

HISTORICAL AND STRUCTURAL ASPECTS OF MONUMENTS IN THE PREFECTURE OF TRIKALA IN GREECE

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ABSTRACT

Greece, the cradle of civilization over the centuries, still has monuments of cultural heritage, monuments representing different eras, monuments that even today are signs of intense admiration. Since 1981 Greece has signed up to the UNESCO for the protection of monuments and world heritage sites. The area of the prefecture of Trikala is itself a monument of nature and history and can be characterized by a more developed culture - cultural and tourist areas. In other words it has several monuments of utmost importance to emphasize the monumental wealth of the region as: Meteora, which are in the list of World Heritage Monuments, the Koursoum Mosque, the only surviving of the many Ottoman mosques, the Mausoleum of Osman Shah, the Fortress, the old neighborhood Varousi which is designated as preserved, the Mill of Matsopoulos one of the most important industrial heritage monuments, Theopetras Cave, Portaikos Bridge, the building of S.M.I., an architectural and historical neoclassic monument and Dorothy School which was declared as a historical monument as well as other churches, monasteries and bridges all of which make up the rich cultural and architectural heritage of the area. Today, treatment of monuments should be done in such a way that we rescue and maintain of our architectural heritage. Under the current cultural and social conditions and especially under the pressure of practical problems, maintenance and restoration of architectural heritage is essential. Apart from that the human history teaches us that every step forward is always a look back in time.

INTRODUCTION

Greece, the cradle of civilization over the centuries, still has monuments of cultural heritage, monuments representing different eras, monuments that even today are signs of intense admiration. The many monuments scattered throughout Greece are tangible proof of the country's long history. They testify to the abundant achievements in art and architecture, divine worship, changing political and ideological stances, and the characteristics and essence of past societies.

Since 1981 Greece has signed up to the UNESCO for the protection of monuments and world heritage sites. UNESCO is a great helper to protect every monument in the world from any damage and destruction so that they pass on to future generations. The Greek monuments are included in the UNESCO list in chronological order of identification: Temple of Epicurean Apollo in Bassae (1986), Delphi (1987), Athens Acropolis (1987), Mount Athos (1988), Meteora (1988), Early Christian and Byzantine Monuments of Thessaloniki (1988), Epidaurus (1988), Medieval City of Rhodes (1988), Olympia (1989), Mystras (1989), Delos (1990), Daphni Monastery (1990) Monastery of Hosios Loukas (1990), Nea Moni of Chios (1990), Samos Pythagorion and Iraio (1992),

Vergina (1996), Mycenae and Tiryns (1999), Historical Center, Monastery of St. John the Theologian, Cave of the Apocalypse on Patmos (1999), the Old Town of Corfu (2007). The above-mentioned Hellenic monuments and sites, deemed to be of primary importance from an artistic, scientific, aesthetic, ethnological or anthropological point of view, have been included so far in the UNESCO list.

The area of the prefecture of Trikala is itself a monument of nature and history and can be characterized by a more developed culture - cultural and tourist areas. The prefecture of Trikala has an area of 3389 m², located in the center of Greece and is one of the four prefectures of Thessaly. The population base of the last census in 2001, is 139,548 inhabitants. It consists of two provinces, Trikala and Kalambaka. The capital of the prefecture is the city of Trikala, in which 70,000 people live today. The county collects 1,3% of the population.

The county has been inhabited since ancient times. Paleolithic habitation samples have been found in the cave of Theopetra. The capital of the county has been associated with deities of medicine, such as the nymph Triki. The protector of health and medicine, was born on the banks of Litheos, tributary of Pineios and gave the name to the city. King of Triki was the famous physician Asclepius and is considered to be a child of the city. The Asklepieio of Triki is one of the oldest. The prefecture of Trikala accepted Christianity early. In the Byzantine Triki is called Trikala. In the rocks of Meteora hermits fled from the 11th century, who after the invasion of the Turks (1393) have increased and created more than twenty monasteries throughout the state. In Trikala ran the famous School Triki from 1543 to 1854, with minor interruptions. Trikala was released in 1881, but after the unfortunate war of 1897 it was returned to the Turks until 1898, when it was finally released after many revolutions, struggles and sacrifices.

