

Leonidas N. Gerondoudis and Christoforos L. Gerondoudis

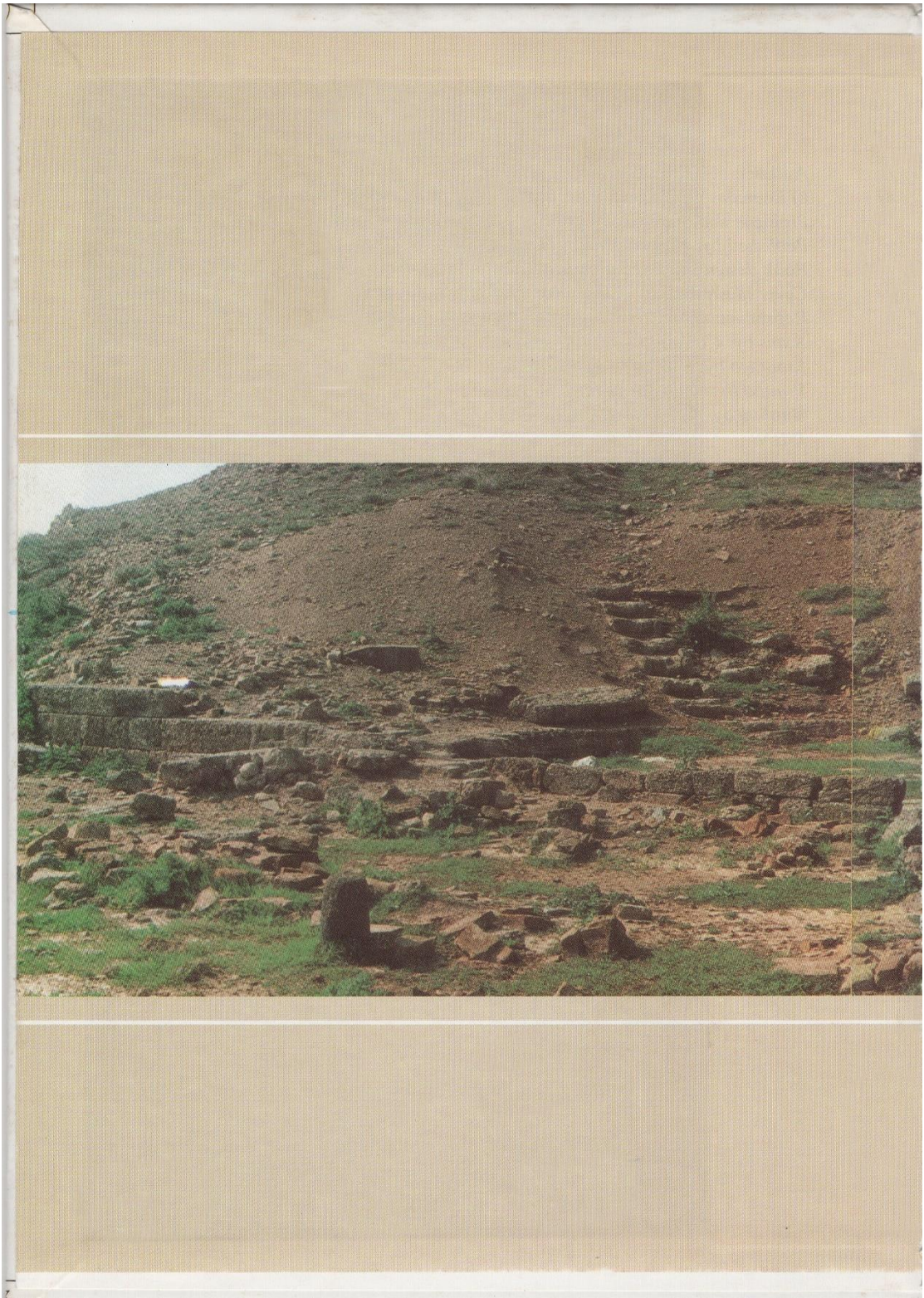
The Island Of
LEMNOS

Mythology - Prehistory - History - Fine Arts



Το Νησί
ΛΗΜΝΟΣ

Μυθολογία - Προϊστορία - Ιστορία - Καλές Τέχνες



Απομεινάρια του
Αρχαίου θεάτρου της
Ηφαιστίας της Λήμνου.

Remnants of
Ancient Theater
Hephaistia, Lemnos



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I dedicate this book to my parents Leonidas and Maria

C O N T E N T S

CONTENTS: *Page: 7*

PROLOGUE: *Page: 8*

INTRODUCTION: *Page: 10*

CHAPTER 1 *Page: 11 Geography-Position*

CHAPTER 2 *Page: 16 Mythology-Pre-history*

CHAPTER 3 *Page: 39 (Summary of the History of Lemnos).*

CHAPTER 4 *Page: 55 Fine Arts*

CHAPTER 5 *Page: 70 The Lemnos Issue*

EPILOGUE: *Page: 73*

BIBLIOGRAPHY: *Page: 74 Acknowledgements*

MAP: *Page: 75 (Map of the North Aegean).*

PROLOGUE

Having been born on the Island of Lemnos, I have, since my childhood, been fascinated by its breathtaking scenery, kilometers of golden sand beaches caressed by limpid sea water and its bright blue skies.

The beauty of the Island awakened in me a desire to learn about its history and its inhabitants.

My father, Leonidas N. Gerondoudis, (at present a retired newspaper editor, historian and scholar) published the original book *"The Island of Lemnos"* in Greek, in 1971. He started the research and collected information for his book since 1920.

In 1981 my parents visited us in Johannesburg, South Africa. Before their departure for Greece, my father asked me to try to summarize the history of the Island from his book and publish it in English, mainly for Lemnians abroad and visitors to the Island.

Although I knew that my father had done his research very carefully for almost fifty years, before he published his book, I realized that every historian selects what he believes to be the most significant material at his disposal and his selection may not coincide entirely with that of other historians, who may have seen things from another perspective and, in any event, his selection may change as new material comes to light.

The new science of archaeology, although still in its infancy, by using modern techniques, has made a series of dramatic discoveries, during the last decades.

History gives us knowledge of experience and helps us understand both ourselves and others, therefor has relevance for our own present and future.

For the above reasons, and because of my own keen interest in the Island and its people, I decided before I publish the English translation of the summary of the Island's history from my father's book, to do my own research.

My main concern was that I might omit recently discovered facts or historical events.

From the very beginning, I was encouraged to carry on with the research by the fact that, the more one reads Greek mythology, history, literature, theater, philosophy, and other cultural topics, the more one is inspired to read further.

One of the most difficult aspects of researching this book has been to separate historical fact from historical myth.

The chapter titled Mythology and Pre-History has therefore been written on the basis of "as the story goes...". The reader is left to draw his own conclusions.

Above all Professor Michael Grand, a non-Greek, inspired me to research and write this book. In his book *"Greek Literature Anthology"* he writes:

"If we want to see ourselves in perspective, to understand our predicaments and possibilities, we must be able to make comparisons with some other society altogether, preferably of quite a different time and place.

Only then shall we be armed with sufficient detachment to grapple with our own problems and with the demands our own world makes upon us.

The ancient Greeks are ideal targets for such comparisons; and there is the additional advantage that what they wrote is thoroughly entertaining...

*Only forty-five plays have survived out of thousands, only six epics out of scores... **even this small proportion of all that was written adds up to the greatest quantity of varied excellence that any literature in the world has ever produced...***

The intervention of two and half millennia has done nothing to hinder the effectiveness of that contribution...

The interval that has elapsed since the days of ancient Greece strengthens rather than weakens the impact its writers make upon our own minds... it is always pleasant to be encouraged and stimulated and heartened. And that is above all what one gets from the Greeks...

*The message is that nothing will come right, unless the appropriate laborious steps are taken to make sure that it does... from a great deal of Greek literature floods forth the additional message that these steps can be taken. Human beings are capable of taking them, and, above all, Greeks were capable of taking them and knew it... **the Greeks exceeded other people in the conviction that man or woman can be great enough to rise to any occasion and deal with any situation splendidly and successfully... Their literature is unique, as far as the western world is concerned, because it came first**".*

I hope that readers of this book will get as much satisfaction in reading it as I did from researching and writing it.

Christoforos L. Gerondoudis

Johannesburg April 1990

INTRODUCTION

In his play *“Philoctetes”* (fifth century B.C.) Sophocles presented the Island of Lemnos to his audiences as an uninhabited and desolate place.

The first of the play is set on a part of the north eastern coast of Lemnos, near the Cape of Mount Hermaion where a steep cliff rises from the coast. Lower to the left, one can see a fresh water spring and in the distance appears the volcano Mosychlos. Odysseus the crafty, famous and multi-sung hero of Homer’s *Iliad* enters the stage, followed by Neoptolemus and one sailor, saying:

“This is the coast of Lemnos, a desolate island, in the midst of the sea, where no man walks or lives”.

However, despite Sophocles’ description, Lemnos is in fact a large island and the earliest legends confirm that it had inhabitants ruled by a king. The findings of archaeological excavations over many years further reveal that Lemnos was inhabited 4-5 millenniums before the Trojan war. Lemnos today has fertile soil and it is highly unlikely that it was ever desolate.

In other dramatic versions of the story of *“Philoctetes”* (by Aeschylus and Euripides), a chorus of actors taking the part of inhabitants of the Island is always present. Clearly therefore the authors of these versions considered the Island to have been inhabited in Philoctetes’ time (twelfth century B.C.), as no doubt did Sophocles.

Why then did Sophocles describe the Island as he did? The answer very simply is that by dispensing with the inhabitants of the Island, Sophocles has considerably enhanced the dramatic atmosphere of Philoctetes’ lonely exile, while his chorus of Greek sailors bring a lovely touch of realism to the play.

Chapter One

GEOGRAPHY - POSITION

The Greek Island of Lemnos is strategically situated in the Northern Aegean Sea and it is located 34 nautical miles from the entrance to the “Dardanelles”, and 32 nautical miles from the “Holy Mount Athos” on the Halkidiki Peninsula.

Because of its strategic position Lemnos has throughout history been sought after by the dominant powers of the era.

Lemnos extends 475,6 square kilometers in area. It is the eighth largest of the Greek Islands (in order of size) after Crete, Evvoia, Lesbos, Chios, Kefallinia, Kerkira (Corfu) and Samos.

Lemnos has a varied topography of hills and plains. The highest peak is Skopia, which reaches 430 meters above sea level.

NAME

Since ancient times the Island has been called Lemnos. Homer referred to Lemnos in his great epics, in which he illustrated certain physical characteristics of the Island by referring to the Island, amongst other things, as:

Aethalia – (Sooty, due to the existence of the active volcano), ***Pyroessa*** – (Fireswept, due to the continuous fire of the volcano), ***Anemoessa*** (Windswept, for being exposed to the winds).

Early historians referred to Lemnos as “***Dipolis***”, which means two cities, namely Myrina and Hephaestia.

It is believed by some historians that the Island’s name had its origins in the Phoenician language where Lemnos meant white.

PRODUCTS

Cereals, legumes, fruit trees, grapevines, tobacco and cotton are successfully grown and cultivated on the Island. Whilst this produce is mainly for local consumption, certain quantities are used for trade with neighbouring islands and mainland Greece.

Sheep and goat stock farming is successfully undertaken. Lemnos lambs are greatly sought after by the mainland Greeks, particularly over the Easter period when substantial quantities are exported to the Mainland.

Lemnos produces cheese from sheep's milk known as "**Lemnia Salamoura**" or "**Lemnio Melichloro**". This cheese is made today in the same traditional way described in Homer's epics and is famous throughout Greece to cheese lovers and gourmets. Both cheeses are made in the same way, save that Salamoura is placed in brine whilst Melichloro is hung to partially dry. This cheese is always available in the better supermarkets and delicatessens of Greece's major cities.

Lemnos is known for its abundant seafood. **Shellfish and line fish** are freely available and large quantities are exported mainly to Athens. Canned fish is also produced on the Island, for local consumption and export.

The most renowned of all Lemnos' products is the "**Thymarisio Meli**" (Thyme Honey). This honey is produced by bees fed on thyme which grows wild in abundance on the Lemnian hills.

The Lemnian vineyards provide **a variety of grapes** from which an excellent wine is produced for local and export consumption. The white wine is known as "Limnos" and is of the aromatic semi-sweet white variety. The Island also produces **dried figs (Sykophagides), almonds, sesame seeds, aniseed and by-products such as Ouzo, Halva and Tachini**, for local consumption.



Fishing boats – Port of Myrina, Lemnos. Photo: Christos Kazolis

POPULATION

The population of the Island, that is, the District of Lemnos including the island of Agios Efstratios, as at the last available census in 1981 was 16.017 inhabitants, as compared to:

1951: 27.867 inhabitants,

1961: 22.873 inhabitants,

1971: 17.789 inhabitants.

The main reason for the reduction in the population is that the income of the inhabitants, especially the farmers, is not satisfactory, which results in considerable emigration to the mainland and to various foreign countries.

FLORA AND FAUNA

Whilst the Island is not renowned for its flora, there is an abundance of wild hares, rabbits, and partridges, with the result that, in the hunting season, a large number of hunters visit the Island from the mainland.



Preparation of sealed portions of the "Lemnian Earth" Original painting by Robert Thom.

“LEMNIAN EARTH” (LEMNIA SPHRAGIS-TERRA SIGILLATA)

About one kilometer from the village of *Repanidion*, at a place named “*Kokkala*”, is the hill “*Agiochoma*”. At that exact spot, during ancient and medieval times, they used to dig out the “*Lemnian Earth*”, which was found in veins.

It had a reddish color and was used as an astringent for snake bites, wounds and in the 16th century for the plague.

In classical times, a priestess used to take it out and each portion was sealed. The seal (sphragis) depicted the goddess Artemis.

In medieval times, the earth was dug ceremonially once a year on the 6th of August, the day Christians celebrate the Transfiguration of our Lord.

Many portions of the Lemnian Earth were sent to the capitals of Europe. The Sultan at the time used to offer it as a very precious gift to kings and other V.I.P.’s.

GALEN VISITS LEMNOS TWICE

Galen (or Galenos, 128 to 200 A.D.) stands as the most important Greek Christian physician, who flourished under the Roman Empire in the 2nd Century A.D.

Galen’s thinking exercised a profound influence on the Greek Byzantine civilization to the rise of the Western science during the Renaissance.

He laid stress on the value of anatomy and the virtually founded experimental physiology.

Galen was born in 128 A.D. in Pergamum, Asia Minor, and was the son of a gifted Greek architect named Nikon.

His father decided that he should study theoretical philosophy and medicine in his native city, where a medical school was attached to the shrine of the healing god “*Asclepius*”.

After his father’s death, he continued his studies in Smyrna in Asia Minor, Corinth in Greece and Alexandria in Egypt.

In 157 A.D. he returned to Pergamum as chief physician for the gladiators and thus increased his practical knowledge of anatomy and tested the best remedies for treating wounds.

In 161 A.D. the ambitious Galen travelled to Rome where his willingness to take on patients, whom other doctors had pronounced incurable, made him famous.

He was soon admitted to the court of Marcus Aurelius.

In 166 A.D. he decided to go back to Pergamum, and on his way visited many cities and islands, studying the local healing methods and medicines. **He visited Lemnos twice to study the healing properties of the Lemnian Earth.**

In 168-168 A.D. he was recalled to Rome by the Emperor and was appointed physician to his son Commodus.

Galen was the first to recognize that the arteries contain blood and not air, as had been thought for 400 years and showed how the heart sets the blood in motion in an ebb and flow fashion.

For almost 14 centuries, he remained the undisputed authority from whom no one dared to differ.

THE MUD-BATHS OF ST. HARALAMBOS

In the vicinity of the village of “*Plaka*” on Lemnos are found the mud-baths of “*St. Haralampos*”, which are famous for their healing qualities.

According to the lecture delivered by the Lemnian doctor A. Apostolides, in 1989:the use of the mud-baths near the spring of St. Haralambos for healing purposes, is the continuation of the healing properties of the Lemnian Earth, because they form part of the same belt, having a subsoil rich in thermo-mineral waters and containing therapeutic substances in the clayey soil.

They (the baths) have been in use for more than 150 years. The healing qualities of the ‘putrid clay’ (that is, the organic clayey and boggy mud) are well known, when used as a clay coat over the skin. Chronic rheumatism, arthritis, circular neuritis and chronic paralysis respond favorably to this ‘mud-therapy’.

Chapter two

MYTHOLOGY AND PRE-HISTORY

The Lemnians and the dominating powers of each era in history added various “jewels” to the historical Lemnian chest, therefore the unending wealth of Lemnos lies in the past.

THE FIRST INHABITANTS – N.E. AEGEAN CIVILIZATION

There are indications that Lemnos was inhabited in approximately 6.000 B.C., towards the end of the Paleolithic era and the beginning of the Neolithic era. As recently as a century ago, the history of the western world began with classical Greece and ancient Rome. No one knew then that ten to fifteen centuries before Homer and Socrates, there flourished in mainland Greece and its islands a brilliant civilization, which the new science of archaeology, in a series of dramatic discoveries would soon recover and restore.

Professor Colin Renfrew (Professor of Archaeology, University of Southampton) in his introduction to the book *“Lost world of the Aegean”* written by Maitland A. Edey and published in 1975 states:

«How and why does a complex, highly organized society emerge at a particular time and place, where formerly life and culture were very much simpler?

What hidden processes lead to the achievements so striking, that they continue to impress us more than 3.000 years later?

Why are civilizations fated to decline and collapse?

What population pressures, what problems of resources, what ecological changes or social stresses work together to bring about the end of a brilliant age?

These are questions difficult to answer – for any society – even the modern world. Yet the cultures of the past, as recovered by the techniques of modern archaeology, can serve as a kind of laboratory for the study of such processes. Although the discipline is still in its infancy, there is an increasing feeling today that the deeper understanding of the past has a relevance for our own present and future, and should also clarify some of our current problems of over-population, pollution and ecological catastrophe».

Except the three great civilizations, which developed in the Aegean long before Homer, namely the Cycladic, the Minoan (on Crete) and the Helladic (Mycenaean), a fourth autonomous civilization flourished in the North Eastern Aegean.

