

INTRODUCTION

THE exploration of the prehistoric remains of North Greece may be said to have been begun by Schliemann¹, when he excavated at the Boeotian Orchomenos in 1880 and 1881. Here he was the first to find in any quantity the grey, wheel-made ware, now so well known, to which he gave the name Minyan. In 1884 Lolling² first called attention to the Thessalian mounds, and specially studied those at Dhimíni (Διμήνι) and Sésklo (Σέσκλο)³, where he collected prehistoric vase fragments, which he submitted to Furtwaengler. In 1886 the first tholos tomb at Dhimíni⁴ was excavated. In 1889 Wolters⁵ published the Mycenaean vases from Pagasae in the collection of Mr Periklis Apostolidhis of Vólos (Βόλος). But in spite of the promise of much that was new and interesting ten years passed without any regular excavation in Thessaly. The exploration of the Orchomenos district however proceeded rapidly. In 1891 and 1892 Kambanis⁶ and Curtius⁷ dealt with the Minyan dykes of Lake Kopais. The following year de Ridder⁸ excavated at Orchomenos itself and at Ghulás (Γουλάς)⁹. In 1894 Noack published a long account of Ghulas in which he noticed other early sites in the same neighbourhood. In 1896 attention was recalled to Thessaly by the discovery of iron age tholos tombs at Marmáriani (Μαρμάριανη), which were further explored by Tsundas in 1899¹⁰. In 1901 Stais while excavating the second tholos tomb at Dhimíni was led to begin the excavation of the prehistoric settlements there¹¹. In 1901 and the following year Tsundas dug the mound of Sesklo, and in 1903 he completed the exploration of the mound of Dhimíni¹². In the following years he examined many other prehistoric sites in the Thessalian plains. In 1904 Kuruniotis¹³ conducted a small excavation at Rini (Ρηνί)¹⁴, and in 1905 cleared the tholos tomb at Kapaklí (Καπακλί)¹⁵. In the meantime fresh discoveries had been made in Phocis and Boeotia. Furtwaengler excavated at Orchomenos¹⁶ in 1903 and 1905 with

¹ *J. H. S.* 1881, pp. 122 ff.

² *Ath. Mitt.* 1884, pp. 99 ff.

³ The full form of the name is Σέσκουλο, but this in the Thessalian dialect, which like other North Greek dialects drops unaccented *u* and *z*, becomes Σέσκλο.

⁴ *Ath. Mitt.* 1886, pp. 435 ff.; 1887, pp. 136 ff.

⁵ *Ath. Mitt.* 1889, pp. 262 ff.

⁶ *B. C. H.* 1892, pp. 121 ff.; 1893, pp. 322 ff.

⁷ *Deichbauten der Minyer (Gesammelte Abhandlungen I*, pp. 266 ff.).

⁸ *B. C. H.* 1894, pp. 271, 446 ff.; 1895, pp. 136 ff.

⁹ The site is not known by this name to the natives of the district, but as Paleókastro (Παλαιόκαστρο). Ghulas is said to be an Albanian word

derived from the Turkish *gúle* (tower), and would naturally become Ghla in a North Greek dialect. The form Gha sometimes used by archaeologists is probably due to some misunderstanding.

¹⁰ *Πρακτικά* 1899, pp. 101 ff.

¹¹ *Πρακτικά* 1901, pp. 37 ff.; Δ-Σ, p. 27.

¹² Δ-Σ, pp. 27, 70.

¹³ See below, p. 130 ff.

¹⁴ This is the modern local spelling of the name of this village: Yeoryiadhis (Γεωργιάδης, Θεσσαλία², p. 209) spells it Ίρενί, Tsundas (Δ-Σ, pp. 131, 244, 283) calls it Έρηνί.

¹⁵ Έφ. Άρχ. 1906, pp. 211 ff.

