there include the walls of a lighthouse or tower, a brick complex of uncertain use, and the limestone base of a large tomb, which may have belonged to a man named Regulus, acc. to a Latin inscription found in it. (They say nothing about a church ruins.) They recommend seeing the archaeological museum at Isthmia. For map of Kenchreai and Isthmia in relation to ancient Corinth, see RG, p. 187.

!!I now have a wonderful detailed article on the excavations at Kenchrea by Robert L. Scranton and Edwin S. Ramage, "Investigations at Corinthian Knchreai" in *Hesperia* 36 (1967), pp. 124-186, giving whole plan of harbor and detailed plan of the "n-w end of harbor" where the xian church is w/ the baptistery, and even a photo of the baptistery! I will take the pages on the "n-w end of the harbor" excavations, although they also report on other areas of Kenchreai that they dug at. However, they do not mention an Asklepeion, and the "Temple" near the church is only tentatively assoc. w/ Isis.

AIGOSTHENA

Aigosthena (Aïgosthenos) {Attika} (@ 25 mi. n-w of Athens on coast) (visible sunken font to see, on so. side of an excavated 5-aisled church), end 5th c. Orlandos, ACA 5, says: 5 naves, w/ narthex; the walls are conserved on the long sides up to the height of 1.8 meters above the ground. They are built in "opus incertum" w/ "arases" of brick in only one range. A square baptistery w/ a vestibule and an octagonal font is attached (adossed) to the south side. The middle nave of the church and the narthex are paved w/ mosaics in geometric and floral decoration. Dimensions of the church = 25.15 X 20.38 meters; 6th c. I ordered an article by Orlandos in *Praktika*, 1954, ~~but haven't received it~~ ^{and included plan and} Ristow's only ref. is Volanakis, 1976, p. 71f.
 wrote notes on back

AMPHISSA

Amphissa {Phokis} (in "Central Greece" near Mt. Parnassos, n-w from Athens @ 80 miles). The only ref. Ristow gives is P. Themeles, "Psifidota tes Amfissas" in *Archaiologika Analekta ex Athenon* 10, 1977, pp. 242ff. Ristow doesn't mention a church. I have Themeles, which is great!! because it gives English translation. He is really

only interested in the mosaics of the baptistery, which is a round building he calls a large circular hall forming part of an unknown building, which circular hall can be identified as a baptistery; the font is half-round and divided in 2 parts to be used as two separate fonts. Mosaics include an apotropaic eye at the entrance. End 4th c. I will bring the whole article w/ English translation. Baedeker, p. 114, says there is a medieval castle on the acropolis, and below it are the remains of an early xian basilica w/ mosaics. RG doesn't mention the church, only the acropolis.

All Baedeker says is that "the medieval castle, dating from the time when the town was known as Salona, is built on the polygonal walls of the ancient acropolis. Below there are remains of an early xian church (mosaics); of further interest is the church of Metamorfosis tu Sotiru (12th c.)."

KEFALOS-AMBRAKIKOS, CHURCH B

Kefalos-Ambrakikos (northeast. Vonitsa/Bonitsa) (Kephalos seems to be a tiny island in the Bay of Ambrakikos, on the side of the bay NE of Bonitsa, very near Nikopolis. Two religious buildings were found on the settlement: a 3-aisle basilica w/out a baptistery, and a separate one-room chapel with a baptistery, near a secular building, perhaps a house for a chor-episcopus. There is a visible font to see. I don't know if there are problems getting on to this little islet, or if there is a bridge. I have Pallas, 1977, w/ a plan of Church B. Pallas, 1989, says only Kephalos is an island in the Gulf of Ambrakia in the diocese of Nikopolis. For the colony of this island there existed a parish church w/ 3 naves provided w/ annexes, w/, at a certain distance, the baptistery annexed to a chapel situated near a complex of profane usage, evidently the residence of a chor-bishop. I am trying to get an article by Barla-Palla in Praktika 1970, pp. 90-97, "Anaskafe Kephhalou Ambrakikou."

I have what Baed. says about Vonitsa, p. 483-4. Volanakis, 1976, p. 87f. says: "On the islet of Kephalos of the Bay of Ambrakia was excavated a paleoxian church called Basilica B (by Mparla, Praktika, 1970, 90-97). This lies about 120 m. south-east of Basilica A. From the, as far as this has been done, uncovered ruins, it appears that it proposes a one-aisle church, 9.25 x 5 m., which bears on each side 2 rectangular foundations (pastophoria), sticking out (like transepts, see plan), which make a T plan. Towards the west of the south room of the hypothesized narthex of the church was uncovered the baptistery..."

NIKOPOLIS, CHURCH A

Pallas, 1989 says there are 6 basilicas excavated or indicated in or around Nikopolis, but no baptistery has come to light, but he seems to be wrong, because Ristow doesn't cite him, but cites others and says there is a visible font in Church A. Baedeker describes the "Basilica of Alkyson" and the "Basilica of Doumetios(=Demetrius)," which equals Church A. The museum has the ambo. And there is a plan in Volanakis of Church A with baptistery on the NW of narthex, with a rectangular font. Pallas does say that the digs of 2 of the 6 basilicas, one inside, and one outside of

the city, are not complete. He thinks it is probable that under the ruins not excavated annexed to the north of Basilica B was a baptistery w/ a central plan. He thinks this Cathedral of Nikopolis was not later than mid 5th c. Ulbert, ACA 10,1 (1984) gives a plan of Basilica B and Basilica A of Nikopolis. He only discusses in a general way that baptisteries are often found as annexes to the narthex, but he doesn't say there actually was a baptistery in Church A or Church B.

I now have Pallas in Felix Ravenna, 1979, who says Basilica B = Basilica of Alkison, is the oldest, "w/ 5 naves, a tripartite transept, an apse, a tripartite narthex ending in tribelons, so that it is prolonged to the north and south by rooms meant for a diakonikon and profane use, badly known, perhaps the episcopal palace to the south and to the north, a baptistry? (not excavated)". He gives a plan of this basilica B, or Alkison, and discusses it in some detail. He also discusses Basilica E, "which one can class as the 2nd basilica of Nikopolis; it is situated not far from the city on the little nearly-island (presque'ile) which forms the port of Margarona on the gulf of Ambracia, some 6 km. from Nikopolis. The church is not Kephalos-Ambrakikos, which he also gives a plan of later on in the article. This article also discusses and gives plans of all the other churches at Nikopolis, so I will take most of the article, but still, he does not mention a baptistery in any one of the churches. For the baptistery existing in a southern extension of the narthex w/ an apse, i will have to depend of Volanakis, 1976, p. 90.

I have a plan in Baed., p. 359 w/ the "Basilica of Alkyson" shown. And now have a plan of the site from Fant & Reddish showing where Basilica A is and Basilica B.