The following five remarkable centers of that civilization have now been explored:

- a) «*Poliochni*» in Lemnos,
- b) «*Thermi*» in Lesbos,
- c) «*Emporio*» in Chios,
- d) «*Heraeon*» in Samos and
- e) «*Troy*» in Troas.

Nobody knows who the inhabitants were, though one could probably say that they were Indo-Europeans.

The introduction of the grape, the olive tree and metals in the region (4.000 – 3.000 B.C.) stimulated crafts and trade.

Barter could have been stimulated among people who did not have wine or olives and wished to get them in exchange for wheat, fish, hides, wool, pots, tools etc. this necessitated the establishment of a market center with resultant changes in the physical structure of communities: the creation of public squares, storage areas and other facilities.

Excavations proved that the inhabitants of Poliochni on the East Coast of Lemnos, and of the other centers of the North Eastern Aegean. had close trade relations with the Cretans, the Cycladians and with the Mainland Greeks.

TROY AND LEMNOS

Heinreich Schliemann (1822 – 1890), the eccentric German business tycoon and lifelong admirer of Homer, decided in 1868 to invest some of his wealth, in trying to prove that Homer's writings related to actual historical events.

The question at the time was: Was there any truth at all in Homer's poems? After all, Homer lived during the eighth century B.C...., but the events that he recited were from an earlier age, mistily remembered. They were already heavily glamorized and distorted, having passed through the brains and the mouths of other bards, during a period of several hundred years, until they were orally handed down to Homer.

Schliemann carried a copy of the Iliad and read it constantly. In 1870 he began to dig at a site called Hissarlik, using local workmen. The only human being he trusted completely was his Greek wife named Sophia, who accompanied him to Asia Minor and later to Mycenae.



Heinrich Schliemann (1822 – 1890)

Schliemann found Troy. In fact, he found nine Troys, a layer cake of cities stacked one over the other. Of the nine, he thought that Troy II, next to the bottom, was the Troy of King Priam.

When, in later years, the experts got around to investigate Hissarlik themselves, they found that Schliemann had it all wrong. Troy II turned out to be far older. They established that:

Troy I to Troy V corresponds roughly to the early Bronze Age (c. 3000-1900 B.C.). **Troy VIIa**, which lasted little more than a generation and was destroyed by fire c. 1184 B.C., is probably the city of King Priam described in Homer's Iliad.



Diadem & Earrings, Part of Priam's Treasure

Schliemann, in his feverish search for gold had dug right down, through Troy VII, without paying any attention to it at all. He found King Priam's palace (he thought) and finally (he thought again) he found Priam's treasure on June 14 1873.

A diadem of intricately worked chains and bangles. In all, it contained 16353 pieces of gold. His wife Sophia was with him.

This diadem, together with more than 8000 gold rings and buttons and other items, he smuggled out of Turkey to Greece and years later he decided to donate it to the German Government. Some 70 years later, during the occupation of Nazi Germany by Soviet troops in World War II, the collection disappeared from the Berlin Museum, which is a tragedy, for Priam's diadem is amongst the rarest and most precious artifacts in the entire world.

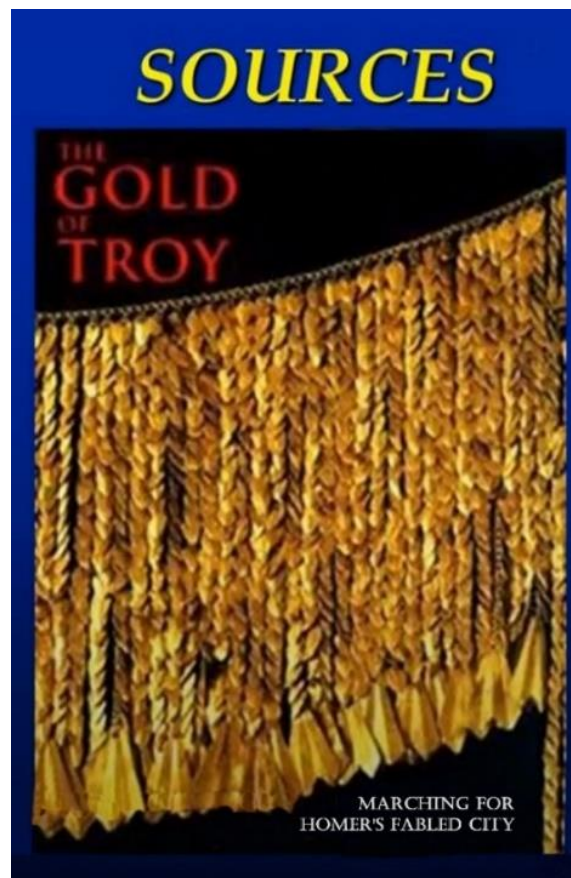
In 1993, however, after the fall of the Soviet Union (1991), the boxes containing the famous treasure were found in a box at the Pushkin Museum in the Russian capital.

It was revealed that the treasure had been discovered by the Red Army when it occupied Berlin, and had been sent, in complete secrecy by plane, to Moscow, where it remained until the fall of the communist regime.



Massive necklace, Part of Priam's Treasure

Today it is on display at the Pushkin Museum, and is claimed by the Berlin Museum. The Russian authorities, however, refuse its return, considering that it belongs to them, as compensation for the sufferings of World War II.



Official Guide Book of the Pushkin Museum

ARCHAEOLOGICAL EXCAVATIONS IN LEMNOS

From 1926 to 1930 the Italian Archaeological School of Athens undertook excavations in Lemnos at the site of the ancient city of Hephaestia. In 1937 excavations were resumed by the same school at the site of the most ancient city Poliochni but had to be abandoned at the beginning of the Second World War.

Excavations were again resumed in 1951 at the same site and were completed in 1959. The inauguration of the Lemnos Museum in Myrina took place in 1961.



Sirens from the sanctuary at "Hephaestia" 6th century B.C. – Lemnos Museum

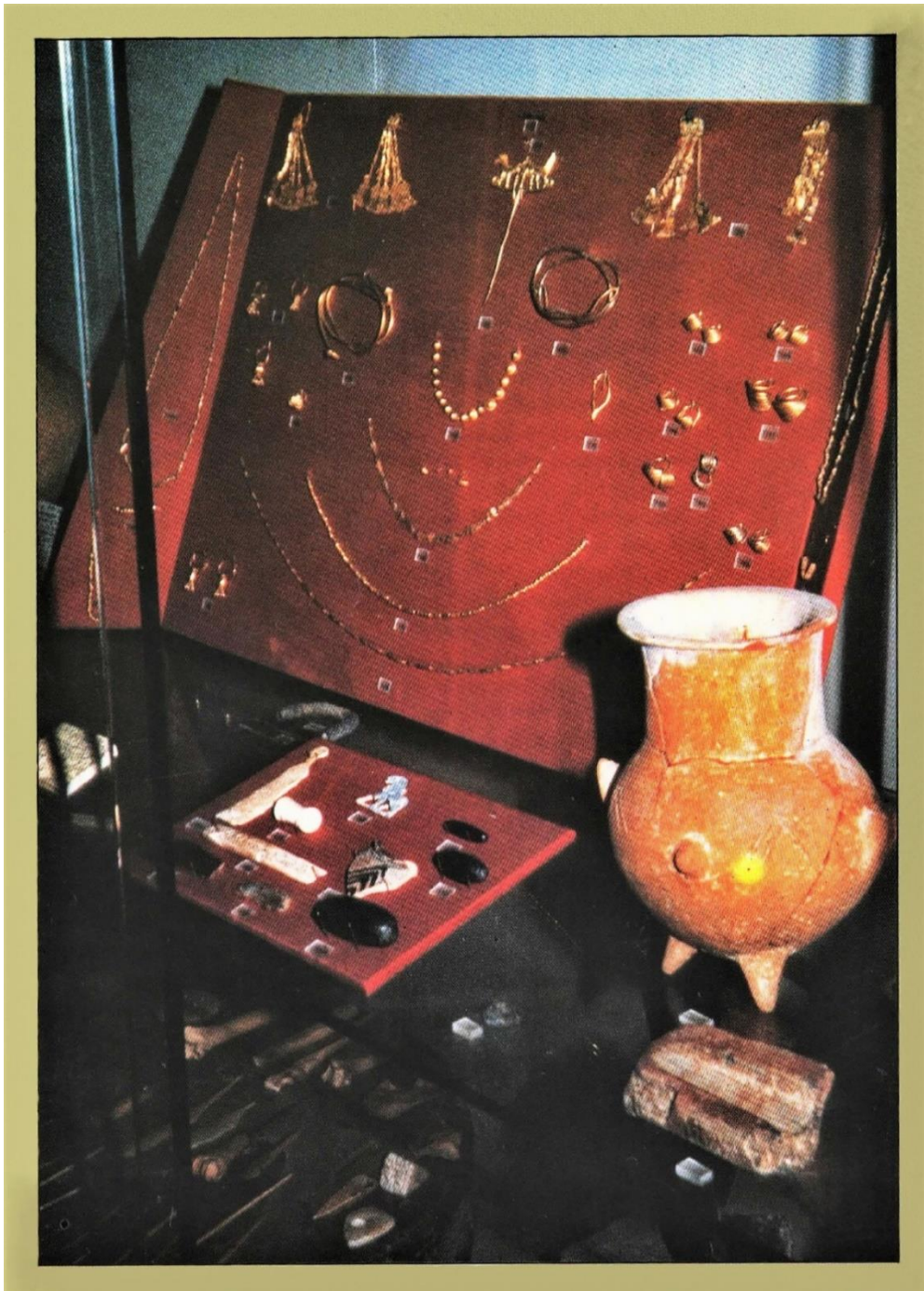
POLIOCHNI, THE FIRST AEGEAN CITY

The excavations and the various findings proved that Poliochni of Lemnos was built before Troy and revealed seven ancient superimposed settlements, which the Italian Archaeologists referred to according to colors. The settlements were as follows:

- a) **Poliochni I** (Black) – Prior to Troy I - (5000 – 4000 B.C.),
- b) **Poliochni II** (Blue) – Prior to Troy I – (3800B.C.),
- c) **Poliochni III** (Green) – Equivalent to Troy I – (3200 B.C.),
- d) **Poliochni IV** (Red) – Equivalent to Troy I – (3000 B.C.),

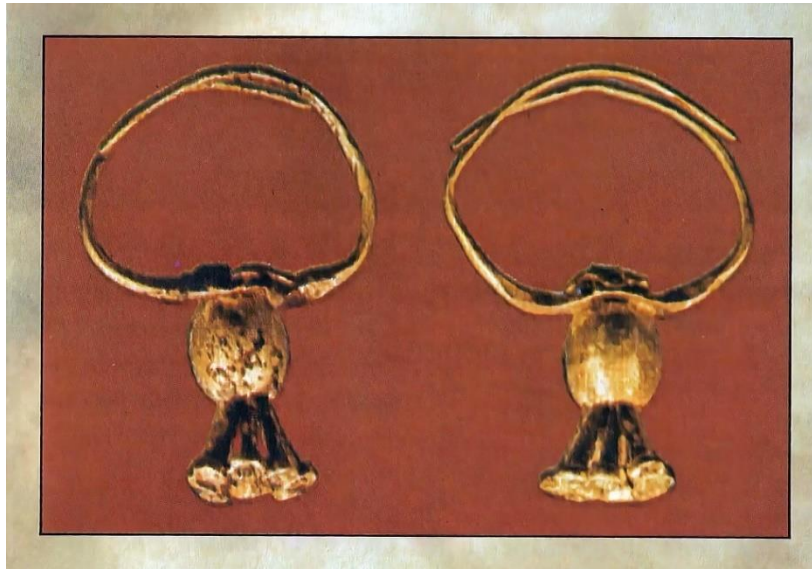
- e) **Poliochni V** (Yellow) – Equivalent to Troy II – (2600 B.C.),
- f) **Poliochni VI** (Brown) – Equivalent to Troy V – (2500-1900 B.C.),
- g) **Poliochni VII** (Purple) – Equivalent to Troy VI – (1900-1500 B.C.).

The end of this last period (approximately from 1600 – 1500 B.C.) is the end of life in Poliochni as the city was destroyed by strong earthquakes at that time.



"The Poliochni Treasure" – Athens Museum Photo by: P. Gerondoudis

It would appear that Troy was rebuilt. King Priam's Troy (1184 B.C.) was Troy VIIa. The final layer of Troy (IX) continued to exist until the Roman era. Therefore Poliochni, although older than Troy, was destroyed much earlier.



Earrings-Part of the Poliochni Treasure

The remains of the two Neolithic cities Poliochni I and II, revealed the most advanced civilization yet found in the Aegean, and Europe in general. The archaeologists found ruins of houses, public stone baths, public wells, a sewerage system and a network of roads and public squares, well advanced in relation to findings made elsewhere.



Gold pin decorated with two birds. Part of the "Poliochni Treasure"

Included in the findings at Poliochni was a treasure of ladies' gold jewellery, very similar to King Priam's treasure found in Troy by Schliemann, both treasures being of the era 2600 – 2300 B

The Poliochni Treasure, for security reasons is displayed in the National Museum in Athens and since King Priam's treasure is lost, this treasure is considered unique, for that era, throughout the world.

The inscription on the showcase containing the Treasure reads as follows:

Treasure of gold jewellery found hidden in a house in Poliochni V: Gold pin decorated with two birds facing away from each other, various types of earrings, bracelets and necklaces.

*"These represent samples of various jewellery techniques which, are known as **"Kokkidoti"**, **"Sirmateri"** and **"Ektipi"**, similar to the jewellery found in Troy II. Circa middle third millennium B.C."*

This jewellery represents an era when the civilization of the North Eastern Aegean reached its greatest stage of development.

The Lemnian civilization thrived until the end of the 16th or the beginning of the 15th Century B.C. The inhabitants of Lemnos traded with the Phoenicians, Cretans and Phrygians. This civilization came to an end after disastrous earthquakes destroyed most of the Eastern Mediterranean.

A large part of Lemnos disappeared under the sea, which is evident today in the *"Petalida"* and *"Keros"* reefs, which are submerged at the Eastern part of Lemnos, in depths varying from one to ten fathoms and extend more than ten miles East of cape *"Keros"* (see nautical map of the North Eastern Aegean at the end of the book).



Ruins of submerged city around Cape Plaka. Photo by: T. Laskarides

In the September 1969 issue of the magazine *"Technika Chronika"* Professor N. Moutsopoulos of the Polytechnic School of Thessaloniki, published the results of a research by the Lemnian architect Mr. T. Laskarides, who located the ruins of an ancient city on the sea bed, near Cape Plaka (about one kilometer around the Cape), at depths of eight to ten meters and with a perimeter of

approximately 800 meters. Professor Moutsopoulos maintains that the name of the submerged city was probably “*Chryse*”. He based his assumption on the phrase “*Pontia Chryse*” used by Sophocles in his play “*Philoctetes*”.

In fact, one can see on the sea bed the remains of houses in good condition, roads paved with flagstones etc. the construction of the walls is the same with that of the walls of Poliochni. It is thought that the city of *Chryse* was submerged when Poliochni was destroyed by the strong earthquakes of the 16th/15th century B.C. resulting in the disappearance of life on the Island for the next two centuries.



Archaeological map of Lemnos

In c.1300 B.C. the “*Sindies*” moved into Lemnos. Due to their previous dealings with the Assyrians they acquired the skill of working with iron, copper and other metals. Homer relates that the Sindies named the island Lemnos in honor of their goddess of the same name. They thrived on agriculture, stock farming and viticulture and mainly in metallurgy, for which they became famous in the whole then known world.

THE GOD HEPHAESTOS

According to Greek Mythology, “*Hephaestos*” was one of the twelve Olympian Gods. He was the son of Zeus and Hera, and was the Master-smith and great Artificer and Architect of Olympus, the god of fire.

Hephaestos was the patron of craftsmen because he was the only god who was working with his hands. People believed that he was able to perform miracles because he was multi-talented and could do any manual work expertly.

In the creation of his “personality” and his worship, his part in the renewal of the forces of nature, played an important role (fiery energy).

There are many myths regarding his birth.

Homer (*Iliad book I: 571-577*) presents Hephaestos as son of Zeus and Hera.

Hesiod (*Theogony 927*) relates: *...while Hera, furring and quarrelling with her husband, gave birth to the renowned Hephaestos, who is endowed with skills beyond all the Celestials*, meaning that Hera, out of vengeance, gave birth to Hephaestos alone, because Zeus gave birth to goddess Athena alone. This is a contradiction, as Hephaestos was present at Athena’s birth and helped Zeus by opening his head with his axe.

According to tradition, Hera entrusted the raising of Hephaestos to *Kidalion* who was associated with the god *Dionysos* and lived in Lemnos or Naxos.

After giving birth to Hephaestos, Hera quarreled with Zeus about his illegitimate son Heracles. Hephaestos ran to help his mother and Zeus...seized him by the foot and hurled him from the threshold of Heaven. He flew all day, and as the sun sank he fell half-dead in Lemnos, where he was picked up and looked after by the Sindies (*Iliad book: 590-594*).

According to this myth it was this fall that resulted in his becoming a cripple. But this is contradicted by another myth.

The word “hephaestion” in Greek means: volcano”. According to tradition, Hephaestos landed close to the Island’s active volcano, “*Mosychlos*”, where after he established his workshop near the volcano.