¹⁶ Bulle, *Orchomenos I*, p. 8 ff.

most important results. In 1902 Sotiriadhis¹ began that valuable series of excavations in the neighbourhood of Chaeronea and Elatea, which he has continued with success up to the present time. In Thessaly Arvanitopullos² found in 1907 and 1908 a prehistoric deposit on the acropolis of Phthiotic Thebes, and in 1909 a small settlement of the same period at Pagasae, and in addition has brought many prehistoric objects into the Museum at Volos. Our own excavations³ in Thessaly began in 1907 at Theotóku (Θεοτόκου). In 1908 we excavated at Zerélia (Ζερέλια), in 1909 at Lianokladhi (Λιανοκλάδι) and Tsani Maghula (Τζάνι Μαγούλα), and in 1910 at Tsanglí (Τσαγγλί) and Rakhmáni (Ραχμάνι)⁴. In addition, by travel and exploration in Northern Greece, Macedonia, and Epirus, we have attempted to define the limits of the prehistoric culture of Thessaly.

¹ *Ath. Mitt.* 1903, pp. 302 ff.; 1905, pp. 120, 134 ff.; 1906, pp. 396 ff.; *Εφ. Ἀρχ.* 1908, pp. 65 ff.; *Memnon* II (1908), pp. 95 ff.; *Πρακτικά* 1909, pp. 123 ff.; 1910, pp. 159 ff.

² *Memnon* II (1908), pp. 98 ff.; *Πρακτικά* 1907, pp. 166 ff.; 1908, pp. 180 ff.; 1909, pp. 153 ff. His

later report (*Πρακτικά* 1910, pp. 168 ff.) has appeared too late for us to use in the present work.

³ These and other excavations are described in Chapters III–X.

⁴ This is derived from the Turkish *Rahmán* (merciful).



FIG. 2. Iolcus (Volos Kastro) from the north-west. The prehistoric deposit can be seen directly below the medieval walls.

CHAPTER I

THE GEOGRAPHY OF NORTH-EASTERN GREECE, AND THE DISTRIBUTION OF THE PREHISTORIC SITES

FOR the purposes of historical geography Northern Greece may be considered as divided into two parts by the great range of Pindus, which starting far up in the Macedonian mountains ends in the Parnassus group on the Corinthian Gulf. To the west in Epirus and Aetolia the whole country is a confused mass of rugged mountains with here and there a lake in a small plain as at Yánnina, and below Thermos (Kephalóvriso, Κεφαλόβρυσο). The principal rivers such as the Achelous (Aspropótamo, Ἄσπροπόταμο) and the Arachthus (the river of Arta) run through narrow gorges except near their mouths. The main route from north to south seems to have come down Central Epirus to Ambracia (Arta, Ἄρτα), and thence to have crept round the coast past Amphiloichian Argos into the lower Achelous valley.

To the east the formation of the country is entirely different. Great, parallel ranges starting at right-angles from Pindus run eastward to the sea and divide the land into a series of plains, in which the prehistoric settlements are found. The northernmost range, which separating the basins of the Haliacmon (Vístritsa, Injé-qára-su) and of the Peneus (Salambriás, Σαλαμβριάς) forms the boundary between Thessaly and Macedonia, ends in Olympus. At its extreme east is the pass of Tempe which, despite its fame, never seems to have been of much practical use. Further west are several much-travelled routes leading from the Europos (Xeriás, Ξεριάς) valley from Elassóna (Ἐλασσόνα, Oloosson) to Berrhoëa or Pydna. To the west again between the Europos and Kalabáka (Καλαμπάκα) other routes lead northwards into the Haliacmon valley. In spite of these passes the mountains seem always to have been a formidable barrier, the more so in antiquity since they were probably more thickly wooded than now. Immediately to the north of them¹ few traces of prehistoric culture, Thessalian or otherwise, are yet known, and none in the Pierian plain. In the Vardar (Axius) valley and the neighbourhood of Salonica, where early sites are known, the culture seems to be different from the Thessalian.² To the south as far as Othrys there is a wide plain broken only by the isolated mass of Cynoscephalæ which is of little importance. To the east the plain is shut off from the sea by the rugged coasts of Pelion and Ossa, but to the south-east by Volos and Almirós (Ἄλμυρός) on the Pagasæan Gulf access to the sea is easy. The range that

¹ Cf. p. 254.

