



MONUMENTAL ADVENTURES

at the greek unesco monuments



MONASTERY OF HOSIOS LOUKAS IN BOEOTIA,
MONASTERY OF NEA MONI IN CHIOS, MONASTERY OF DAPHNI IN ATTICA

► credits

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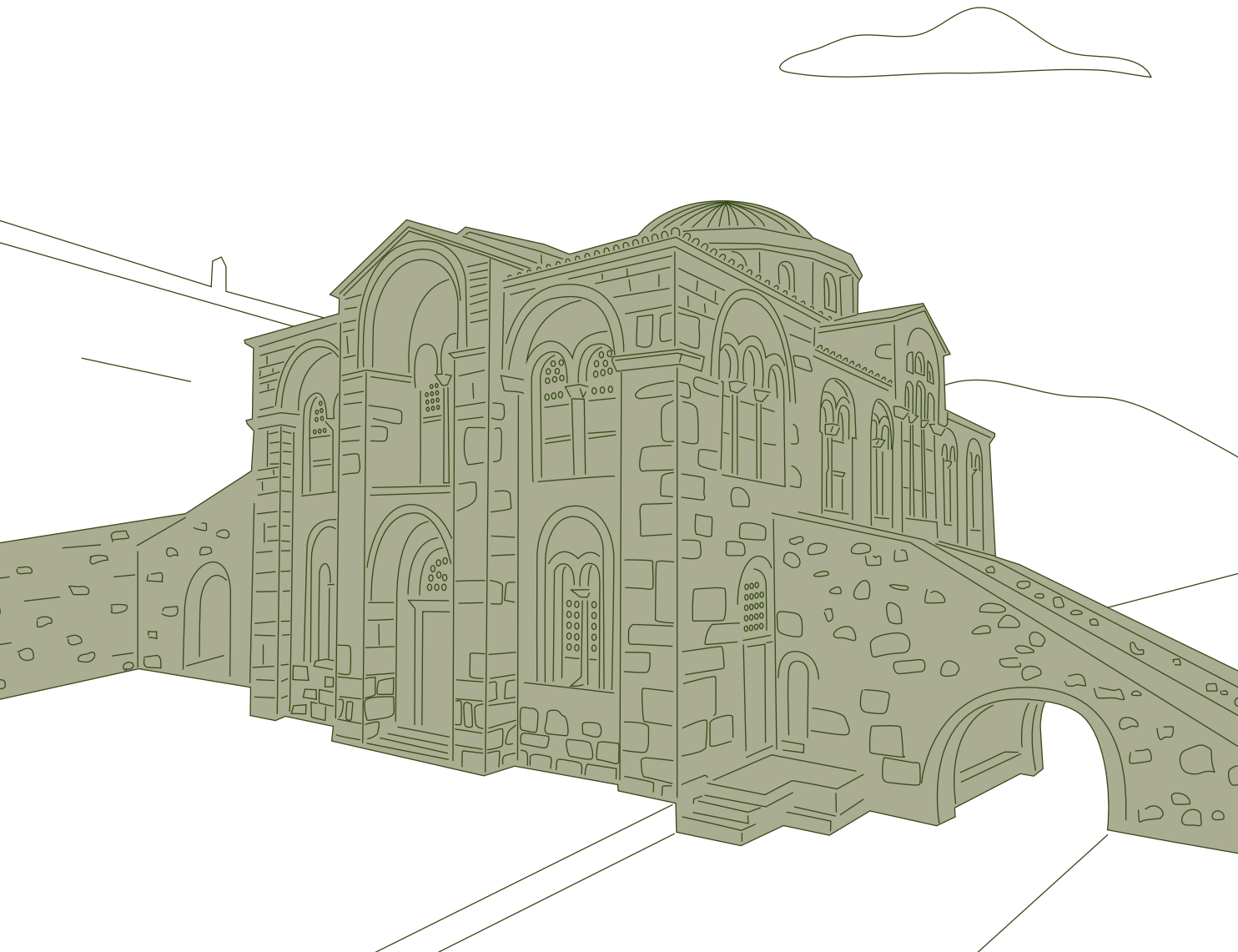


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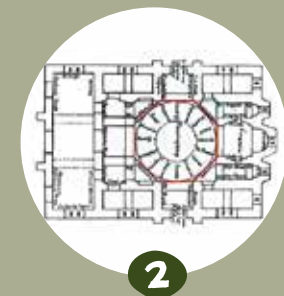


Monastery of Hosios Loukas in Boeotia,
Monastery of Nea Moni in Chios,
Monastery of Daphni in Attica

Ten steps to... Hosios Loukas in Boeotia,



In Boeotia, Chios and Attica, there are three important Byzantine monasteries. Their main churches were built in the 11th century.



The katholika of the three monasteries, i.e., their main churches, belong to the same original architectural type, the octagonal.

Nea Moni in Chios and Daphni in Attica!



3

The three monuments are decorated with splendid mosaics.



5

The oldest was founded in Boeotia by an important local saint, famous for his healing and prophetic abilities.

Hosios Loukas.



7

The second was erected in Chios, by the monks Nikitas, Ioannis and Joseph, on the site where a miraculous icon of the Virgin Mary was found.



9

The third monastery was built in Attica, next to Iera Odos, on today's road connecting Athens with Eleusis.

In ancient times, the procession of the famous Eleusinian mysteries passed through here.



4

The three monasteries were at the centre of the war events of the Greek War of Independence in 1821.



6

This monastery had a large estate in Boeotia and other regions.

Among other places, it had estates in Aspra Spitia and Kambia in Boeotia, as well as in Aliveri in Euboea.



8

Emperor Constantine IX Monomachos paid large sums for its construction and provided it with important financial privileges.



10

During the 19th c., the buildings of this monastery were used as barracks and as a mental asylum.

Monastery of Hosios Loukas in Boeotia, Monastery of Nea Moni in Chios and Monastery of Daphni in Attica

Imperial gifts



WHAT?

- Three important Byzantine monastic complexes.

WHERE?

- Monastery of Hosios Loukas: Regional Unit of Boeotia, Region of Sterea Ellada.
- Nea Moni: Regional Unit of Chios, Region of North Aegean.
- Monastery of Daphni: Region of Attica.

WHEN?

- 10th–11th century.

what do the numbers say:

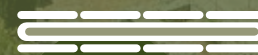
9,604 sqm

THE AREA
of the monastery of Daphni



300–400

MONKS
in Nea Moni in 1711–1712



15.70 m

THE LENGTH
of the table in the
Refectory in Nea Moni



12 years

DURATION
Of the construction of Nea Moni

... in the UNESCO List!

The monuments were included in the UNESCO World Heritage List based on the following criteria:



BYZANTINE PERIOD

YEAR OF REGISTRATION:

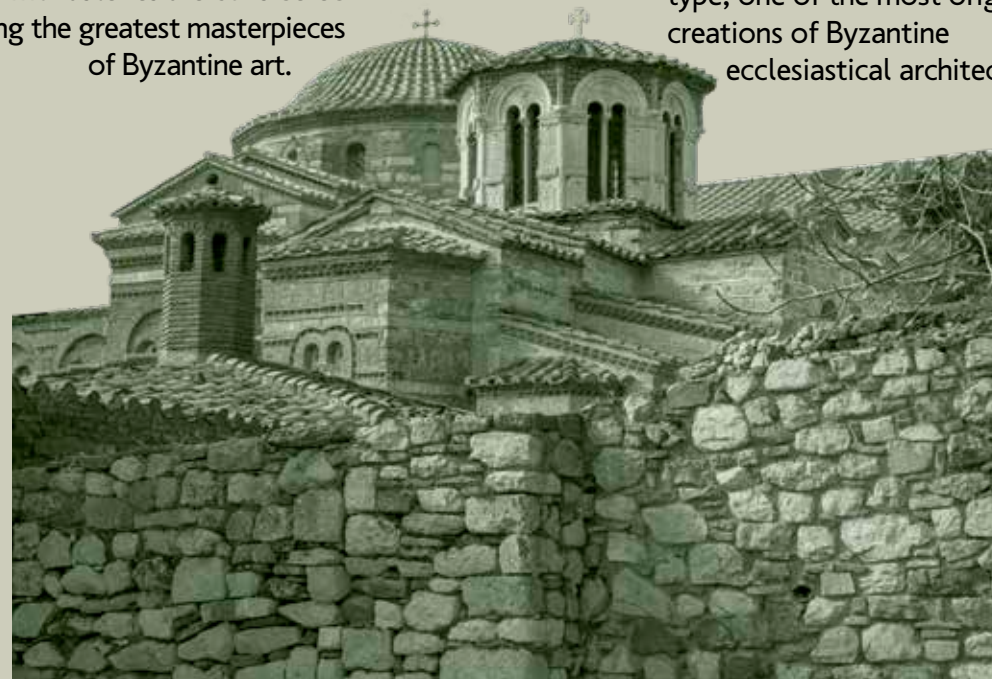
1990

critterion i

The mosaics of exceptional quality that adorn the walls of the katholika in these three monasteries are considered among the greatest masterpieces of Byzantine art.

critterion iv

The katholika of the three monasteries are prime examples of the octagonal architectural type, one of the most original creations of Byzantine ecclesiastical architecture.