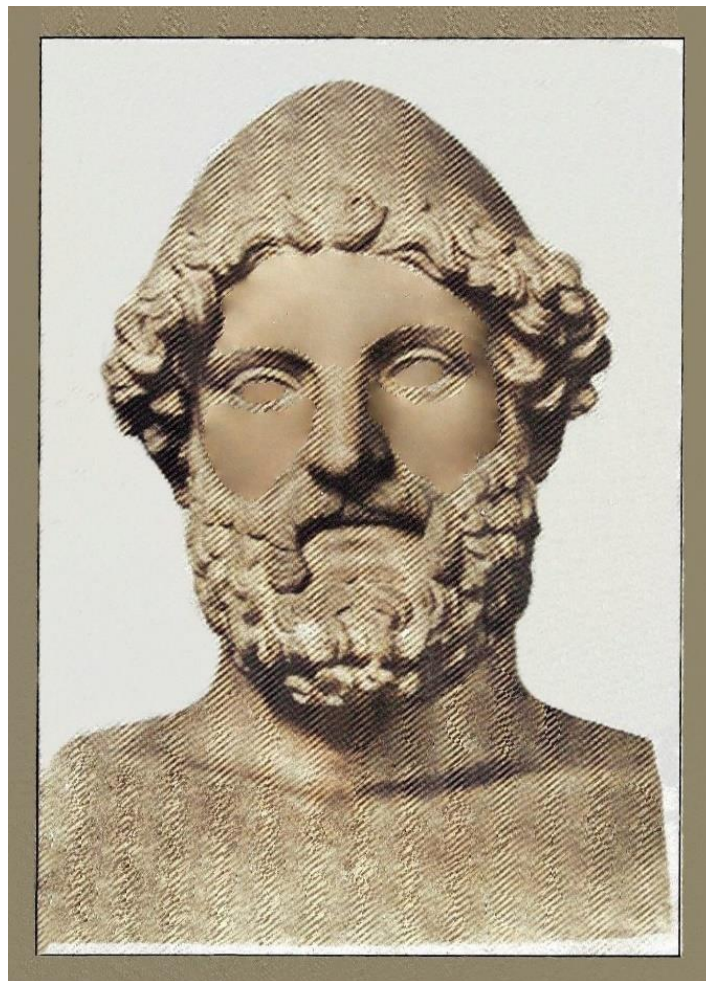
A temple dedicated to him was built at the site where he landed. Games called “*Hephaestia*” used

to take place once a year. The duration of the games was nine days. All the fires on the Island had to be extinguished and a sacred boat used to bring new flame from the Island of Delos.

Through the god Hephaestos, the Lemnians excelled in the art of metallurgy. The great Artificer, on the other hand, loved Lemnos so much, that he used to refer to the Island as his *"Filtati"* (most beloved) land.

According to another myth (Iliad book XVIII: 393-405), Hephaestos was born a cripple and because of that, his mother tried to do away with him. She threw him off mount Olympus. He fell in the Ocean and was saved by *Thetis* (mother of Achilles) and Eurynome. He stayed nine years with them.

To avenge his mother's vile deed, Hephaestos made a throne out of gold, which could enchain whoever sat on it. He sent it as a present to his mother. Hera was enchained on that throne and no one could free her but Hephaestos. God Dionysos came down to earth from Olympus and managed to get Hephaestos drunk and take him up to Olympus, where Hephaestos freed his mother.



Head of god Hephaistos-Roman copy by: Alkamenes (Lemnian sculptor-5th century B.C.-Vatican Museum)

The fall of Hephaestus, his lameness, his staying for nine years in the depths of the sea, are clear indication of the death of the young god, in order to bring about the renewal of the forces of nature. The confinement of the mother on the golden throne, the lameness of her son, constitute the origins of the divine drama. Mother Earth goes through a period of mourning until the regeneration.

Hephaestus' ascent of Mount Olympus with Dionysos and the "liberation" of the mother correspond to the revival or to the restoration of the strength of the two gods, and to the repetition of the cycle of life.

The meaning of the other myths concerning Hephaestus is similar. When he fell in love with goddess Athena, his sperm fell on Attica and thus Erichthonios, the head of the Athenian race was born. This is why Hephaestus is very closely connected with the origin of life in Attica. (See illustration: Birth of Erichthonios).

According to Hesiod (Works and Days 47-105) Hephaestus and Athena made the first woman named **Pandora**. Behind the name Pandora is mother Earth, who gives us everything. (From the two Greek words: pan-all, everything, dora-presents, gifts).

The crippled god appears as husband of the goddess of love Aphrodite and also husband of the gracious goddess Charis (goddess of vegetation).

Hephaestus is considered to be the first inventor and because of that a multitude of secondary myths were born. These myths refer mainly to his miraculous deeds including his invention of the invisible net which he used to capture his unfaithful wife Aphrodite, in the arms of her lover, the god Ares. He then displayed the unfortunate couple, entwined in his ingenious invention, to all the other gods, resulting in their ridicule and shame.

Homer (Iliad book XVIII: 410-420) relates:

*"Hephaestus raised his monstrous bulk from the anvil. He limped, but he was nimble enough on his slender legs. He removed the bellows from the fire, collected all the tools he used, and put them in a silver chest. Then he sponged his face and hands, his sturdy neck and hairy breast, put on this tunic, picked up a thick staff and came limping from the forge. **Golden maidservants hastened to help their Master. They looked like real girls and could not only speak and use their limbs but were endowed with intelligence and trained in handwork by the immortal gods**"... (The first Robots?)*

Again Homer (Iliad book XVIII: 478-608) presents Hephaestus making the armour of Achilles, the very large and powerful shield in particular.

Hephaestus also made the throne of Zeus, the golden breastplate of Heracles, the chariot of the sun, the bulls of Aietes (Apollodoros A: 9,23), the gold and silver dogs watching the palace of Alkinoos and other great works which were regarded as miraculous deeds and which were collectively called **"Hephaestoteucta"**.

(Iliad book XX) God Hephaestus with Hera, Pallas Athena, Poseidon and Hermes went to help the Achaeans (Greeks) in the fighting. To the Trojan side went Ares, Phoebus, Artemis, Leto, the river Xanthus (Scamander) and Aphrodite.

Achilles son Peleus was about to be swept away by the “heavenly fed” river Xanthus, who towered up and rushed upon Achilles with an angry surge, seething with foam and blood and corpses...

Hera, in her terror for Achilles, gave a scream of alarm and turned sharply to her Son Hephaestus:

“To arms, my child, it is you we have been counting on to deal with Xanthus in this fight. Quick, to the rescue, deploy your flames... you must burn the trees on Xanthus’ banks and set the very River on fire. He will eat humble pie and beg you for mercy, but do not be deterred; and do not mitigate your fury till you hear a shout from me...”

Hephaestus responded to his mother’s call with a terrific conflagration, which started on the plain and consumed the bodies of Achilles’ many victims... the whole plain was parched... When Hephaestus had thus dealt with the plain and consumed the dead, he attacked the river with his dazzling flames. Elms, willows, tamarisks caught fire; and the lotus, rushes and galingale that grew in profusion by the lovely stream were burnt. The river himself was scalded.” *Hephaestus!* He cried. *You are more than a match for any god. I cannot cope with this white heat of yours. The fight is off. Let the great Achilles go straight in and drive the Trojans from their town...”*

The fire devoured him as he spoke. His limpid water was already bubbling like the melted fat of a well-fed pig... Thus, lovely Xanthus was consumed by fire and saw his waters going up in steam. Conquered by the blast of the great Artificer, he lost heart and ceased to flow. In his distress he called to Hera and besought her mercy... When Hera heard his cry, she called out at once to her son:

“Enough, my noble child Hephaestus! We must not deal so harshly with a god merely to help a man”. (Iliad book XXI: 248-382).

In Lemnos. Hephaestus was worshipped as a healing god. The two hot water springs near the village *“Kornos”*, contain sodium, chloride, iron etc. and are well known for their healing qualities. They were called “Springs of god Hephaestus” in ancient times.

The water temperature of the first spring, (*akratotherme type Ragar, Plombieres Pfaeffers*) is 43, 2 degrees Celsius, whilst 44 degrees Celsius is the water temperature of the second spring.

Today the water is still used for the therapy of arthritis, muscular pains, gastroenteritis and various diseases of the digestive system, kidneys and other ailments.

TITAN PROMETHEUS

Hesiod was one of the earliest Greek poets. He lived in Boeotia, central Greece c. 700 B.C. In his epic *“Theogony”* relates that the Titans were sons of Earth begotten by gods. They were a race of gigantic size and strength and no intelligence; until in one of them, Prometheus, emerged rational and moral qualities, ranging from cunning and ingenuity to a love of freedom and justice. Also he

felt a natural sympathy for the Earth's mortal inhabitants and believed that they were capable of infinite development.

Therefore, when Zeus hid fire from man, Prometheus went to god Hephaestos in Lemnos, stole fire and gave it to man. Zeus did not let him go unpunished. He had him chained by Hephaestos on a very large rock on Mount Caucasus and sent an eagle to eat his immortal liver, which constantly replenished itself. Prometheus was later released by Heracles with the consent of Zeus.



Black figure cup showing the punishment of Prometheus – Example of Laconian ceramics. Vatican Museum

THOAS, KING OF LEMNOS

In the thirteenth century B.C. the people of Lemnos extended their hospitality to the King of Crete, *Radamanthys*, on his return from a successful expedition in the North Aegean. He then, presented them with their first king, King *Thoas*. He proved to be a very good ruler.

Myrina, the daughter of *Kritheas*, King of *Iolkos*, was the wife of King *Thoas* of Lemnos and their daughter was *Hypsipyle*. Unfortunately, during the reign of *Thoas*, goddess *Aphrodite*, was angered because the women of Lemnos showed disrespect to her. She punished them by giving them an unbearable and offensive odor. Their men could not go near them and for that reason they went to Thrace, captured women and brought them to Lemnos.

“LEMNIAN DEED”

The Lemnian women decided to take revenge against their men. They, therefore, one night killed not only their husbands, but their fathers and brothers and sons and all the male children (even the babies). They threw the bodies of all the males into the sea, from a hill-cape located North of the capital Myrina, which is called **“Petasos”** (from the Greek verb “Peto” which means “I throw away”).

This atrocious deed became known in history as “Lemnian Deed” (“Lemnion Kakon”) and ever since, that term has been used in respect to other atrocities. This deed is vividly described by Apollonius, whose explanation is summarized later in this chapter.



Port and town of Myrina with part of the castle and cape Petasos (upper center) Photo by: Christos Kazolis

ANDRONI

Androni is the Northern suburb of Myrina. Many believe that the name was derived from the word “Androfonion” (a compound word mean “mankilling”) and that it was the place where the Lemnian Deed took place. None of the historians, however, make any mention of this. It has been assumed by others that the suburb was named after Saint Andronicos. The area was previously the so-called “Metohi” of Saint Andronicos, that is, the land of the church of Saint Andronicos. The church of Saint Panteleimon today stands on the same spot where the church of Saint Andronicos

stood. The second view regarding the origins of the name Androni enjoys more support from historians.

“LEMNIADES” (LEMNIAN AMAZONS) AND THE ARGONAUTS

King Thoas was the sole male survivor of the Lemnian Deed. Hypsipyle, his daughter, managed to help her father to escape secretly on a raft. Thoas was found near the Island of Chios where his brother Oinopion was the King.

The women of Lemnos proclaimed Hypsipyle as their queen, and decided to live as Amazons.

One or two years later, the ship *“Argo”* with *50 Argonauts* and Jason as leader, while on their way to *Colchis*, stopped at Lemnos for provisions. Those men were the most popular heroes of the then known world. All the known historians accept that Argo stopped at Lemnos.

The women of Lemnos at first mistook the Argonauts for pirates or Thracians and resisted their landing successfully and allowed them to come ashore only on their terms. They tended and cared for them and queen Hypsipyle married Jason.

THE IDEA OF THE PENTATHLON IS BORN IN MYRINA

During the Argonauts’ stay in Lemnos, queen Hypsipyle organized official games amongst the Argonauts.

According to *Flavios Philostratos* (born C.190 A.D.) in his book *“Gymnasticos”*, the *“Pentathlon”* was established, which at that time entailed the following 5 athletic events:

1. *A running race* (the length of a stadium or approximately 180 meters),
2. *The long jump,*
3. *The discus throw,*
4. *The javelin throw,*
5. *A wrestling match* between the two athletes who performed best in the previous four events.

Today the pentathlon is adapted for modern track and field competition by setting the sprint distance at 200 meters and by substituting a 1500 meter run for the wrestling match. The long jump, discus and javelin events remain the same as they were so many centuries ago.

THE ARGONAUTS STAY IN LEMNOS ACCORDING TO APOLLONIUS OF RHODES

Apollonius of Rhodes lived in the third century B.C. In his poem “*Argonautica*” he gives us a detailed description of the Argonauts’ stay in Myrina, Lemnos.

Apollonius mentions that one year after the group killing of all the males, the “*Argo*” arrived at the port of Myrina, from *Pallene* and *Athos*. His explanation of the slaughtering of the male population is summarized as follows:

The married men, seized with loathing for their lawful wives, had cast them off, conceiving an unruly passion for the captured girls they brought across the sea from raids in Thrace. The Lemnian wives had for long neglected the homage due to Aphrodite and this was their punishment. Unhappy women!

Their soul-destroying and insensate jealousy drove them to kill not only their husbands and the girls who had usurped their beds, but every male as well, in order that they might not have to pay the price one day for this atrocious massacre. After that, they lived in dire dread of the Thracians and they cast many a glance across the intervening sea. So, when they saw “*Argo*” rowing up to the Island, they at once equipped themselves for war, thinking that the Thracians had come.

The Argonauts dispatched *Aethalides*, the swift herald, to persuade Hypsipyle to let the travelers stay there for the night. Hypsipyle summoned all the women to a general assembly. Finally, they came to approve the proposal of an aged woman named *Polyxo*, who was Hypsipyle’s nurse. She enumerated all the dangers and the hardships they would have to expect without male children and then advised them to accommodate these strangers, as it “*is better to give than to be robbed*”. Her final words were the following:

“Salvation lies before you at your very feet, if only you will entrust your homes, your livestock and your splendid city to these visitors”.

Hypsipyle immediately sent *Iphinoe* to the “*Argo*” to invite the captain to her palace to hear what the people had decided.

“Jason fastened round his shoulders a purple cloak, the brilliance of which outdid the rising sun.”

Iphinoe led him to the royal palace and Hypsipyle told him that all the men had migrated to the mainland to plough the fields of Thace. Aphrodite deprived them of all sense of right and wrong and as a result they conceived a loathing for their wedded wives. They turned them out of doors and then indulged their passion by sleeping with the captive girls.

So, when the men returned one day from Thrace, the women decided to shut the city gates against them. The men begged them for all male children left in the town and then went back to Thrace.

At this point Hypsipyle invited the Argonauts to stay and settle with them and also offered her royal father’s scepter to Jason.

By the time Jason had reported to his friends all that Hypsipyle had summoned him to hear, *Aphrodite, the goddess of desire, had done her sweet work in their hearts, because she wished to please Hephaestus and save the Island of Lemnos from ever lacking men again*. For that reason the Lemnian girls did not find it difficult to make the Argonauts come home with them for entertainment.

Jason himself set out for Hypsipyle's royal palace and the rest scattered as chance took them. All but *Heracles*, who chose to stay by the ship with a few select companions.

Day followed day and still they did not sail. Indeed it is not known when they would have left, if Heracles had not summoned a meeting and sharply admonished them. Such was the force of his rebuke, that not a man could look him in the eye or answer him. With no more said, the meeting broke up and they hurried off to make ready for departure.

From the part of the Lemnian women, there was a loving hand and a kind word for every man, with many a prayer for his safe return.

Hypsipyle prayed in tears for Jason and asked him: *"Please tell me what I am to do if the gods allow me to become a mother"?*

And Jason answered: *"If I am not destined to return to Hellas from my travels and you bear a son, send him, when he is old enough, to Iolcos to console my father and mother in their grief and to care for them at their own fireside at home"*.

Then Jason led the way on board. The other Argonauts followed him and the *"Argo"* sailed for *Samothrace*, the Island of Electra daughter of *Atlas*.

Hypsipyle had one son from Jason named *Euneos*. It is thought that he later became king of Lemnos.

KAVEIROI AND KAVEIRIAN MYSTERIES

Lemnos was the seat of the *"Kaveiroi"*. They were the children of *Hephaestus* and *Kaveiro* (three male and three female). Kaveiro was the daughter of Proteas and Anchinoe.

The *"Kaveirian Mysteries"* were purgatorial ceremonies related to fertility and the birth of man, as opposed to the Elefsinian Mysteries, which were related to the death of man and life after death. Ancient historians (*Strabo* 10: 472 and *Apollonius of Rhodes* 1: 917) relate that the Kaveirian mysteries originated in Phrygia, whereas contemporary historians believe that the mysteries are of Phoenician origin (Phoenician word *"qabirim"* means "big, strong").

Herodotus (2:51 and 3:38) as well as Pausanias (9: 25) describe to us various Kaveirian sanctuaries. Although the cradle of the Kaveiroi was Lemnos, more formal celebrations took place in Samothrace and Thebes.



Part of the “Telestirion” of the Kaveirian Temple, Lemnos. Photo: Christos Kazolis

King Philip of Macedonia and his wife **Olympias**, the parents of **Alexander the Great**, were initiated in the Kaveirian Mysteries of Samothrace.

Excavations at Thebes, a few years ago, brought to light the temple of Kaveiroi and many offerings and sculptured objects.

The Lemnian author, orator and sophist Flavios Philostratos, in his book “Heroikos”, gives an interesting account of the Kaveirian Mystery.

During the 1936 excavation Lemnos, a part of the “**Telestirion**” of the temple of Kaveiroi was found.

GODDESS CHRYSE AND PHILOCTETES

The Sindies of Lemnos also worshipped the goddess **Chryse**. Her temple was on a tiny island, which was very close to the east coast of Lemnos and was given the name **Chryse**.

On that island, **Philoctetes the Malian**, son of Poeas, who was a good friend of Heracles, had offered sacrifice at the temple of Chryse, together with Heracles, during the first expedition against Ilion. There is a picture on a ceramic cup in the British Museum (c.430 B.C.), showing Heracles offering sacrifice to goddess Chryse, together with Philoctetes.

Later, Philoctetes had accompanied the Grecian expedition to Ilion (Troy). As he knew the temple of Chryse, he was asked by the leaders to go to the little island and offer sacrifice to the goddess, on behalf of all the Achaeans, who were taking part in the expedition. On visiting the temple with

some of his companions, he was bitten in the foot by a venomous sea serpent, the guardian of the shrine. His noxious and incurable wound aroused so much revulsion among his former comrades that they decided to leave him behind on Lemnos.