² *Liverpool Annals* 1909, pp. 159 ff.

forms the southern boundary of this plain and the northern limit of the Spercheus valley, breaks off from Pindus by Mount Tymphrestus. The mountains at first of moderate height form an elevated plain round Lake Nezeró (Νεζερό, Xynias) and the upper waters of the Enipeus, and further east the range divides: its northern branch sinks into the low hills that end above Phthiotic Thebes, while the southern branch rises to the bare summit of Othrys: between the two lies the fertile plain of Almiros. To-day this range can be crossed at many points. The best known route in classical times is the coast road from Halos to Lamia by Pteleum and Larissa Kremaste, which was followed by Xerxes and Philip II¹. Further west the hills can be easily crossed at many points between Lamia and Varibópi (Βαριμπόπη), though the principal modern route is the carriage road from Lamia to Thaumaci (Dhomokós, Δομοκός) through the Phurka (Φούρκα) pass. It seems probable that in early times thick woods made these routes far more difficult. For instance Brasidas² on his march to Thrace in 424 B.C. took one of these passes from Heraclea in Trachis to Melitaea (Avaritsa, Ἀβαρίτσα) and Pharsalus in order not to attract attention, and was obliged to procure guides. To the south the Spercheus valley is bounded by Mounts Oeta and Kallidromos. The passes to the south through these may be reduced to four, the Thermopylae route, the path over Kallidromos followed by the modern road, a route leading from Heraclea to the upper Asopus, and a fourth pass leading round Oeta from Hypate by Mavrolithári (Μαυρολιθάρι) into Doris. There is no evidence to show which of these passes was used, but the same early culture is found both to the north and south of them. The plain to the south is the valley of the Kephissos, and is surrounded on all sides by hills. The main route to the south leads by Orchomenos and Kopais to Thebes, and it is near this road, shut in between the hills and the marsh, that we find the southern outposts of the early culture of North-East Greece. The sea to the east is easily reached by roads leading through the low hills to Mólös (Μώλος), Atalándi (Ἀταλάντη), and Larymna, but the passes to the Corinthian Gulf east and west of Parnassus by Daulis and Amphissa are difficult. It will thus be seen that the eastern part of North Greece is cut up into plains by these ranges through which communication in times of peace was practicable, although they form strong military frontiers. On the other hand the passes leading through Pindus are few and difficult: there is one route from Yannina over the Zighós (Ζυγός) to Kalabaka, another from Tríkkala (Τρίκκαλα) by Pórtes (Πόρτες) to Arta, and a third from the upper Spercheus by Karpenísi (Καρπενίσι) towards Aetolia and Acarnania. But as will be seen from the distribution of sites these do not seem to have been much used.

The prehistoric sites, which occur throughout the described area, are in the form of mounds, most of them situated in the plains, but a few are to be found on the foothills. They fall into two types, high and low³. The low mounds, which are far commoner than the others, only rise about three

¹ Hdt. vii, 197, 198; Dem. *De Fals. Leg.* § 163.

² Thuc. iv, 78. Cf. the march of Agesilaus by Narthakion, Xen. *Hell.* iv. 3, 9. The Larissa Kremaste route was the most important: it was

seized by Demetrius Poliorketes in 302 B.C. (Diod. xx, 110) and by the Romans in 200 and 171 (Livy, xxxi, 46, xlii, 56, 67).

³ See appendix at the end of this chapter.

Mounds. Distribution of Sites

metres above the surrounding ground and an examination of them has shown that they were deserted at an early date. The high mounds on the other hand, which rise to a height of eight metres or more, continue down to a far later period and in a few rare cases were converted into Greek settlements¹. The high mounds are usually oval in shape, with steep sides and flat tops, while the low ones rise gently out of the plain. Both types however must be carefully distinguished from a form of conical mound probably covering a Hellenistic built tomb, as at Piláf Tepé² (Πιλὰφ Τεπέ), near Larissa³, and at Pydna, which is to be found in the same area as the prehistoric settlements. The mounds are locally known as *Túmbes* (Τούμβες) or *Maghúles* (Μαγούλες). Strictly speaking the term *maghula* should be applied only to an artificial mound in which rubbish or traces of human habitation can be discerned, while *tumba* meaning merely a sepulchral tumulus does not imply the presence of rubbish or any difference of soil. This distinction is still often recognised by the peasants. The word *maghula*⁵, which in origin is probably Slavonic, occurs in various forms throughout the Balkans and in South Russia as a name for similar mounds.