ZARKOS

Zarkos (between Larisa and Trikala) {Thessalien} (It is called Farkadon on Bedeker map, it seems (Don't get it mixed up w/ Farsala/Pharsalus, which is some distance south.) Khatchatrian, 1982, says that in 1972 N. Nikonanos discovered at Zarkos, half way between Larisa and Trikala, in the vegetation the remains of a basilica and discovered in the NE corner a baptistery with 2 fonts, one very big and square, the other smaller, being able to serve the baptism of infants. Excavations have not been able to be pursued. See N. Nikonanos, *Archaiologikon Deltion* 28, 1973, p. 378. I got it! It is only a column-long report: I am reading it in Greek.

NEA ANCHIALOS (= THEBES PHTHIOTIS), ST. PETER'S (AND A LATER PHASE, CALLED CHURCH C (= GAMMA)) (82 km. from Larissa)

CAUTION!!!! RG, P. 337, SAYS AT NEA ANHIALOS ITSELF THERE ARE, IN THEORY, SEVERAL EARLY XIAN BASILICAS UNCOVERED NEXT TO THE ROAD. HOWEVER, THEIR MOSAICS ARE SANDED OVER, AND THE TWO EXCAVATION SITES AND SMALL SITE MUSEUM ARE OFF-LIMITS UNTIL AT LEAST 2006.

Baedeker, p. 483, says only that 4 early xian basilicas have been found in Nea Ankhialos, and refers to a small museum w/ material from Pyrasos, which is the ancient name of Thebes Phthiotides. But would 4 xian basilicas be that close to one another? I have to do

more reading on this town and site.

visible font, ca. mid 4th c. (Volanakis and Pallas, 1977, call Church C (Gamma) St. Peter's, but Ristow distinguishes it from St. Peter's (because its 6th c.?). visible font in Church C. Pallas, 1988, says Nea Anchialos has 5 old-christian basilicas, 3 of which have a baptistery. Church C has different building phases, the oldest is mid 4th c., and he suspects it is the Cathedral, also called St. Peter's. Church A (or phase of 6th c.) has a different font shape than 4th c. "St. Peter's."

The only ref. Ristow gives for "St. Peter's" is Lazarides, in Praktika 140 (1984), which I have ordered ILL, but not yet received. (Ristow only gives most recent bibliography, unless earlier material is valuable.)

I now have an article by Sotiriou in Praktika 1940, pp. 18-22 on the excavations of the right stoa of the atrium of Basilica Gamma, but he doesn't say anything about a baptistery. For that, i mist take or transcribe Volanakis, 1976, p. 84.

NEA ANCHIALOS, CHURCH A (= ST. DEMETRIAS)

(visible font) I have Pallas, 1977, on this, w/ a plan. I must take or transcribe Volanakis, 1976, p. 81f.

NEA ANCHIALOS, CHURCH B

(visible font) I have Pallas, 1977, w/ a plan. I must take or transcribe Volanakis, 1976, p. 82f.

HYPATI (just s-w of Demetrias; it is not on my Michelin map)

(visible font to see; photos in Sbouraki-Kalantzi, 1979. I have their detailed article on the font, which I will read in Greek..., but they also provide a summary in English! This says: "An early xian baptistery was excavated in 1980 in a building plot owned by D. Schizas, at Hypati in the nome of Phthiotis. The baptistery was of square plan w/ a quatrefoil font built at the centre (its a sunken font). The walls of the font had a marble revetment and its floor was paved w/ square clay tiles. Mention is made of examples of baptisteries w/ a similar plan found in Greece and in other countries @ Mediterreanean. The ambulatory of the photistery surrounding the font had a mosaic floor and a painted mural decoration. The decorative repertoire consists of polychrome geometric designs and the technique is that known as opus tessellatum with the use of marble tesserae. The technique was mainly employed for rendering geometric patterns in the early xian and Byzantibe periods. The principal motifs are: a) octagones surrounded by a circle of 8 squares, the intermediary spaces forming triangles and diamonds filled w/ a pyrostromilos, a 6-petalled rosette inscribed in 3 concentric circles, the key of Solomon, a quatrefoil, an heart-shaped leaves (see plan for all of tis); b) an "emblem" composed of a diamond and inscribed concentric circles; c) confronting polychrome scale patterns; d) intersecting

circles forming quatrefoils; e) larger intersecting circles w/...f) stars w/ 8 rays from 8 oblique parallelograms; g) foliate motifs; h) a guilloche of 2 types. There's no proof that the baptistery had any sculptural decoration. On the evidence of architectural type and stylistic features, the author proposes a date of the building in the first half of the 5th century."

DEMETRIAS, DEMOKRATIA BASILIKA

Ristow separates two separate phases of the Demokratia church, #238 and #239, but Volanakis treats the baptistery as one phase. There are two fonts in it, one in the center and one in an angle of the corner, which is smaller and later than the original font, but the two may have been continued to be used simultaneously, the first one since the end of 5th c., the 2nd one since 6th c.; but the whole church came to an end by 7th/8th c. with slavish invasions.

Demetrias (Dimitrias) {Magnesia} (3 km s-w of Volos, which is in a bay on the east coast of Greece above the island of Euboea) Demetrias is in Baedeker, p. 483. Photo in Volanakis of actual hexagonal sunken font to see, and the other font in the corner, of 6th. c., a little smaller than the first font, of oval/half-round shape. I have two detailed articles on the basilica by Marzolff; I will take ACA 10,2 (1984), 293-309 and not his extremely detailed description of the baptismal rooms in *Demetrias V*. (This says that the baptismal fore-room (E IV on plan) is significantly larger than the photisterion (E V); E IV served liturgically as the place for the introductory rites, Apotaxis and Syntaxis. The baptismal candidates could have only gone into the baptistery room in small groups, perhaps separated according to age or sex. The arrangement contradicts any idea of a baptismal processional way; also there are no floor mosaics. It appears that the whole baptismal act was agglutinate- all done at once, without a waiting period. There is nothing to say about the window-lighting in the fore-room. In the baptismal room itself, the piscina (a 17) is round at the bottom and not exactly hexagonal at the top (I saw this "not exactly hexagonal" at Sbeitla in N. Africa??). The upper hexagonal part is surrounded with a screen. Its outside diameter at the top varies between 2.5 - 2.7 m.; its diameter at the bottom of the font is 1.20 m. (planned for one or more than one person at a time?). The steps of banks from the upper to lower part of the font are @ .44 and .22, and .32 m. high. The enclosure (screen) of the upper part from the outside was at least .26 m. high; it couldn't have been any higher or otherwise climbing in would have been too difficult. With the entire depth @ .71 - .76 m., a standing grownup would have somewhat less than half of his body in the font. The "labrum" has a drain. (what does he mean by *labrum*? It can mean lip, edge, rim. or tub, vat, bath). The drain is .075 m. wide and leads out to the north. The screen and wall strength made it capable of supporting a ciborium. Later, after it was in ruins, it is suspected the piscina was used as a chalk-oven, because one of the north sides of the hexameter suffers a crude outbreak. The little piscina in the corner (15 a) is an after-addition. Because of its size, one thinks of child-baptism; children and grown-ups could have been baptized simultaneously (i. e. both fonts still in use at same age in 6th