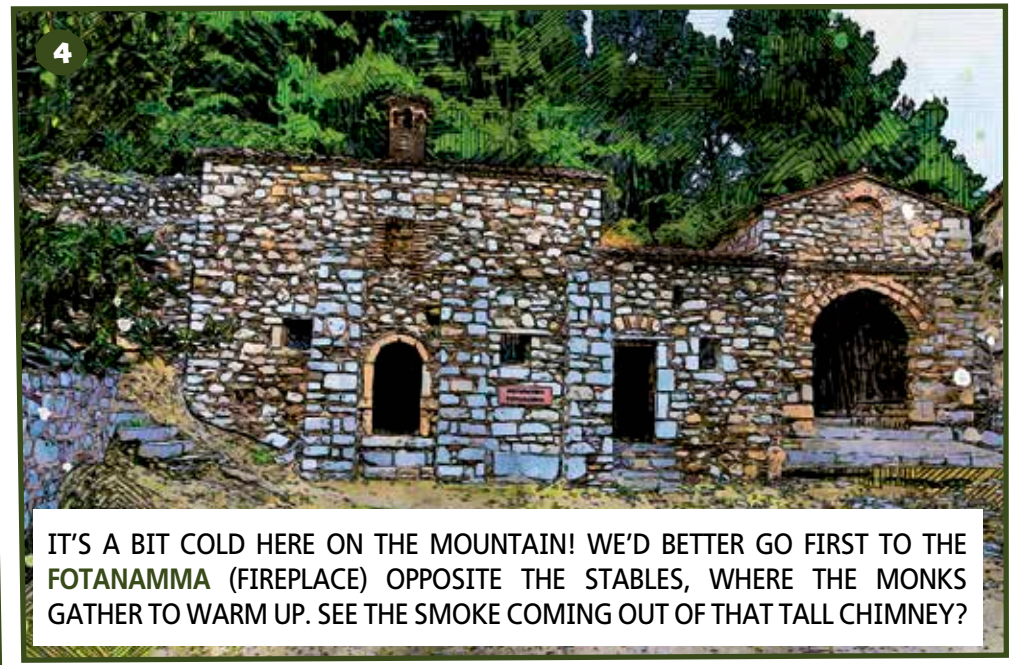
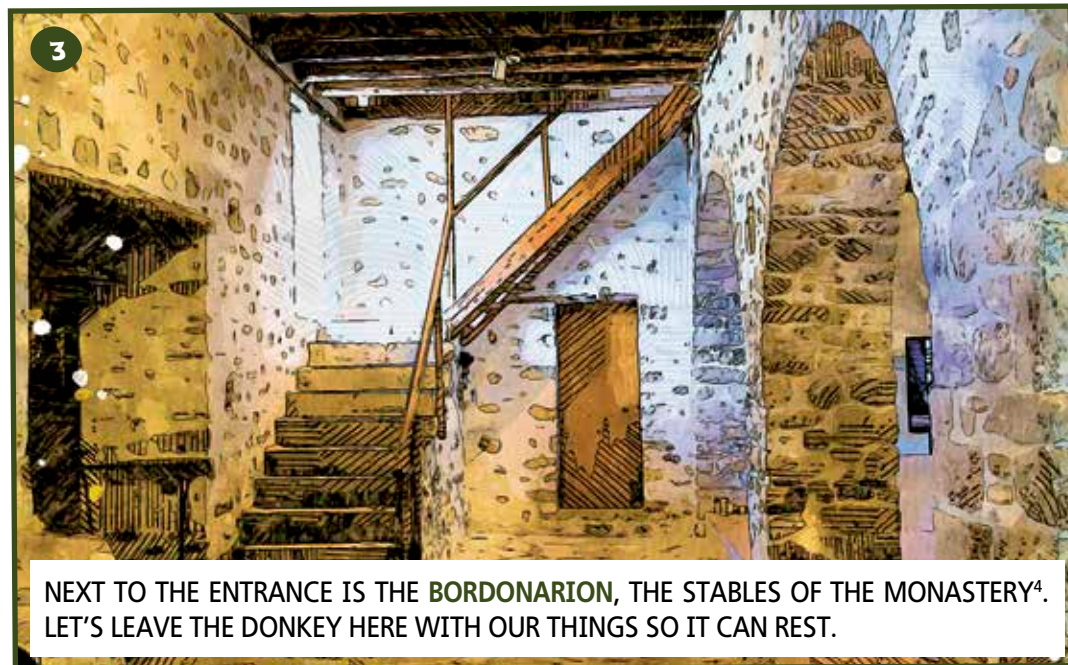
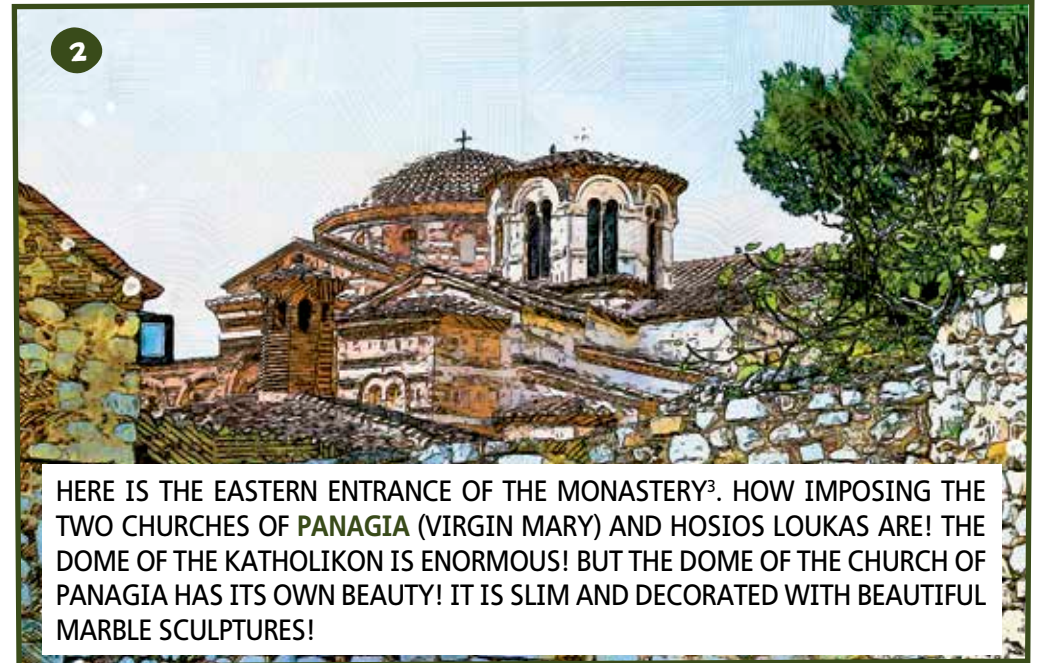
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DIAMETER

of the dome of the
katholikon of Hosios Loukas

1. Monastery of Nea Moni in Chios from above.

Walking around the monastery...

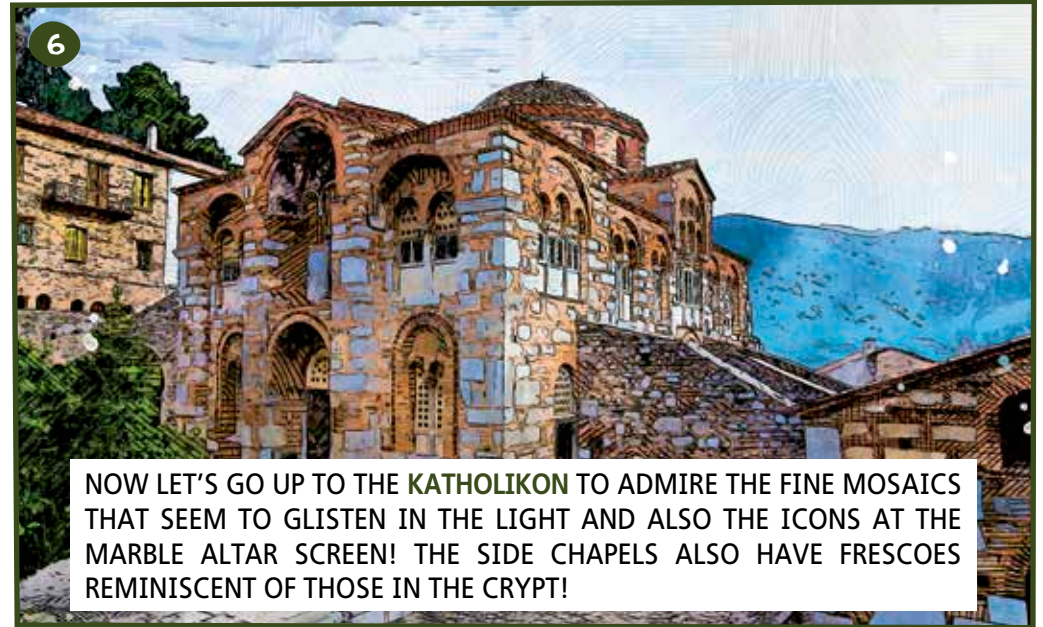


... of Hosios Loukas with Curiaeus!