Sophocles wrote a play based on the story of Philoctetes. According to the play, Philoctetes was left on the island throughout the ten years of the Trojan War. At the beginning of the tenth year, a Trojan prisoner called **Helenus**, one of King Priam's sons, a notable prophet, had pronounced that the fall of Troy must be Philoctetes' triumph, for all to sea, and that Troy was doomed to fall that very summer with the help of the invincible bow and arrows of Heracles, which were in the possession of Philoctetes, having being given to him by Heracles at his death. The famous weapons had also been poisoned with the blood of the **Lernaean Hydra**, by Heracles.

Helenus further pronounced that Philoctetes was to be chosen champion of the Greek army and that he was to seek out **Paris** and destroy him and sack the city of Troy with his weapons.

Odysseus and **Neoptolemus**, son of **Achilles**, were sent to recall Philoctetes from his exile and bring him with the bow and arrows to Troy. Philoctetes was very angered with the Greeks and especially hated Odysseus, whom he blamed for leaving Philoctetes on Lemnos. For that reason, in the beginning, only Neoptolemus approached Philoctetes. After their initial dialogue, Philoctetes pleaded with Neoptolemus to throw him into **the flames of the fire which lights Lemnos**, referring to the active volcano Mosychlos. Philoctetes then informed Neoptolemus of the fact that a few years previously he had steeled himself to do the same to Heracles, on his request, whereupon he won his weapons for the service.

According to Sophocles, Philoctetes was unwilling to make peace with those who had treated him so cruelly and only by the intervention of Heracles was he persuaded to return and help the Greeks to victory.

Thus, Philoctetes bid farewell to his cave and to "his island" (Lemnos) and followed Neoptolemus to Troy, where the prophecy was fulfilled.

When he went to Troy his wound was healed by the two sons of **Aesculapius**, **Machaon** and **Podaleirios**, who were famous military surgeons. Philoctetes killed Paris and other Trojan heroes. Today the tiny island Chryse does not exist because it was submerged under the sea. It existed until the second century B.C. The exact time of its disappearance is not known.

Pausanias mentions that in 197 B.C. the last strong eruption of the volcano Mosychlos took place and it is thought that at that time the mountain Hermaion and the tiny island of Chryse were submerged.



Sunset from inside Philoctetes' cave. Photo by: P. Gerondoudis

PHILOCTETES CAVE

Near the “[Telestirion](#)” of the temple of [Kaveiroi](#), by the sea, there is a cave, with a double entrance, which fits the description of the cave of Philoctetes by Sophocles in his play. Many think that this is in fact the cave of Philoctetes. However, testimonies of ancient historians place the cave on the East coast of the island, opposite the islet of Chryse.

TRADE WITH THE ACHAEANS DURING THE TROJAN WAR

Homer relates the following in Iliad (Book VII: 467-475):

«A number of ships had put in from Lemnos with cargoes of wine. They came from Euneos, the son whom Hypsipyle had borne of Jason the great captain, and he had included a thousand gallons in the consignment as a special gift for the Atreidae, Agamemnon and Menelaus».

From these, the long-haired Achaeans now supplied themselves with wine, some in exchange for bronze, some for gleaming iron, others for hides or live cattle, and others again for slaves.

Homer in his book XXI: 34 of Iliad relates how Achilles captured Lycaon, son of King Priam and sold him in Lemnos to the son of Jason, as a slave:

“His first encounter was with Lycaon, one of Dardanian Priam’s sons, who was making his escape from the river. He had met this man before, in a night sortie, and had taken him captive from his father’s vineyard, where Lycaon was trimming the young shoots of a fig-tree with a sharp knife to make chariot rails, when the great Achilles descended on him like a bolt from the blue. On that occasion Achilles had put him on board ship and sold him in the city of Lemnos – it was Jason’s son who bought him»”...

Chapter Three

HISTORY

According to Herododorus (book IV: 145, 146), the **Pelasgians** occupied the island and settled there during the ninth century B.C.

*“....and drove away the descendants of the Argonauts, (whom he calls **Minyae**). Leaving Lemnos, they sailed to Lacedaemon, where they encamped on Mount Taygetus and started a fire. When the **Lacedaemonians** asked them what their object was in coming to Lacedaemon, they replied that they had come to the land of their fathers (among the Argonauts were **Castor** and **Polydeuces** the sons of **Tyndareus, King of Sparta**), after having been thrown out of Lemnos by the Pelasgians”.*

The Lacedaemonians agreed to let them stay and gave them grants of land. At once the Minyae married Spartan wives and gave the Lemnian women to Spartan husbands, and before long the Minyae took advantage of the privileges, even claiming a share in the royal power and doing other things no less improper. The Lacedaemonians, therefore, decided to kill them and with this purpose in mind, arrested them and threw them into prison.

Judicial killings in Sparta were always carried out at night, so just before sentence could be executed on the Minyae, their wives, who were natives of Spartan citizens, asked leave to be admitted into prison, in order to have a word with their husbands. Once inside the prison, however, they changed clothes with the men, who were enabled by this disguise to pass themselves off as women and escape. After making their escape, they once more established themselves on Taygetus.

The Pelasgians were the pre-Hellenic (pre-Indo-European) people, who occupied Greece before the twelfth century B.C.

The Etruscans, who invaded Etruria from Asia Minor before the ninth century B.C., were of the same origin with the Pelasgians.

The Pelasgians of Lemnos were evicted from Attica by the Athenians (Herodotus VI: 137-139), because they were harassing the Athenian women, whenever they went to fetch water from the nine-faucet fountain. In addition, the Athenians claimed that the Pelasgians were caught in the act of plotting an attempt upon Athens.

When the Pelasgians had been settled for some time in Lemnos, they began to plan their revenge on the Athenians. As they were familiar with the Athenian festivals, they sailed with some galleys to **Brauron**, where the Athenian women were celebrating the festival of **Artemis**. They seized a number of them and sailed off to Lemnos, where they kept them as concubines.

In time these women had numerous children, whom they brought up to behave like Athenians and to speak **Attic Greek**. The boys, as they grew older, whilst they would not mix with the children of

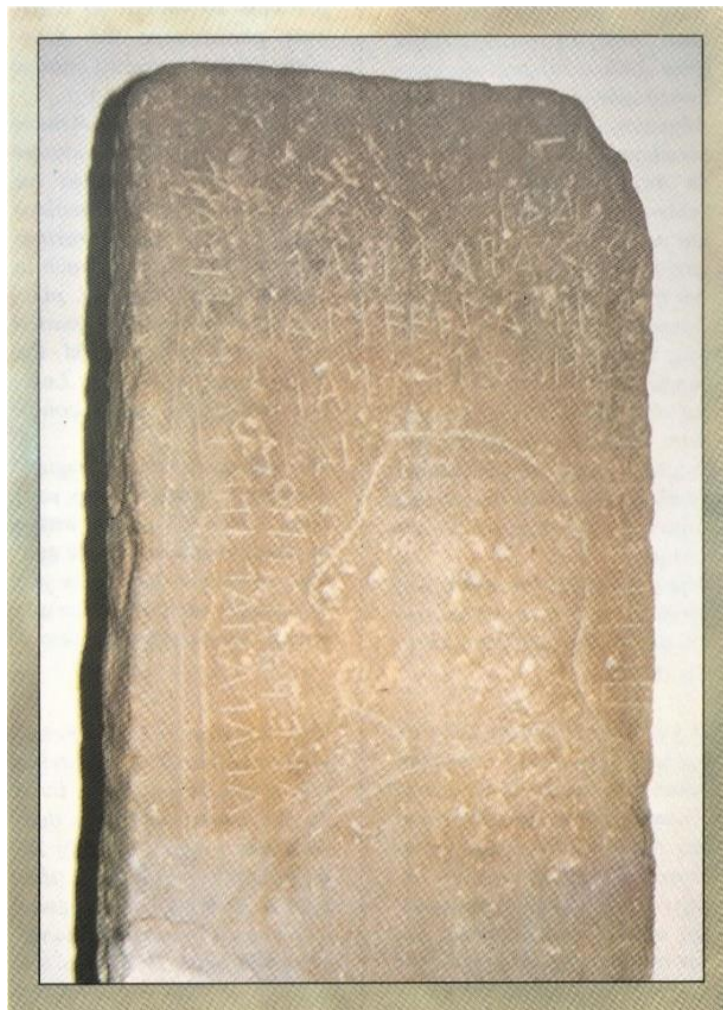
the Pelasgian women, supported one another, when it came to blows and a Pelasgian boy hit a Greek one. Indeed the children of the Athenian mothers, considered themselves superior to the rest and completely dominated them.

The Pelasgians thought that if these bastard children were already determined to support one another and to lord it over their legitimate children, what would they do when they were grown up? They decided to **kill the Attic women's children** and having done so they murdered their mothers as well.

This atrocity, like the one earlier described, when the women of Lemnos murdered their husbands, is the origin of the Greek custom of referring to any especially horrible crime as "**Lemnian Deed**".

As a result of these murders the crops in Lemnos failed, the birth rate declined, and the cattle no longer bred as rapidly as before. The islanders began to suffer severely from lack of food and dwindling population.

They sent to **Delphi** to ask for advice and were told by the priestess to submit to whatever punishment the Athenians might choose to impose upon them.

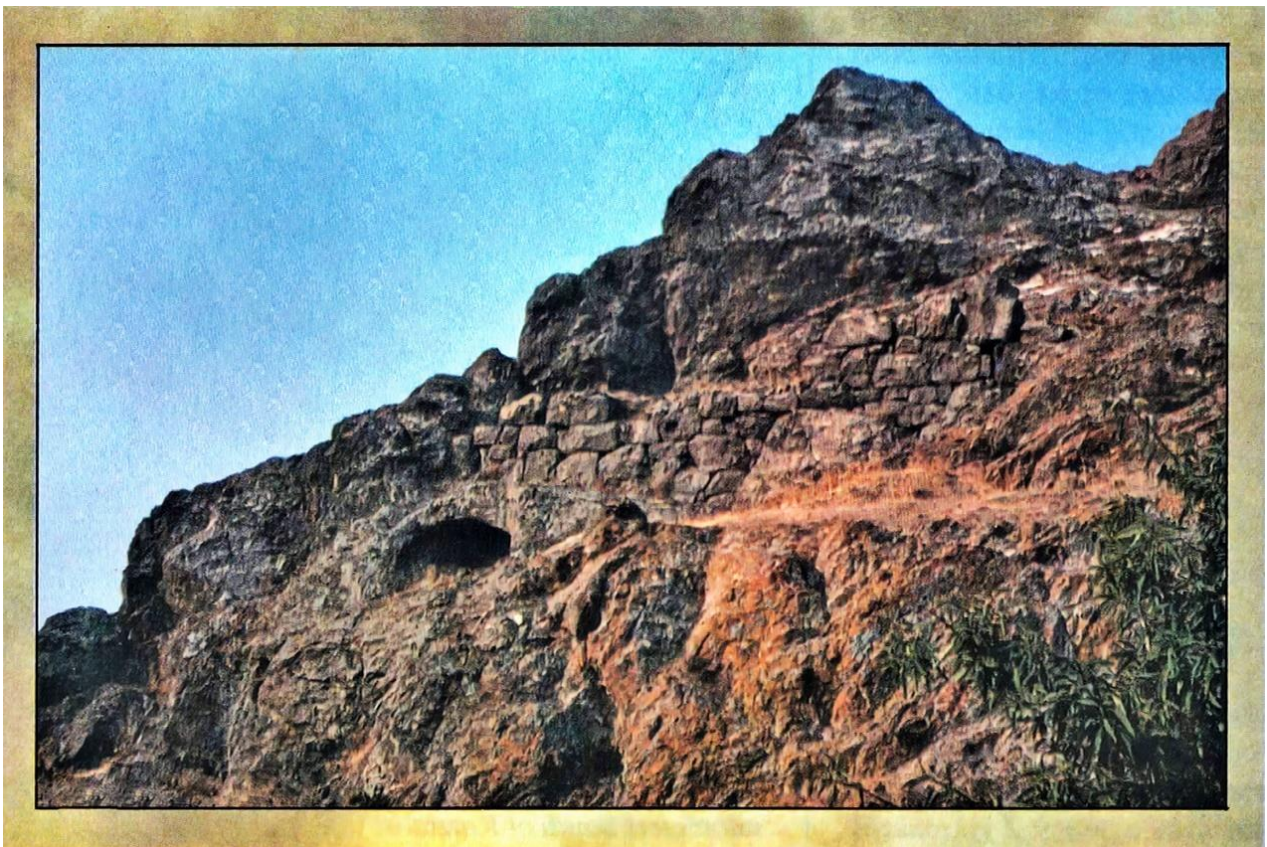


Pelasgian inscription found near the village Kaminia, Lemnos. Athens Museum. Photo: P. Gerondoudis

When they went to Athens and declared their readiness to give full satisfaction for their offence, the Athenians spread the richest coverings they possessed on a couch in the Council House and, placing a table beside it loaded with good things, told the Pelasgians to surrender Lemnos to them in a similar condition.

*“We will do so, the Pelasgians answered, **when a ship sails from Attica to Lemnos with a northerly wind in a single day**”*. This of course they knew was impossible because Attica was a long way South of Lemnos.

The language of the Pelasgians was almost foreign to the rest of the Greeks. They lived on the island for more than 400 years, and the only archaeological finding of that era is a heavy rectangular stone block found near the village Kaminia. It has an engraving of what is probably a warrior with one inscription of perhaps 18 words surrounding the head and another 16 words in three lines on the adjacent side. Despite many attempts and some claims of success, the Etruscan records still defy translation.



Part of the Pelasgian castle, Myrina Lemnos. Photo by: P. Gerondoudis

Archaeologists believe that this inscription was made around 650-620 B.C. Many similar inscriptions have been found in various countries in the Mediterranean, mainly brief and repetitious epitaphs or dedicatory formulae, as well as votive or owner's inscriptions on paintings, in tombs and the like. The longest single text, of 281 lines, is written on a roll of linen cut into strips and used in Egypt as a

wrapping for a mummy. Today that roll of linen is in the National Museum of Zagreb. The most important of these inscriptions is the one found in Lemnos and the other one found in Egypt.

Part of the castle, built by the Pelasgians in Myrina, has survived until today. It is in very good condition, as it was constructed with very large stones.

VOLCANO MOSYCHLOS

All the known historians agree that the Island's volcano, Mosychlos, was active since the palaeolithic era. Its crater was about two kilometers South of Kotzinos.

Homer used to call Lemnos ***Aethalia***, which means sooty, due to the existence of this active volcano.

Heraklitos from Ephesos, writes: ***"on Lemnos one can see automatically lighting flames from the fire that comes from within the earth"***.

It is thought that the volcano was destroyed during the fifth century B.C. due to a very strong earthquake at that time. The mountain **Hermaion** is thought to have disappeared at the same time.

In his play ***"Agamemnon"***, Aeschylus mentions that the good news of the capture of Troy, was relayed with strong beacons from Mount Ida in Troas to Mount Hermaion in Lemnos. The third beacon was on Mount Athos and from there, through a series of beacons, posted to span a distance of 650 kilometers, to Argos in the Peloponnese. The news reached Argos the same night Troy was captured.

In **511** B.C. the Persian Otanis with his large fleet occupied Lemnos. Herodotus mentions that the inhabitants resisted strongly but finally Otanis succeeded and for that reason he slaughtered a great number of people.

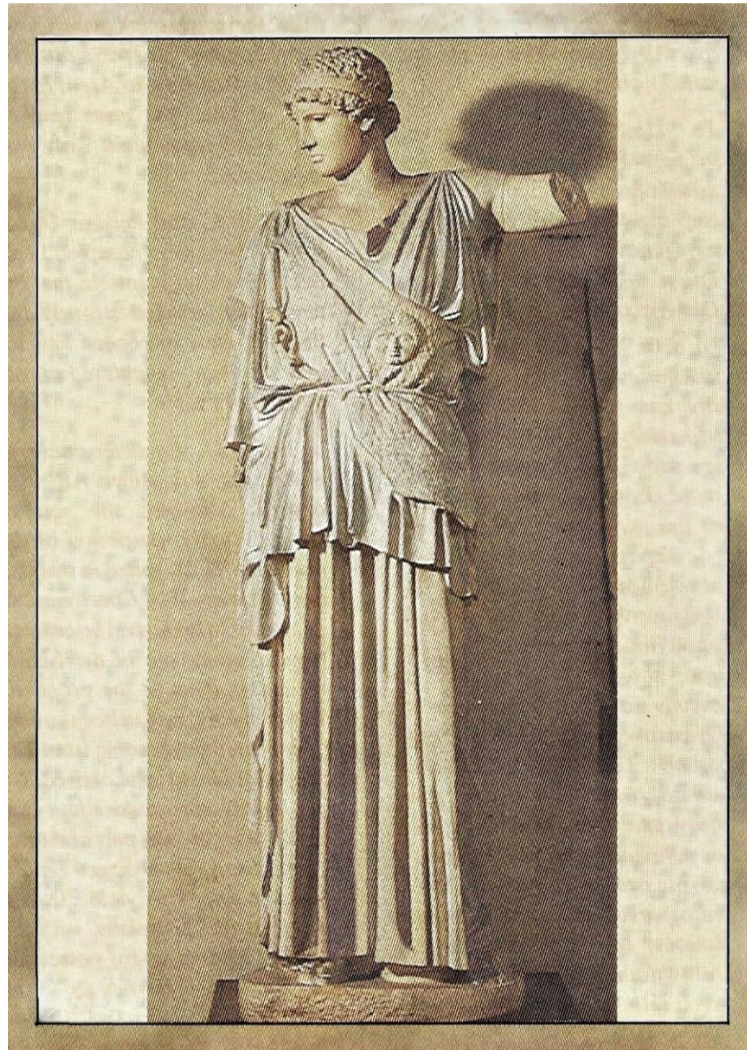
In **510** B.C. the Chersonese of Hellespont was under Athenian control. Miltiades the son of Cimon, during the period of the northerly winds, sailed in one day from Elaeus in the Chersonese to Lemnos. On his arrival he ordered the Pelasgians out of the Island, reminding them of the prophetic words which they had been so confident could never come true. The people of Hephaestia obeyed. No one in Myrina would admit that the Chersonese was part of Attica, so the town was besieged until it too was forced to yield. Thus it was that the Athenians, with the help of Miltiades, got possession of Lemnos. (Herodotus book VI: 140).

