

MY CITY THROUGH TIME



- Thessa - loniki

THE PROJECT

My City Through Time

The project “My City Through Time. Exploring our cities through historic and civic education (MCT)” wants to contribute to the recognition and improvement of youth work and its practices and to strengthen the link between youth work and civic and historic education.

The project aims to provide the partner and other organizations working with youth with new skills, competencies, working methods, and materials related to youth work and historic and civic education. At the same time, because of its thematic focus, the project aims to involve young people in a reflection on understanding diversities, the importance of intercultural dialogue, inclusion, and human rights.

The project develops from the idea that the cities we live in are not neutral, but are carriers of values and narratives, and communicate them through elements of its public space, such as monuments, names of streets and squares, and architecture.



By critically exploring their cities through the methods of historic and civic education, the project partners will tackle different relevant topics for today's youth, such as the rise of radicalization, nationalism, and populism, issues of equal representation, and the spreading of stereotypes and prejudices among young people. Because of this reason, through the project's activities and results, young people will become more able to critically approach complex topics related to historical and social changes in the 20th century and better understand the origin and the causes of contemporary challenges, including issues such as memory, identity, representation, inclusion, and democracy.

United Societies of Balkans (U.S.B.) is a non-profit, non-governmental organization based in Thessaloniki, Greece working in the field of youth mobility, participation and facilitating youth awareness about social issues. It was founded in 2008 by the inception of a group of active young people who wanted to address the social issues which affect the youngsters in the Balkans and Eastern Europe.

Our activities are:

- Educational projects (seminars, training courses and youth exchanges);
- Volunteering projects;
- Researches, Advocacy and Information Campaigns;
- Creation of manuals & production of multimedia;
- Conferences, seminars at the local and international level.



United Societies
of Balkans (U.S.B.)

**THE
HISTORY OF**

**Thessa-
loniki**

THESSALONIKI is the capital of the region of Macedonia and second largest city in Greece located in the north of the country. It was first established in 316 B.C. and was the second most important city during the later Roman and Byzantine Era, next to Constantinople, and is full of beautiful examples of Byzantine art and architecture. In the 15th Century Thessaloniki after the city came under the control of the Ottomans, it became a haven for Jews exiled from Spain, who became an important part of the culture, until the occupation of the City by the Nazis in 1941, thus ending a period of four hundred years of Jewish influence both socially and economically. It was integrated back to the Greek state during the Balkan wars and even had its own government during the 1st World War after an argument between the king and prime minister Venizelos. Also, Thessaloniki played an important role in the aftermath of the war of 1922 with Turkey and the population exchange between Greece and Turkey in 1923 as Kalamaria neighbourhood was a main entry point for the refugees to Greece. For almost of all its existence its importance was emphasised by the names it was given like “Simprotevousa” (co-capital) now and “Symvasilevousa” (co-reigning) during the Byzantine era. Nowadays it is full of cultural events, Festivals, Fairs and it is considered the place to come if you want to have a full experience in gastronomy. Last but not least, you can enjoy a lot of ancient and medieval monuments scattered around the city.

city RALLY



IN THE HEART OF THE CITY:

The history of the Jews in the 20th century.
Tours in the 21st century.



Social - movement spaces in Thessaloniki



The countryside area



Refugees 22'



**The walled history of “suffering”
transformed by youth**



IN THE HEART OF THE CITY:**The history of the Jews in the 20th century. Tours in the 21st century.****KEY WORDS:** Jews, WWII**DURATION:** approximately 20 min**ACCESSIBILITY:** accessible by public transport**STATION 1****Holocaust Memorial**

(El. Venizelou 2, Thessaloniki 546 24)