c.) But 15a is big enough to offer a place to a grownup in necessity. Having 2 fonts certainly wasn't due to sex separation, since that could have happened in the fore-room. Also, we don't know if the steps were sat on. Volanakis thinks as a rule baptism was done by full immersion. But if there was little or no water, then the baptizer could stand in the font and pour water over the candidate's head; otherwise, the baptizer would have to stay outside the font if it was that full of water. It is taken for granted, if not provable, that the marble covering of the font was taken from spoils of a Roman bath. If water marks indicate the font was filled up with water, we don't know where the water came from (1.8 cubic meters): through the narthex? from roof water? He asks: Could the larger piscina have served as a water reservoir for baptism in the little piscina? Finally, he notes that as to why the church was built where it was (a martyr's tomb, a pagan cult site?) nothing is known of either in Demetrias. Bishops of Demetrias are recorded from 422 to 531, but (I think he says) the bishop's see was no longer in the ancient site in the early Middle Ages.

I have an area map of Pelion in Baedeker, p. 385, which actually shows "Dimitrida" (doesn't show Hypati).

DION, CHURCH B

DION (DIUM) (156 km. from Volos), CHURCH B (modern village of Dio, 5 km. off the Athens-Thessalonika expressway: see Baedeker, plan of town on p. 257. Outside the town walls are several temples, including an Asklepieion. There is also an archaeological museum. Visible octagonal font to see in exonarthex of basilica.

Dion {Pieria} (Dium), it is 56 miles s-w of Thessaloniki, near coast and only 10 miles from Mt. Olympus), Church B. See Baedeker p. 256 and plan of city, p. 257 (don't get the xian church w/ bap inside the walls confused w/ the cemeterial church outside the so. wall). Also see RG, p. 487-8 for hours of museum.

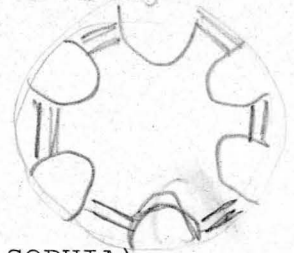
I have Pallas, 1977, w/ a plan of Church B.

VERGINA (BERGINA)

Vergina (not in Ristow! Found in G. Gounaris, "L'Archeologie Chretienne en Grece de 1974 a 1985," in ACA 11 (1989), p. 2699; It is in Baedeker, p. 480. It is 80 km. s-w of Thessalonika; it is on Baedeker map, but called Bergina. The excavation or dig is actually N-E of the city; it is a basilica with 3 naves, a narthex, atrium, baptistery and adjacent buildings. The baptistery has mosaics, with originality and rare themes. In the baptistery, cerfs drinking from fountain, cerfs pasturing freely, and a cow and ducks; on 2 tabulae ansata are inscriptions: Uper Iaseos and Apheseos amartion and the other: Alexandrou and Eugenios. Prob. built in 5th c., but destroyed and reconstructed in 6th c.; the mosaics are prob. mid 6th c. The city is famous for the royal tomb of Philip II of Macedonia, died 336 BC, father of Alexander the Great. See Baedeker, p. 480-1.

called "catacomb of Agios Ioannis"

sides 2 ft'
whole depth 4'
inner sides @ 4'



THESSALONIKI, ST. DEMETRIOS

Ristow, #296. He refers to Volanakis, 1976, p. 99f.

THESSALONIKI, HAGIASMA OF ST. JOHN THE BAPTIST (BY HAGIA SOPHIA)

Ristow, #297, says this church "probably" is concerned with a baptistery. Volanakis, 1976. does not have this one.

Under "uncertain or doubtful baptisteries" Ristow, #983, says the church of Archeiropirtos (Eski Djouma) in Thessalonika shows no baptistery or font. This church was built over Roman baths. Also, Ristow #984 says the Basilica in Tumba shows no extant font, and the room suggested as the baptistery is only by analogy with other churches (Volanakis treats it, 1976, p. 100f.). Pallas, 1988, says there are no baptisteries actually extant in Thessalonika, but 2 are known from literature, one of the 6th c, related to a church of St. Mark; another, which in the 9th c. Archbp. Leo of Thessalonika called a church of the Mother of God, but connected with a 6th c. episode. He names 5 existing churches that have all been suspected as having a baptistery: 1) St. Demetrios, NW annex (why does Ristow actually describe a hexagonal font?); 2) basilica by the St. George rotunda, one of the 2 annexes on both sides of the southern entrance; 3) only partly excavated octagonal church in the quarter betw/ Paparrhegopulu street and Zephyron Street, one of its two annexes; 4) the Basilica in Tumba, on North side, an added apsidal structure; 5) basilica in Bargala. Baedeker is helpful here, describing 3 separate churches: Panagia Archeiropoiotos = early xain church, later known as Agia Paraskevi (converted into a mosque in 1430); St Demetrios, of which it gives a plan, which is a 5-aisled church built over Roman bathhouse, see p. 422; Rotunda, now known as St. George's church, p. 424. No discussion of a hagiaσμα of St. John the Baptist, but on Baedeker map of city, p. 418, there is a church called Agia Iohannis. Ristow says its by Agia Sophia, and this church is right next to Agia Sophia.

I have Pallas, 1977, for his claim there is a baptistery in the Octagon church. I also now have a detailed article on the Octagon Church by Macaronas in Praktika 1950, pp. 303-21, w/ a plan on p. 204, although I don't think he discusses idea of baptistery in one of its annexes.

PHILIPPI, CHURCH B

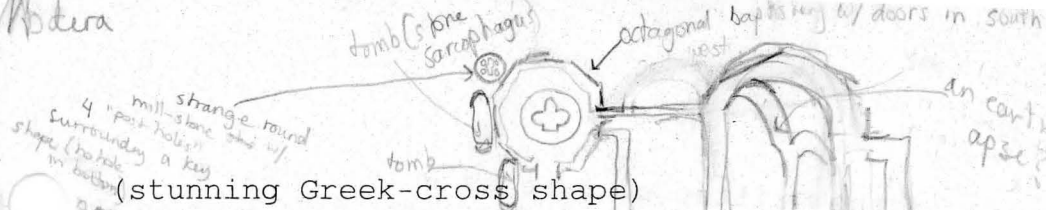
**For the location of all the churches in Philippi, i have xeroxed a plan from Fant & Reddish.

For Church B, I have the pages from Lemerle's book, 1945: he also calls Church B the "Direkler." I have a plan from Pallas ACA 10, 1, 1984.