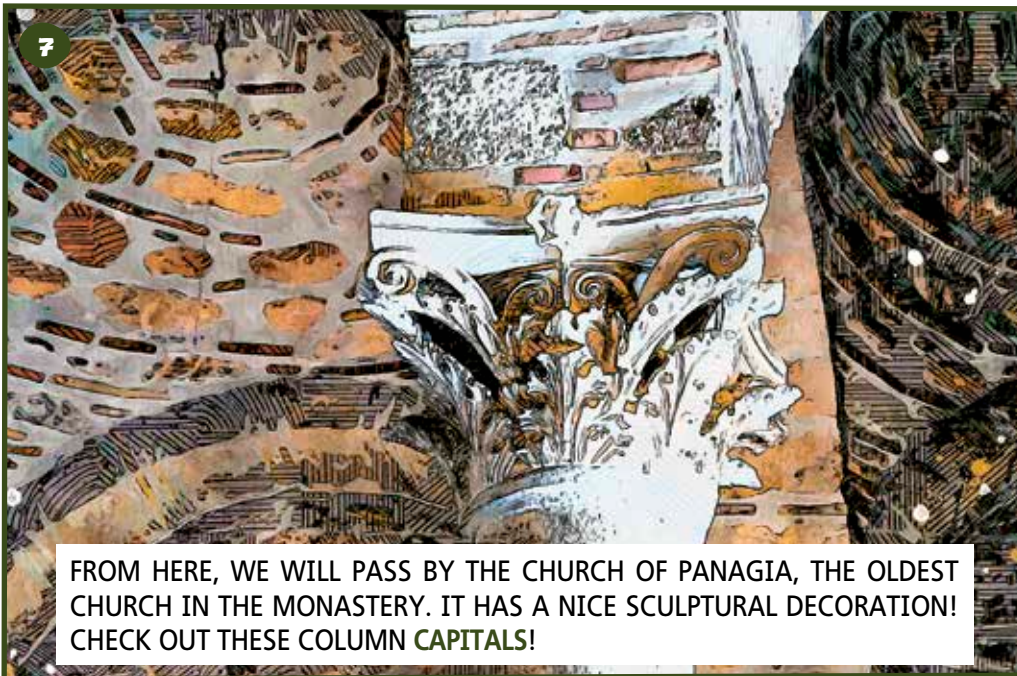
5

TIME TO MOVE ON. FIRSTLY, WE WILL ENTER THE CRYPT, ABOVE WHICH THE KATHOLIKON IS BUILT. HERE IS THE ORIGINAL BURIAL PLACE OF THE HEALER HOSIOS LOUKAS, THE GREAT ASCETIC AND FOUNDER OF THE MONASTERY. SUCH BEAUTIFUL FRESCOES DECORATE IT!



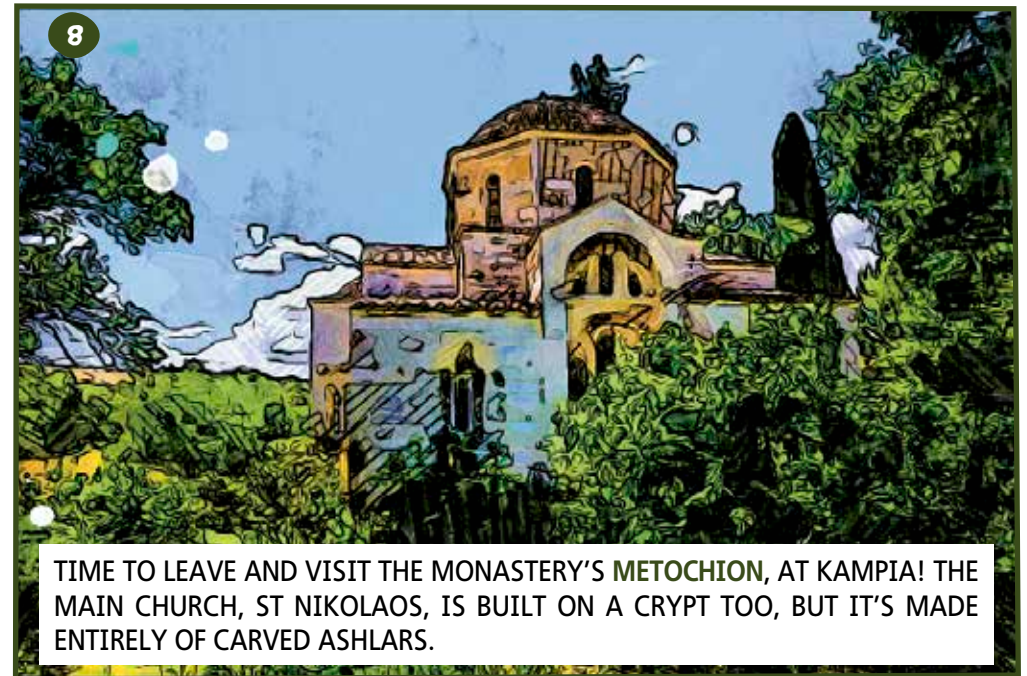
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NOW LET'S GO UP TO THE KATHOLIKON TO ADMIRE THE FINE MOSAICS THAT SEEM TO GLISTEN IN THE LIGHT AND ALSO THE ICONS AT THE MARBLE ALTAR SCREEN! THE SIDE CHAPELS ALSO HAVE FRESCOES REMINISCENT OF THOSE IN THE CRYPT!