**STATION 2****Yad Lezikaron Synagogue**

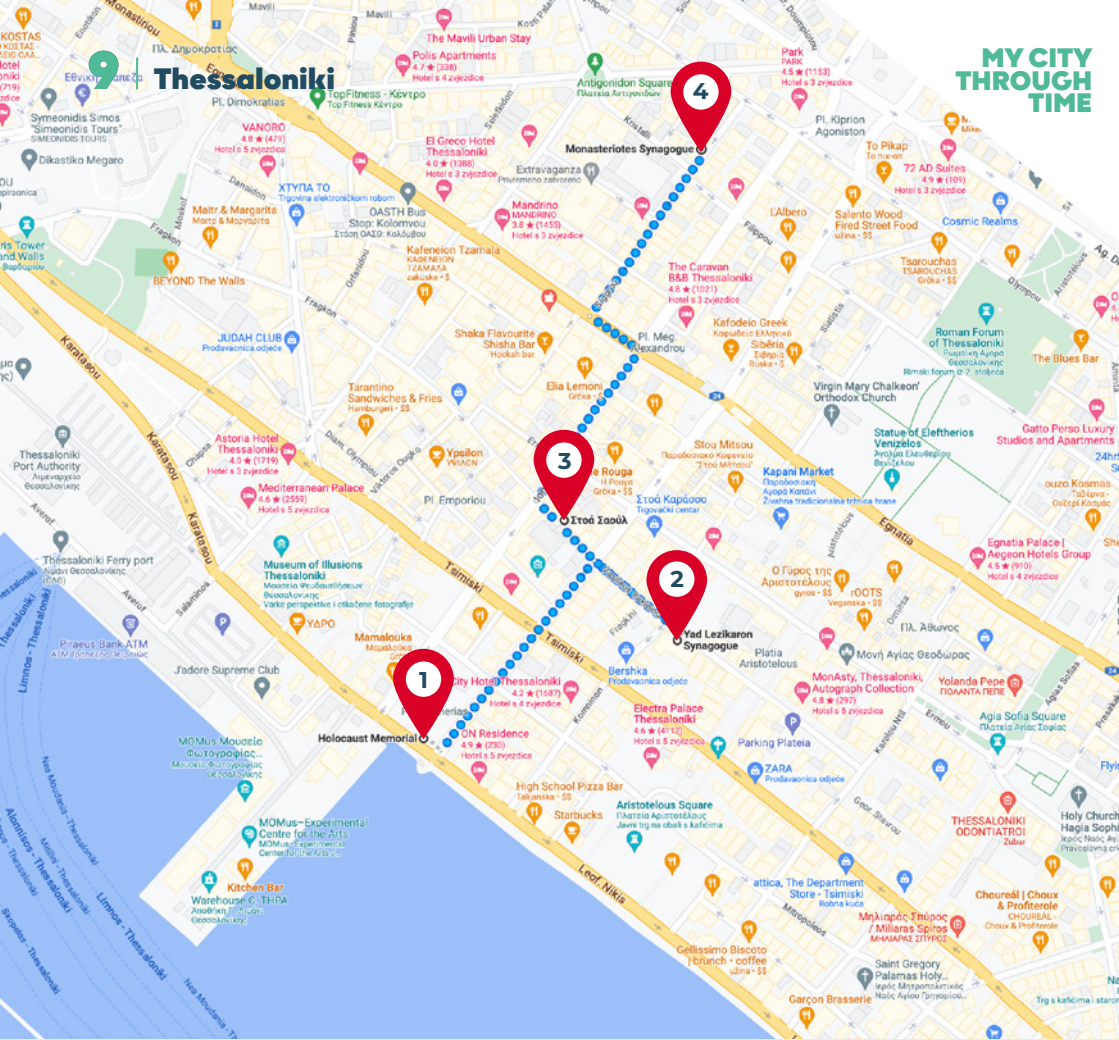
(Vasileos Irakleiou 26, Thessaloniki 546 24)

**STATION 3****Saul's Stoa**

(Vasileos Irakleiou 15, Thessaloniki 546 24)

**STATION 4****Synagogue of Monastiriotes**

(Siggrou 35, Thessaloniki 546 30)



IN THE HEART OF THE CITY:
The history of the Jews in the 20th century. Tours in the 21st century.



20'  1,2 km



STATION 1
Holocaust Memorial



STATION 2
Yad Lezikaron Synagogue



STATION 3
Saul's Stoa



STATION 4
Synagogue of Monastiriotes

Description

This historical trail navigates through points of interest in the heart of the city, highlighting the history of the Jews. In the city of Thessaloniki, the history of the Jews has played an important role economically, socially and historically. It is not known exactly when the first Jews settled in Thessaloniki, except that there are some indications that it may have been in 140 A.D. It attracted Jews from all parts of Europe from time to time, who settled in Thessaloniki establishing their own communities and synagogues¹. Their arrival established the city as a frontline economic centre, as it was in Roman and Byzantine times. Thessaloniki also developed because of this into an important centre of theological studies and produced outstanding personalities. The Jewish poet Samuel Uscue (1537) called it the 'Mother of Israel'. From the 19th century onwards, the city of Thessaloniki witnessed a strong shift towards the western standards of the time, with the industrial revolution being the most characteristic feature. During this period the Jews of the city owned most of the trading houses and contributed to the industrial development of Thessaloniki. In terms of population, they made up about half of the city and maintained a number of social institutions (old people's home, orphanage, asylum

¹ synagogue, also spelled synagog, in Judaism, a community house of worship that serves as a place not only for liturgical services but also for assembly and study. Its traditional functions are reflected in three Hebrew synonyms for *synagogue*: *bet ha-tefilla* ("house of prayer"), *bet ha-kneset* ("house of assembly"), and *bet ha-midrash* ("house of study"). The term *synagogue* is of Greek origin (*synagein*, "to bring together") and means "a place of assembly." The Yiddish word *shul* (from German *Schule*, "school") is also used to refer to the synagogue, and in modern times the word temple is common among some Reform and Conservative congregations.

for the mentally ill, etc.). After the liberation of the city on 26 October 1912 from the Ottomans, the Kingdom of Greece recognized and promised the Jews full equality with Greek citizens and began their integration into the Greek state. In the Great Fire of 1917, 55,000 Jews are left homeless as their homes and synagogues are completely destroyed. As a result, many of them emigrated to foreign countries. However, the Jews of Thessaloniki numbered 50,000 in 1940. Characteristically, they lived in harmony with the other Greeks of the city.

When the Nazi forces occupied Thessaloniki in April 1941, they imposed the first anti-Jewish measures, such as the ban on Jews entering cafes, restaurants, pastry shops, etc. In July 1942, Jewish men aged 18-45 are forced to come to **Eleftherias Square** and are subjected to indescribable torture and inhuman treatment, and are subsequently subjected to forced labor. In order to save as many as possible, the Jewish community pays a ransom of 2.5 billion drachmas² to the Nazis in order to free them. In the same year, December 1942, the Nazis looted the Jewish businesses in the city. Also in the same month, the ancient Jewish cemetery, which occupied an area of 300,000 square metres on the site of the present-day University Campus, was completely destroyed.