PHILIPPI, CHURCH D III (OCTOGON)

See map of city in Baedeker, p. 391 to distinguish 4 separately located churches (and another not shown). They call the Octogon the "Early Christian Basilica". I have a photo of its font from Buhler

Abdera



Askoi = vessels looking like doughnut or rubber tire tube (how easy to make & roll and then bend it)



PHILIPPI, CHURCH A

There is an aerial photo of whole church of Abdera in the pamphlet I got at Museum! Save it! Also, of "Cemeterial Church"

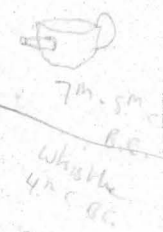
Ristow classifies it only as possibly used as a baptistery. Its discussed in Lemerle and more recently in Volanakis, p. 95f., and plan. Read Lemerle first to make it easier to read Volanakis in Greek? Lemerle, 1945 (on Philippi, both Basilika A and B) says that at Basilika A the western porch of the atrium was replaced by a monumental fountain, 2 stories high consisting of a central apse and 2 deep niches on each side, associated with the tradition of Roman nymphaeums. These xian fountains of 5th c. have been found at other churches.

in shape of a circle "Feeders" for children cups w/ special holes

PHILIPPI, CHURCH C (= GAMMA - BASILICA AM MUSEUM)

Ristow says only "maybe"-- see no. 851; I xeroxed an article by Kourkoutidou-Nikolaïdou in ACA 12,2 (1995) in French on the church, w/ a plan showing baptistery

NOTE! For Pallas, 1977, "Basilica C" is a cemeterial church in a village outside of Philippi called Krinides. It does not have same plan as "Basilica am Museum."



ABDERA (AVDIRA; ANCIENT NAME = POLYSTYLON), BISHOP'S CHURCH

Avdira is about 80 km. east of Kavala, near the coast (27 km. south of Xanthi; see Baedeker, p. 484; on Michelin map there is also a "par. Avdira" right on the coast, which means "beach Avdira." Baedeker says Lazarides excavated part of the ancient city on a promonatory flanking a sheltered bay. Read RG, p. 545! It says that you actually pass the modern village of Avdhira and if you were going to the "Paralia Avdhira" (Beach Avdira), 7 km. further on, you pass through the site of ancient Abdera (daily 8-2, free); the walls of the ancient acropolis are visible on a low headland above the sea (so it must be very near the beach); the Roman remains are unspectacular (neither RG or Baedeker mention a church), but the archaeological museum "located in the village" (I presume this means the modern village?, 11-2 daily, free) is fantastic. So, we do need to stop at the modern village of Avdhira.

5th gram start oppany in 6th B.C.

I have an article by Bakirtzis in *Byzantinische Forschungen* 14,1, 1989, which says recent excavations show "outside the western walls of Abdera an extensive cemetery of 9th-11th c. on the site of a more ancient cemetery...on the top of the hill of Polystylon an episcopal church of the middle Byzantine period was discovered, w/ an octagonal baptistery attached to the north side belonging to an earlier church. Beneath the floor of the episcopal church were found contemporary or later tombs built w/ stones and reused material from older structures. some of which belong to the early xian period. Indeed, a piece of a stone sarcophagus of Roman times had been used for the side wall of one tomb; it had been previously reused in the 4th c. for a xian burial, since it bears the incised inscription: STYLIANOS DOULOS XRISTOU (Stylianos the servant of Christ). Abdera has a destruction level dating to the 1st 1/2 of

the 4th c., but reappears in the written sources as Polystylon in the 9th c.. Nevertheless, a few finds, such as coins, architectural fragments, and an inscription from the early xian period as well as the existence of a baptistery and a church older than the middle Byzantine church show that Abdera was not a town dead and abandoned in early xian times." no plan, but I'll try to get Bakirtzis more detailed article on Abdera in Praktika 1984. Abdera is not in Volanakis, 1976.

THASOS-ALYKI, CHURCH I (DOPPELKIRCHE-S)

(the baptistery was in use in phase 2 and 3. In phase 4, ca. 600 A.D., it was choked up/buried). See below:

THASOS-ALYKI, CHURCH II (DOPPELKIRCHE-N)

I have Pallas, 1977 on "Double church at Alikí" w/ a plan. He says two basilicas side by side have been excavated, constituting a double church: the southern basilica is the first (end 5th/beg. 6th c.), and the eastern part of the north nave of this church served as the baptistery (see his plan). The northern church (6th c.) also has a baptistery in the southern end of its narthex. Doors led from one church into the other, so were both baptisteries used at same time? (see Ristow's remarks). (font was cut into the rock, w/out water access or exit drain)

THASOS-THASOS (OR BETTER NAMED LIMENOS)-EVRAIOKASTRO (HEBRAIOKASTRON)

Pallas, 1977, says that at a place called "Evraiokastros"--outside the walls, there is a basilica w/ 3 naves separated by columns, w/ a semicircular apse, narthex, and annexes on both ends of the narthex. The annex to the north is circular and it is the baptistery he says. He gives a plan, which I will bring. His plan doesn't show a font, but Ristow says there is a rectangular one. See Volanakis, p. 92f., and his plan, which does show rectangular font.

On Thasos town and its ancient acropolis with a medieval castle (= a kastro) see Baedeker, p. 467-8, w/ plan of Roman ruins; no mention of church. For a map of both the town (Limenas) and the whole island, see RG, p. 913-14; there is a Byzantine church right in the town, but Pallas says the evraiokastros is outside the walls (see the walls on RG map. Volanakis, p. 92f. doesn't really help w/ the location of the church. He says: Near the NE section of the island of Thasos the akroterion "Evraiokastros" was discovered, in which was uncovered the remains of a 3-aisle paleo xian basilica, 14 X 12.5 m. of the 5th c. (Pallas says 6th c.). This was built in the site itself where near ancient ruins lies an idol-worship temple (a place of a festival celebrated by Athenian women)...keep translating

THASOS-THASOS, KREUZFORMIGE BASILIKA

Ristow labels this as "uncertain or mistaken", #982, and refers to Volanakis, p. 98f. Indeed, Volanakis treats only 2 baptisteries on Thasos: one at Evraiokastro and this one (he says nothing about Alyki. It is confusing in Volanakis, because his location of this sounds very much like Evraiokastro. On p. 98f he says: "Thasos (city): Very near the limenos of the town of Thasos and outside of the circuit of the wall of the ancient town, a paleoxian church was excavated...

NIKITAS (IN CHALKIDIKI), ST. SOPHRONIUS

Nikitas {Chalkidiki} (Khalkidhiki is the big promontory to the right of the mainland, with 3 spits off it. Nikitas is at top of middle spit; the right spit is Mount Athos). Baedeker does not mention Nikitas: see pp. 192-3 on Chalcidice in general. Nor does RG (see p. 508; it calls Chalcidice "Halkidhiki;" both guides mention the town of Toroni at very end of spit that Nikiti is at the top of, w/ an early xian basilica.