In **493** B.C. the Persians again occupied Lemnos.

STATUE OF "ATHENA LEMNIA" BY PHEIDIAS

In 479 B.C. the Athenians completely destroyed the Persian fleet and immediately occupied Lemnos again. This time they brought Athenian citizens who settled on Lemnos permanently.

A few years later these Athenian settlers commissioned Pheidias to sculpture the famous statue known as "*Athena Lemnia*". Lucian praises the beauty of the masterpiece, which was erected outdoors north-east of the Propylaea of the Acropolis of Athens.



Marble copy of the statue "Athena Lemnia" by: Pheidias

An inscription was found according to which Pheidias sculptured the "*Athena Lemnia*" from 451 to 448 B.C.

Other than Lucian, Imerios and Plinius regard the statue as one of the most important works of this great sculptor.



Painting by: Clive Kirk, based on a black & white photograph of the reconstructed statue, known as "Athena Lemnia" in the Dresden Museum, East Germany. Height of the tip of the spear 2,60 m. This is the only statue of goddess Athena, where she does not wear her helmet. Bronze original by: Pheidias c. 450 B.C.

Many marble copies of the masterpiece, which disappeared, exist today. The copy which most resembles the original can be seen at the museum in Dresden (East Germany). The head of the statue, however, is in the Bologna Museum (Italy).

In **405** B.C. the Athenians were defeated by the Spartans at “Aigos potamoi”. The same year the Spartans occupied Lemnos and evicted the Athenian settlers.

In **394** B.C. the Spartans were defeated by the Athenians at Knidos, which enabled the Athenian settlers to return to Lemnos.

In **356** B.C. **Alexander III the Great** was born in Pella, Macedonia (northern part of Greece).

In **353** B.C. the Fleet of Philip of Macedonia occupied the island and the Athenian settlers were taken prisoner.

In **351** B.C. **Demosthenes**, the Athenian orator, in his first speech against Philip of Macedonia (A: 32) urged the Athenians to attack him using the islands of Lemnos, Thasos and Skiathos as bases, because their fleet could spend the winter there and their army would find abundant food.

In **346** B.C. a peace treaty was signed between the Athenians and Philip the Macedonian, and once again Lemnos was returned to the Athenians.

In **336** B.C. at the age of 20, Alexander III the Great became King of Macedonia. He proved to be one of the greatest generals the world has ever known. He led an expedition into Asia, conquering the Persian Empire and taking Greek rule as far east as the Indus Valley.

In **323** B.C., June 13, Alexander III the Great died, ten days after being taken ill in Babylon, now in Iraq. His body was diverted to Egypt and was eventually placed in a golden coffin in Alexandria.

In **315** B.C. Antigonos, a general in the army of Alexander the Great, occupied Lemnos.

In **307** B.C. Lemnos was again occupied by the Athenians.

In **301** B.C. another general of Alexander the Great, Lysimachos, who was an enemy of Antigonos, took occupation of Lemnos which he held until 281 B.C.

In **197** B.C. Lemnos was declared a free island by the Senate of Rome.

In **168** B.C. the Romans granted Lemnos together with Imbros, Scyros, Delos and the city of Haliartus to the Athenians.

In **146** B.C. Rome had established itself in the Balkans, and Greek political freedom was at an end.

In **330** A.D. **Constantine the Great** transferred the capital of the Roman Empire to Byzantium. From then on all the islands of the Aegean became part of the Byzantine Empire. For the first time in its long history the Island was left in peace, and the inhabitants lived peacefully for the next 600 years. Like all other Greeks the Lemnians became Christians and the Bishop had his seat in Myrina since the Fourth century A.D. The Bishop was under the Ecumenical Patriarchate of Constantinople.

In **900** A.D. the Saracens plundered the Islands of Greece including Lemnos.

In **924** A.D. the Byzantine Admiral, John Rodinos, completely destroyed the fleet of the Saracens near Lemnos. After that the Emperor, John Komninos A', thinking that there was no more danger, neglected the navy of the empire. The Emperor of Byzantium wanted the alliance of the Venetians (Venice having been one of the great powers of Europe at the time). Before the Venetians would

agree to such an alliance, however, they wanted several privileges including the granting to them of the island of Lemnos.

At the beginning of the thirteenth century A.D. (1204 A.D.) Lemnos was granted to the prominent family of the great Duke Philocalos Navingagiozos, who passed away in 1214 and was succeeded by his son Leonardos.



The Northern part of the Venetian castle of Myrina Lemnos. Photo by: Christos Kazolis

In **1258** A.D. Osman I, also called Osman Gazi, was born in north western Anatolia. He is regarded as the founder of the Ottoman Turkish state (c.1300 A.D.). Both the name of the dynasty and the empire that the dynasty established are derived from the Arabic form (Uthman) of his name.

In **1260** A.D. Duke Leonardos passed away and was succeeded by his son Paulos Navingagiozos. During that time, Lemnians built castles, in order to protect themselves against pirate raids. The castle of Myrina was rebuilt and also the Palaeocastron of Kotzinos.

In **1276** A.D. the Emperor of Byzantium, fearing the spreading of the Genoese and Venetians, decided to take back from them all occupied territories in the Aegean.

In the same year the Byzantine Fleet besieged the island.

In **1277** A.D. Paulos Navingagiozos passed away and his wife was forced to agree to abandon the island in 1278 A.D.

In **1324** A.D. Osman I had his greatest success during his reign, which was the conquest of Bursa, shortly before his death.

In **1365** A.D. Emperor Palaeologos V, granted the island of Lesbos and Lemnos to the Genoese Fransisco Gateluzzo.

In **1391** A.D. Palaeologos V passed away and was succeeded by his son Manuel II who then granted Lemnos to his nephew John VIII, after whose death Lemnos was ruled by a governor appointed directly by the Emperor.

In **1395** A.D. the city of Hephaestia was destroyed completely by the Turks and was never rebuilt.

CATHERINE, WIFE OF THE LAST EMPEROR OF BYZANTIUM BURIED IN LEMNOS

Constantine Palaeologos XI reigned as the last Byzantine Emperor from 1449 to 1453 A.D. He was the son of Emperor Manuel II and was a general and ruler in the Morea from 1441 to 1449 A.D. before his accession. He was officially crowned in 1449.

In **1442** A.D., on his return from Morea to Byzantium, Constantine stopped at Lesbos, where his wife Catherine was visiting her father, Dorino Gateluzzo, to take her with him to Constantinople. On the way, they met the Turkish Fleet, commanded by Admiral Ahmet and they were forced to seek refuge in Lemnos. When the Turks learned of the news, they disembarked strong armed forces and besieged the castle of Kotzinos, Palaeocastron, where Constantine XI and his wife had taken refuge. After 27 days, the Turks suffered heavy losses and were forced to stop the siege and abandon the Island. Due to all the hardships Catherine became gravely ill and in August 1442 passed away and was buried inside the Palaeocastron of Lemnos.

In **1453** A.D. Constantinople was captured by the Turks, and Emperor Constantine Palaeologos XI was killed in the last fighting at one of the city's gates.

MAROULA, WORTHY DAUGHTER OF LEMNOS

In 1457 A.D. Lemnos was still under the Venetians, with Jacobo Loderano as governor. During the course of the same year the general of the Sultan, Suleiman Pashas, attacked the Castle Kotzinos (Palaeocaston) in Lemnos. He used strong



Statue of "Maroula" Kotzinos, Lemnos. Photo by: Christos Kazolis

armed forces including artillery. Even though the Lemnians resisted strongly, capture was imminent.

At that time, a local young woman named Maroula, saw her father a leading citizen of Lemnos, named Isidoros Komninos, being killed by the enemy. Frantically Maroula grabbed his sword and shouting **“Freedom or Death”** attacked the Turks.

Maroulas’ frantic attack revived the morale and the courage of her compatriots, who then fought valiantly against the enemy. The Turks panicked and began to retreat towards their boats and finally left the Island.

Loderanos asked Maroula to choose any of the noble Venetian officers as her husband and offered to give her a substantial dowry. She declined, saying **that “she was not prepared to accept reward for a deed performed as her duty to her country.”**

In the seventeenth century the Italian poet **Gulielmo Dondini** praised Maroulas’ great deed.

The famous Greek poet, **Kostis Palamas**, likewise dedicated one of his best poems to Maroula of Lemnos.

The battle of Kotzinos was when the last swords were drawn and the end of the splendor of the Greek Byzantine grandeur.

THE TURKISH OCCUPATION OF LEMNOS

In 1479 A.D. on the 25th of January, the Venetians signed a treaty with the Sultan. According to the terms of the treaty, Venice granted Lemnos to Turkey. The life of the Greek Lemnian population during the hundreds of years under the Turks was very difficult. Conditions were similar to those on all the other Greek Islands and the mainland. Thanks to their Orthodox Christian faith, the Lemnians managed to survive and to keep the Greek language, their customs, habits, traditions and ideals. For this reason they built about **500 country chapels** in the most remote places of the Island, thus avoiding the Turks as much as possible. Many generations of the enslaved Lemnian population had been nursed with the most pure Greek Christian ideals, inside those small holy sanctuaries, the country chapels.

THE TURKS SLAUGHTER THE UNARMED INHABITANTS OF LEMNOS

In 1770 A.D. the Russian fleet crushed the Turkish fleet near Cheshme on July 6th. The commander of the Russian fleet was Aleksey Grigoryevich Orlov. After their victory, the Russians decided to occupy Lemnos in order to have control of the straits.

During the course of the same month. Orlov with his fleet came to Lemnos and occupied the Island without encountering any resistance from the inhabitants. All the Turks with their families were forced to take refuge in the castle of Myrina. When their food and ammunition was nearly finished, the Turks decided to negotiate with Orlov. A treaty was signed, according to which the Turks sent a number of hostages to Orlov, but before the final implementation, the Turks, led by Admiral Hassan Hadji Tzezaerle, disembarked between 4000 and 5000 cavalry men at the south coast of the Island, on a sand beach called Nevgati, and the situation was reversed.

On the 2nd October 1770 a battle took place near the village of Mudros. The Turks lost the battle, leaving 350 dead behind. Orlov decided to abandon the operation, as his own ammunition was nearly finished and he did not expect any help.

Before his departure, Orlov called a meeting of all the leading citizens of Lemnos and explained the situation to them. He made the Turkish hostages take an oath on the Koran, that they would do their best to persuade their admiral to not persecute the unarmed Greek inhabitants of Lemnos and then he set the hostages free.

After the departure of the Russians fleet, the Turks sought revenge against the unarmed Greek population of the island. They officially hung the Greek Orthodox Bishop of Lemnos, **Joachim of Chios**, on the then wooden bridge, in front of the Cathedral of Myrina, Agia Triada. With him they hung or slaughtered 300 leading citizens of Lemnos. Among them a monk and teacher named **Cosmas**, who prayed since the day he was ordained, to suffer the death of a martyr.

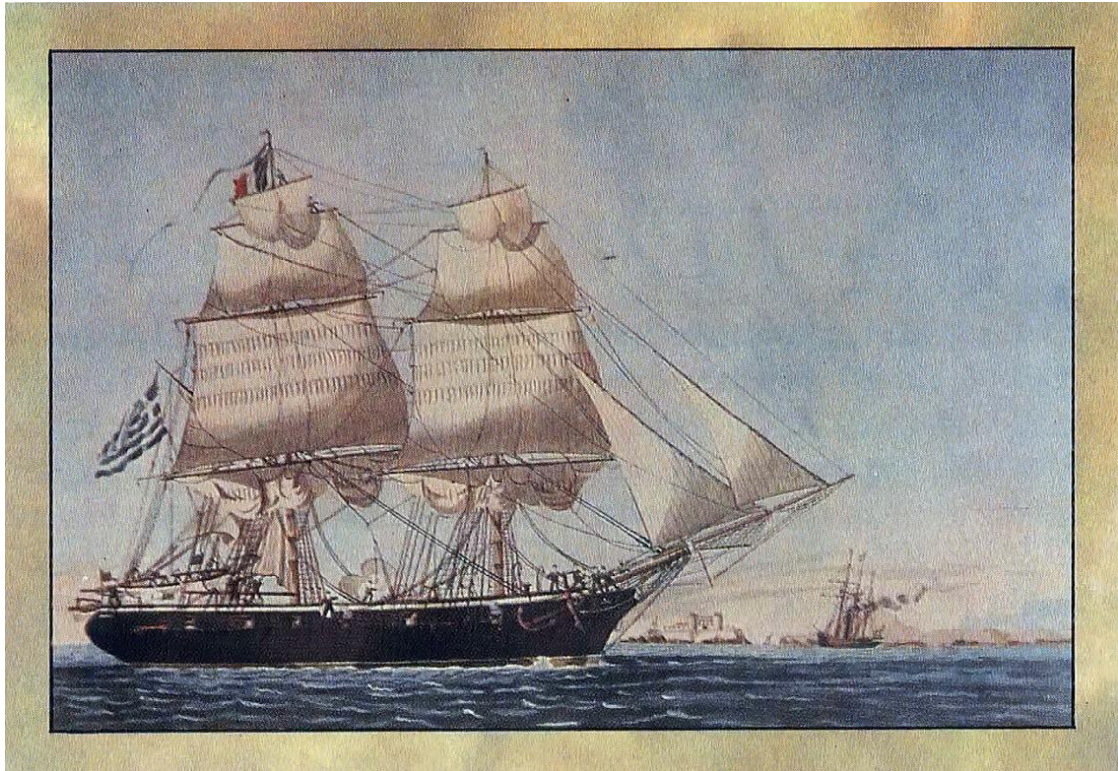
The Turks then commenced slaughtering the unarmed Greek inhabitants, including women and children, continuously for three days and three nights. They burned most of the buildings and they raised the Cathedral of Myrina, Agia Triada, to the ground. This was the worst destruction in the long history of the Island.

MERCANTILE MARINE

During the years of slavery, the Lemnians among other things, applied themselves to mercantile sea trade. The Turkish leaders gave their permission to the sailing-ship owners, because the captains used to present them with many and precious gifts on their return.

In 1813 the Lemnian ship owners owned 15 sailing ships, with a total tonnage of 3900 tons, 300 crew members and 90 cannons.

On 25 March 1821, the revolution against the Turks was declared and all the Lemnians, including the ship owners, helped with their moral and material support. This forced the **Sultan** to issue an order (firmani), according to which the houses and the belongings of the Lemnian ship owners and crew members had to be confiscated and sold.



Greek sailing ship, after 1821.

In 1832 Greece was a free nation. Although Lemnos, as most of the islands, was still under Turkish occupation, conditions had changed.

In 1875 the Lemnian ship owners owned about **300 sailing ships**. Their names have been recorded for future generations. The one with the greater number of sailing ships was Papayiannis from the village Kondia. He owned 60 ships. Today his children and grandchildren are famous ship owners. The head office of the Papayiannis Company is in London.

All the sailing ships were built in the two ship yards of Myrina. The last launching of a 450-ton sailing ship called **"Lemnos"** took place in 1927.

With those sailing ships the Lemnian crews sailed to America, Australia, and other far away countries.

The communication with the outside world opened numerous new horizons to the Lemnians. Many of them settled in various countries abroad. The most prosperous among these communities in foreign countries was, at the time, the one in Egypt. The Lemnians from Egypt were able to assist their beloved Island with large donations, long before Lemnos was freed from the Turks.

Lemnos was the first north Aegean Island to be freed from the Turks by the Greek fleet, under admiral Paul Koundouriotis, on the 8th of October 1912.

Thus, the joyful bells of freedom tolled, after **433 years of slavery**. The celebrations on the Island lasted three days.

The famous **naval battle of Lemnos**, between the Greek and the Turkish fleets, took place on the 5th of January 1913, outside the Gulf of Mudros. Victory crowned the cannons of the Greek ships. The Turkish battle ships suffered extensive damages and they never dared to return into the Aegean again, for the duration of the war. This victory is one of the most colorful pages in the long history of the Greek navy.

During the **Balkan wars**, the historic **Gulf of Mudros** was used as a base of the Greek fleet and later as a base of the British fleet, during the Dardenelles or Gallipoli campaign, which lasted from February 1915 to January 1916. This campaign was an attempted British invasion of Turkey during World War I.



Military cemetery, Portianou, Lemnos. Photo by: Christos Kazolis

During the Gallipoli campaign the Allied powers suffered tens of thousands of casualties. Approximately 2000 men are buried in the two military cemeteries, found on the island at Mudros and Portianou.

A PIONEER IN AERIAL SPYING

The first seaplane in the Greek Military Forces was named “*Nautilus*” and was based in the Gulf of Mudros. On January 24 1913, Greece used Nautilus to spy on the Turkish fleet from the air. **This was the first instance in world history that aerial spying in naval warfare was successfully undertaken.**

Admiral Paul Koundouriotis had ordered the pilot, Michael Moutousis, and his observer, Aristeidis Moraitinis, to fly over the straits and the Turkish naval base called “*Nagara*”, and to draw a plan of the base, showing the names, position and number of the Turkish warships.

The Nautilus’s fuel capacity was only 115 Liters and it was armed only with 4 bombs, which were more like hand grenades. To avoid the fire from the Turkish guns on the coastline, nautilus was obliged to follow a wavy course. Its flying altitude was 600 meters from Mudros to Samothrace and 1000 meters from Samothrace to Imvros and Koum Kalessi.

Arrangements for refueling were made at cape “*Kefalos*” in Imvros and the Greek destroyer “*Velos*” was on standby 5 miles from the entrance to the straits.

When nautilus arrived over Nagara, Moraitinis made a detailed sketch of the base, including the position and the names of the Turkish naval vessels. Moraitinis and Moutousis dropped the four “bombs” over the Turkish fleet causing minimal, if any damage, and then flew back at an altitude of 1200 meters.