Then in 1943 (February), the Jews of Thessaloniki were forced by the occupying forces to distinguish themselves by wearing

2 drachmas: a former monetary unit of Greece, notionally equal to 100 lepta, replaced in 2002 by the euro.

the yellow star and their residences were restricted to only a few districts (ghettos). On 15 March, the first train left Thessaloniki for the Auschwitz and Birkenau death camps. Unfortunately, despite the efforts of senior Christian clergymen³, senior civil servants, certain units of the National Resistance and, above all, individual citizens, 96% of the Jewish Community of Thessaloniki were exterminated.

Today, for more than 70 years, the Jewish Community of Thessaloniki has maintained three synagogues, a community centre where literary and artistic events are organised, a nursing home, an elementary school, a choir, a museum and a centre for the Spanish-Jewish language.

3 Clergymen: a male priest, minister, or religious leader, especially a Christian one.

**STATION 1****Holocaust Memorial**

(El. Venizelou 2, Thessaloniki 546 24)



The Holocaust Memorial was inaugurated in 1997 at the junction of Alexandrou Papanastasiou and Nea Egnatia streets in honour of the 50,000 Greek Jews of Thessaloniki who were executed in the Nazi death camps. In 2006 it was moved to Liberty Square. Until the mid-1990s, little attention was paid to the Jewish history of Thessaloniki. There were only a few hundred Jews living in the city. The only monument commemorating those deported had been erected in 1962 on the new Jewish cemetery that was laid out after the war to replace the destroyed old one. In 1996, the municipal adminis-

tration renamed a public square “Square of the Jewish Martyrs of the Holocaust”. In 1997, the year in which Thessaloniki held the title of European City of Culture, the Greek government set up a central Holocaust memorial on this square. The monument was designed by Jewish sculptor and Holocaust survivor Nandor Glid. He had designed numerous memorials in Europe, among others in Belgrade and for the Dachau Memorial. His Thessaloniki monument, which was completed by his son Daniel Glid following his death, depicts a burning menorah with its flames enveloping human bodies. The monument was very controversial and ended up being frequently vandalised and defaced in the following years. In 2005, the monument was moved to Plateia Eleftherias (Freedom Square), where it can be visited today. On July 11, 1942, the Germans had subjected the Jewish men of Thessaloniki to a degrading registration process on this square, during which they were publicly humiliated in the blazing heat.



STATION 2

Yad Lezikaron Synagogue

(Bas Heraklion)



The Synagogue, Yad Leszarron, is located on the ground floor of an office building, built in 1984 on a plot of land in the city center. Its history begins earlier, shortly after the fire of 1917. In this plot there was an earlier synagogue called Ashkenaz.

The Ashkenaz Synagogue was a rectangular, lush area with perimeter wooden pews. What gave the area its historicity was the ornate *Hekhál* (the place where the Papyri of the Law is kept) and the marble step, where it becomes operational, in the center of the space. These two elements were saved from earlier synagogues and then moved to the newest synagogue, Yad Leszikaron.

The area of the congregation, Yad Lezikaron, is divided into

two parts: (a) in the foyer of the entrance with the reception area and the auxiliary spaces; and (b) the main room of prayer. The main space of prayer leads to an auxiliary space in the attic and in the open space of the building that functions as a courtyard.



STATION 3
Saul's Stoa
(Vas. Heraklion Str.)



The impressive building of the Italian-Jewish banker and president of the Israelite Community Saul Modiano was designed by Vitaliano Poselli, built in 1871. With the fire of 1917 a large part of the Saul Stoa was destroyed. In terms of size, this is the most important commercial arcade in Thessaloniki's financial centre. The stoa is a symbol of the influence of the Modiano

family and the Jewish community in the city. The Jewish shops and offices of the time were built in an area that was full of banks. In the modern day the place was deemed a historic building due to its past but also its architectural style, but in the last decades it is left to disrepair and having been locked away from the public, its insides are inaccessible

**STATION 4****Synagogue of Monastiriotes
- Syngrou (Vas. Heraklion Str.)**

The Monastir Synagogue came about through the migration of Sephardic Jews from the city of Monastir (Present Day Bitola, North Macedonia). The Monastir Jews raised funds in 1924

for the Synagogue and in 1927 the Synagogue celebrated its inauguration. The synagogue served as the community centre of the Monastiril Jews. By 1939, it had become a popular place for many other Jews as well, not only Sephardic or Monastiril Jews. During the Nazi occupation the Monastiriotes Synagogue was the centre of the ghetto⁴ that was created in the inner city. When the entire Jewish population was deported to the death camps, the Synagogue was used by the Red Cross as a warehouse, thus avoiding destruction by the Nazis. Today it is in operation for the religious needs of the Thessaloniki Jews.

4 Ghetto: a section of a city, especially a thickly populated slum area, inhabited predominantly by members of an ethnic or other minority group, often as a result of social pressures or economic hardships. Or (formerly, in most European countries) a section of a city in which all Jews were required to live.

Questions:

Station 1:

- _____ Thessaloniki and the Jews in the 20th century
- _____ The connection with the history of the Jews of Thessaloniki
- _____ Why was this particular site chosen?
- _____ What does it represent today for the Jews, visitors and young people of the city?
- _____ Why is it important to commemorate the Holocaust with a monument?

Station 2:

- _____ What does synagogue mean?
- _____ What is the history of Yad Lezikaron?
- _____ What is its significance for the Jewish community?
- _____ What was it like before World War II, today, and, what is it like for younger people?

Station 3:

- _____ What is the history of stoa?
- _____ Who was Saul Modiano?