Nikitas is not in Volanakis, 1976. Ristow's only ref is N. Nikonanos, "Anaskafi Basilikis sti Nikiti Chalkidi" in *To Archaialogiko ergo sti Makedonia kai Thraki*, vol. 3, 1989, which I was able to get ILL! Here is what he says, in summary; The basilica in Nikitas is called the Basilica of Sophronius from the name of the Bishop written in the mosaics of the floor. The church lies in the place of St. George at the seaside of Nikitas, southeast of the today place, where in the end of the Hellenistic age it appears there was a colonization...The first church (I think he means the first church he excavated), of St. George, is a 3-aisle church, measuring 14 x 12.50 without the apse, prob. of the 6th c...The basilica of Sophronius lies about 60 m. west of the first church. It is a 3-aisle wooden roofed basilica w/ a hemispherical apse in the east. The entire inside width is 14.70 m., and it is a square area, the relation of the width to the length being 1:1. Nearly the same proportions of the width in relation of the length happen sufficiently in paleoxian basilicas, and there are numerous examples from churches in Chalcidice, for example, St. George of Nikitas, St. Elias of Niketas, St. Athanasius of Toroni, etc. The width of the central aisle is 6.80 m, and the side aisles 3.30 m., having a clear proportion of 2:1, which is familiar in paleoxian basilicas. The aisles are separated by walls of columns which prop up brick arches and stand on a stylobate of .57 m. width. The apse of the sanctuary has a cord of 5.80 m. and a depth of 3.20 m., and a shape of a very high hemisphere, which is strengthened from the outside with supporting beams. The thickness of this is .85 m., while the rest of the walls have a thickness of .65 m., a difference which is due to the fact that the apse bears a half-dome structure, while the rest of the church was covered with a wooden roof. On the inside wall of the apse was formed the synthronon with three steps and a throne in the middle. The enclosure of the presbytery is schematized in the central aisle...In the west of the church exists the narthex, 14.70 m. in length. which is arrayed in 3 appositioned aisles each 3.80 m. wide, which are plainly wider by .50 m. than the side aisles on the church. Communication with the

central aisle is with a single opening; also with the side aisles. In the northwest and southwest corners are preserved the stairs leading up into the second roof and east from the stairs doors, of which the southern one leads into the baptistery (this would mean the baptistery is in the southwest (south end of the narthex), although Ristow says it is northwest. I think Ristow is wrong because Nikonanos seems to confirm sw a little later when he says: "In 1988 was excavated the place south of the narthex and the baptistery was uncovered with the font in the southeast part of it" (Ristow says: "The font was found in the narthex area"). Nikonanos doesn't say anything more about the baptistery or the font. Ristow says a ciborium has been hypothesized over the font due to 2 pillars and 2 columns (maybe he got this from earlier articles by Nikonanos on the baptistery of this church, since he has written many previous articles to 1989, as his footnotes show). West of the narthex existed an open stoa (porch) and on the sides of the stoa and the narthex annexes were uncovered.

CRETE-GORTYN (GORTYS/MESARA/MESSARA, AGRICULTURAL SCHOOL OF HAGIOI DEKA)

Pallas, 1977, under "Gortyne" lists five different places. Concerning the Acropolis he says: "on the acropolis of Gortyne a basilica succeeded a pagan sanctuary, having a "bothros;" (= a hole or pit) the church has one aisle, 25 m., a semi-circular apse, and a narthex; to the south of the narthex a rectangular annex, perhaps used as the diakonion. The bothros was enclosed in the center of the church; according to the excavators it was reutilised as a baptismal font." I have a plan from Testini on this Acropolis church with bothros in the middle of the central aisle. This is not listed in Ristow at all, even under "unlikely". The fifth place he mentions at Gortyne is called "Messara," which apparently refers to the property of the School of Agriculture of Messara. Digging on this property brought to light a tetraconch (he gives plan on p. 255); an apsidal piece; and an oblong annex in two parts, all of which constitute part of a much bigger complex. He describes the tetraconch, with a central rectangular cavity, but says it probably does not refer to a baptismal font, but the tetraconch was a martyrion.

CRETE-KISSAMOS (KASTLLI K./EPISKOPI) {RHETYMNES}

It is a village in western Crete called Episkopi. I have "Kissamos (Kastelli)" on my big fold out Michelin map. BE CAREFUL, BECAUSE THERE IS A SMALL VILLAGE CALLED EPISKOPI JUST S-W OF THE TOWN OF RETHYMNO, but mine is much further west, in extreme western end of Crete, in the district called "Chania." IN FACT, THERE ARE A WHOLE LOT OF PLACES ALL OVER CRETE CALLED "EPISKOPI".

I have Pallas, 1977 on it, but he doesn't have plan. Volanakis only gives a sketch of the font itself, which is a monolithic quadrafoil; I need to read him, p. 134f. He calls the place "Episkopi Kisamou" and says: "Monolithic font in the church of Archangel Michael, of 6th c. In the place of Episkopi of the

"eparchias" of Kisamos of the nomos "Xanion" (= Chania) survives an important xian church honored with the name of Archangel Michael. This is square on the outside (sides 13,7 m.), circular on the inside (a rotunda). This church was rebuilt over the place of an early xian basilica, ca. 18 x 12 m., prob. of the 6th c., from which survives: fragment of the floor, a marble font, a marble column on which stood the holy altar table, fragments of the walls, an episcopal throne in the depths of the apse... (Volanakis cites R. Pococke's book, *A Description of the East and some Other Countries* 2, 1, 1745, p. 247: "About a league to the n-e of Rocca is a village called Epsicope...it is a roundbuilding, covered w/a dome, and is about 20 feet in diameter; it is paved w/ mosaic and dedicated to St. Michael the archangel. At the east end are the remains of the bishop's throne, and in the portico there is a very particular vase, which probably served for a font." (con't. translating Volanakis)

CRETE-VIZARION (BIZARI/SYVRITOS) {RETHYMNES}

Ristow refers to Volanakis, p. 132f. All that Pallas, 1977, says is that Vizari has been treated in detail elsewhere (for baptistery he gives Volanakis) and that the basilica is considered as the cathedral of the bishop of Syvritos after the piracies of the Arabs. He says at the place of Syvritos, today called "Thronos d'Amari" (Volanakis says "a small distance S.-W. of the place Buzari-Amariou") there is attested a basilica going back to the 5th c. According to Volanakis's rough map, if you drew a line straight down from Panormos, "Buzari" is right in the middle of Crete, but I don't see any of the names on the Michelin map. I am getting an article by Pallas on the cathedral of Vizari in *Reallexikon fur Antike und Christentum* 35, p. 220-222

CRETE-PANORMOS/MYLOPOTAMOU {RHETYMNES}

Ristow says "Possible:" #849: possibly there was a font in the corner of the room, actually no font appears to have been found; the info in the literature is contradictory: see Khatchatrian, 1962; Volanakis, p. 136f. w/ plan- Volanakis thinks the baptistery was installed in a room of the SE corner of the atrium; I have Pallas, 1977, p. 249f., who says Platon in *Praktika* 1955, p. 120f. proposed that there was a baptistery in the complex attached to the north of the atrium; also, "it is apparently as a baptismal font that one must explain the cruciform structure attached to the east wall in the south aisle of the transept, to be considered as a ditch destined for the water of ablutions" (???); Pallas doesn't give plan, so take Volanakis's. Orlandos in *ACA* 5 (ca. 1955) says "Panormos has a basilica w/ 3 aisles and a transept w/ a narthex not salient (sticking out on either side), preceded by a great rectangular atrium, of which the middle is occupied by a cistern. Synthronon w/ semi-circular grades. Rich sculptured decor. See N. Platon in *Praktika* 1948, pp. 112-127."