The city of Trikala is 328 km far from Athens and 214 km far from Thessaloniki. It is a modern city with many beautiful, well-structured, open squares and parks full of many pedestrians. It is built on the northwest edge of the Thessaly plain, near the foot of Chasia and is crossed by the river Litheon. The city has several attractions and saves well built houses. You will discover interesting corners in the old district Varousi, which has been declared as preserved. The temples and ancient ruins also attract visitors. It is a commercial and cultural center and has a tradition of singing. From here originated big names of the popular song and a lot of athletes. Generally the prefecture of Trikala can easily be characterized as the center of civilization. [1],[6].

EXPERIMENTAL

The map of Venice (1964) states that "The concept of a historical monument covers not only the single architectural work. The urban or rural site shows as well a particular culture in evolution or a historical event. This is not only for the great creations but also for the humble projects that over time have acquired cultural significance". So in the prefecture of Trikala, we meet several monuments of utmost importance to emphasize the monumental wealth of the region. More specifically:

METEORA

Shortly after Kalambaka is the village Kastraki, extending in the base of giant rocks of Meteora. The imposing cut off rocks, whose height sometimes reaches the 400 meters, are a unique geological phenomenon. The historical evidence suggests that the monasteries of Meteora were thirty in full. Of these thirty monasteries six work to date and receive many pilgrims. But there are many smaller monasteries abandoned. Most of them were founded in the 14th century.

The name Meteora is newer and not mentioned by ancient writers. According to the prevailing view, the retreatants first settled in the 12th century. In the mid-14th century, the monk Nilus obtained the monks who lived isolated in caves of the rocks organizing monasticism in Meteora. The conquest of Thessaly by Ottoman Turks (1393) and the gradual decline and ultimate collapse of the Byzantine Empire led to a decline in monastic life of Meteora by the 15th century. During the last quarter of the 15th century, there is a recovery, marked by the establishment of the Holy Trinity (1475). At the edge of the Meteora rocks which were done in the next century, in which the new monasteries established, erected new universal and other monastic buildings. During the Turkish occupation in Thessaly (1393-1881) the Meteora monasteries functioned as places of hope. In the early 19th century, troops of Ali Pasha brought destruction and looting in many of them (Visitation Monastery, Monastery of Saint Demetrius etc).[4],[5],[7].

In 1989 UNESCO entered Meteora in the list of World Heritage Monuments, as a particularly important cultural and natural property. The six visited monasteries of Meteora, are now restored and preserved with most of the murals decorations. In particular the visited monasteries are:

Monastery of Great Meteoro

The Monastery of Great Meteoro is one of the oldest and largest of the currently available Meteora monasteries. The monastery was founded shortly before the mid-14th century, By Athanasios the Meteorite, on a rock called "Wide Rock" which he called "Meteoro". There he built the shelter of the ascetics, organized the first systematic monastic community in strict standard form of parliamentary and built the church. Second founder of the monastery and continuer of the work of Athanasius was his student John Angelos Komnenos Doukas Palaiologos. In 1544 a new church was built. The new church was incorporated as a sanctuary in the old church. The wall painting of the nave was in 1552 at the initiative of Abbot Simeon, who in 1557 built the refectory of the monastery as well. For these activities the Abbot Simeon was regarded as the third founder. During the second decade of the 16th century, he built the tower and the original staircase, a wooden ladder attached to the rock. In 1572 the nursing home was built, in 1789 the chapel of St. Constantine and Helen and in 1791 was built the wooden temple of the church. In 1806 a new set of cells was built, which are now restored. In 1809 the abbot of the monastery Parthenios Orfidis was imprisoned in Ioannina by Ali Pasha. Since then the monasteries of Meteora experienced the vindictive fury of the Pasha and the emplacement of the Turkish-Albanian. The abbey managed to survive through adventures, raids, looting, fires and natural disasters until the present day.