_____ What is inside the stoa today?

_____ What was the stoa for Jews in the 20th century, what is it today?

Station 4:

_____ Why is it called the synagogue of the Monastiriotas? What is its history?

_____ What did it represent for Jews during the period of occupation? What happened in November 1944?

_____ What was their significance for the Jews?

_____ What was it like before World War II ,during and today?

FINAL REFLECTION

_____ How are these locations related to the city's culture?

_____ What role do you think they play in local life?

Glossary:

- **CLERGYMEN:** (noun) a male priest, minister, or religious leader, especially a Christian one.
- **MENORAH:** (noun) a candelabrum used in Jewish worship, especially one with eight branches and a central socket used at Hanukkah.
- **HEKHÁL:** also written *hechal*, *echal* or *heichal* — and sometimes also *Echal Kodesh* (mainly among Balkan Sephardim) comes from Hebrew הֵיכָל *hēkhāl* (palace), was used in the same time period to refer to the inner sanctuary.

Author:

Anastasia Lioliou

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Social - movement spaces in Thessaloniki

KEY WORDS: demonstrations; students' resistance; strikes; left movements

DURATION: approximately 35 min

ACCESSIBILITY: accessible by public transport



STATION 1

Lambrakis Monument

(Spandoni 2, Thessaloniki 546 24)



STATION 2

Labour Unions Center of Thessaloniki

(Aristotélous 32, Thessaloniki 546 31)



STATION 3

Arch of Galerius

(Egnatia 144, Thessaloniki 546 22)

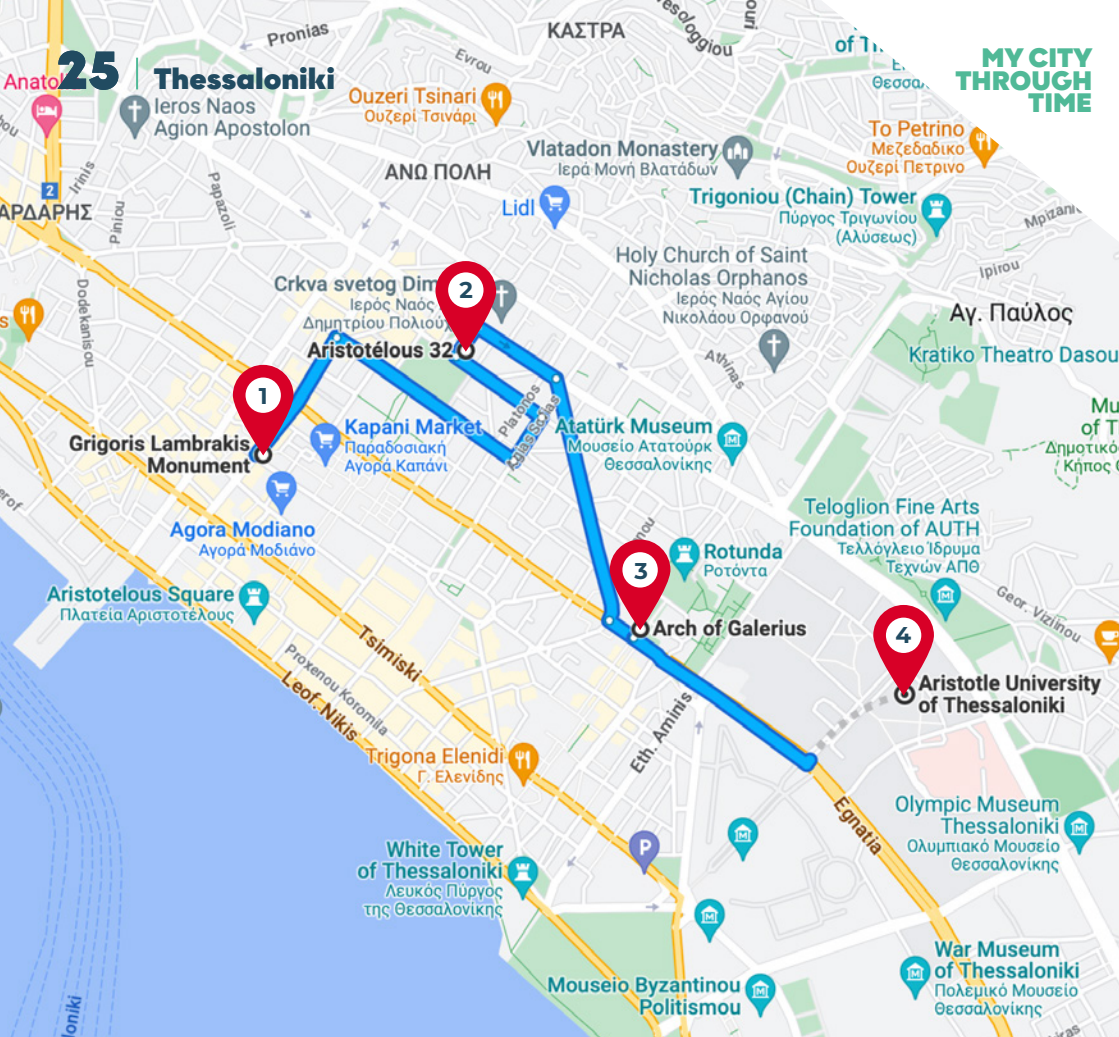


STATION 4

Aristotle University Campus

(Thessaloniki 541 24)





Social - movement spaces in Thessaloniki



35' 2,1 km

- STATION 1**
Lambrakis Monument
- STATION 2**
Labour Unions Center of Thessaloniki
- STATION 3**
Arch of Galerius
- STATION 4**
Aristotle University Campus

Description

The Lambrakis Monument is one of the “invisible” places of the city with little visibility. It has, however, great symbolic-historical importance. The leftist deputy Gregorios Lambrakis, in 1963 was murdered in an inhuman attack with an iron bar by people working closely and secretly for the government of the time. The monument reflects a “dark” history of the city during one of the most politically, socially and economically dark periods in the history of the country and the city. This period was notable for the political, ideological -even religious- confrontations that occurred in Thessaloniki.