Due to engine trouble, however, the Nautilus could not return in flight to its base and was ditched in the vicinity of the destroyer *Velos*, which towed it back to Mudros. The entire operation lasted 2 hours and 20 minutes, in which time a distance of 180 kilometers was covered.

The international press (including the Turkish press) had only enthusiastic comments for the daring achievement of the Greek pilot and his observer.

Greece therefore became a pioneer in the field of aerial spying assisted greatly by the strategic locality of Lemnos.

ARMISTICE OF MUDROS

The Armistice of Mudros was a Pact signed on 30 October 1918 at the port of Mudros, Lemnos, between the Ottoman Empire and Great Britain, the latter representing the Allied powers. This marked the defeat of the Ottoman Empire in World War I which lasted from 1914 to 1918.

After their freedom from the Turks, the Lemnians took part in both the first and second World Wars.

After 1912, Lemnos was part of the General Administration of Lesbos.

In 1926, Lemnos became a **district of the province of “Lesbos”**. A small island south-west of Lemnos called “**Agios Efstratios**”, is included in the district of Lemnos.

When **Italy** declared war against **Greece on the 28th October 1940**, the Lemnians formed the so called independent battalion of Lemnos at Mudros. The troop ship «**Corinthia**» transported them to Salonica and from there they went by train to the border.

On the 25th April 1941, the Germans occupied Lemnos and they remained on the Island until the 16th October 1944.

The capital of Lemnos, **Myrina**, is situated on the west coast of the Island. It has a High School, a Museum, Police Headquarters, Magistrate’s Court, Port Authority, Receiver of Revenue and is the seat of the Archbishop of Lemnos.

The district of Lemnos consists of one Municipality (Myrina) and 32 communities (including Agios Efstratios).

Chapter Four

FINE ARTS – PAUSANIAS

Pausanias was a doctor from Greek Asia Minor, who devoted ten or twenty years to travelling in mainland Greece, during and after the reign of **Hadrian**. He wrote a detailed account of every Greek city and habits.

His **Guide to Greece** is an extremely comprehensive guide book for tourists, concentrating on buildings, tombs and statues, including a lot of information of the mythological, religious and historical background of the monuments described. It is so informative that it may be called **the foundation of classical archaeology**.

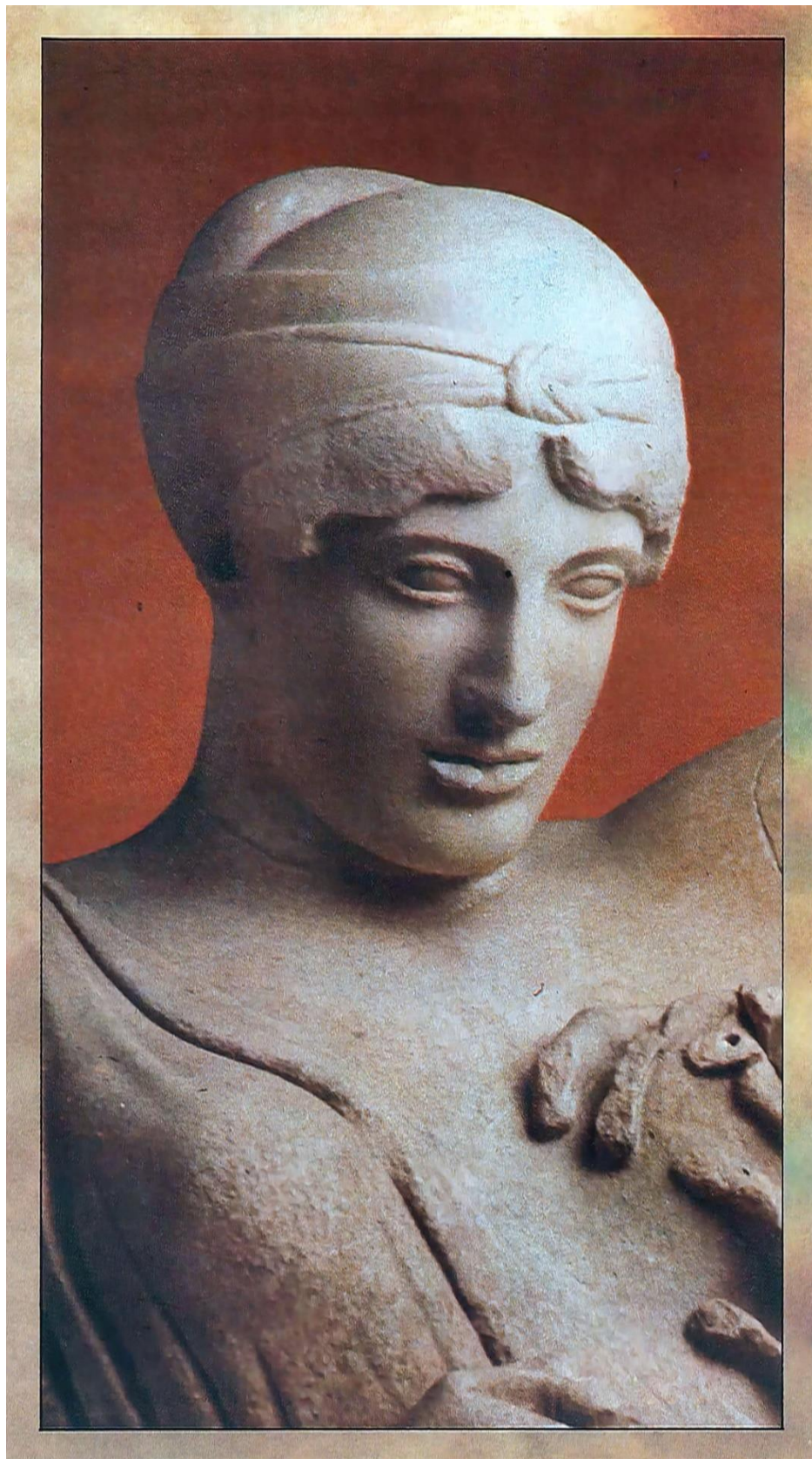
ALKAMENES

Alkamenes was a famous Greek sculptor, who was born in Lemnos and lived in the fifth century B.C. He was at first a pupil of **Pheidias**, and later his main collaborator in the works of the Acropolis. His masterpieces were as good as those produced by his great teacher and are exalted by Pausanias. Alkamenes is famous for numerous masterpieces:

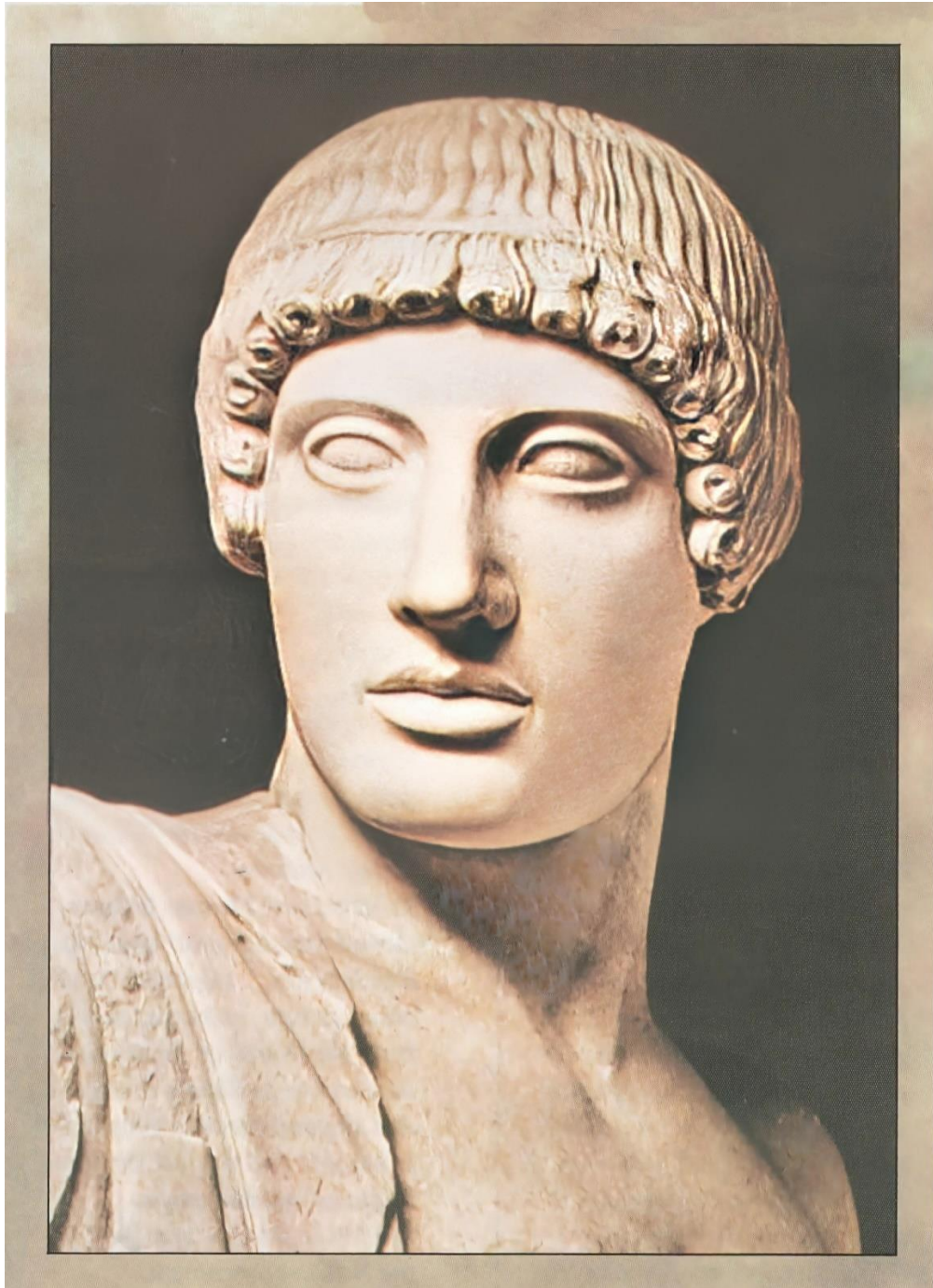
1. **The west pediment of the temple of Zeus at Olympia.** The impressive series of the east and west pediment sculptures of the temple, have been recovered and reconstructed by German archaeologists over one hundred years. The west pediment depicts the battle of Lapiths and Centaurs at the wedding of Peirithou.



Apollo in the center of the west pediment of Zeus, Olympia. The centaur Eurytion seizes Hippodameia around the breast and waist, while his horse leg twists around her lower body. The head of her bearded father Oinomaos, with half-open mouth, is turned to the right.

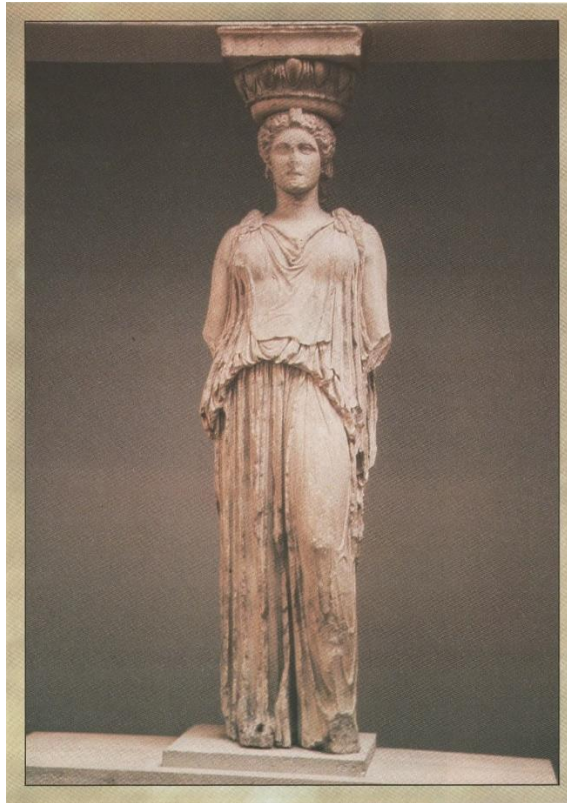


Head of Hippodameia, West pediment of the temple of Zeus, Olympia.

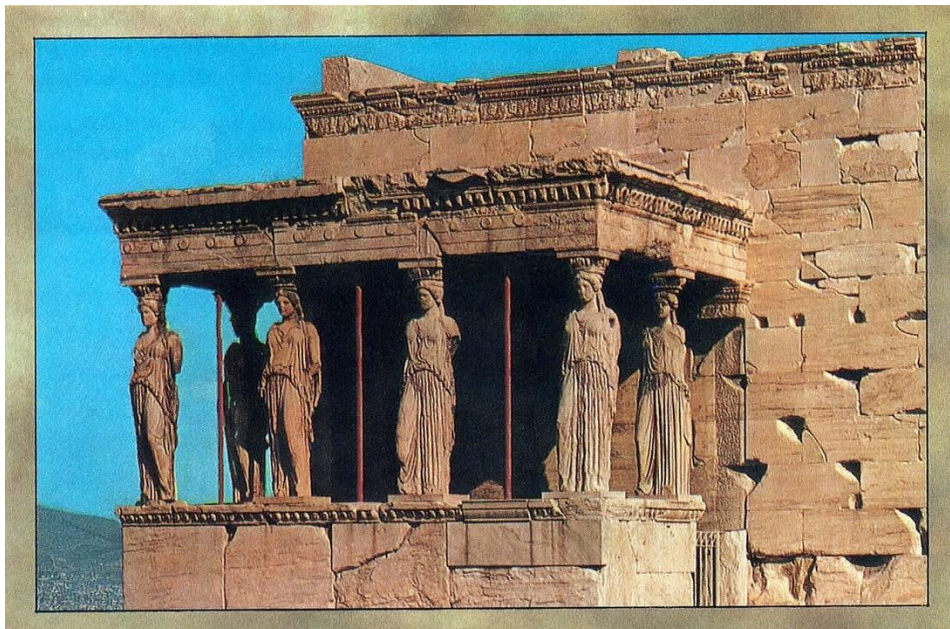


Head of Apollo. West pediment of the temple of Zeus at Olympia

2. **The statue of Asklepius in the temple on Mantinea.**
3. **The Caryatids of the Erechtheion** (Pausanias), which was a temple on the Acropolis, dedicated to god Poseidon- Erechtheas. In the same temple god Hephaistos was worshipped and a hero named Boutos.



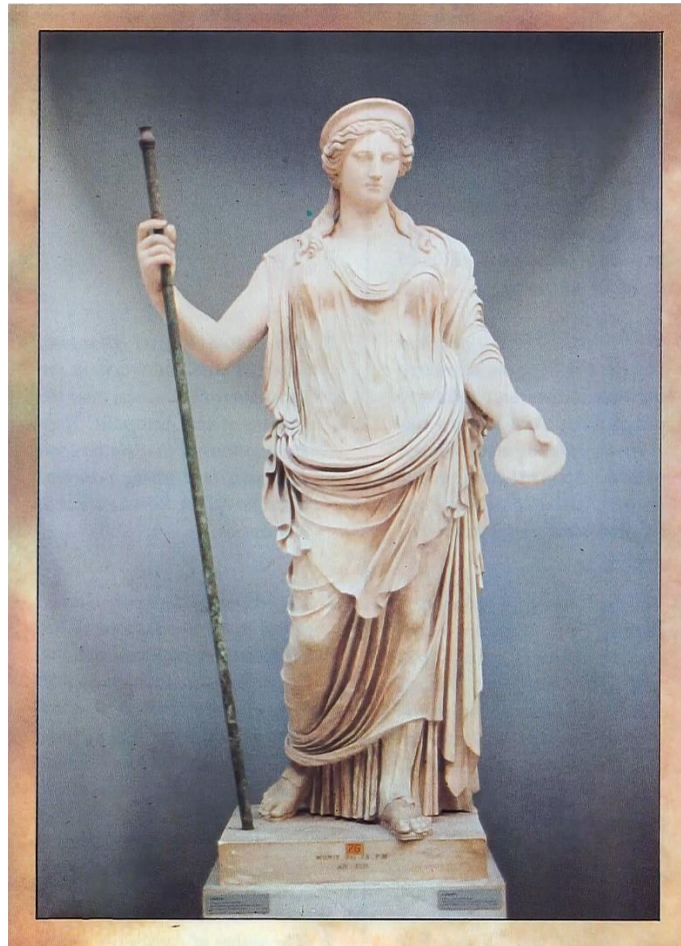
"Elgin's Caryatid", original by: Alkamenes, British Museum. Photo by: Rob Sowry



The five of the six masterpieces (Caryatids) are kept today in the Acropolis Museum in order to protect them from corrosion and gradual destruction. The sixth Caryatid is in the National British Museum.

In 1808 **Lord Thomas Elgin** removed that Caryatid from the Erechtheion, together with other statues, columns, reliefs from the frieze of Parthenon, etc. (known as **Elgin's marbles**) and shipped them to England.

It is tragic and sad that **the first shipment was lost at sea**. In 1816 he sold his “marbles” to the British government.



Barberini Hera – 283.5cm Roman marble copy of a Greek original of the late 5th century B.C., which is attributed to a pupil of Pheidias (Alkamenes). Found during the 17th century, was the property of Cardinal Francesco Barberini. Pius – Clementine Museum (Musei Vaticani).