The visitor can currently approach the monastery from a downhill and then a staircase. Incoming one encounters at the right the mechanism for the net, which was previously used by monks to their access to the monastery and the cellar of the monastery, which today has turned into a museum with objects of everyday life. Moving higher, you can see the refectory and at the east the hospital and nursing home. On the right are the main church and chapels. The painted decoration of the monastery was in three phases. The artists painted decoration are anonymous. The south side of the sanctuary is attached to the chapel of the Baptist, a small vaulted room, which at times accepted various structural interventions. The paintings are dated to 1682. A short distance southwest of the catholic chapel is a single spaced, domed, church built in 1789. The monastery is only for men.[4],[5],[7].



Figure 1: Overview of the Monastery of Great Meteoro

Monastery of Rousanou

The name of the monastery of Rousanou is likely to be due to the first settler of the rock or the owner of the original temple. The rock mentioned by name Rousanou was inhabited by the early 16th century and the monastery founded in the 14th century. The monastery, however, took its present form in the mid-16th century, when the brothers Ioasaf and Maximus from Hipirus rebuilt the ruined church. The church was built by the brothers of Ioannina in 1545 and painted in 1560. The monastery became a refuge for persecuted individuals and families in different historical adventures of the nation. During the 19th century, the monastery declined. Today, after the restoration in the 1980s, the Archaeological Service acts as a nunnery.

The ascent to the monastery was originally with a ladder and now by using a scale and two solid bridges, which were built in 1930 and replaced the previous wooden bridge built in 1868. The monastery consists of a three storey complex. The catholic and the cells are on the ground floor and the reception, the other cells and the associated buildings are on the other two floors. The church built in 1545 is a cruciform dikionios, Athos type church with a simple, almost square area covered with small oval dome. From 1986 to the monastery Sorority moved there.[4],[5],[7].



Figure 2: Overview of the Monastery of Rousanou

Monastery of Agia Triada

According to tradition, the Monastery of Agia Triada was built in 1488 by a monk named Dometios. But sources indicate the existence since 1362. The oldest building phase of the monastery is represented by the current church, which was built as we learn from the inscription, in the year 1475. The decoration of the temple was made by the artist Antony and his brother Nicholas, in 1741. In 1682 the chapel of St. John the Baptist was built and decorated. In the monastery there are 124 manuscripts (kept since 1953 in the Monastery of St. Stephen).

The visitor to reach the monastery must cross on foot a downhill path to the foot of the cliff and then climb 145 carved steps. Left of the entrance to the monastery is the chapel of St. John the Baptist, a small round table carved in the rock. Moving on we find the refectory and vaulted cells. At the end of the runway is the church. This is a small cruciform domed church. Northwest of the monastery building complex behind the church the visitor reaches the highest point of the rock,

from the balcony where they can enjoy a rare view. [4],[5],[7].



Figure 3: Overview of the Monastery of Agia Triada

Barlaam Monastery

Barlaam monastery takes its name from the hermit Barlaam, who first resided in the rock in the 14th century. The history of the monastery begins virtually from the early 16th century when rock the brothers Theophanes and Nectarios the Apsaras of Ioannina moved and organized their commune on the rock. The Apsaras in 1518 thoroughly revamped the chapel of the Three Hierarchs, which was built on the site of the original primary church which was built by Barlaam and in 1541 was built the current church dedicated to the Agioi Pantes. In 1627 the chapel of the Three Hierarchs was rebuilt in place of the older church built by the Apsaras and in 1637 it was painted by the artistic workshop of Father John and his children, who came from Kalambaka. The decoration of the primary church was in three phases. The last phase is the period during which the monastery continued to prosper, organized bibliographic laboratory and accepted donations from wealthy rulers. Important for the history of the monastery has been the contribution of Christopher Monk, who during the 18th century ranked valuable archives and copied a number of historical texts. The monastery due to the economic prosperity excelled in spiritual prosperity and participated in national competitions in recent years.