The most southerly sites of the early culture of North-Eastern Greece are those in the neighbourhood of Orchomenos, and while the future may perhaps reveal settlements further south, it seems unlikely on account of the occurrence of the Cycladic culture near Chalcis⁶, and also, as we have seen, Orchomenos is close to a natural geographical boundary. Further up the valley there is an important site at Chaeronea, and still further north others have been found near Elatea (Dhrakhmáni, Δραχμάνι) and Dhadhi (Δαδί). The next group of mounds occurs in the Spercheus valley and centres round the villages of Lianokladhi, and Amúri (Ἀμούρι) to the west of Lamia. In antiquity these sites were much nearer the sea than they are to-day owing to the large amount of alluvial deposit brought down by the Spercheus. Higher up the valley towards Varibopi surface exploration has not yet yielded any results. In the elevated plain of Othrys the acropolis of the Greek city at Tshatmá (Τσιατμά)⁷ is probably a *maghula* of the high type, and the early statuette from Melitaea (Avaritsa) suggests that there

¹ E.g. Nos. 59, 68, 69, 71, 72, 73, 75, 81, 105 in the list of sites at the end of this chapter.

² Edmonds, *J. H. S.* 1900, pp. 20 ff. The name Piláf Tepé is purely Turkish and means "Piláf hill."

³ Arvanitopulos, Ἐφ. Ἄρχ. 1909, pp. 27 ff.

⁴ Heuzey, *Mission de Macédoine*, pp. 243 ff., Pls. 17–21, cf. below, p. 55.

⁵ According to G. Meyer (*Neugriech. Studien*, II, p. 68) the word *maghula* is derived from the Albanian *máguł'e*, itself probably a loan word from Slavonic. Mr E. H. Minns, whom we have consulted, informs us that the Old Slavonic form is *mogyla*. In Russian, Bohemian, and Polish it appears as *mogila*, and is represented in all the other Slavonic languages and in Lithuanian. In Roumanian it is *moghilă, movilă, mohilă*, or *măgură* (cf. the Little Russian *mohyra*). The *y* of the Old Slavonic form is a thick sound representing Indo-European *u*. The *ov* may be the sound nearest to this the Greeks could get, cf. *καρούρα*, which is

the Old Slavonic *kerýto*, a trough. *Μαγούλα* may be an old loan word from Slavonic, for modern borrowings have an *i* sound, cf. *βύδρα* for Old Slav. *výdra*, South Slav. *vdra*, *πελίνος* for Old Slav. *pelýnŭ*, South Slav. *pelin*. Thus the word may have come direct into Modern Greek from Slavonic, and not through Albanian, for it is practically unknown in the Albanian districts of Greece (the Peloponnesus, Attica, and Boeotia), while common in Thessaly and Phocis. But G. Meyer in his *Albanesisches Wörterbuch*, which was published before *Neugriechische Studien*, does not believe in an ancient connection between Slavonic and Albanian, and so suggests that both languages borrowed the word from a third. He also gives an Albanian form *gamul'e*, with which he compares the Servian *gomila*.

⁶ Παπαβασιλείου, Περὶ τῶν ἐν Εὐβοίᾳ ἀρχαίων τάφων, pp. 1 ff.

⁷ Leake (*Northern Greece*, IV, p. 470) calls this Tjeutma.