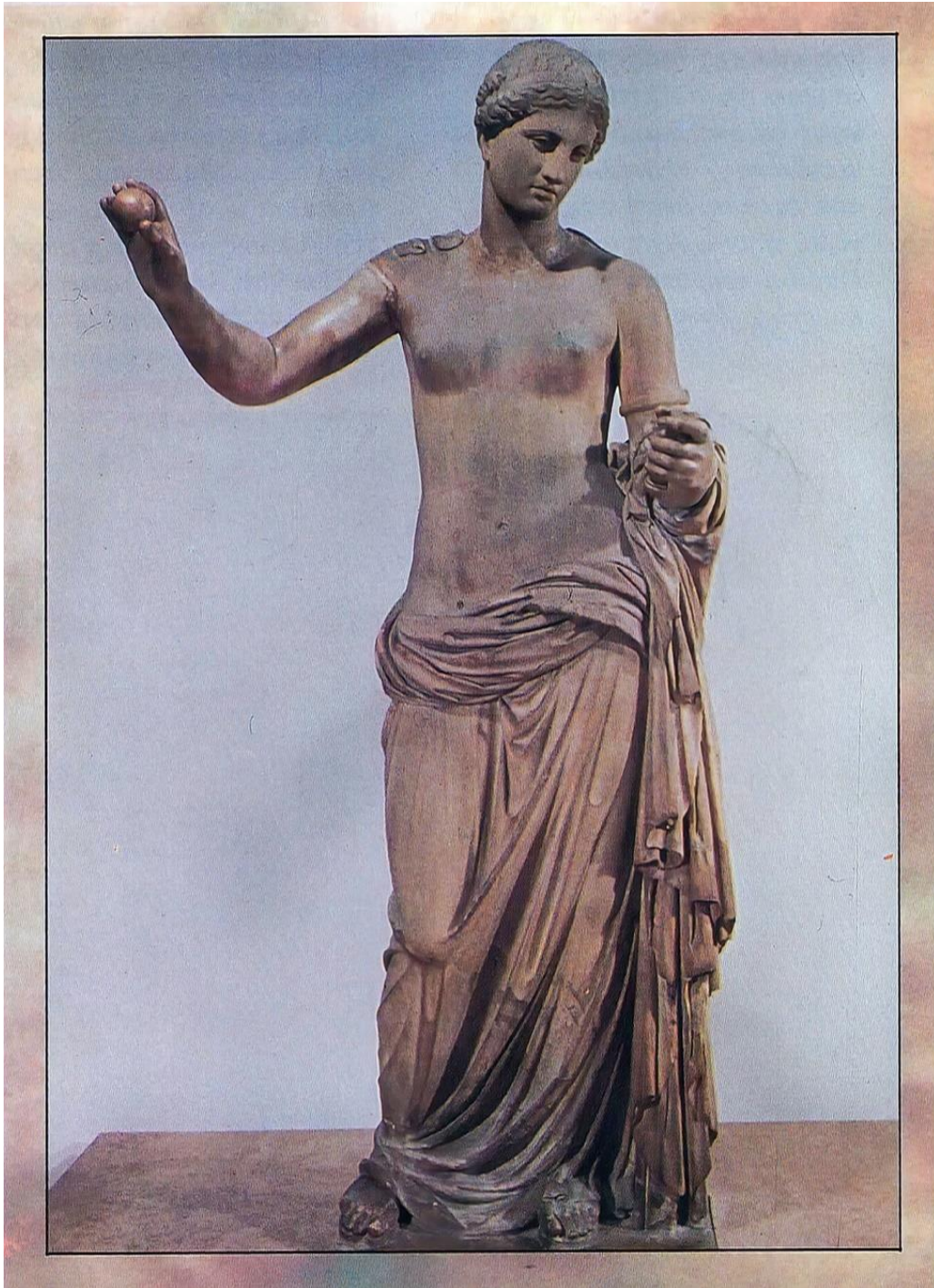
Photo by C. Gerondoudis.

4. **The statue of goddess Hera** in the Temple of Hera, which can be seen on the way to Phaleron from Athens (Pausanias). The type of Hera of Alkamenes can be seen in a relief on the upper part of a column, on which a treaty between the Athenians and the Samians is written and which is today in the Acropolis Museum. A similar type of Hera can be recognized in a relief from Mantinea (Athens National Museum).
5. **The statue of god Dionysos**, made of gold and ivory, in the sanctuary of Dionysos, near the theatre of the Acropolis. Representations of that statue (god Dionysos in a sitting position) were found on Roman coins in Athens.
6. **The triple statues of Hekate** joined together (according to Pausanias, Alkamenes was the first to sculpture triple statues of Hekate) known as Hekate on the tower as it stands beside the temple of Wingless Victory. Copies of the triple Hekate can be seen in the Berlin and Leiden museums. The triple Hekate of Alkamenes was also found on Athenian coins.



Aphrodite from Frejus Roman marble copy of the statue of "Aphrodite in the Gardens" by Alkamenes. The Louvre Museum.

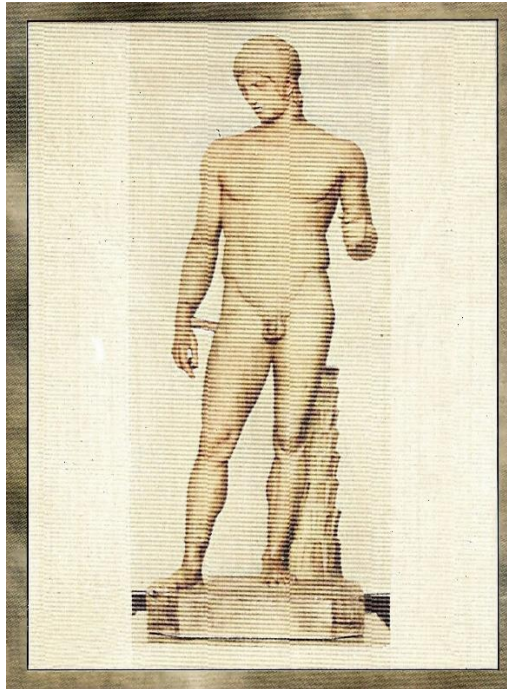
7. **The statue of Aphrodite in the gardens** is among the most beautiful sights of Athens (Pausanias) (Book I: 19) Gardens in this context was a suburb of Athens and not a place where flowers grow. Archaeologists believe that the suburb was located to the north of the Acropolis. In this suburb there was a temple dedicated to Aphrodite, hence the name of the statue which was located in this temple. Alkamenes won a competition with this particular statue, his main competitor having been Agorakritos of Paros, who, like Alkamenes, was a pupil of Pheidias. Archaeologists believe that the Following two statues are copies of the original by Alkamenes:
 - a) The statue **Aphrodite from Frejus** (Frejus is a town in southeast France and an ancient naval base). It is kept today in the Louvre. Aphrodite is taking off her garment with her right hand, while she is holding an apple in her left. Her head is slightly inclined to the left and as her garment slips open, her left breast is revealed.



*"Venus Genetrix" Roman marble copy of the statue
"Aphrodite in the Gardens" by Alkamenes. The Louvre Museum.*

b) The statue known as **"Venus Genetrix"** (Louvre-Neapolis).

8. **The statue of god Ares.** The best Roman copy of that statue is considered to be the one known as **Ares Borghese** in the Louvre Museum.



“Ares Borghese”. Roman marble copy of the statue of god Ares by Alkamenes.

The Louvre

Museum

9. **The bronze statues of god Hephaestos and goddess Athena,** which Alkamenes sculptured for the **Hephaesteion** (temple of god Hephaestos), better known today as **Theseion**.

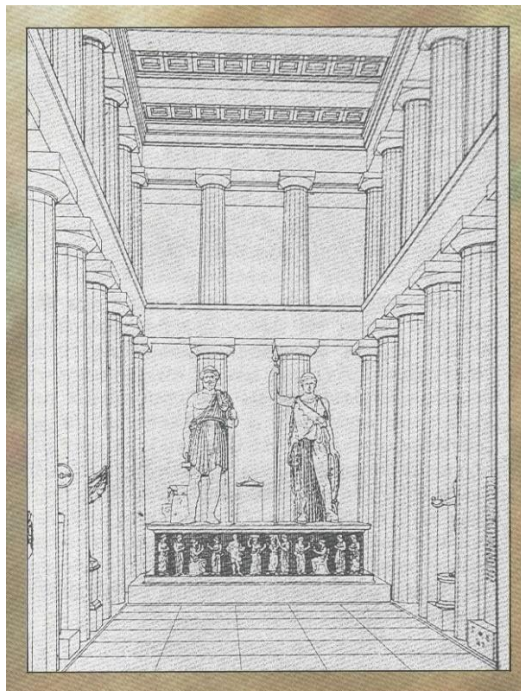
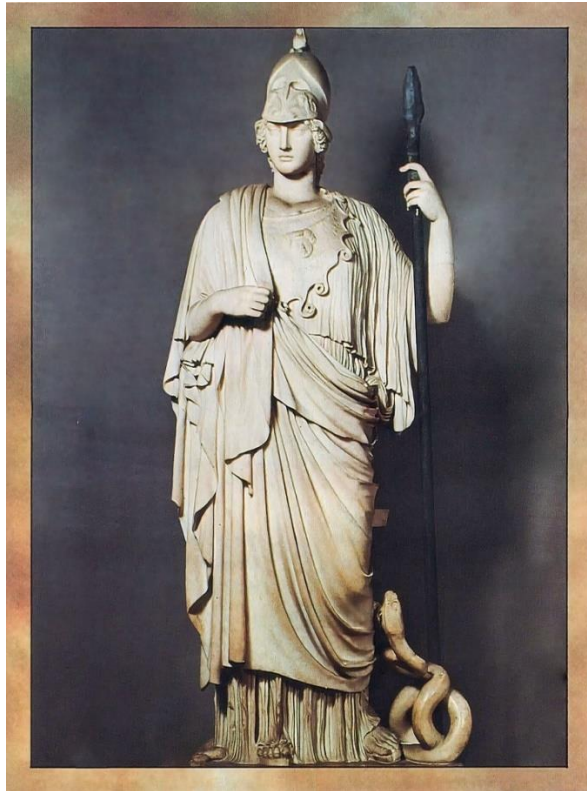
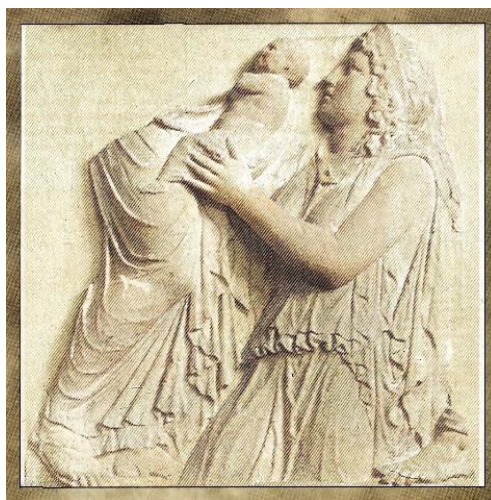


Illustration of the bronze statues of god Hephaestos and goddess Athena inside the Hephaesteion (Theseion).



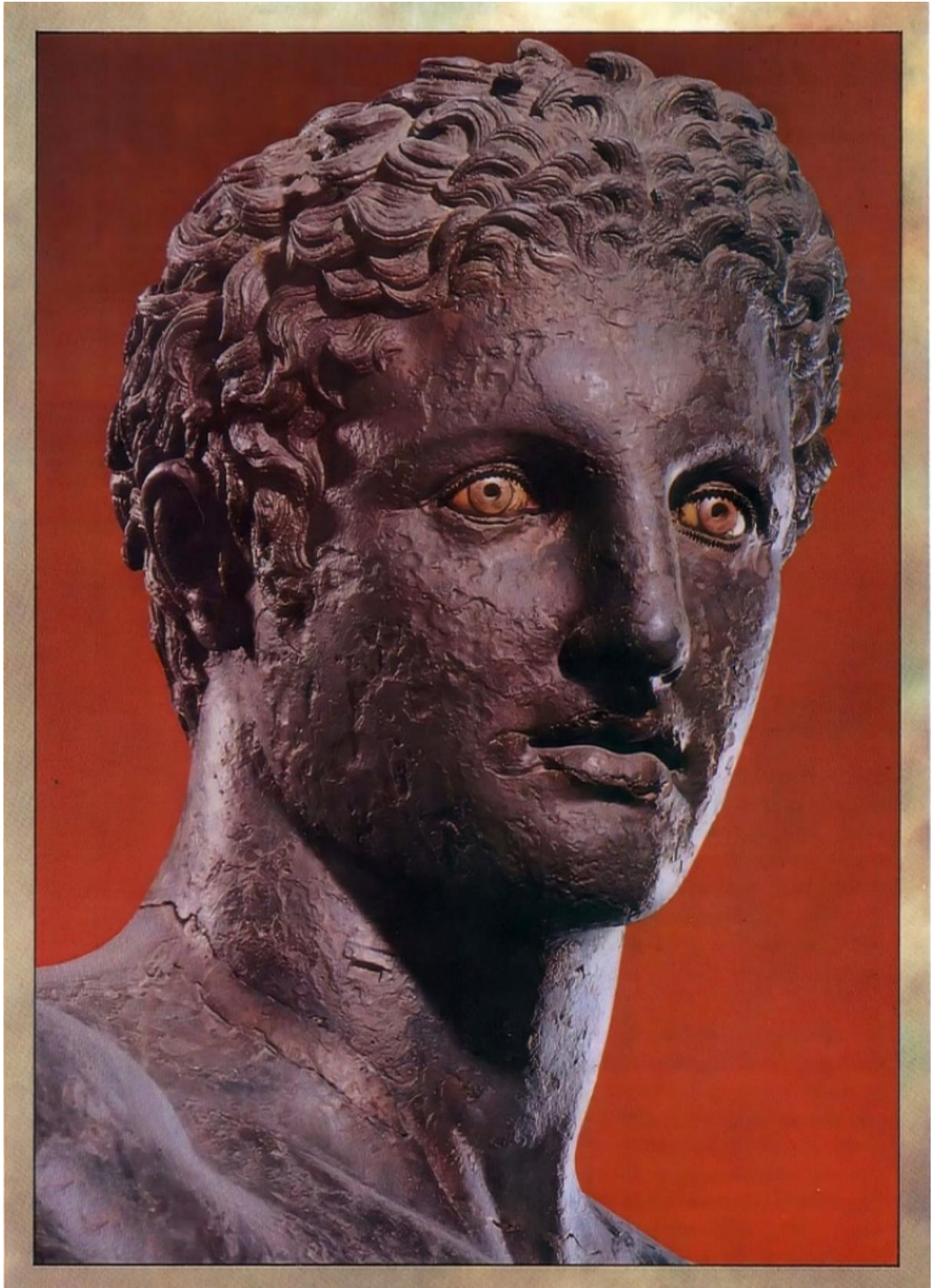
"Giustiniani Athena" (Marble 225 centimeters high). Together with another statue known as "Athena Velletri" are now taken as copies of the original bronze statue of Athena by Alkamenes, which stood beside Hephaistos in his temple. Vatican Museum. Photo: C. Gerondoudis

He worked on those two statues between 421 and 415 B.C. the good deeds of **Theseus** can be seen on the metopes of the temple and for that reason it was named later Theseion. In the fifth century A.D. the temple was converted to St. George's church (until 1834 A.D.)



Birth of Erichthonios. Vatican Museum. Photo C. Gerondoudis

10. **Birth of Erichthonios.** Copy of an original frieze, which is attributed by many to the base of the Athena and Hephaistos statues in his temple by Alkamenes. The goddess Earth emerges to hand the infant to Athena.



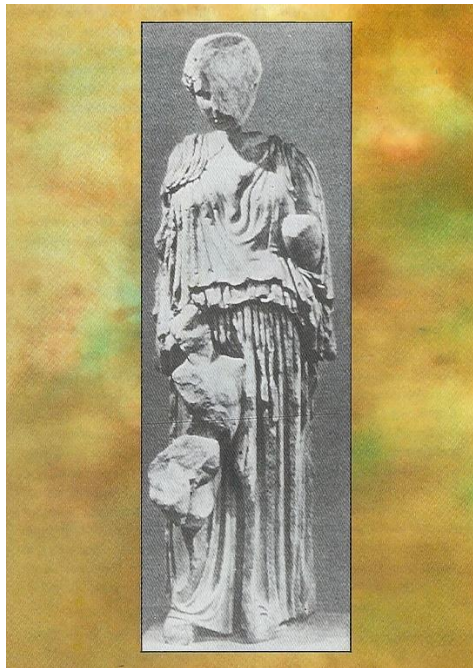
Head of the original bronze statue known as "Ephebe of Antikythera"

11. Alkamenes is thought to be the sculptor of the bronze statue known as the **Ephebe of Antikythera** (height 1,95 meters), which was found in the sea near Antikythera. Some archaeologists maintain that the sculptor of this statue was Lysippos or Euphranor and not Alkamenes.

12. **Part of the Eastern frieze of the Parthenon.** Poseidon, Apollo and Artemis are watching the approach of the Panathenaic procession. (Acropolis Museum room number 8, number 856).