7

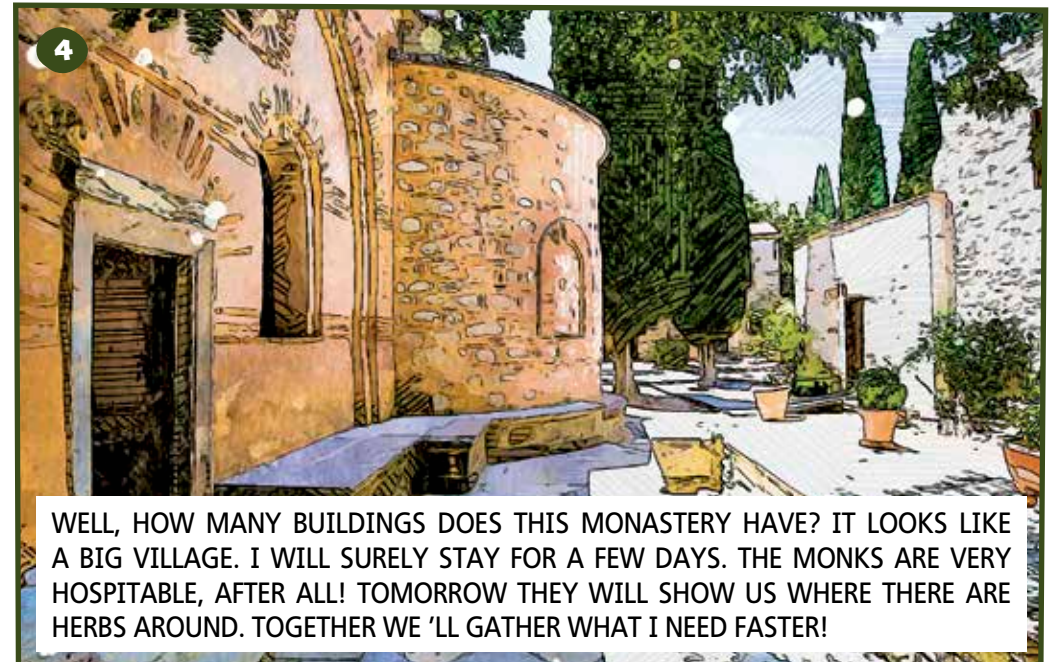
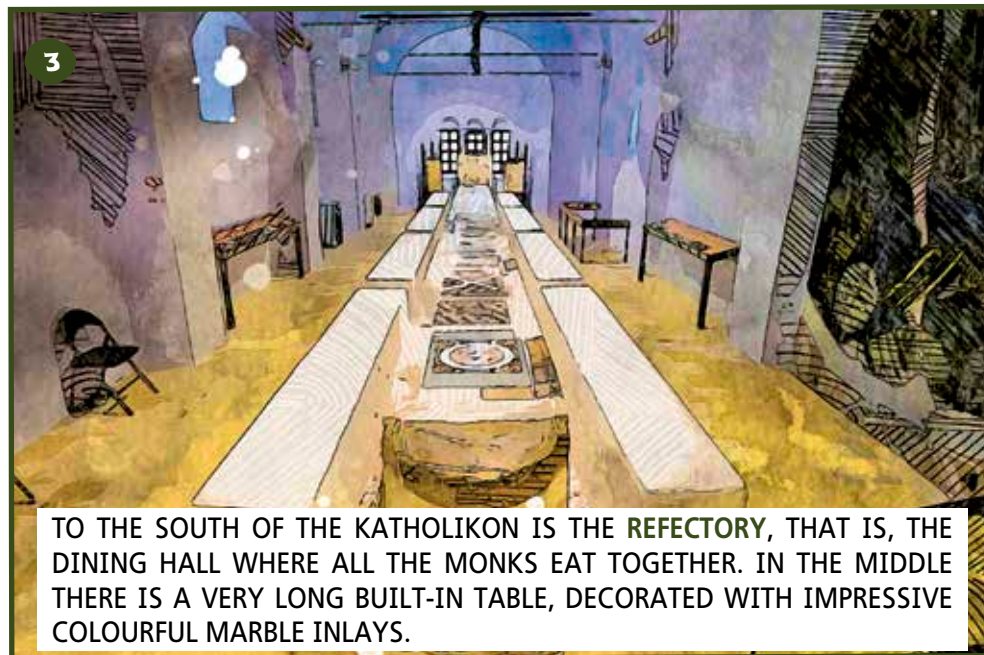
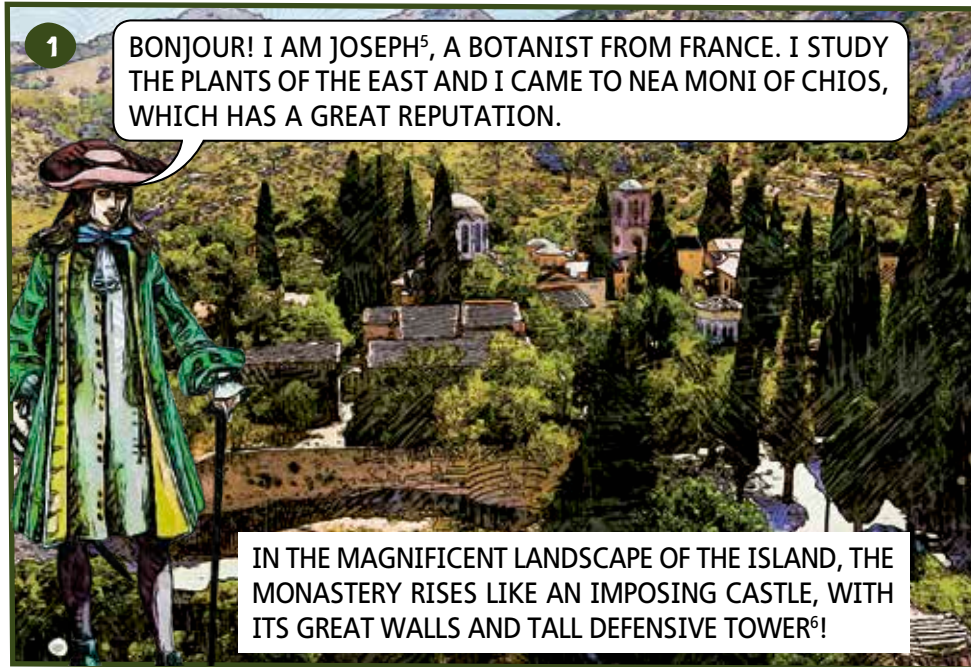
FROM HERE, WE WILL PASS BY THE CHURCH OF PANAGIA, THE OLDEST CHURCH IN THE MONASTERY. IT HAS A NICE SCULPTURAL DECORATION! CHECK OUT THESE COLUMN CAPITALS!



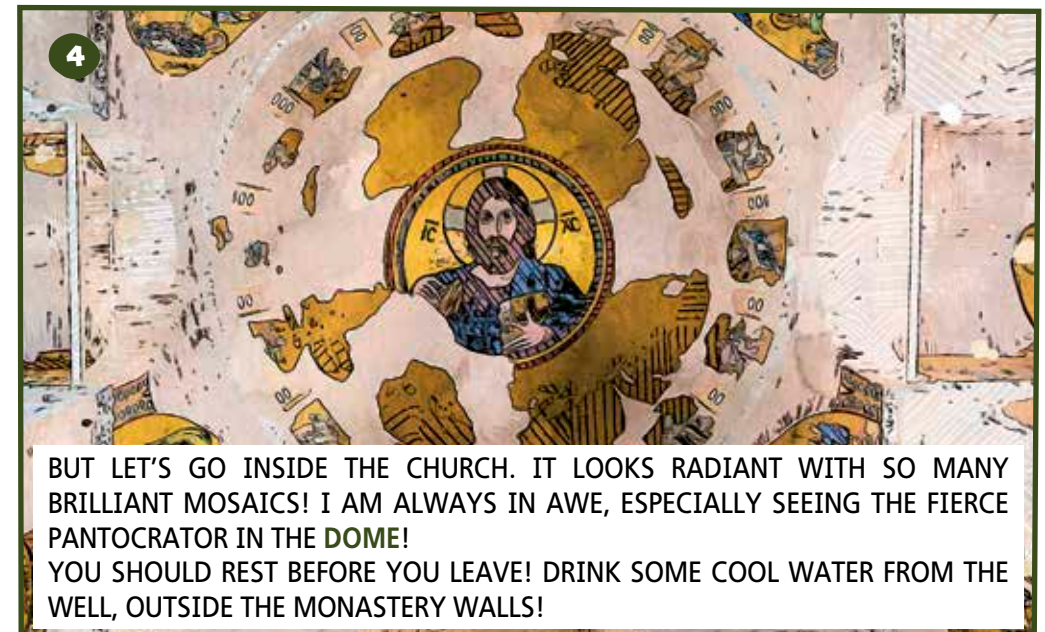
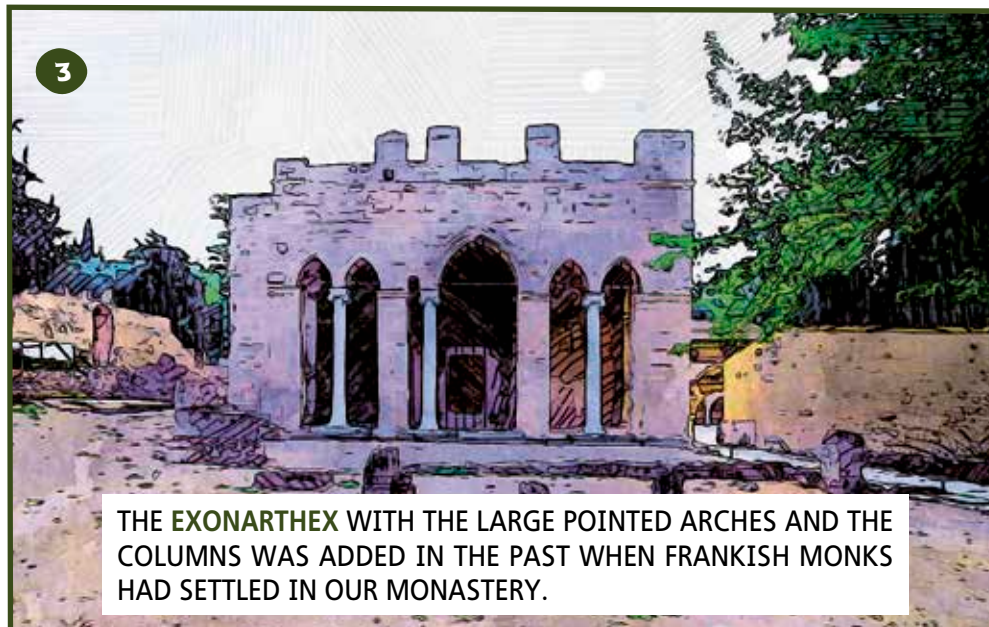
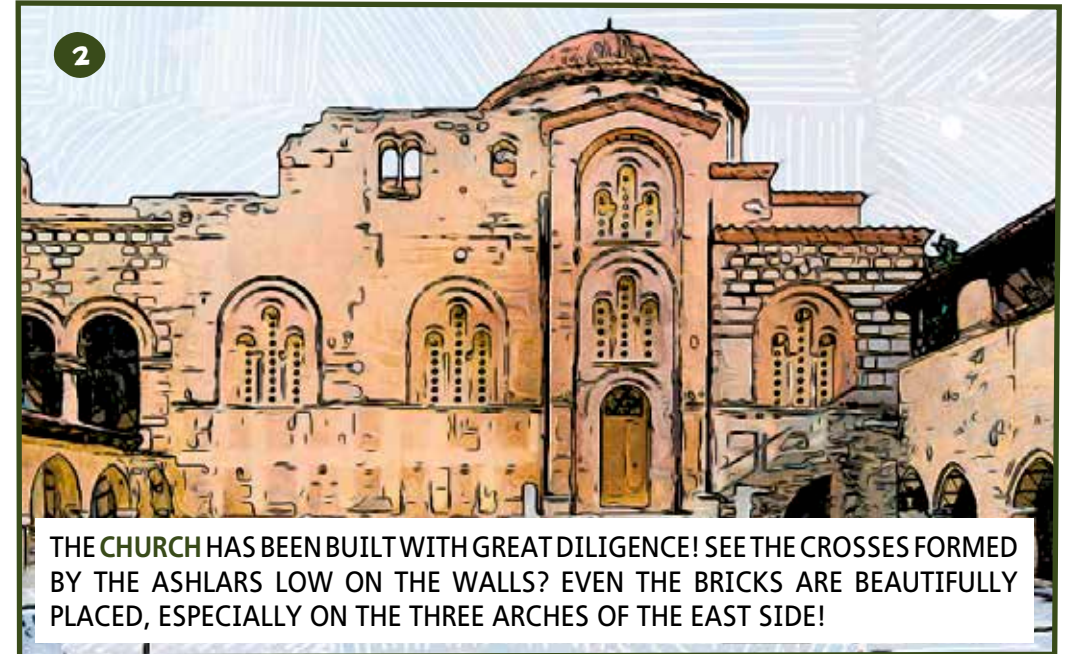
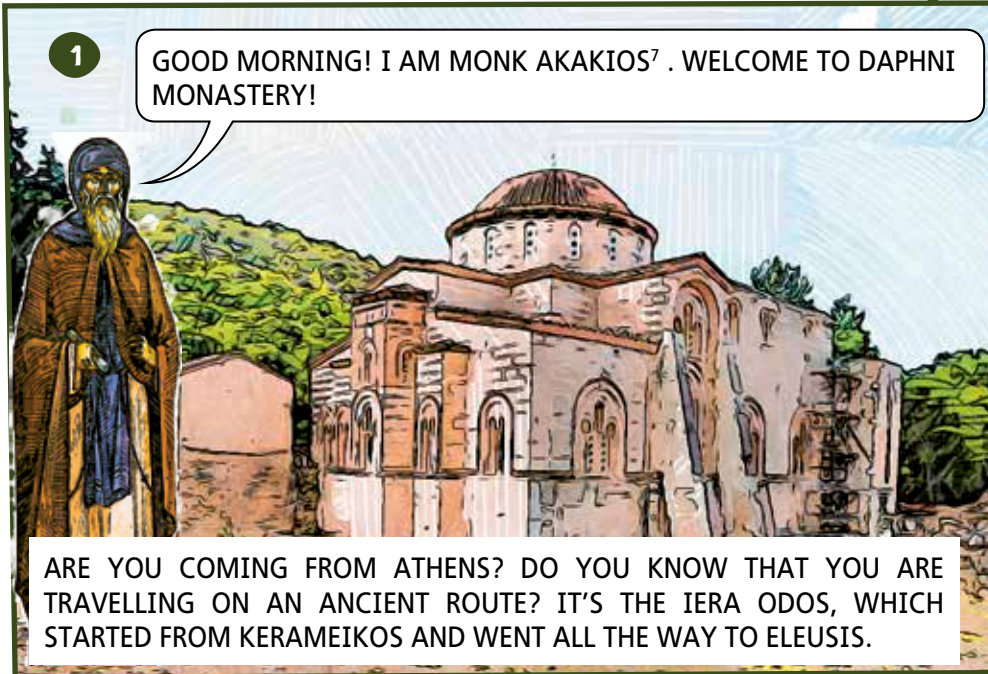
8