Pallas, 1988, calls it the "transept-church" and says the baptistery found its place in the south wing of the transept, with

the font on the east wall.

CRETE-GOULEDIANA, KERA {SOUTHEAST RETHYMNES} ???

Ristow lists as "Uncertain or mistaken" #977. He says there is no font at hand, but he says see Khatchatrian, 1962, p. 188, and Volanakis, p. 135f., w/ plan.

Goulediana is not on my Michelin map; on Volanakis's rough map it appears to be north of Sfakia (on the south coast, east of Sugia). Its half-way between Sugia and Bizari, but I don't have Bizari either. Pallas, 1977 says only that the Basilica of Goulediana, known by the name of "Kera", in its plan seems more like basilicas of N. Africa, and refers to detailed info on the baptistery to Volanakis.

CRETE-SYGIA (SUGIA) {CHANIA} ???

I found "Sougia" in Chania on my big fold out Michelin map. It is on the southern coast.

Ristow lists as "Uncertain or mistaken" #978. He says there is no font at hand; the interpretation as a baptistery is too hypothetical, but he says see Volanakis, p. 137f., w/ plan.

*****If I have extra time on Crete, driving westward from Heraklion, past Rethymno, toward Kissamos, there is the town of Chania itself, and 7 km. east of it a smaller town called Sternes. Pallas, 1977, says under the principle church of the village of Sternes has been revealed the existence of an ensemble of paleoxian hypogea "in an excellent state of conservation," but he says he doesn't have any more info.

Also, just n-w of Sugia (doubtful baptistery) is Rodovani (see my Michelin map) and Pallas, 1977, says: at the place of the ancient village of Elyros, near the actual village of Rodovani, a basilica has been excavated; it was decorated w/ mosaics showing cerfs and peacocks on either side of amphora w/ vines- maybe end 5th c.

Also near Sugia is an ancient temple to Asklepios; see Baedeker, p. 220, under "Lisos". Nearby on the shore is a chapel dedicated to the Panagia, built over the remains of early xian basilica!

RHODES-ARNITHA, CHURCH A (HAGIA IRENE - CHURCH COMPLEX)

For location of Arnitha, its on RG map, p. 764.

The baptistery belongs to this church, but its font was removed and was used as the base of a fountain in Argyrojastrou Square in the town of Rhodes, according to Ristow. Orlandos says the font is now in the Museum of Rhodes. But Baedeker, p. 404 says that in the center of Aryirokastro Square is a small fountain constructed of fragments from a Byzantine baptistery. (Arnitha is on opposite end of island from Rhodes town). I have Orlandos in ACA 5, pp. 201-203, w/ a plan, and his more detailed treatment in ACA 5, p. 114-115.

RHODES-IALYSOS

For location, see map in RG, p. 764. I have Orlandos, ACA 5, p. 201 for plan of baptistery of Ialyssos, but hardly any discussion. See Volanakis, p. 127f.

See RG, p. 777 on the ruins of Ialyssos, but especially Baedeker, p. 408, who mentions the church and its cruciform font set in the floor.

RHODES-KALATHOS, ON THE MILITARY AIRPORT

Ristow refers only to Volanakis, 1985, which I don't yet have: "Palaiochristianiki basiliki Kalathou-Rhodou" in *Theologia* 26, 1985, pp. 906 ff. (I requested ILL; Volanakis, 1976, does not treat it) For location of Kalathos, see RG map, p. 764.

RHODES-KOLYMPIA, AM ALTERSHEIM

I have detailed article of church and baptistery, w/ a photo of the font, by Volanakis in ACA 10,2 (1984).

For location of Kolymbia, see RG map. p. 764. (Both Baedeker and RG say only that Kolymbia is a beautiful bathing beach, so make sure I know where I'm going (from Volanakis: "east of the settlement of Kolymbia and on the right side of the road which leads toward the beach was discovered one paleochristian basilica, around which work was taken in hand. It was a wooden-roofed basilica of plain, hellenistic type. The main body on the inside measures 18.80 x 14.85 m., divided w/ column-walls into 3 aisles. Of these, the middle (width 7.50 m.) ends in a large apse to the east, hemispherical on the inside (cord 5.20; depth 3.00), and on the outside 3-sided, or half-hexagonal (each side 4.00 m.) Other known paleoxian monuments in Greece with this inside hemispere and outside 3-walled shape are: Athens, Church of the Parthenon, Lesbos, Rhodes town, Samos. Each of the side aisles is 3.70 m. wide; the proportion of the side aisles to the middle aisle is 1:2,02. To the west of the main body of the church lies thenarthex (14.85 x 4.70 m.) on the eastern side of which opens 3 doors, one for each aisle. The entrances from the narthex into the side aisles are 1.10 m. wide; the middle entrance is 1.80 m. wide. On the western side of the narthex opens a door which communicates with the propylon. The door does not lie exactly in the middle of the west wall, but it appears to be off-center from the main axis of the church, more to the north (see plan). The stylobates of the column-walls of the church are fallen in ruins. The bases survive...The stylobate of the templon survives in place in a large measure. Nothing survives in place of the Holy Altar, but a column piece lying in NW corner was probably one of columns of ciborium of altar. In the apse survives the synthronon w/ a throne in the middle. It appears there was a narrow corridor (1.00 m.) between the wall of the apse and the synthronon. Near the middle of the west side of the narthex were annexes which served as the propylon...On each side of the propylon, symmetrical to each other, lie an apsed annex-room, of which the one in the north is the baptistery; the one to the south is hypothetically the diakonicon.