is probably a settlement in that neighbourhood. On the coast road from Larissa Kremaste to Halos there is a *maghula* near Súrpi (Σούρπη). North of Othrys prehistoric mounds are very common. In the plain of Almiros both types occur, and it is noticeable that here the high mounds are commoner than elsewhere, there being an equal number of both kinds. In the western portion of the Thessalian plain, extending from Dhomokos in the south to Palamás (Παλαμάς) and Zárkos (Ζάρκος) in the north, and with an eastern limit at Pharsalus and a western one at Kardhítsa (Καρδίτσα), is another group of sites. The sudden cessation of prehistoric settlements in the west at a considerable distance short of the Pindus range, and their non-appearance in the plain between Trikkala and Phanári (Φανάρι) is most important, and suggests that the distribution was due to circumstances that no longer exist. To the east of Pharsalus is a line of sites extending to the head of the Pagasaeon Gulf at Volos (Iolcus)¹. In the eastern plain from Pherae (Velestínos, Βελεστίνος) to Tírnaros (Τύρναρος) and Tempe is another large group of settlements, but it is to be noticed that in the Dotian plain by Ayiá (Ἄγνιά) there is no prehistoric mound, though the Hellenic acropolis² at Aliphaklár (Ἄλφηκλάρ) seems to have been inhabited in prehistoric times. We thus see that the prehistoric settlements occur everywhere in the plains except in three small areas in the upper Spercheus valley, in the plain between Phanari and Trikkala, and in the Dotian plain. In the Elassona district (Perrhaebia) prehistoric remains are few. Two small sites (p. 12, nos. 123, 124) alone are known, one at the village of Maghula by the Europos, and another in an unusual position on a small hill by Tsaritsáni (Τσαριτσάνη), but the open country between these two sites was apparently uninhabited. In the elevated plain to the south of Dhomokos prehistoric remains are also scarce.

In all these places prehistoric sites would naturally be expected, and their absence can only be accounted for by the supposition that the country in those districts was for some reason unfavourable for habitation at an early period. It seems likely that the woods of Thessaly which to-day are confined to the eastern slopes of Pelion and Ossa, the north side of Othrys by Ghúra (Γούρα), and the Thessalian slopes of Pindus, formerly extended into the plain and that the forest belt was in certain cases the boundary of the prehistoric inhabitants. Evidence for such forests in the districts where no early remains have been found, does exist though it is necessarily slight. In contrast to the bare plain of Larissa, the western extremity of the plain from Phanari to Trikkala and Kalabaka to-day contains some trees. There is no doubt that until recently large woods existed between Trikkala and Phanari. Enquiries made by us in the neighbourhood of the latter town supported this, and Leake³ remarks that at Kapá (Καπά) to the west of Phanari he passed through the remains of woods which had not long before been burnt by Veli Pasha, as they were a notorious haunt of robbers. A similar clearing seems to have taken place in the plain of Ayia, where

¹ In the Magnesian peninsula no prehistoric site has yet been found, but celts have been found at Argalastí (Ἀργαλαστή), cf. *J. H. S.* 1906, p. 151, and there is a bronze double axe from Khórtos (Χόρτος)

in the Volos Museum. For early iron age tombs at Theotoku see below, pp. 209 ff.

² See below, p. 10.

³ *Northern Greece*, IV, p. 519.

a few trees are still left. Leake says that while travelling from Karalár (Καλαλάρ) to Marmariani he lost his way in a wood¹. Thus in two of the regions where there is a curious absence of prehistoric remains, there is evidence for the existence of woods down to the beginning of the last century. For the other two districts, the plateau of Othrys and the Ellassona valley, the evidence is not quite so good. In 191 B.C. when M'. Acilius² attacked Thaumaci (Dhomokos) from the north on his way south to the Spercheus, the inhabitants left the town and harassed his army on the march from the woods. How much of this district was wooded is not clear, but in any case this circumstance implies woods by Dhomokos that no longer exist. The district round Ellassona is the last region to consider. The obvious road into it from the rest of Thessaly is not by the Melúna (Μελούνα) pass, which is a mountain ridge made possible for traffic only by an artificial road, but up the Europos valley, which offers an easy route past Dhamási (Δαμάσι, Mylae?) and Dhomeníkos (Δομενίκος, Cyretiae). The fact that there are in this valley several Hellenic sites in contrast to only one on the Meluna route at Karatshóli (Καρατσιόλι³, Orthe?) clearly shows which was more used in classical times. A passage of Anna Comnena⁴ suggests that this valley was wooded. She describes a pass near Larissa, which she calls the palace of Domenikos, where a marshy ravine enters a wooded plain. This apparently refers to the Europos valley, and if so provides us with a reason why prehistoric remains are rare in this district. Thus in all four districts where prehistoric sites are rare or unknown there is evidence that woods once existed, though it must be admitted that in two cases the evidence is slight.