This period marked the beginning of social movements and produced many different social elaborations. The data presented in the early 1960s and for more than fifty years afterwards, in Western societies, as well as in Greece, have changed and produced different political and social narratives in the decisions of workers’ rights, in the society of consumerism as well as in social cohesion. Current developments have put pressure on the movements and to a large extent weakened them. However, in line with the changes in society, collective events have also been transformed.

The history and development of Trade Union Movements in Greece evolved in peculiar ways compared to those in Central Europe. It was determined by political events and after the post-civil war period in 1947 and then with the development of the capitalist system, there was intense activity from 1971

onwards, when we now have the largest share of wage activity. The Thessaloniki Workers' Centre (EK) started its activity in this period and aims to assert the rights of the workers of the Prefecture of Thessaloniki. Their work is based on mobilisation and advocacy for workers' rights. It is a union which coordinates its activities in synergies with other similar unions or movements, collectives, etc.

Campus

The second type of movement experience in Thessaloniki is that with the New Social Movements, the self-organised ones, which respond and react with mobilizations "on the street", to the immediate issues of political, social and economic constitution, which does injustice to social, global, institutional, cultural and collective processes or even globalisation itself, and focus mainly on the interactive construction of creating meaningful life frameworks for the citizens of the country. These social movements and collective actions are directly linked to the process of changing society. Their characteristic feature is that they encourage or provoke social change through the prism of the collective process. Students are a predominantly a group of movements in the city. This too has its historical basis in the 1968 uprising with the Polytechnic in Greece. In Greece in 1968 the Polytechnic uprising is recognized by many as the "Greek May" and this is because apart from its symbolism it also creates a huge political capital (Kavoulakos, K., 2014)

The Polytechnic was the beginning of the student movements in Greece over the last 40 years or so. They have a great historical significance and “the youth comes to the forefront, attempting to give a different content to the politics born during the post-independence period, seeking its democratisation and the entry of the people into the central political arena” (Kavoulakos, K., 2014). Moreover, the movements have a cultural dimension, from which the way of perception of social events changes.

“Looking at movements over the years, it is difficult to see the historical continuity at the level of a generation. But we can easily see that participation in movement processes at younger ages is crucial for most people, either as a starting point for their participation in movements and civil society, or for shaping their political views. These are events that are inscribed in an indelible way for most of the participants in movement processes. They create a political socialisation that largely contains the element of contestation, solidarity and collective action, through which people’s horizons are opened and a comparatively free identity is formed” (Kavoulakos, K., 2014).

Thessaloniki, as one of the largest cities of Greece with two universities as well as other educational institutions, has many contemporary movements, consisting of students, young people, as well as other groups with a meeting point at the Arch of Galerius. This is one of the most central points of the city. The campus is also such a space and especially after the

law on the policing of university campuses (2021) by the Greek government, there have been unprecedented events between student mobilizations and the police. Both at the Aristotle University of Thessaloniki and other Greek universities.



STATION 1

Lambrakis Monument

(El. Venizelou 2, Thessaloniki 546 24)



The monument is a sculpture, dedicated to the memory of the pacifist MP, physician and marathon runner Grigoris Lambrakis, is a memorial of one of the most famous political assassinations in the country. Lambrakis, after his assassination, remained in the hearts of the Greek people as a national sym-

bol of democracy, representing the struggle against political repression, Royal Court and international dependence. Labour movements in these times of political upheaval started to gain momentum until the proclamation of the military dictatorship in 1967, bakers construction workers, printers, teachers, civil servants and employees of state-owned companies (such as bank employees, telecommunications workers, postmen, etc.) took the lead in terms of trade-union activity and mobilisation. After the establishment of democracy the social changes lead to the flourishing of labour unions and even to leftist parties coming into power.



STATION 2

Labour Unions Centre - Roman Agora

(Aristotélous 32, Thessaloniki 546 31)



The Labour Unions Center was founded in 1918 and aims to assert the rights of the workers of the Prefecture of Thessaloniki. Their work is based on mobilisation and advocacy for workers' rights. It is a union which coordinates its activities in synergies with other similar unions or movements, collectives, etc. During the lack of democratic rule in the country the unions were repressed and their influence waned, examples are the dictatorship of 1936, the Occupation during WW2 and the 1967-1974 junta. It cooperates with other labour unions in order to fight for workers' rights, the latest of which were the retention of the 13th and 14th wage in the private sector, after the 2007 global financial crisis.