The baptistery is synchronist w/ the church. It consists of 2 sections: a fore-hall or outer room to the west (4.60 x 2.65 m.) and the photisterion (4.00 x 2.70 m.) lying to the east of the fore-hall. The 2 communicate w/ each other through a great arched entrance (2.80 m. wide), with a closed off threshold (he refers to Testamentum domini's words: "Similiter domus baptismi sit velo oblecta"). In the eastern side of the photistery opens an apse, inside hemispherical (cord 3.30 and depth 1.60 m.), engraphed into a straight wall (width .70/1.50 m.), as found in Syria. In the north section of the apse a corridor opens (width 1.10 m.), which communicates w/ the north aisle of the church, through which the neophytes march in pomp at the end of the mysteries of baptism and chrismation to participate for the first time in the body and blood of Christ. It appears that the fore-hall and the photistery were covered w/ a half-cylindrical roof (does this mean a barrel vault or a dome?). This is hypothesized from: 1) other paleoxian baptisteries of the Dodecanese; 2) thickness of the walls...In the main axis of the photistery and half inside the apse lies the font. This [arrangement] clearly runs after the baptisteries of Syria and Palestine, where the font lies, according to the rule, in the apse of the photistery, since baptism "esketizeto" with the amazing death, burial and resurrection of Jesus Christ. Between the apse and the font is planned a corridor (width .50 x .70 m.), which permits the circulating of the neophytes. The font is made of porous stone and fired limestone/plaster? mixed with slices of stone potsherds of narrow, uncanonical measurement. Outside it is smeared over with water-tight limestone (or whitewash?), while the inside and the bottom are covered w/ white marble plaques. The font is inside cruciform and outside cylindrical enclosed in a square (sides 1.70 m. and height from the floor of the photistery .20 m.). Probably in the corners of the square were columns which supported a ciborium covering the font. The eastern arm of the font finishes in a slight curve--a conch shape; the other three arms finish in a straight side. In the western arm there are two steps (.50 x .25 and height .25 m.), covered w/ marble plaques. The whole length of the arms of the cross is 1.15 m., the depth .80 m. The rim is .40 m. from the floor of the photistery. The inside width of the arms is .50-.55 m. In the NW corner of the font and at a height of .06 m. from the bottom is an abduction of circular form (.05 m. in diameter). Probablty another transport served for the bringing in of the water, which began from a high-lying cistern. This would have been fed by the great powerful spring/well/source, which lies higher and in the NW of the church and is known with the name of "7 wells" ("7 springs"), and today irrigates the entire area of Kolympia. (The author then discusses the diakonikon, and then the floor mosaics. There is a great fish on the floor of the baptistery, and 2 "pagonia" one on each side of a Krater, a symbol of the Holy Eucharist, which is the last mystery of the baptismal rite). He dates church to the first half of 6th c. and was probably destroyed by the earth quake which devastated the Dodecanese in the year 554-4.

RHODES-LACHANIA, ST. IRENE

Orlandos, ACA 5 (1957), p. 209 gives a sketch of the monolithic marble font, round on outside and quadrafoil on inside, which he says was found at the church of St. Irene, situated near the village of Lachania. He doesn't say whether it is still there, but Ristow doesn't say its not there, so I assume it is; see Volanakis, 1976, p. 129.

"Lahania" is on RG map. p. 764, and a tiny bit to say on p. 780- nothing about St. Irene. Baedeker says nothing about Lachania.

RHODES-MESANAGROS, KOIMESIS THEOTOKOU

This has the square marble monolithic font in form of Greek cross with inscription on the edge, "Blessings and salvation to those of whom God knows their names", which is still in the aisle of the church. I have a sketch of the font w/ its greek inscription in Orlandos ACA 5 (1957), p. 208. I have J. Volanakis, "Rhodos-Mesanagros: Kultzentrum und Pilgerort in fruhchristlicher Zeit" in ACA 12,2 (Munster, 1995), p. 1262 f. on the Koimesis church and the font, which he also says is still inside the church. The church had 2 phases, which he calls Church A and Church B. B was built in the place of A at end 6th/beg. 7th c., but the font dates to the earlier church A of the 5th c., which was destroyed in the mid 6th c.

RG, p. 780, says the foundations of a ruined basilica are on the outskirts of the village of Mesanagros: a smaller 13th c. chapel squats amidst the mosaic floor-patches of the 5th c. church; get the key from the nearby "kafenio" (cafe). BUT THIS MAY NOT BE THE SAME CHURCH AS THE KOIMESIS THEOTOKOU!!! BE CAREFUL, BECAUSE VOLANAKIS LISTS 10 CHURCHES IN OR AROUND MESANAGROS, AND ANOTHER CHURCH, CALLED "PALEOKKLESIA, ST. BARBARA/PALIOCCLISIA, AGIA VARVARA", WHICH IS 3 KM. N-W OF MESANAGROS IS A COMPLEX OF 3 CHURCHES, AND CHURCH C, ON ITS NORTH SIDE HAS ANNEXES, "WHICH PROBABLY CONSIST OF A TRIPARTITE BAPTISTERY."

RHODES-RHODES TOWN, AM NEUE STADION

Ristow only reports what he has read in Volanakis, 1976, p. 130f.: apparently a font was discovered in the wall of a church in 1930, but the place has remained without further info. But Pallas, 1977 says in the town of Rhodes there is a basilica "near the crossroads of the streets Pavlos Melas and Khimarra which had three aisles, a narthex, a transept, and an apse of which nothing is attested except the exterior contour by three tails/flaps and the exceeded interior. The north aisle is not excavated. The total length including apse and narthex is 60.5 m.; the breadth is 23 m. The wall of the apse is 3 m. thick. The aisles are separated by pillars 2.5 m. in length and 2 m. in thickness. The central aisle is 10.35 m. wide, the side aisles are 3.33 m. wide. The level of the ground of the narthex is lower than the nave by .80 m. A door 3.77 m. wide gives access from the narthex to the central aisle thanks to steps; in the axis of the aisle is attested the place of the ambo. To the north of the church are annexed a series of small contiguous

compartments. Three doors in the west wall of the south transept give access to a baptistery annexed to the south side of the church: an oblong room 24 X 5 m., precedes the photisterion, provided w/ a font in the form of a cross: between the arms of the font is intercalculated two little basins, conforming to the usage already seen in fonts of the Dodecanese; the preceding room is then the catechumenate. It is decorated w/ mosaics and the following inscription was found: doulw sou Thwma tw dikaiw kai. The church was built and destroyed 3 times. The ediface of the first period was decorated with mosaics; that of the most recent period was paved with flagstones. Probably the church was vaulted."

Volanakis says (under Rhodes- town- New Stadion): "according to works carried out of the New Stadion of the town of Rhodes in the year 1930, by chance was discovered outside the gate of St. John pieces of a mosaic floor and a cruciform font...The mosaics were taken to the Archaeological Museum of Rhodes...From the finds one can say this was probably the site of an early xian basilica...the font would have lain in the middle of the photisterion...The remains of the basilica and the baptistery went out of sight(?), unfortunately, with the re-covering over of them."

I found "St. John's Gate" on my RG plan of the town of Rhodes, p. 766.

KOS-KAPAMA

(photo in Ristow; actual font to see). From Volanakis, Kapama is outside of Zepari, on the left of the road going from Zepari to Asfendiou (see map in Rough Guide, p. 804. There is a photo in Volanakis of an actual sunken cruciform font to see, and part of walls of baptistery. I have a plan of baptistery in Orlandos ACA 5 (1957), p. 204

KOS-KEFALOS, ST. STEPHEN'S CHURCH

(photo in Ristow of a crude pit w/ bit of marble). Photos in Volanakis of the well-preserved apse of the church. I have a plan of the baptistery in Orlandos ACA 5, p. 205. I have Balducci, w/ plan. The baptistery is in the north east corner of the church. Before it, along the north side of the church, is another "minor church" with an apse that actually sticks into the corridor in front of the photisterion. For this reason, Balducci does not think this "minor church" is contemporary with the primitive baptistery and "greatre church." That's all he says about the baptistery.