Part of the Eastern frieze of the Parthenon. Acropolis Museum

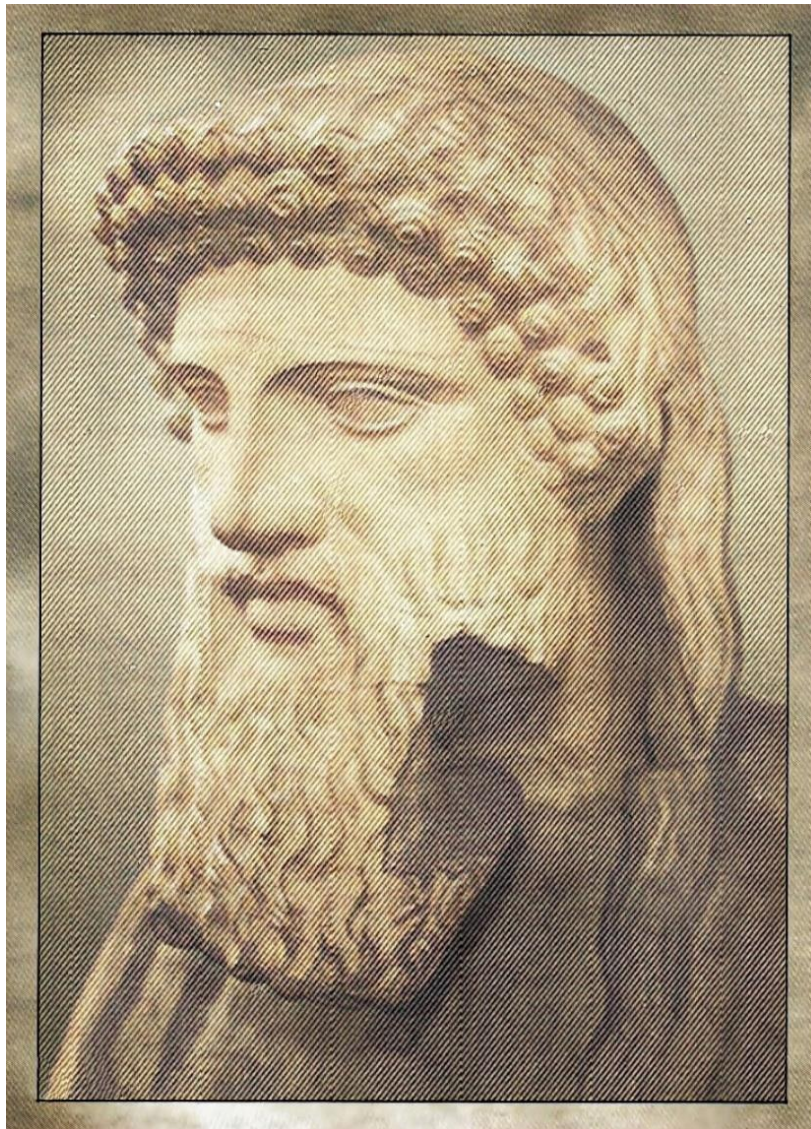


The statue of Prokne, original by Alkamenes. Acropolis Museum

13. **The marble statue of Prokne with her son.** The original by Alkamenes, can be seen today in the Acropolis Museum. A large portion of her face has been destroyed. She is wearing a draped garment with heavy vertical pleats, which start under her chest and cover her left leg. Most of the body of her child has been destroyed. The remaining part of the body can be seen against her right leg.

The following two statues (done centuries later) are believed to be copies of the statue of Prokne by Alkamenes:

- a) A statue from **Pergamum**, (Berlin Museum).
- b) A statue known as **Demeter Boboli** (Berlin Museum). The original statue can be seen in room number 9 of the Acropolis Museum.



"Hermes Propylaios" from Pergamum. Copy of the original by Alkamenes. Istanbul Museum. Head cast in Oxford.

14. **The statue of "Hermes Propylaios"**, so named because it was standing at the propylaea of the Acropolis. A copy of the head of the statue was found in Pergamum and today is kept in the Constantinople Museum. Another copy of the head of the same statue is recognized on a column of **Hermes from Ephesos** (Smyrna Museum).

15. **The statue of the dying, wounded man.**

16. **The statue of the wounded Amazon.**

17. **The colossal statues of Athena and Heracles**, done in Pentelic stone, can be found on the pediment of the **Temple “Heracleion”** at Thebes (Pausanias). The statues were dedicated by Thrasyvoulos and the Athenians, who crushed the dictatorship of the thirty.

OTHER FAMOUS LEMNIANS

Apart from Alkamenes, Lemnos was the birth place of the following authors, sophists etc.

1. **Antilochos the sophist**, who lived in the fifth century B.C. Antilochos is best remembered for his different views from those of Socrates, and for the resultant numerous and frequent quarrels between the two.
2. **Apollodoros**, the famous author and sophist who lived in the third century B.C. His works dealt with the topic of agriculture, not only the natural flora of the time but also the techniques of planting and growing. He was cited by **Aristotle** as the author of the book **“Georgika”**, which unfortunately has not survived for reading in modern times. The text of the book, although not known today, must have had some merit to have been mentioned by Aristotle.
Diogenis Laertios, a Greek historian and philosopher who lived in Kilikia in Asia Minor in the

third century A.D., and who wrote ten books about the lives of the ancient philosophers, also makes notable mention of Apollodoros in his books.

3. The most famous of Greek writers to have been born of one family on Lemnos are the members of the **Filostratus** family. They are often confused with each other, and the attribution of certain works to each of them is sometimes controversial.
- 3.1 **Flavius Philostratus** was born in Lemnos in approximately 170 A.D. He was known as the *"The Athenian"* because he had studied in Athens. After 202 A.D., he entered the philosophical circle of Julia Domna, the Syrian Empress of Rome, whom he probably accompanied on her travels. He wrote the **Gymnasticus** (a Treatise dealing with athletic contests), wherein he made mention of the **pentathlon**.

He also wrote about the life of the Pythagorean philosopher *"Apollonius of Tyana"* in his book of the same name.

Flavius Philostratus' book *"Bioi sophiston" (Lives of the sophists)*, deals with both the Classical Sophists of the fifth century B.C. and the later philosophers and rhetoricians. He also wrote a discourse on nature and law, a book of love letter entitled *"The epistles"* and is believed to have written the *"Heroicos"* in which one of the Kaveirian mysteries is described.

After the death of Julia Domna, he settled in Tyre. Flavius Philostratus died in approximately 245 A.D.

- 3.2 The second member of this family was **Philostratus** who was born in 190 A.D. and was known as *"The Lemnian"*. He was the son-in-law of Flavius Philostratus, and was the author of a letter to Aspasia of Ravenna.
He wrote the first series of the *"Imagines"* in two books, which dealt with 65 real or imaginary paintings on mythological themes in a portico at Naples. **Philostratus the Lemnian's** books are an important source for the knowledge of Hellenistic art and roused the enthusiasm of Goethe, the famous German writer and literary critic.
- 3.3 The third member, known as *"Philostratus the Younger"*, was the grandson of **Philostratus the Lemnian**. He wrote a second series of *"Imagines"* in the third century A.D.

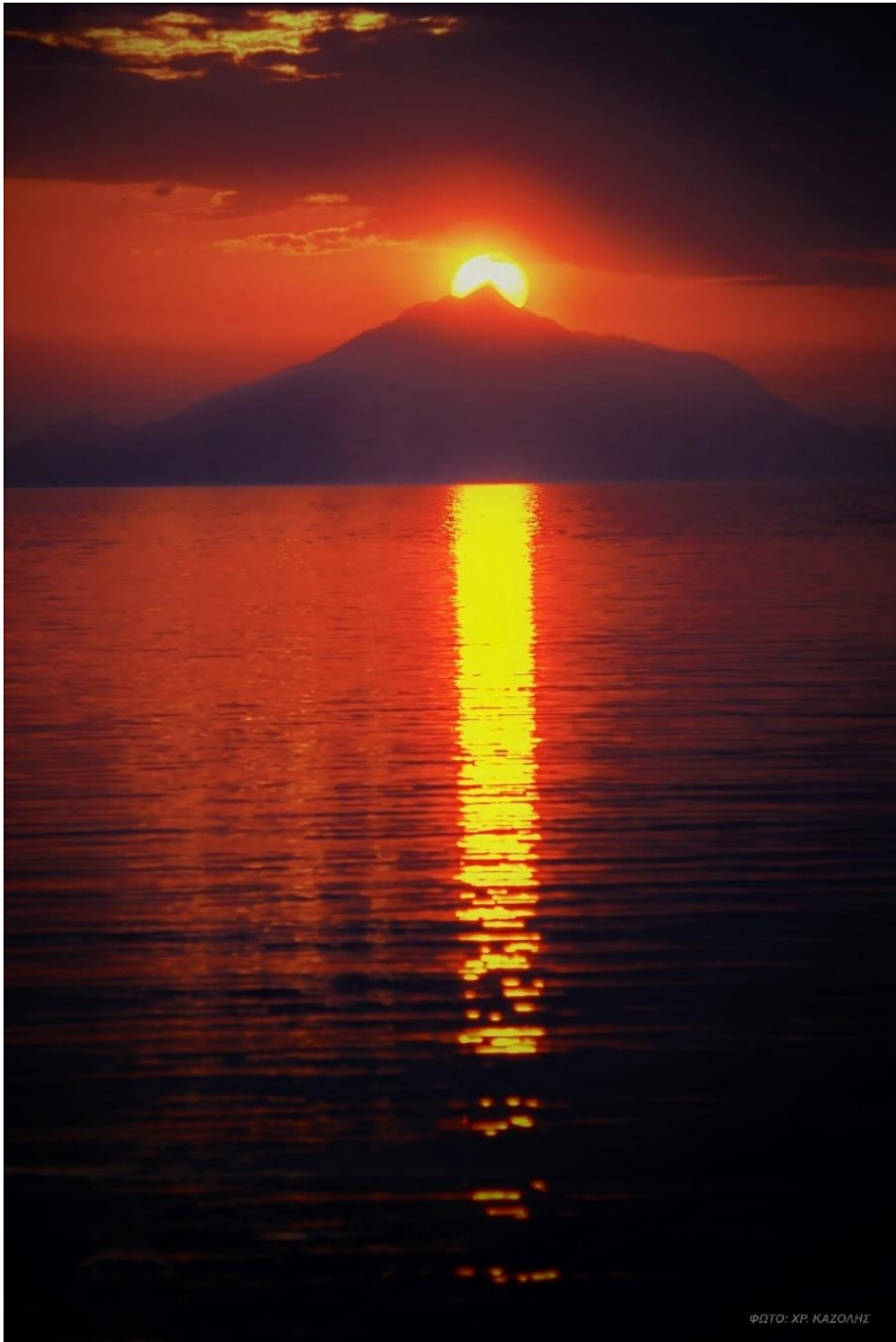
THE STATUE "LEMNIA VOUS"

Sophocles makes mention of the statue *"Lemnia Vous"* (a cow), and says that *"Mount Athos shadows the back part of the statue"*.

In fact, the sun sets twice during the summer, exactly behind the peak of Mt Athos, which is about 32 nautical miles away from Lemnos, and is 2033 meters high.

The first time is one month before the summer solstice (**21 May**) and the second time one month

after the summer solstice (**21 July**), when the sun returns towards the equator. Unfortunately, there is no further information regarding the statue.



Sunset on the peak of Mount Athos as seen from Myrina Lemnos on the 21st of May and again on the 21st of July, every year. Photo: Christos Kazolis

Chapter Five

“TO THEMA TIS LIMNOU”

“To Thema Tis Limnou” roughly translated into English means **“The Lemnos Issue”** and is the term commonly used in regard to the problems created by Turkey’s claims over Lemnos, and various disputes relating to the militarization of Lemnos and the other Greek Islands. The nature and the origins of these matters is briefly dealt with in this Chapter, as same provides interesting reading.

On 24 July 1923 a treaty was signed at **Lausanne**, Switzerland between the World War 1 Allied powers and the Turkish Republic, which had replaced the Ottoman Regime. The Lausanne Treaty recognized **British** possession of **Cyprus** and **Italian** possession of the **Dodecanese**.

Clause 18 of the Treaty, provided for the Turkish Straits between the Aegean and the Black Sea to be open to all shipping and to be a demilitarized zone.

Clause 4.3. of the Treaty provided that Greece was to keep the islands of **Lemnos** and **Samothrace** de-militarized.

On 11 April 1936 Turkey sent a memorandum to all the Signatories to the Lausanne Treaty requesting negotiations to commence to enable Turkey to militarize the Straits.

On 17 April 1936, before the commencement of any negotiations, the Greek Charge d’ Affaires in Ankara, Mr. K. Vatikiotis, advised the Turkish Minister of External Affairs, Mr. **Ruschdi Aras**, that Greece would apply to militarize both Lemnos and Samothrace, in addition to the other Greek Islands in the Aegean, if Turkey was to militarize the Straits. The response of Mr. Aras was that **Greece would meet no resistance from Turkey, if Greece wished to militarize the Islands, including Lemnos and Samothrace, in the interests of its own safety.**

On 22 April 1936 the Greek Prime Minister and Minister of External Affairs, **Mr. John Metaxas**, sent a letter to the Turkish Ambassador in Athens, **Mr. Rousen Esref**, in which he said:

“I wish to add that it is with Great pleasure that the Royal Government accepts the declaration of the 17th instant by His Excellency, Mr. Ruschdi Aras, to the Greek Charge d’ Affaires in Ankara, Mr. Vatikiotis, according to which Turkey does not raise any objection in the event that Greece would intend to militarize, irrespective of the militarization of the Islands of Lemnos and Samothrace, the other Islands of the Aegean for its own safety.”

On 2 May 1936 Mr. Aras met with Mr. Metaxas in Athens and repeated the statement he had made several weeks earlier in Ankara, in regard to the question of the militarization of the Islands of Lemnos and Samothrace.

On 6 May 1936 Mr. Esref addressed the following letter to Mr. Metaxas in regard to the question of re-militarization:

“Mr. President, I was honored to receive the letter which your Excellency had the will to send to me as well as the communique’ by which the Greek Royal Government answered the communique’ of the Republic of Turkey of the 11th April 1936. Thanking your Excellency for the promptness with which the Government of our friendly allied country answered the communique’ of my Government, I take the courage to relate to the specific part of your letter which deals with the declaration made by Minister Aras to the Greek Charge d’ Affaires in Ankara, particularly with the possibility of re-militarizing the Greek islands of the Aegean Sea, irrespective of the re-militarization of the Islands of Samothrace and Lemnos, to confirm to your Excellency the conversation which took place between Minister Aras and the Greek Charge d’ Affaires Vatikiotis, whom he met at the Ankara railway station, the day the French Ambassador was departing, during which he made known to him that Turkey would consider in a most positive manner any measure, which the Greek Government would think useful to take, in order to ensure generally the safety of the Islands, which are under Greek control”.

This provisional agreement, which according to International Law, has an obligatory nature and is therefore binding on the parties, as we well know, was accepted by both parties and was put into operation.

Despite this fact, however, the agreement has been the subject of various recent disputes between Greece and Turkey and the matter has been referred to the International Court on several occasions.

On each occasion Turkey has sought, in regard to the question of the militarization of the Greek Islands, to refer back to the Lausanne treaty, and the International Court has upheld the agreement to be as reflected in Mr. Esref’s letter to Mr. Metaxas.

The Montreux Treaty which was signed on 20 July 1936 and became effective on 9 November 1936, and which **nullified and replaced the Lausanne Treaty as a whole**, afforded Turkey the right to militarize the Straits, whilst failing to deal with the question of militarization of the Islands, hence the disputes.

In point of fact, after 9 November 1936, Greece proceeded with the militarization of the Islands, and Turkey with that of the Straits. The disputes, based on the technicality that the Montreux Treaty did not deal with the re-militarization of the Islands, only arose some 21 years thereafter.

Lemnos became a controlled zone, in terms of a Greek Royal Proclamation dated 3 April 1937. The effect of this was that the Greek Government would have all rights over Lemnos including its land, airspace and territorial waters. Greece would therefore, in its discretion, have the power to declare the Island a prohibited zone to aliens.

It is ironic that the Turkish nation, which first appeared as the Ottoman Empire in approximately 1300 AD, should have territorial claims of Islands, such as Lemnos, which have a Greek history dating back to 6000 B.C.

Any question of Turkish sovereignty over Lemnos therefore emanates from a myth created by the Turks, for reasons which are clearly motivated by political reasons, especially in the light of Lemnos’ extremely strategic position in the Aegean.

LEMNOS AND NATO

In 1957 NATO commenced plans for the organization of the defense of the Greek islands in the Aegean, in order to achieve a better defense for the Straits. At that stage the Turks were in agreement with the overall plan. Sometime later, however, when the representatives of the Alliance proposed the inclusion of the civil airport of Lemnos, (which has incidentally the longest airstrip in the Balkans), in the plans as a receiving base for reinforcements of NATO, the Turkish officers maintained that Lemnos should be de-militarized according to the Lausanne Treaty.

During the bilateral talks between Greece and Turkey held on the same issue in Athens from 12 to 15 March 1968 and in Ankara from 15 to 27 April 1968, the Turkish representative reiterated that Lemnos and Samothrace should remain de-militarized according to the Lausanne Treaty.

On 22 March 1977, the Turkish Security Council decided to undertake a full-scale diplomatic assault on Greece, aimed at the demilitarization of the Greek Islands in the Aegean.

“The Lemnos Issue” again appeared, during the course of the same year, when Greece applied to the NATO headquarters in Naples to include the RADAR of the island in the warning system of the Alliance NADGE (NATO AIR DEFENCE GROUND ENVIRONMENT), and Turkey vetoed the application. In October 1978, the NATO headquarters in Brussels rejected the application.

In 1982 NATO rejected the Greek proposal, regarding the use of Lemnos’ airport for the transportation of the forces of the Alliance by air. In the autumn of 1982, NATO refused to use Lemnos as a target during the planned exercises code named **APEX-EXPRESS 1982**, which forced Greece to withdraw from such exercises, and which in turn resulted in their cancelation.

Since that time Greece does not take part in any exercises organized by the NATO Alliance in the Aegean, maintaining that the Greek forces will only participate if Lemnos is included.

The Alliance, on the other hand, maintains that this is a bilateral dispute between Greece and Turkey and that the two sides must find a solution to the problem themselves.

This poses the question – **Why does Ankara oppose the inclusion of Lemnos in the plans of the Alliance?**

The answer is clearly – **Because Lemnos is located in such a strategic position that it enables Greece to control the Black Sea, the Straits and the Aegean.**

This fact obviously reduces the importance of the Straits, which Turkey uses as a trump card in negotiations with the Soviet Union and the U.S.A.

Clearly Ankara’s aim is to bisect the Aegean, within the framework of the NATO Alliance, and Ankara’s overall plan includes the control by Turkey of the airspace over Lemnos and all the Greek Islands near the Turkish coast. Likewise, the militarization of Lemnos interferes with such plans.

EPILOGUE

Let us bid farewell to the Island of Lemnos, in the same words of Philoctetes from Sophocles' play:

"Now that I leave, let me bid farewell to this place. Farewell to my cave, which protected me day and night, and to you Nymphs of the green fields.

Farewell to the roaring wave of the sea, and to you, steep coast, where my head was soaked many times by the rain coming from the south, beneath the very roof of my cave and the mountain of Hermes echoed my voice, the groans of my weeping, when I was tortured by pains.

And now, fountains and Lycian springs, we leave you and bid farewell to you, though we never hoped to see this day.

Goodbye Lemnos, my island in the midst of the sea. Wish me well, without complaining, speed this voyage, which I must make obedient to my fate, my friends and the Great God who wills it so".

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