**STATION 3****Arch of Galerius (Kamara)**

- City Demonstration Point



The **Arch of Galerius** or better known as **Kamara** is an early 4th century A.D. monument in the city of Thessaloniki, part of an aqueduct depicting the achievements of Galerius against the Sassanid Persians. The main reasons that make Kamara a spot that demonstrations happen often are its central location in the city, it is a huge open space, it is close to the universities making it a spot many young people gather, its access to a main road artery meaning that it makes the demonstration more visible and Kamara itself being a landmark location easily known by everyone in the city. The demonstrations at Kamara are organised mainly by workers, students and people leaning on the left side of the political spectrum but there were times far right parties used that location. The latest of the biggest demonstrations that took place were related to the train accident in Tempi, Greece, in relation to the lack of safety measures in the rail transport and the inaction of the government to prevent it, among other things. Time and time again people of all ages gathered to demonstrate, numbering tens of thousands of people making them one of the most participated demonstrators starting at Kamara.

**STATION 4****Aristotle University of Thessaloniki campus**

(Thessaloniki 541 24)



The connection between the University and student movements started with the uprising of students at the Polytechnic faculties in Greek cities, the most famous one being the one in Athens and the right of students to self-organise into groups. After the fall of the military junta, student organisations popped up all-over Greece supporting different political parties. The significance of these uprising is important because it brings into the forefront the needs of youth, for change in the society and their active participation in rioting as a means to bring the aforementioned change. The local university saw its own polytechnic faculty uprising in 1973 with mediocre suc-

cess due to the lack of popular support . These struggles in the universities lead to increased rights and freedoms for students such as the right of free movement in and out of the university and the asylum status of universities that in 2021 was de facto abolished with legislation introducing university police. Lastly, in 2014, as remembrance of the destroyed Jewish cemetery, the Aristotle University of Thessaloniki and the Jewish community erected a simple monument in the form of a bronze sculpture of a seven-branched menorah, as well as a composition comprised of marble plaques from the desecrated tombs that the Nazis had left behind.

Questions:

Station 1:

- _____ The historical and symbolic value of the Lambrakis Monument
- _____ Why did the politician Lambrakis fight for?
- _____ How does it relate to the history of socialists and later movements?

Station 2:

- _____ What is the workers' centre of Thessaloniki?
- _____ What is its history?
- _____ Where is it active?

Station 3:

- _____ Why are the city's demonstrations centred on this point of the city?
- _____ Who takes part in the demonstrations?
- _____ Which demonstrations have left an imprint on this point?

Station 4:

- _____ What is the relationship between universities and students and the movements?
- _____ How are they active? And what do they claim?
- _____ What are the “historical” revolts of the university and how is it connected to education, politics and society?
- _____ How is mobilisation reflected in the university?
- _____ What does the monument to the old Jewish cemetery symbolise?

FINAL REFLECTION

- _____ How are these locations related to the city’s culture?
- _____ Why do you think the locations keep their status for protests throughout time?

Author:

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Bibliography

Social-Moving Spaces in Thessaloniki

Post-polytechnia

Social Movements in Everyday Life

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Polytechnic of Thessaloniki

The countryside area

KEY WORDS: architecture (Neoclassic, Renaissance, Baroque, Art nouveau); Jewish population

DURATION: approximately 40 min

ACCESSIBILITY: accessible by public transport



STATION 1

Villa Allatini

(Leof. Vasilissis Olgas 198, Thessaloniki 546 55)



STATION 2

Casa Bianca

(Themistokli Sofouli 3, Thessaloniki 546 46)



STATION 3

Villa Mehmet Kapantzi

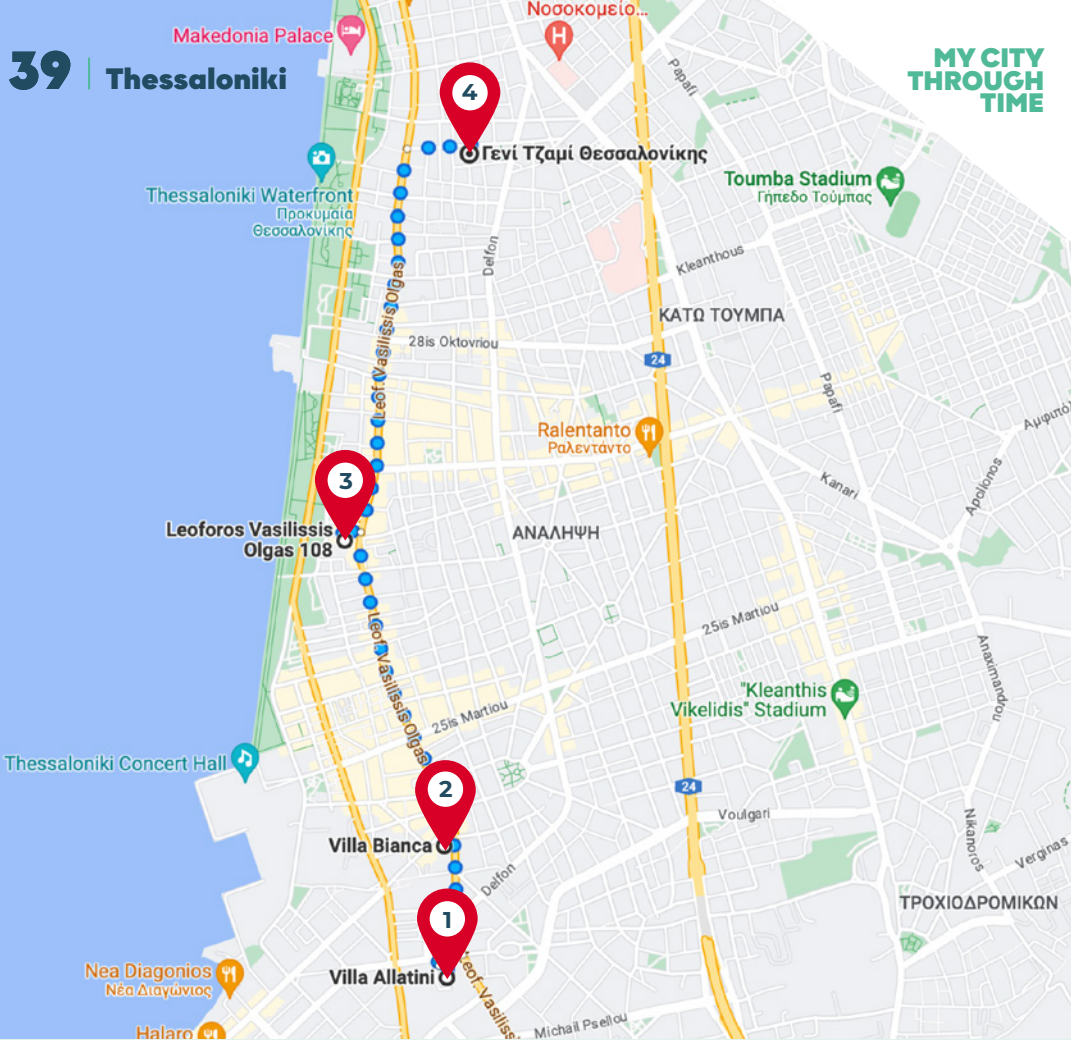
(Leof. Vasilissis Olgas 108, Thessaloniki 546 43)