The visitor of the monastery after climbing the stairs encounters the hospital on the left, which was restored in recent years and stuck on the north side of the chapel of Saint Anargyroi. On the right is the church. The church is a cruciform, athonite type. The nave has an area with a dome. Northwest is the refectory, which has turned into a museum of relics of the monastery, the chapel of the Three Hierarchs, the cells and the hostel. The chapel of the Three Hierarchs, who can be visited only with the permission of the monks, is a single-spaced church.[4],[5],[7].



Figure 4: Overview of the Barlaam Monastery

Monastery of St. Nicolaos Anapausa

The origins of monastic life in rock of Anapausa are placed in the 14th century and the name of the monastery is probably due to a founder of the former. At this stage is the small chapel of St. Antony, the walls of which remain with frescoes. The monastery was renovated completely in the first decade of the 16th century when the Metropolitan of Larissa St. Dionysius and the monk Nicanor, who are the founders of the monastery, erected the present church. From the first decade of the 20th century, the monastery was abandoned and ruined. In the 1960s it was renovated and

restored by the Archaeological Service.

The building development and formation of monastery is a single-tall rectangular structure with successive floors. Walking up the stairs first one meets the very small chapel of St. Anthony and the crypt, where they previously stored codes and relics of the monastery. On the walls of the chapel are remains of frescoes from the 14th century. At the next floor there is built a church, a small single, almost square space. On the top floor there is the old refectory of the convent, which has been renovated now and serves as the official site of the monastery, the ossuary and the renovated chapel of St. John the Baptist. The murals that decorate the small church are considered as the most important sets of post-Byzantine art, and are the oldest known signed work of Theophanes. Theophanes manages to introduce to the church design the advanced technique and style that characterizes the artistic production of small images of the Cretan School.[4],[5],[7].

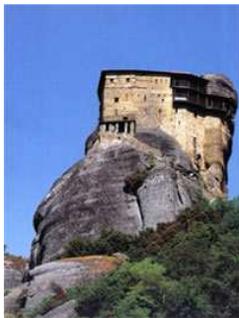


Figure 5: Overview of the Monastery of St. Nikolaos Anapausa

Monastery of Saint Stephen

The monastery of St. Stephen was inhabited by monks in the late 12th century. The monastery buildings finished in 15th and 16th century. First founder of the monastery is the monk Anthony Cantacuzinos. Second is the founder monk Philotheus ex Sklatainas listed as renovator of St. Stephen. Theophilos re-erected the old now church, manufactured the cells and other auxiliary rooms of the monastery. In 1798 a new church was built, dedicated to Saint Haralambos, who since the 17th century is referred to as the second patron of the monastery. In the 18th and 19th century several buildings were erected or built for the first time and the abbey takes its present form. The monastery stands out for its remarkable social activity.

The monastery is situated at the southern end of the stand of the rocks, just above Kalambaka. Access to the monastery is very easy after a small stone bridge was made to connect the modern road at the entrance of the monastery. Right and left out of the entrance are the cells. In the eastern part there is a small square domed building, the stables and utility room of the monastery. Southeast there is the old church and the refectory, which now houses the sacristy of the monastery-museum. The old church now is used exclusively for religious use of the monks and opened for worship only two days of the year which are celebrated in the monastery (December 27 and February 10). Another small single-spaced church was founded in the 15th century and renovated by the monk Philotheus in the mid-16th century. The painted decoration was carried out in two phases. In the northwestern part is the new church, built in 1798, and belongs to the type of cruciform church with a large plain on the west side and a porch along the north side of the church. The wall surfaces of the new church which were plain until the 1980's are now decorated with pieces of the famous painter of our time Tsotsonis.[4],[5],[7].