¹ *Northern Greece*, III, p. 374.

² Livy, XXXVI, 14.

³ This is the modern spelling, though the name is pronounced Karatšóli, and Karadžóli: it is probably the Turkish *Qarâ-Chûil* = Black desert.

⁴ Ed. Paris, p. 141; ed. Bonn, I, p. 253; it is quoted by Leake, *Northern Greece*, IV, p. 303.

APPENDIX

LIST OF THE PREHISTORIC SITES IN NORTH-EASTERN GREECE

For convenience and to prevent confusion in the following list of sites we have retained and extended Tsundas' numbering¹. An asterisk against the number implies that the mound is of the high type, or that at that site pottery of the Third (Chalcolithic) and Fourth (Bronze Age) Periods has been found. Of course such pottery may yet be found at other sites not so marked.

1. At Pagasae opposite Volos near a small harbour: Mycenaean (L.M. II) vases² and late tombs have been found here, and also a few prehistoric sherds. Arvanitopulos has excavated here, but has not found any prehistoric settlement. On a hill however within the walls of Pagasae where he has discovered the ruins of a Greek temple of the fourth century, he has found the remains of a prehistoric settlement³, which had been cleared away to the sides to make room for the foundations of the later building. To judge by the pottery this settlement flourished during the Second (Neolithic) Period.

On the way from Volos to Larissa and Tirnavos are the following:

- 2*. Near the village of Dhimini, see Chapter IV.
- 3*. By the village of Sesklo, see Chapter IV.
- 4*. At Pírgchos (Πύργος) not far from Sesklo, see Chapter IV.
5. Near the railway line from Volos to Velestinos, and opposite the tumulus of Pilaf Tepe.
6. Near Velestinos station on the right of the line to Larissa.
7. Near Velestinos station on the right of the line to Larissa at its junction with the Trikkala line.
8. Near Velestinos station on the left of the line to Larissa.
9. Half an hour north-east of Velestinos station.
10. North-west of Velestinos and fifteen minutes from Gerlí (Γκερλί).
11. At the foot of Cynoscephalae and twenty minutes north-east of Takhtalasmán (Ταχταλασμάν).
12. At Gerli on the left of the line to Larissa.
- 13*. North-west of Gerli near Kilelér (Κιλελέρ).
- 14*. Between the village of Sakalár (Σακακάρ) and the railway line, but close to the latter.
- 15*. Opposite to 14, but on the left of the line to Larissa.
16. Fifteen minutes to the north-west of Tsulár (Τσουλάρ) station.
17. Half an hour north-west of Tsular station on the left of the Larissa line.
18. Near Tsular station on the right of the Larissa line.
19. Fifteen minutes west of Topuslár (Τοπουσλάρ) station amongst vineyards.
20. Twenty minutes north-west of 19.
21. At Topuslar village, see Chapter III.
22. Half an hour north-west of Topuslar.
23. By the village of Metiselí (Μετισεελί).
- 24*. Between the sixth kilometre stone on the Larissa-Ayia road and Metiseli.
25. About half an hour from Larissa by the second kilometre stone on the Ayia road.
26. Mesianí Maghúla (Μεσιανή Μαγούλα), between the fourth and fifth kilometre stones on the left of the Larissa-Ayia road: see Chapter III.
27. Half an hour north-west of Larissa on the right of the road to Tempe.

¹ Δ-Σ, pp. 1 ff.

² See below, pp. 207 ff.

³ *Arch. Anz.* 1910, p. 157; *Πρακτικά* 1909, p. 153 ff.