STATION 4

Yeni Tzami-Yeni Mosque

(Archeologikou Mousiou 30, Thessaloniki 546 41)



The countryside area



40'



3,2 km



STATION 1
Villa Allatini



STATION 2
Casa Bianca



STATION 3
Villa Mehmet Kapantzi



STATION 4
Yeni Tzami-Yeni Mosque

Description

Thessaloniki in the late 19th and early 20th century was one of the most important social and economic centres in the Balkans. At the same time the populations living in it are an ethnic and religious mosaic of Jews, Greeks, Bulgarians, Frankish and other Europeans. An interesting feature of these populations is that their economic and social activity is characterised by the urban class and they are the 'plutocracy' of the city, according to Andreas Karkavitsas (Thessaloniki Arts and Culture).

The eastern side of Thessaloniki outside the walls was known as 'Exoches', as there were mainly farmlands and gardens, where houses gradually began to be built. From the 19th century onwards there was an increasing trend in building, which coincided with the construction of the tramway (1892), and the hitherto country character of the district gradually became permanent. Many social, educational and other facilities were established, including schools, churches and hospitals. As a result of this, the number of houses in the area increased, some of which resemble the shape of "Towers", otherwise known as the "Pyrgos" (Thessaloniki Arts and Culture) area.

The city extends to the east, from the White Tower to Villa Allatini. The development of the settlements is taking place

at a rapid pace, and the big city dwellers of Thessaloniki are building luxury villas with a distinctive architecture and style. Interestingly, while in the city center, there was a separation of Christian, Jewish and Muslim residences, in this area there is no separation at all. The only criteria for building are exclusively economic and social. Whoever had the appropriate economic power chose a place in the district, preferably on the main street of the boulevard, for his luxurious residence.

As a result, villas and luxury residences have been built in the area. The seaside villas even had small private piers for summer bathing' (Thessaloniki Arts and Culture). At the same time, however, middle-class or poorer houses were also being built. Most of the mansions in the area were designed by the best known architects of the time, such as Vitaliano Poselli, Pietro Arrigoni, Xenophon Paionidis. Their architectural style was mainly eclectic, but also combined neoclassical, Renaissance, Baroque and Art Nouveau elements. The villas were built on large plots of land and surrounded by lush gardens, some of which reached as far as the sea (Thessaloniki Arts and Culture)

The main road axis was the historic, paved, historic avenue of the Exoches or the avenue of the "Towers" or the "Seaside Houses" (today's Vasilissis Olga Street and its continuation to the city centre). The beginning of the 'Exoches' avenue was in front of the White Tower. The street continued eastwards to the end of the tramway (horse-drawn tramway at the beginning), until the 'Depot' (Thessaloniki Arts and Culture)

From the interwar period and during the Second World War, most of the wealthy Jewish and Muslim owners were forced to leave the city and inevitably the Exochos area began to slowly lose its glamour. Then began the replacement of private use by public use housing for many of the “Towers” of the Exchequer.

Of the surviving mansions, the oldest is estimated to be the building that houses the Cultural Centre of the National Bank (108 Vas. Olga) and its neighbouring “red house” the Chateau mon bonheur (My happiness tower). The avenue of the Countryside or the Towers is nowhere near what it was in the past and has been changed by the modernization of the city. However, hidden behind high railings and lush gardens, villas of another era peek out. Some impressively restored and others with obvious signs of time on them (Thessaloniki Arts and Culture).

The buildings that remain are unique examples of turn-of-the-century architecture, but lack a continuity to give the image of the country avenue. Except perhaps the block of Peter Syndikas and Olga and the three in a row mansion on V. Georgiou. Population-wise the district had most of the Jews of the affluent class. As far as Faliro you could find aristocratic houses, of which very few are still standing (the Georgiadis-Euzonon mansion at Vas. Georgiou and the French Consulate across the street were demolished overnight), the Apollo cinema designed by Pierrot Arigoni, the famous pastry shop of Chaim

Alonsino and the Delis nightclub. All disappeared today as well as the Alexandridis house that used to house the Beau Rivage Hotel at the junction of Ag. Triada and Vas. Georgiou Streets, but also the Vlioura, Gatenio and Barjakian villas that existed just before the seaside social centre “Faliro” with its coffee shop, confectionery, summer theatre and later a cinema. Opposite the corner of Paraskevopoulou and Olga was the Pate cinema (moved there from the centre after the fire of 1917), on whose site the high-rise of Radio City was built and on the opposite corner the villa Nesibet in B. Pozzelli, demolished in the 1960s.