KOS-KOS, (HAFEN CHURCH) (GRABUNGSZONE HAFEN//LIMENOS)

Volanakis has a photo of a sunken cruciform font w/ deep steps surrounded by low weeds at the "Basilica Limenos"

KOS-KOS, THERMEN (WESTERN GRABUNGSZONE)

(photo in Ristow of actual font to see by the church in the western Thermen. I have a plan in Orlandos, ACA 5, p. 202

I found it 2nd in what is called the "Western at what is Archaeological labeled the "Western Bath" it per immediate

KOS-KOS (PSALIDI), ST. GABRIEL

found 3rd - see my notes in Volanakis

Ristow has photo of actual font to see at Psalidi near town of Kos- it looks like it is out of place in the weeds, a cruciform marble block with 2 steps down in each arm. I have a plan in Orlandos, ACA 5, p. 203. Volanakis, p. 123f. says "at a distance of about two kilometers southeast of the town of Kos, and along/beside the beach road which goes along the length of the cape of Kos (see "Cape Psalidi" on RG map, p. 804), a paleochristian church was excavated...Balducci calls it "the basilica of St. Gabriel near the Punta delle Forbici": I have his pages w/ plan. He says: "The church is near the new road which runs along the Gulf of Cos, which thus is called, by the presence, in its immediate vicinity, of a little church of such name, which probably was the continuation of the traditional devotion to the same Saint." I weroxed his plan, and on the opposite page you can see what he says. He says for the sake of space he will not talk about the baptistery. So, I must rely on Volanakis, p. 123f. Balducci does describe an edifice which rises near the church, which was probably an ancient bath, w/ a hypocaust, and reused for lustral purposes.

KOS-LAMPI (PUNTA DELLA SABBIA), IN THE GARDEN OF THE HOTEL ATLANTIS

Lámpi (Punta della Sabbia) Less than 5 km. north of Kos town, see map in Rough Guide, p. 804, where it is called Lambi. There is a photo (poor) of a cruciform? shape pit under branches in Volanakis. I have Balducci on this church, w/ a plan, which he calls "the basilica near the Punta della Sabbia". He doesn't say exactly where. He warns that the church is literally razed to the ground; prbably its great stone blocks were reutilized for the numerous mills in the neighborhood. He says that among its particularities we note "the usual baptismal font for immersion positioned in the side aisle on the right, towards the apse" (its to the north). A mill is in fact built over the south-east part of the church. There are some floor posaiacs in a bad state of conservation. He says nothing more about the baptistery. So take or translate Volanakis, 1976, p. 122f. He says: "In a distance of 3 km. north of the city of Kos, in the place of Lampi, by the sandy? promontory Skandarian (Kum-Burnu) there was excavated the remains of a 3-aisle paleoxian church, 23 x 18 m., fragments of the mosaics of the floor of whichwere uncovered beside the place (he footnotes Balducci). The eastern part of the north aisle of the church was separated with a transverse wall from the remaining place, so that it makes a plan rectangular, measuring 8 x 3 m., occupying about one third of the north aisle: this fulfills the baptistery of the church. The entrance into this arises from the outside through a door opening in the middle of the north wall. The baptistery communicates with the middle aisle of the church through the openings between the columns of the north wall of columns. On the eastern wall of the north aisle of the church is attached the font of baptism, remnants of which were uncovered beside the place. This is of an issoles-cross plan, is made of stone and.....

I found Hotel Atlantis but no indication of font

Before a vault of a bath

KOS-MASTICHARI, ST. JOHN

(photo in Ristow; actual font to see). I have a plan of baptistery in Orlandos ACA 5, p. 204, and plan of whole church and description of baptistery in ibid, p. 113-4. Pallas, 1977, pp. 230-233, giving details of church: "The south entrance of the narthex is preceeded by a porch; the narthex is provided with seats and 2 basins, oblong, 2,27 x 1,17 m., on one side and the other of the door towards the central aisle. The church proper is 19.90 m. long and 14.60 m. wide. The central aisle is 7.30 m. wide. The bases of the columns rest on podia. Above the side aisles were tribunes accessible by stone stairs arranged in the side aisles. The level of the ground of the central aisle is higher than the narthex by .20 m. The sanctuary is higher than the central aisle, and the level of the apse is higher still. Under the synthronon was arranged a very narrow ambulatory. To the extreme east of the side aisles a compartment is isolated by a low wall, like the pastophoria at Corinth. The north compartment is provided with a table, whose base is nearly square and upper surgance has a square placement "for relics?" Orlandos says it consists of an altar. There was a banc (seats) on the north wall and west wall of this compartment. It seems this room was accessible to the sanctuary, but the wall between it and the side aisle has not been conserved. The compartment on the south side is divided into 3 parts. the middle part also has seats and a sigma altar, only the socle of which is preserved. Also the eastern part has seats and a little table on little columns; in the socle of the table is a sort of box, like an enkainion. The south annex is the diakonikon. Orlandos thinks the north compartment is the prothesis." (In all of this he says nothing about the baptistery, also though he refers to info about it, and the plan I have from Orlandos ACA 5, p. 113 shows one where he talks about the "north compartment." So, ?? Go with plan in Orlandos and it is same as in Volanakis, and take or transcribe Volanakis, p. 124ff.

KOS-ZEPARI, ST. PAUL'S

(photo in Ristow of baptistery structure still standing and octagon sunken font inside). The baptistery is called St. Paul's. There is also a photo in Volanakis of another sunken cruciform font at "Zepari-Kapama"-- see above (Zepari and Kapama are two separate, different baptisteries). I have a plan in Orlandos, ACA 5, p. 205. I have Balducci, w/ plan. The only thing that's left standing is the ruins of the baptistery: the plan in Balducci of the entire church (p. 24) is hypothetical. He only describes very briefly the mosaics on the floor of the baptistery, but says nothing else about it.

KOS-KOS, ST. JOHN THE BAPTIST

Ristow lists this as a "possible" baptistery. I have a plan in Orlandos ACA 5, p. 200, who says its also known under the name of "Sta Hepta Baimata" (aux sept pas) (with seven thresholds??) Check Volanakis, p. 131f., because Balducci gives the same plan as

found
2m
at
Zepari
beyond
wall
field
structure
in high weeds - octagon sunken font

Orlandos, but calls it the church of "St. Giorgio" (not Giovanni), p. 47; he says its in the cemetery of the Orthodox. I have his pages on it. He also calls it "The baptistery", but warns there is no proof that it served this function. This is now called "The Church of the Cemetery of the Orthodox on Cos." Again, he says nothing more about baptistery use, so I must depend on Volanakis

*** For other early churches to see at DION, AMPHIPOLIS, PHILIPPI, which do NOT have baptisteries, I have Gounaris, ACA 11 (1989).