TIME TO LEAVE AND VISIT THE MONASTERY'S METOCHION, AT KAMPRIA! THE MAIN CHURCH, ST NIKOLAOS, IS BUILT ON A CRYPT TOO, BUT IT'S MADE ENTIRELY OF CARVED ASHLARS.

... Nea Moni in Chios with Joseph!



... Daphni monastery with the monk Akakios!



The environment...

“The monastery of Hosios Loukas, which lies between Helicon and Parnassus, the favourite mountains of the Muses, near the ancient Steiris..”

Georgios Cremos, *Fokika*, 1874, p. ζ.

The monastery of Hosios Loukas is built at an altitude of 430 m, on the western slopes of the lush green Elikonas, near the villages of Steiri and Distomo. In ancient times it was believed that the nine Muses lived on Mount Helicon.

Nea Moni of Chios is located in the centre of the island, 14 km from the town of Chios. It is built on the western slope of Mount Provatas, at an altitude of 670 m, surrounded by pine trees, olive trees and running water.

Daphni Monastery is located in the municipality of Haidari, about 11 km from the centre of Athens. As it is surrounded by the lush grove of the same name and is half-hidden next to the bustling Athens-Corinth Avenue, it retains the now-lost beauty of the Attica countryside.



2. Léon Hector Blondeaux, *Daphni monastery*, first half of the 20th c.

“Oh awfully swell—better than I’d notion of, said Roger, depositing his hat, cane, drawings, and two or three guides and dictionaries on a pillar. Then we all stared up at the vindictive Christ, larger than a nightmare, in blue and white mosaic on the ceiling. We liked that Church very much. It is high and rugged, and arched, and the mosaic is mostly peeled. And one looks out of the door at those tufted green trees, which seem each tufted with a sun lit and clouded wave—so bright, so dark are the green waves in the wood in which we walked..”

Virginia Woolf,
“Excursion to Daphni and Elefsina”,
Thursday, April 21 1932

3. Panoramic view from the monastery of Hosios Loukas.

... and the landscape

- The monastery of Hosios Loukas is surrounded by a landscape of unique beauty, unchanged by residential or other activities. The plateau in front of it is covered with olive groves, while on the surrounding slopes, almond trees are cultivated, making the location idyllic even in winter.
- The uphill route to Nea Moni provides wonderful views of the town of Chios and the coast of Asia Minor on the opposite side. A pleasant surprise in the lush green landscape is a small 5 m high waterfall near the monastery.
- The monastery of Daphni is built on the northern foothills of Mount Egaleo, alongside the ancient Iera Odos. The scattered monuments along the ancient road testify to the area's timeless importance for the Attic topography. There are various speculations about the monastery's name, such as that it is due to the abundant oleander trees in the area⁸.

Green details

Decorative motifs inspired by nature have a prominent position in the mosaic decoration of the three monasteries: flowers, wreaths, twining shoots, and other foliate themes complement the decoration. Their variety and colourfulness accentuate the sense of luxury that the mosaics exude.

The monasteries through time

946
HOSIOS LOUKAS
Hosios Loukas founds the first monastic community in the area. The first church, dedicated to Saint Barbara, was built.

second half of the 10th c.
HOSIOS LOUKAS
Passover of Hosios Loukas (February 7, 953). The monastery expands, acquires fame and a large estate. Construction of the church of Panagia.

1011 or 1022, May 3
HOSIOS LOUKAS
Inauguration of the new katholikon. Recovering the miraculous relic of Hosios Loukas.

1034–1041
NEA MONI IN CHIOS

The ascetics Nikitas, Ioannis, and Joseph founded a small church on the site where Nea Moni was later founded.

1042–1055
NEA MONI IN CHIOS

Construction of the katholikon of the monastery with imperial expenditure.

late 11th/early 12th c.
DAPHNI MONASTERY
Construction of the monastery's katholikon church.

1048
DAPHNI MONASTERY
First written evidence for the existence of the monastery.

1204
DAPHNI MONASTERY
After the Fourth Crusade Attica and Boeotia came under the Frankish Dukedom of Athens (1207–1311). Cistercian monks settled in the monastery and modified the buildings⁹.

HOSIOS LOUKAS
Latin monks are settled.

1346–1566
NEA MONI IN CHIOS
Chios under the rule of the Genoese. The monastery retains its privileges.

1456–1460
DAPHNI MONASTERY
The Ottomans occupy Attica and Boeotia. The monastery was returned to the orthodox monks in 1458.

HOSIOS LOUKAS
The monastery had already passed to the Orthodox in the early 15th c.

c. 1540
DAPHNI MONASTERY
Reconstruction of the monastery by the monk Akakios.

1566
NEA MONI IN CHIOS
Chios under Ottoman rule. The monastery keeps its property and flourishes.



1821–1822

HOSIOS LOUKAS

Proclamation of the Greek War of Independence (Sterea Ellada) (March 27 1821)

NEA MONI IN CHIOS

Massacre of Chios by the Ottomans (March 30 1822). Massacres and looting in the monastery.

DAPHNI MONASTERY

The monastery suffers great destruction by the Turks, while it is often a base for Greek fighters.



1828–1830

Liberation of Sterea Ellada and recognition of the Independence of the Greek state.

HOSIOS LOUKAS

Attempt to reconstitute the monastery.

DAPHNI MONASTERY

In 1830 it ceased to operate, and its buildings housed different functions.



1881

NEA MONI IN CHIOS

A major earthquake hits Chios, causing major damage in Nea Moni.



1938

HOSIOS LOUKAS

Restoration work by the Archaeological Service begins.



1927

NEA MONI IN CHIOS

Beginning of restoration works.



1912, November 11

NEA MONI IN CHIOS

Liberation of Chios. The monastery falls in decline.



1889

DAPHNI MONASTERY

Long-term monument restoration and mosaics conservation takes place after repeated earthquakes (1886–1894).