Figure 6: Overview of the monastery of St. Stephen

Koursoum Mosque and the Mausoleum of Osman Shah

The Koursoum mosque is located on the edge of the city of Trikala. The mosque is the only surviving of the many Ottoman mosques which were once in the city of Trikala. Founder was Osman Sah. When Osman Shah, with his wife, was commander in sancak of Trikala, he built the mosque and endowed it with hundreds of institutions doing good. The mosque is one of the 79 mosques and the only one that survives in Greek territory built by the famous 16th century architect Sinan (Koca mimar Sinan). The exact date of construction of the mosque is unknown, since no founding legend has survived, but it is speculated that it was built about ten years before the death of Osman Shah, who was buried in nearby mausoleum in 1567. Built on the river Litheos it is surrounded by other institutions as the workhouse, school, inn. The buildings now preserved are only the mosque and the mausoleum. The mosque consists of a square prayer hall covered with a huge hemispherical dome. The damaged arcade at the facade has been recently restored. In the northwest corner of the mosque the roofless minaret is preserved. The mausoleum of Osman Shah south of the mosque, is an octagonal floor plan building, covered with a hemispherical dome. Today inside the mausoleum archaeological finds of the area are kept. [5],[6],[7].



Figure 7: Aspect of Koursoum Mosque and the Mausoleum of Osman Shah

The Fortress of Trikala

The Fortress of Trikala lies on the northeast side of the town. According to Prokopios it was built by Justinian (6th century) on the ruins of the ancient citadel Triki. In Palaiologan period extensive construction and repair work was made. After the conquest of Constantinople by the Ottomans some parts of the castle were destroyed, but the great strategic importance served as a basis against the mountain people of Pindus and Agrafon and forced the Ottomans to repair, complete and maintain the surviving parts. Repeated repairs were made on the Fortress after the Thessalian revolutions of 1854 and 1878. The castle was an important safety factor for the initial development of the village on the slopes and at its foot. On the east side of the Fortress, the Turks had set a large clock in the 17th century. The tower of the clock of Trikala is one of the oldest known in Turkish-occupied Greece. The current clock replaced the older, which was bombed by the Germans.

The Fortress is formalized by Byzantine fortifications: it is elongated, guided by the West to the North and reinforced at intervals with quadrilateral towers. Internally, it is divided banded with

transverse walls into three sections: a) the lower Fortress located at the lower end of the south slope of the hill, b) the middle Fortress which is the largest in area and c) inside the small Fortress at the top of the hill (NE corner), supported by four massive and tall towers which was the last resort of defense. This form of the Fortress developed gradually. Remains of fortifications associated with the phase of Justinian have been identified on the south side of the citadel. In the same phase there is the fortification of the NE side, which preserved including the pathway of the middle Fortress and traces of stairs leading to it. Today the external side is covered by dense planting and internally by precipitation and at the lower Fortress there is a cafeteria, in the middle Fortress there is an open-air theater and at the top there is a well to which an underground stone aqueduct resulted.[5],[6],[7].



Figure 8: Aspect of the Fortress of Trikala

Varousi

The old neighborhood, Varousi, was the wealthy, Christian and self-governing district in the city, which lies along the east side of the Fortress. The mansions of Varousi and the many churches (a total of ten, dating from the 16th to the 19th century), reflect the economic and cultural flowering of the 18th and 19th century, which arose from the development of trade and crafts. Varousi is distinguished by the narrow streets and stately homes. The old houses of Varousi are made primarily of wood and reeds, plaster or brick, plastered and painted with various colors. The roofs are with tiles and slopping. The upper floors project in the road. The floors are wooden and have many windows. Most of the houses are adorned with wooden-carver investments and beautiful wall paintings. The prestige of the neighborhood Varousi, is overshadowed by the expansion of the city with the construction of new neoclassical mansions around in the late 19th century. The district of Varousi is judged as preserved.[5],[6],[7].



Figure 9: Aspect of Varousi in Trikala

The Mill of Matsopoulos

Among the main attractions of the city of Trikala, is one of the most important industrial heritage monuments in Greece, the mill of Matsopoulos. It is an over 3,500 m² building complex with the surrounding area of 90 acres. The mill of Matsopoulos is located in the western edge of the city of Trikala, near the train station. It was built in 1884 by the Agathocles brothers, who maintained a large factory complex in Stylida and expanded their activities in Trikala after the liberation of Thessaly. It is the first mill built in Greece and the biggest in the Balkans. Next to the mill a pasta

“factory” was constructed, the first in Greece, the same year with the mill. Over the years it has changed many properties to come into the hands of John Matsopoulos.