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- 28*. On the right bank of the Peneus by the bye-road leading from the Tempe road to Kulúri (Κουλούρι).
29. Five minutes north of Nékhali (Νέχαλι).
- 30*. Krimnós (Κρημνός), the supposed site of Argissa, an hour and a half west of Larissa on the left bank of the Peneus: see Chapter III.
31. On the right of the Larissa-Tirnavos road by the sixth kilometre stone.
32. On the left of the Larissa-Tirnavos road by the seventh kilometre stone.
33. On a bye-road to the right of the Larissa-Tirnavos road by the eleventh kilometre stone.
34. Ten minutes to the north of Drusanádhēs (Ντρουσανάδες).
- 35*. On the right of the Larissa-Tirnavos road by the eleventh kilometre stone.
- 36*. Fifteen minutes from the village of Tatár (Τατάρ)¹.
- On the way from Velestinos to Pharsalus and Kardhítsa are the following:
- 37*. Fifteen minutes south of the station of Persuphlí (Περσουφλί), and on a low rocky hill above a plentiful spring.
- 38*. Fifteen minutes to the south-west of Aiválí (Αϊβαλί)² station on the light railway running down from the mine of Tsanglí (Τσαγγλί), and opposite the village of Karabaírám (Καραμπαϊράμ)³, see Chapter V.
39. In the valley between the villages of Duvlatán (Ντουβλατάν) and Anabaklí (Αναμπακλί).
- 40*. A double mound south of the village of Tshakhmát⁴ (Τσιαχμάτ) by the river of Pharsalus.
41. Ten minutes east of Dhemerlí⁵ (Δεμερλή) station on the Thessalian railway and south of Simiklí (Σιμικλί).
42. Half an hour south of Khatsi Amar⁶ (Χατζή Αμάρ).
43. South of Pharsalus on the Dhómokos road and north of Vardhali (Βαρδαλί).
- 44*. Mílos (Μύλος), north of Pharsalus station and close to the left bank of the Enipeus to the east of the stone bridge.
45. Mezíl Maghúla (Μεζίλ Μαγούλα), south-west of the village Teké⁷ (Τεκέ) on the hills north of the Enipeus: cf. Δ-Σ, p. 174, white on red ware, A3a is common here.
46. Twenty minutes north-east (?) of Sophádhēs (Σοφάδες)⁸: this may be the mound called Margharíta (Μαργαρίτα) on the way from Sophadhes to Pazaráki (Παζαράκι)⁹.
47. Twenty-five minutes east of 46.
48. Ten minutes south of Baltalár (Μπαλταλάρ)¹⁰.
49. South of the village of Almandár (Αλμαντάρ).
- 50*. The so-called Khomatókastro (Χωματόκαστρο) of Almandar, between that village and Orphaná (Όρφανά).
51. Opposite the village Márku (Μάρκου) on the other bank of the river. Here Tsundas found a fragment of Γ2 incised ware, Δ-Σ, p. 201, Fig. III.
52. Platomághula (Πλατομάγουλα), on the right bank of the Sophadhes river opposite the village of Pírgchos Mataránga (Πύργχος Ματαράγκα).
53. Half an hour north of the site of Cierium.
54. Between Cierium and 53.
55. Amárandos (Αμάραντος), fifteen minutes south-west of Sophadhes.
56. On the right bank of the river Kaléndsi (Καλέντση) between the villages of Daút (Νταούτ)¹¹ and Kumádhēs (Κουμάδες).

¹ Tatar of course means Tartar.

² Aivali is the Turkish *Ayvá* (quince) with the adjectival termination *lí*.

³ Karabaírám is the Turkish *Qára* (black)-*Bayrám* (a Turkish festival).

⁴ Tshakhmat is probably connected with the Turkish *Cheshmé* (fountain).

⁵ Dhemerli is the Turkish *Demir* (iron) with the termination *lí*.

⁶ Khatsi Amar is probably a Turkish personal name, *Hájji Umar*.

⁷ Teke is the Turkish *Tekeyé* (monastery).

⁸ Sophadhes is derived from the Turkish *Soffa* (bench).

⁹ Pazaraki is the Turkish *Bázár* (market) with the Greek diminutive termination *aki*.

¹⁰ Baltalar is the Turkish *Bália-lar* (axes).

¹¹ Daut is the Turkish *Dá'úd* (David).