1943, August '26

HOSIOS LOUKAS

The monastery is bombed by the Germans, as it is a refuge for partisans. Great destruction is caused.



1950

NEA MONI IN CHIOS

Reconstitution of the monastery as a women's convent.



1960

DAPHNI MONASTERY

New interventions to restore the monastery continue to this day.



1986

HOSIOS LOUKAS

Return of the holy relic of Hosios Loukas from Venice, where it had been transferred in 1463.



1990

HOSIOS LOUKAS

DAPHNI MONASTERY

NEA MONI IN CHIOS

Inclusion of the three monasteries in the UNESCO World Heritage List.

Historical figures through the ages

The three monasteries are associated with important personalities of Orthodox monasticism as well as with emperors and officials of Byzantium.

The foundation of a monastery through imperial sponsorship and the granting of special privileges gave great prestige to it.



Hosios Loukas
(896–953)

settled in 946 in Steiri and founded the first monastic community, which was expanded by his disciples. The great reputation for his healing abilities made the monastery an important pilgrimage site of great renown.

Mystery and legends cover the foundation of the Daphni Monastery¹⁰.

The *praetor* of the subject of Greece and the Peloponnese, **Gregorios Kamateros** a highly educated man with close contacts with Constantinople, may be connected with the construction of the monastery's katholikon (end 11th c.).

FOUNDERS



**The three ascetic saints
Nikitas, Ioannis and Joseph**

the founders of Nea Moni in Chios, according to tradition, built a small church dedicated to the Virgin Mary, near the place where they found her miraculous icon. In its place, a little later (1042–1055) the magnificent cathedral of Nea Moni was erected with imperial sponsorship.

MAJOR SPONSORS

General Krinitis Arotas

financed the construction of the first church of the monastery of Hosios Loukas, the church of St Barbara.



Philotheos

the abbot of the Hosios Loukas monastery, erected the new katholikon and undertook the retrieval of the relic of the saint from the original tomb to be housed in it.



The generous emperor **Konstantinos Monomachos** together with his wife **Zoe** and her sister, co-Empress **Theodora**, financed the rebuilding of the katholikon of Nea Moni in Chios.

The monk **Akakios Abelikos** is considered the second founder and renovator of the monastery of Daphni, as around 1540 he undertook extensive interventions and additions there.

AT THE CROSSROADS OF HISTORY



Otto de la Ross

The Burgundian *Grand Duke* of the Dukedom of Athens (1205-1225) granted the Daphni Monastery to an order of Cistercian monks. From then on, the monastery was used as a burial place for the Frankish rulers of the Dukedom until the 14th c. He was also buried there in 1225.



The arch-admiral **Piali Pasha** occupied Chios in 1566 without a fight from the Genoese, thus inaugurating the long Ottoman rule on the island.

Governor Ioannis Kapodistrias

in 1830 by decree immediately after the recognition of the independence of the Greek state, permitted the monks of Hosios Loukas Monastery to borrow money to repair the buildings.

The Bavarian King Otto I

who had initially settled in Nafplio, visited Athens for the first time in 1833, where he was welcomed by the prefect Michael Schinas and many citizens outside the Daphni Monastery.

REBELS WITH A CAUSE!



Led by
the bishop of Salona **Isaias**,
the chieftain
Athanasios Diakos
and the representative
of the *Philiki Etaireia*
Athanasios Zarifis

the Revolution in Roumeli was declared in the monastery of Hosios Loukas (March 27 1821). The monastery contributed decisively to the struggle and became a base for other great chieftains, such as Odysseus Androutsos and Georgios Karaiskakis. It often suffered damage by the Turks, the greatest being on June 14 1823.



Georgios Karaiskakis

also visited the Daphni Monastery two days before the decisive battle of Haidari (August 6–8, 1826) and wrote in a letter that “... we went to the Daphni monastery which, as bad luck would have it, is taken by the enemy...”.



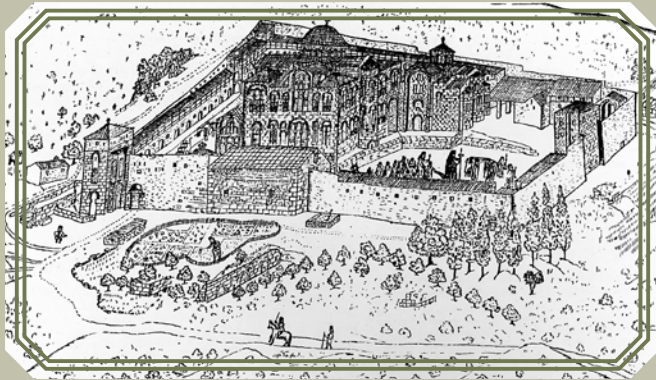
On March 30 1822, the Ottomans destroyed Chios in the tragic “Massacre of Chios”. Nea Moni was looted and severely damaged, while thousands of unarmed inhabitants who fled there met a tragic death.

The then abbot **Neophytos Venetos**
was held hostage in the castle of Chios.

Three monuments are born

TOURS AND NARRATIVES

Though time, the three monasteries have attracted many travellers, who provided valuable information about the condition of the buildings, the number and life of the monks, but also recorded legends and traditions about their foundation.



The antiquarian Italian traveller Cyriacus of Ancona, one of the first visitors to the monastery of Hosios Loukas (1436), reports that Emperor Constantine IX Monomachos was one of the sponsors of the katholikon.

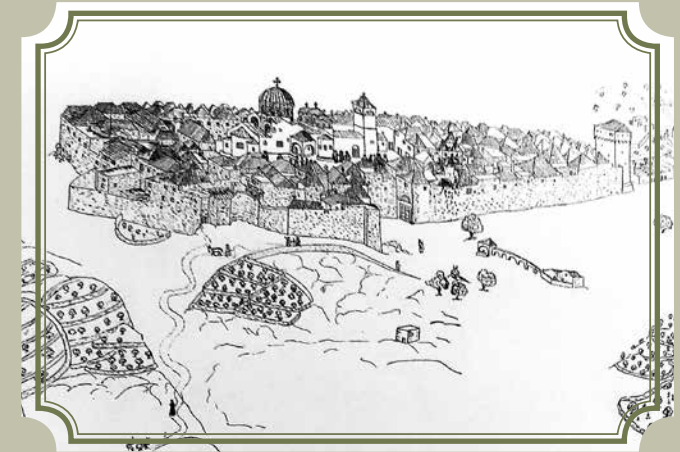
Daphni Monastery is often mentioned in descriptions of Athens. The travellers Jacob Spon and George Whelers from England visited Daphni Monastery in 1676 and found only two monks, due to the raids of Turks and corsairs.

In 1841 the famous Danish fairytale writer Hans Christian Andersen was optimistic about the future of the Daphni monastery, despite the destruction of the image of Pantocrator on the dome by the Turks who practiced shooting on it as a target.



“... Daphni will rise again from the ruins and... will flourish again! In this courtyard, where only thistles sprout, the laurel will turn green, the frankincense will moss, and the kneeling children will see a sacred wound in the eye of Christ, in his mouth and glory, where the Turkish bullet hit.”

Hans Christian Andersen, 1871¹¹.



The drawings of the famous Kyiv traveler Vasili Grigorovich Barsky of the 18th c. provide valuable information about the monastery of Hosios Loukas and the monastery of Nea Moni in Chios. The phrase “reality defeats its fame” sums up his admiration for the Nea Moni of Chios!

Other 18th-century travellers describe Nea Moni as a small walled village with many densely built buildings. Tourists are often impressed by the monastery’s enriched library, which unfortunately it suffered great damage in 1822.

DESTRUCTION



In 1881, a deadly 7.3 magnitude earthquake caused great destruction in Chios. In Nea Moni, among other things, the church dome collapsed.

In 1802 Thomas Bruce, 7th Earl of Elgin, removed three Ionic columns from the facade of the exonarthex of Daphni Monastery, causing serious damage to this monument as well. The columns are now in the British Museum.

In the 19th century the Daphni Monastery was deserted. The fall of the monastery by the Ottomans caused a lot of damage. It is said that when the troops of Omer Vryonis captured it in 1821, they lit a fire in the cathedral for 3 days, because they believed that this would melt the gold from the mosaic tiles and they could take it away! Later its buildings were converted into barracks for the Bavarians (1838–1839), but also for the French to avoid cholera (1854), and they also housed a mental asylum (1883–1885)¹².

In 1943 the Germans bombed the Monastery of Hosios Loukas, causing great damage.

RESEARCH

The impressive architecture and the rich decoration of the three monasteries aroused the interest of researchers as early as the 19th century.

For the monastery of Hosios Loukas the studies of the historian from Steiri in Boeotia Georgios Kremos (1874–1880), who was the first to publish the *Life of Hosios Loukas*, are considered fundamental.



Georgios Lampakis



Georgios Kremos

Hosios Nikiforos, monk and abbot of Nea Moni, published in Venice in 1804 the “Sequence” of the three founders of the monastery. His book contains important old documents on the monastery’s history, which were unfortunately destroyed in 1822.