All buildings of the complex are covered with stone and wooden tile roofs, while the masonry bricks are widely used in various combinations. The driving force of the mill was based on the water of Agiamonioti River. Later, it was a steam mill and then electric. The chimney was constructed by Matsopoulos before the war, since a diesel was installed to support the mill, because in the summer months with the fall of the river the mill was unable to function. In the beginning after the acquisition of the mill by the Matsopoulos brothers, a hydraulic turbine was placed beneath the existing river. Later in 1938 the second hydraulic turbine installation was made. In recent years it worked with electricity and water and had seven rolls.

After the death of John Matsopoulos both the buildings and the surrounding area as a legacy passed in 1977 in the Municipality of Trikala, which turned it into an area of cultural activities with the financing of the European Union. The award-winning study of the technical services of the Municipality of Trikala also provides arrangements and operations and the development of the whole area (sports playgrounds, stone fountains, construction of lakes, small wooden bridges, elementary auditorium, bars etc). Today in the mill of Matsopoulos the summer and the winter Municipal Cinema is housed. After the restoration of the municipality it has been included in the European Network Initiative for the Protection of Cultural Heritage. Finally, it has been designated as a historic building.[5],[6],[7].



Figure 10: The Mill of Matsopoulos

Theopetras Cave

Theopetras Cave is located on the northeast side of the limestone rock, which rises in the community of Theopetra, about 4km outside Kalambaka. It has an archway entrance, measuring 17 x 3 m approximately. The interior consists of a main hall 500 m² with small niches in the region. The formation of limestone rock of Theopetra is placed in the upper Cretaceous Period (137,000,000 to 65,000,000 years from now). The creation of the cave is a result of these later ages. The cave started to be inhabited during the Middle Paleolithic Period (about 130,000 years ago).

This cave is the first excavated in Thessaly and so far the only one around Greece with continuous man fills ranging from the Middle Paleolithic Age and reach the end of the Neolithic. The importance of this chronological continuity is that for the first time in Greece we can see the transition from the Paleolithic to the Neolithic lifestyle. Among other things, in the cave were found stone tools from Paleolithic-Mesolithic and Neolithic Age, Neolithic ceramic findings, bone tools, jewelry of shell and the famous human fingerprints of Theopetra dating to 130,000 years ago. Fingerprints are now rare to find, not only for Greece but also for Europe. The excavation started in 1987 by archaeologist Catherine Kiparissi-Dispatch and continued until 2005 when the projects started for the restoration and enhancement of the cave with the ramp which serves Persons with Disabilities. Currently projects have been completed and the cave is open to visitors.[5],[6],[7].



Figure 11: The entrance of Theopetras Cave

Portaikos Bridge

The bridge is located at 22 km from the National Road of Trikala - Arta, in the settlement of Pily. It spans the Portaikos river and by 1936 was the only road connecting the plain of Thessaly with the villages of Pindos. Today it is the second largest bridge of Thessaly area that was built before the 20th century. The bridge dates to 1514 and the construction is associated with the name of St. Vissarion, founder of the homonymous monastery. It is an arched bridge with a semicircular arch opening 28 m. The frieze is made of carved sandstone, while the rest of diligent rubble. In the past several interventions were made on the attachment and barriers have been rebuilt. They have at times made various stereo tike works and the works for the promotion of the area. [5],[6],[7].



Figure 12: The Portaikos Bridge

The building of S.M.I.

It is an architectural and historical neoclassic monument unique in our country. It was built in 1910 when Eleftherios Venizelos was the Prime Minister. Since 1975 it has been hosting the Permanent School of Infantry (S.M.I.).[5],[6],[7].



Figure 13: The building of S.M.I. in Trikala

Dorothy School

This stone building was roofed with a wooden roof covered with "French" type tiles. It has plan a format "P" and is two-storey. The spaces are necessary for the operation of a school building: five rooms on the ground floor and storage and utility room in the basement. Characteristics of the sides are the large wooden windows which have iron bars and stone frames, the double staircase and the highly decorated main entrance. It was built in 1875 with a donation of benefactor Dorotheos Scholari. In 1991 it was declared a historical monument.[5],[6],[7].