57. Ten minutes north of Kardhitsa on the road to Larissa.
 58. North of Kardhitsa between Moríkhovo (Μορίχοβο) and Paraprástani (Παραπράστανη).
 Round the Krokian plain are the following:
 59*. The supposed site of Pyrasos at Néa Ankhíalos (Νέα Ἀγχίαλος).
 60*. Aidhiniótiki Maghúla (Αἰδινιώτικη Μαγούλα)¹, an hour north of Almiros: see Chapter VII.
 61*. Zerélia (Ζερέλια), forty-five minutes south-west of Almiros: see Chapter VII.
 62. Fifteen minutes north of Karatsadaghli (Καρατζανταγλί)² by a grove of oak trees.
 63. Paleokhóri (Παλαιοχώρι) or Yiuzlár (Γιουζλάρ), half an hour west of the village of Daudzá (Νταουδζά)³; see Chapter VII.
 64*. Maghúla Almiriótiki (Μαγούλα Αλμυριώτικη), fifteen minutes east of Almiros.
 65. South of Almiros near the right bank of the Xerías (Ξεριάς), and between the vineyards and the road to Karatsadaghli.
 66. On the left bank of the Kholórevma (Χολόρευμα), a few minutes down stream from the mill called Vaῖtsi (Βαῖτσι).
 67*. The mound of Básh Mílos (Μπὰς Μύλος)⁴ on the right bank of the Kholorevma just below the bridge on the Turkomuslí (Τουρκομουσλί) road: cist tombs have been found here.
 68*. The acropolis of Phthiotic Thebes, see Chapter VII.
 69*. The site identified as Phylake, just south of Kitík (Κιτίκ)⁵; by it is a good spring.
 70*. The maghula of Surpi⁶, half an hour south of the village by a mill: here Mínyan ware is very common.

By Volos, Velestinos, Larissa, and Tirnavos are the following:

- 71*. The Kástro (Κάστρο) of Volos, the probable site of Iolcus (Fig. 2): see p. 2.
 72*. The so-called acropolis of Pherae, on the hill to the west of Velestinos.
 73*. The acropolis of the Greek city at Aliphaklar, celts and unpainted prehistoric pottery have been found here.
 74*. The mound of Marmariani: see Chapter III.
 75*. Tásh Mándra (Τὰς Μάνδρα)⁷, an hour east of Bákrina (Μπάκρινα) on the road from Larissa to Tempe, near a good spring.
 76*. The mound of Rakhmani: see Chapter III.
 77. Close to Makrikhóri (Μακρυχώρι) station, between it and the village.
 78. South of Tsatóbasi (Τσατόμπασι)⁸, on the right bank of the Peneus.
 79. Near Amári (Ἀμάρι), on the right bank of the Xerías (Europos), half an hour south-west of Tirnavos.
 80. Fifteen minutes east of Tirnavos on the Meluna road.
 81*. The acropolis of the Greek city (Orthe?) at Karatsholi.

Between Velestinos and Pharsalus are:

- 82*. The mound of Rini, by a good spring: see Chapter V.
 83. South-west of 38, and about half an hour in the direction of Inelí (Ἰνελί).

Other mounds in this district⁹ are reported at Mustaphaklí (Μουσταφακλί)¹⁰, Suplí (Σουπλί, Scotussa), and Bekídhēs (Μπεκίδες), but we have not been able to examine them and therefore do not include them.

Between Pharsalus and Sophadhes are:

84. The mound on which stands the village of Pashá Maghúla (Πασιά Μαγούλα)¹¹ just to the north of the stone bridge over the Enipeus.

¹ The village is called Aidhín, which is the Turkish *Aydın* (light).

² Karatsadaghli is the Turkish *Qaraja* (blackish)-*Dágh* (mountain) *li* (the adjectival termination).

³ Yiuzlar is the Turkish *Yuzlér* (faces): Daudzá is derived from the Turkish *Dáúd* (David).

⁴ The Turkish *Bash* (head).

⁵ Kitik is the Turkish *Gedik* (foundation).

⁶ Leake noticed this mound (*Northern Greece* IV, p. 355).

⁷ The Turkish *Tash* (stone).

⁸ The latter part of this is probably the Turkish *oba* (camp) with the possessive suffix.

⁹ Cf. Γιαννόπουλος, *Ἀρμονία*, Τομ. Γ, p. 428.

¹⁰ Possibly connected with the Turkish name *Mústafa*.

¹¹ The Turkish title *Pasha*.