The emergence of the significance of the Daphni monastery as a monument is largely due to the publications and the tireless efforts of the important archaeologist and theologian Georgios Lampakis.

RESTORATION

By the end of the 19th century the Daphni Monastery had fallen into a deplorable state. On the initiative of Georgios Lampakis in 1889 restoration work began and Italian “mosaic artists” were invited to work on the mosaics.



The Daphni Monastery is the first Byzantine monument to be restored in Greece.

In Nea Moni and the monastery of Hosios Loukas, the first works started as early as the 19th century on the initiative of the monks themselves. The Archaeological Service does restoration work on the monasteries over several years, which is still being carried out today by the Ephorates of Antiquities of Boeotia, Chios and West Attica, respectively.



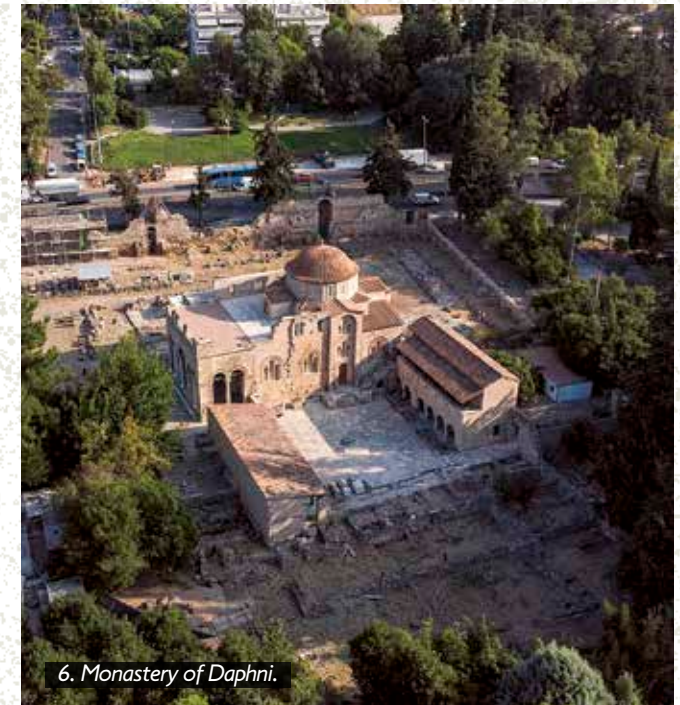
During the restoration works of the 1960s in the church of Panagia of Hosios Loukas, the depiction of Josua (Jesus) son of Naue was discovered, which is the oldest fresco in this monastery (second half of the 10th c.).

Three unique monuments...

Octagonising the circle!

In the 11th century a new architectural type of church appeared in Greece, the octagonal¹³. These churches are distinguished by their wide and tall dome, which is supported internally by eight pillars, which in plan they form an octagon. Because of their impressive size, octagonal churches were usually found in large and wealthy monasteries, which enjoyed the favour of emperors or high officials.

The three katholika, built in the octagonal type, are in the centre of the three monastic complexes: around them are the monks' cells, the refectory and many auxiliary buildings.



The simple *insular* type of Nea Moni in Chios was a model for many churches in Chios and Cyprus. The katholika of the monastery of Hosios Loukas and of Daphni belong to a more complex variant of the octagonal church, the *mainland* type, which was applied to churches in Central Greece and the Peloponnese.

... with timeless radiance ★1

The “royal monastery” of Hosios Loukas

The focal point in the monastery of Hosios Loukas is the harmonious complex of the older church of Panagia and the later church, the katholikon, where the miraculous relic of the saint is kept.

The katholikon is the earliest example of an octagonal church and became a model for churches of the same architectural type in mainland Greece.



7. Refectory in Nea Moni in Chios.



8. Refectory in Hosios Loukas.



9. Monk cell in Daphni Monastery.

The history of the monasteries and their various collections are displayed in selected restored areas of the monasteries.



10. Hosios Loukas Monastery, view of the Katholikon and the church of Panagia.



11. Hosios Loukas Monastery, interior of the katholikon.



Loukoumi and coffee!

The numerous visitors of the monastery of Hosios Loukas are offered as treat the traditional loukoumi, resulting in the monastery consuming 2 tons of loukoumi annually!

Three unique monuments...

Radiant mosaics

The three monasteries stand out for their luxurious, exquisite mosaic decoration. Their main characteristic is the golden background in which the holy figures are projected, giving them intense spirituality and transcendental character.

In the mosaics of the monastery of Hosios Loukas the compositions are austere and balanced, while the figures are disembodied, with characteristically flat bodies and large, wide-open eyes.

In the numerous mosaics of the monastery of Daphni the grace of the figures echoes models of ancient art. In the minimalist compositions of Nea Moni, the bright colours stand out.



12. Hosios Loukas, Maundy (Washing of the feet), second quarter of 11th c.



13. Nea Moni in Chios, The Resurrection, 1042–1056.



14. Daphni Monastery, The Annunciation, end 11th c.



15. Nea Moni in Chios, interior of the katholikon.

“The mosaics of Hosios Loukas do not have soft colours like those of Daphni, nor the craftsmanship of Saint Demetrios in Thessaloniki... Compared to them they look poor and simplistic, as if someone inexperienced made them. But it’s just this special grace that makes them stand out. These craftsmen show their wisdom and merit, those say their prayers like illiterate fishermen with simplicity and faith.”

Fotis Kontoglou,
Travels in various cities of Greece, 1928.



The “golden monasteries”¹⁴

Apart from the mosaics, the entire decoration of the three monasteries is of high quality art. Decorative brick ornaments, luxurious coloured marble floors and facings on the lower part of the walls, frescoes of exceptional quality, ornate marble altar screens and architectural sculptures add to the overall impression of grandeur.

... with timeless radiance

With Byzantine splendour

Simon Karas, an important scholar of the art of chanting, married Angeliki Vatougiou in Daphni Monastery on December 26 1950. As he describes it, “the wedding ceremony entered while chanting –accompanied by Greek musical instruments– an old Athenian patinada in honour of the Virgin Mary”¹⁵.

The recording of the three-hour-long, according to Byzantine ritual, impressive ceremony was broadcast by the BBC in 1958.



16. Loukas Geralis, Monastery of Daphni, c. 1950.



17. Francesco Perilla, Nea Moni, 1928.



“A walk in Sergiani, and in Mendeli is the honey and in Daphni is the cool water that the angels come to drink... Lady of the Golden Laurels, how glorious is Your grace with the mosaics, with the ruler, with the pearl”.

“A Walk in Sergiani”, patinada about famous sites of Attica.

The Dafni monastery was the subject of the first “art” film entitled “Daphni: Virgin of the Golden Laurels” filmed in 1951 by Art History professor Angelos Prokopiou which received first prize at international festivals in Edinburgh and New York.

Nea Moni and Daphni Monastery celebrate on August 23 the “nine days” of the Assumption of the Virgin Mary. The writer Dimitrios Kambouroglou vividly describes the traditional celebration at Daphni¹⁶.

Festivals and fairs

Monumental dialogues



GREECE



Agioi Theodoroi in Mystras

In the castle city of Mystras is the church of St Theodoroi, the first katholikon of the Brontochion monastery. Built in the end of the 13th c., it is one of the latest churches of the mainland octagonal type in Greece.

IN GREECE
& ALL OVER
THE WORLD!



GREECE

Soteira Lykodimou

The largest Byzantine church in Athens, known today as the "Russian Church" because in 1847 it was granted to the Russian community of the city, was built at the beginning of the 11th c. and belonged to the mainland octagonal type. It is a precise copy of the katholikon of the monastery of Hosios Loukas.

TURKEY



Agia Sophia in Constantinople

The impressive church that to this day remains a symbol for all Orthodox Christians stands out for its huge dome, 32 m in diameter, a unique architectural feat. In the interior, the mosaics are masterpieces of Byzantine art.