Figure 14: Aspect of Dorothy School in Trikala

The Temple of Agioi Anargyroi

The temple of Agioi Anargyroi is one of the ten churches available during the Ottoman domination in Varousi, a purely Christian district in the city of Trikala. The temple is built on an elevated plateau is a spacious three-aisle basilica, which are divided by sections of walls. It was decorated in 1575. According to one respect the existing church succeeded a damaged oldest temple that existed in the same position. The original building of 1575, was one room with three-sided arch at the east. At a later period the side aisles were added and the building was erected. Inside the temple is decorated with frescoes which are of the main temple dating back to 1575.[5],[6],[7].



Figure 15: The temple of Agioi Anargyroi

Monastery of Vitouma

The Monastery of Vytouma is located northwest of Trikala nearby Kalambaka. According to sources it was established in 1161. From the monastery only the church and a chapel survive now. At the south of the monastery one can see the chapel built in 1559. This is a small room chapel. In the center of the enclosure there is the church. The painted decoration and the valuable art wooden temple is dated to 1600. The monastery, after its transformation into a nunnery (1952) and its major renovation due to the efforts of the monks, has experienced a major boom.[5],[6],[7].



Figure 16: The Monastery of Vitouma

The Church of Porta Panagia

At the bank of Partaikos river lies the church of Porta Panagia. The monastery was founded in 1283 by John Angelos Komnenos Doukas. The church is contemporary and is the only surviving building. The church of Porta Panagia consists of the main temple and a later one. The main church is characterized as cross-shaped three-aisled basilica type C1. The aisles are divided internally by colonnades. The positioning of the roof of the separate parts of the temple at different heights gives the monument a unique plasticity. The exterior walls up to a height of 2 meters are made of large gray limestone, some of which form crosses. Most of the sculptural decoration of the temple was destroyed by fire in 1855. The marble temple is the original with some adjustments

due to recovery of A. Orlandos.[5],[6],[7].



Figure 17: The church of Porta Panagia

The Church of Koimiseos Theotokou

The church of Koimiseos Theotokou is in Kalambaka. It is a three-aisle basilica which ends in three niches east. The nave is elevated. The aisles are separated by alternating piers and columns. The initial phase of the existing building has been dated in late 11th or early 12th century, mainly based on the chronology of the initial phase of the paintings. However recent studies tend to place the monument in around 1000. Revealing parts of the mosaic floor beneath the floor of the modern church and the architectural features of the monument, lead to the assumption that the Byzantine church was erected at the foundations of an early Christian basilica. Inside the temple it is adorned with murals belonging to two different phases. The oldest painting layer, dates to the late 11 th – early 12 th century. In 1573 the church has undergone extensive repairs.[5],[6],[7].



Figure 18: The church of Koimiseos Theotokou

Finally there are also many other admirable monuments such as monasteries, churches, bridges, which, together with all the above make up the rich cultural and architectural heritage of the area of the prefecture of Trikala and are part of its cultural heritage.

RESULTS AND DISCUSSION

Today, treatment of monuments should be done in such a way that we rescue and preserve of our architectural heritage. Interventions are correct when made after an objective consideration of the advantages and disadvantages that will eventually emerge. To achieve this we need to see any architectural monument to the four constituent elements of i) the archeological or historical approach ii) the aesthetic vision iii) the practice approach and iv) its environmental vision. An intervention is considered as successful only when it both covers reasonably commensurate requests asking each of the four views and respects the absolute value of the monument.[2],[3].

CONCLUSIONS

Under the current cultural and social conditions and especially under the pressure of practical problems, maintenance and restoration of architectural heritage is essential. This is a continuous struggle against damage done to satisfy two socially factors: the preservation of historical memory of all the people and the improvement of the quality of life. Apart from that the human history

teaches us that every step forward is always a look back in time.[2],[3].

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