ENGLAND



Fountains Abbey

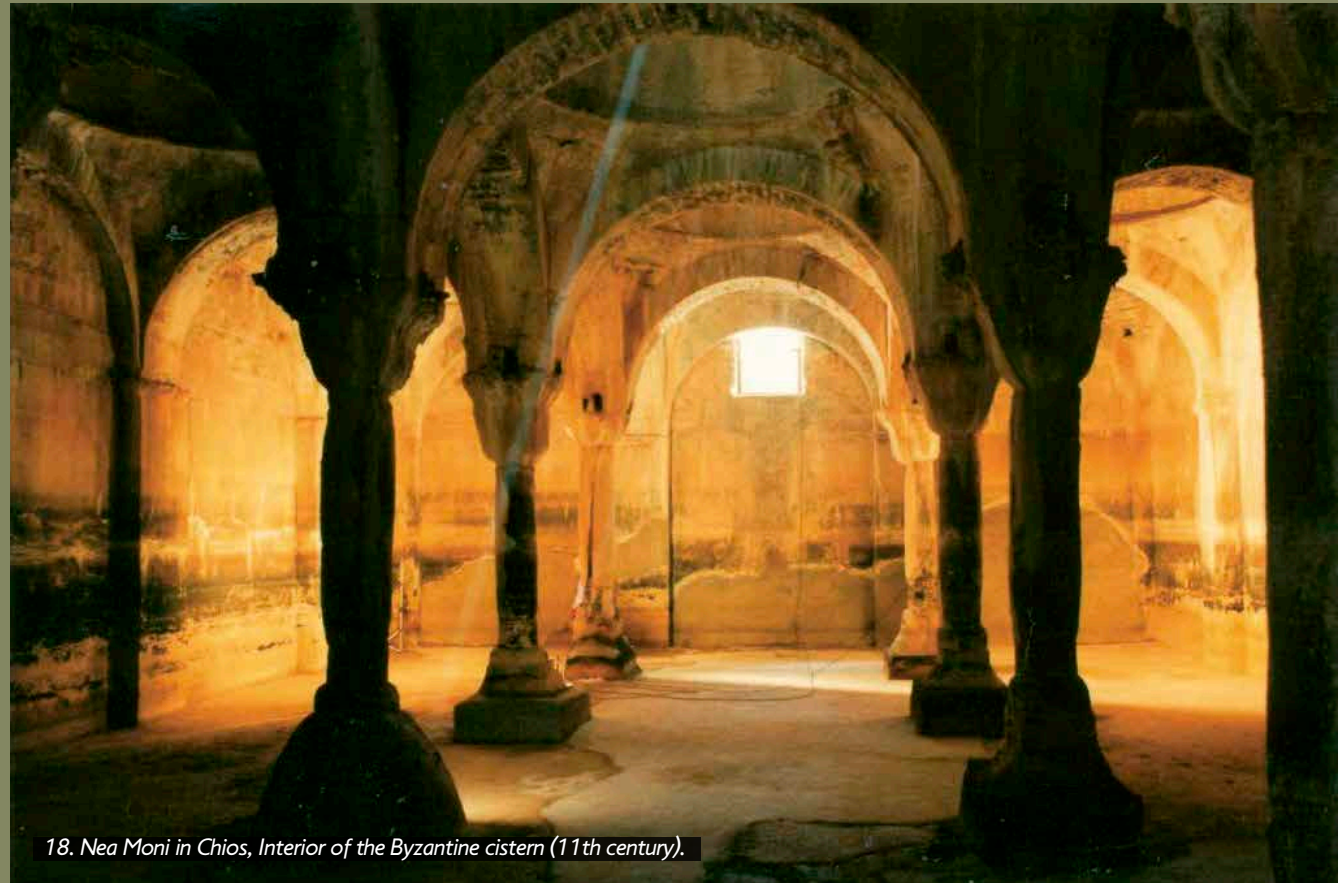
The now desolate Cistercian monastery is one of northern England's largest and most important monastic complexes. It was founded in 1132, a few years earlier than the settlement of Cistercian monks at Daphni Monastery.

A message today...

Repurposing

During the Byzantine times there were often used materials from older destroyed buildings in their structures. In the katholikon of the monastery of Hosios Loukas many of the ashlar come from the neighbouring ancient city of Steiris, while in the Daphni Monastery, among other things, the ionic marble columns of the impressive exonarthex of the katholikon probably came from a destroyed Roman Stoa¹⁷.

During restoration work on the cistern (water tank) of Nea Moni in Chios, a well-hidden case of ingenious repurposing was uncovered! On its roof, there were 93 large clay vessels, filling the gaps between the domes¹⁸, keeping the structure light and structurally safe. The vessels originally carried wine or oil from 15th-century Spain. It seems likely that the monks of Nea Moni bought the empty cargo of a ship to repair the cistern's roof. Thanks to this repurposing, a wealth of historical information has reached modern researchers¹⁹!



18. Nea Moni in Chios, Interior of the Byzantine cistern (11th century).

...for a better tomorrow!

Goals 2030 >



12 RESPONSIBLE
CONSUMPTION
AND PRODUCTION

> We ensure sustainable consumption and production methods

1. Buongiorno: good morning in Italian.
2. The guide is inspired by the antiquarian Cyriacus from Ancona, Italy (c. 1391–1452), who for thirty years (1418–1448, with short breaks) visited the entire Greek land. He is one of the first European travellers to visit the monastery of Hosios Loukas, in March 1436.
3. Today, visitors to the monastery enter through the gate built during the Ottoman occupation on the south side, under the belltower. In Byzantine times, however, the entrance to the monastery was through the nowadays auxiliary gate opening in the NE corner of the enclosure.
4. The *bordonarion* was probably built in the 11th century, although later it underwent extensive renovations and a wooden roof was added. It is a two-storey building, where the ground floor was intended for livestock, while the first floor was for muleteers and fodder. Today the building has been restored, and on its first floor are exhibited 18th-century frescoes from the church of St Spyridon in Medeon near Antikyra.
5. The guide at Nea Moni in Chios is inspired by the French botanist Joseph Pitton de Tournefort, who visited Nea Moni in 1701 and was impressed by the beauty of its main church.
6. The high towers that protected the monastery in the Byzantine years are no longer preserved.
7. The guide at Daphni Monastery is inspired by the monk Akakios Abelikos, who, shortly before mid 16th century made a decisive contribution to the renovation of the monastery and is considered its second patron.
8. According to others, the name of the Daphni Monastery comes from the Sanctuary of Apollo Daphnephorus, which is possible to be located in this area, although, so far, the archaeological research does not confirm the existence of an ancient sanctuary under the site where the monastery was founded. For the name and foundation, see also note 10.
9. The Cistercians are a monastic order of the Roman Catholic Church that was founded at the end of the 11th c. (1098) in Cistercium (today's Citeaux) of Dijon in France and flourished during the Crusades.
10. A different version mentions a princess, Daphne, who built the monastery as a sign of gratitude for her rescue from a shipwreck. In another legend, derived from a variant of the popular medieval metrical novel of Iberius and Margarona, the founder of the monastery was the beautiful princess Margarona (belle Maguelone), who, after the Saracens captured her husband, built the monastery to spend the rest of her life there.
11. Hans Christian Andersen, *A Poet's Bazaar. Pictures of travel in Germany, Italy, Greece and the Orient*, New York 1871.
12. During the short period of the monastery's operation as a lunatic asylum, the patients lived in shacks, took water from the well, and lighting was provided by oil and storm lamps. The well-known popular expression "fit for Daphni" is probably not directly related to the Monastery, but to the psychiatric hospital "Dromokaiteio", which was built in 1887 in the wider Daphni area, or even to the psychiatric hospital "Daphni" which was founded in 1925 in the same area.

13. The octagonal type is subdivided into two categories, the *complex* or *mainland* type and the *simple* or *insular* type. In the *complex* type, the central church is surrounded by an ambulatory with galleries in contrast to the *simple* octagonal type, which does not have that. Eight massive pillars or columns support the dome through eight arches, four of which bridge the corners of the square. Thus, in plan view, the eight arches, on which the dome rests, form an octagon in which the circumference of the dome is inscribed.

14 "The golden monastery" is how the Monastery of Daphni is called by the historian and academic Dimitrios Kabouroglou, *Daphni*, Athens 1920, p. 28.

15. The *patinada* is a kind of *cantada* (serenade), a popular urban song at the end of a celebration, usually of an erotic content. Some lyrics see on p. 23.

16. It refers to the celebration of the Apodosis of the Assumption of the Virgin Mary, known as the "Nine Days of the Virgin Mary". The festive character of the celebration at Daphni Monastery is vividly described by D. Kabouroglou, *Daphni*, 1920, p.35. "Of the monasteries of the Athenian territory, Daphni was solemnly celebrated. All Athenians, even people of different faiths, visited this monastery on Iera Odos... But the reverent mystic quickly recovered from his dreamy musings, when he heard the violinist of the fair singing about the water of Daphni 'that the angels drink' and especially the famous for its historical significance uralt verse: 'Lady of the golden laurels, how glorious is your grace...' The devotees of the Iera Odos are now Christians. And after they had attended the orthodox liturgy with great solemnity, they borrowed tall canes from the church warden and knocked down pieces of the famous mosaics for remembrance and amulets."

17. Three of the four columns of the exonarthex of the Monastery of Daphni are now in the British Museum, where they were brought by Lord Elgin in 1802. See and above, p. 19. Only one ancient column remains in the monastery.

18. The cistern of Nea Moni is one of the best surviving examples of a monastery cistern from the Byzantine period. It is partially built in a cave, has a rectangular shape and its roof consists of fifteen small hemispherical domes supported by eight marble columns, four in each of the two rows.

19. This repurposing offers various information: on the building art, the history of Nea Moni, on the commercial relations of Chios with the Iberian Peninsula etc. The vessels discovered in the cistern of Nea Moni were displayed in the exhibition "From Spain to Chios. The vessels of the cistern in Nea Moni" which was organized in 2022 at the castle of Chios by the Ephorate of Antiquities of Chios, while some of them are exhibited in the permanent collection at the Refectory of Nea Moni.

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