**STATION 1****Villa Allatini**

(Leof. Vasilissis Olgas 198, Thessaloniki 546 55)



Villa Allatini is a three-storey baroque building on Vasilissis Olgas Avenue in the area of Depot in the east of the Municipality of Thessaloniki, Greece. It was built in 1888 by the Italian architect Vitaliano Poselli, when Thessaloniki was part of the Ottoman Empire. That time, when the villa was built the area where it's located was the easternmost limit of the city of Thessaloniki and was called the district of "Countrysides" (des Campagnes) or "Towers".

The villa was intended to be the summer house of the Allatini family, a spanish-jewish family known at that time for its business and social activities in the city. After the emergence of the Young Turks movement, from 1909-1911 following the dethronement of Abdul Hamid II, by the Young Turks he was placed at the villa and lived there under house arrest. The young turk movement was a coalition of various reform groups that led a revolutionary movement against the authoritarian regime of Ottoman sultan Abdülhamid II, which culminated in the establishment of a constitutional government. For a short time in 1926 the building housed the Department of the newly founded University of Thessaloniki, Philosophical School and during World War II it was used as a hospital. Starting from 1979 the Villa Allatini was hosting the headquarters of the Prefecture of Thessaloniki that were abolished and replaced in 2011, after the implementation of Kallikratis Plan, by regional self-governing bodies. Today Villa Allatini houses the administration of the region of Central Macedonia.



STATION 2

Casa Bianca

(Themistokli Sofouli 3, Thessaloniki 546 46)



In 1911 Dino Fernandez Diaz, a jew with spanish origin, bought the plot for his swiss wife, Blanche. The Fernandez family was important in the commercial circle of the time. The mansion was built by the architect Pietro Arigoni. It is known as Casa Bianca after the name of Dino Fernandez Diaz 'wife. Despite its eclectic mood, it mainly carries art-nouveau elements. It is one of the most famous mansions in the city, both for its unique architecture and for a romantic story: the romance of the family's daughter, Aline, with the lieutenant Alibertis, at a time when the difference of social classes and religious beliefs worked deterrents.

Spyros Alibertis, curator of the Athens Observatory, part of the army, was in Thessaloniki in 1912. The acquaintance with Aline Fernandez turned out to be fatal. It was the beginning of a romantic story that shook the town and led to the subject of an extensive article in the press of the time and in later stories. The conservative society of 1912 was not in favour of such a marriage between a Jew and a Christian, resulting in the voluntary abduction of Aline by Spyros Alibertis and their wedding in Athens in the spring of 1914. After all, Dino Fernandez gave his consent and the couple returned to Thessaloniki and settled in the now called Casa Bianca.

During the occupation of the city by Nazi Germany, the building was commandeered by the Italians, and later by the Germans, and its first floor was used as a residence by the Italian consul. Later, in the period 1964-1967, the floor was rented to a private primary school.

Spyros and Aline Alibertis continued to live in the building until their old age, where they died a short time apart in 1965. After Aline's death, Casa Bianca passed to her sister Nina Dervieux de Varez who lived in Paris, who sold the building to N. and G. Triarchos and Susana Solomon Mallach. In 1976, the building was declared a listed monument and since then the partial destruction of the building dates back to its declassification and eventual demolition. In 1990, after a series of measures aimed at saving the building and its surroundings, Casa Bianca was transferred to the Municipality of Thessaloniki,

which proceeded to commission a special restoration study and then to the exemplary restoration of the building. Today it belongs to the Municipality and houses the Municipal Gallery.



STATION 3

Villa Mehmet Kapantzi

(Leof. Vasilissis Olgas 108, Thessaloniki 546 43)



This captivating mansion was built at the end of the 19th century, in 1890. It was designed by Pietro Arrigoni, on order of Mehmet Kapantzi. Kapantzi and his brothers were highly educated and very respected people in Thessaloniki. Mehmet Kapantzi held the position of the president of the Thessaloniki Chamber of Commerce, while Ahmet Kapantzi was the mayor of Thessaloniki in 1907-1908. Villa Kapantzi is a luxurious

three-storeyed residence in an eclectic style. The influence of the architectural style of Central Europe is certainly seen in the Pietro Arrigoni' object.

In a difficult period in Greece between 1922-1928 (after the defeat in Asia Minor), the Villa became a shelter for many refugees. Villa Kapantzi was bought by the National Bank of Greece in 1928. Until 1938, the mansion served as the headquarters of the American fund company. Its main field of activity were land improvement works in Central Macedonia. In 1940, the Greek army put the mansion into requisition for their needs — a bakery for the military was located in it. As late as in 1941, Germans took the premises away; its occupation lasted up to 1944. Villa Kapantzi was liberated from the fascists by the British army in the second half of 1945.

After World War II, between 1945 and 1972, the building was turned into the Fifth high school exclusively for boys. At the end of 1972, was majorly renovated. It was during this period, when it was also concluded that in the future Villa Kapantzi would be used only for cultural purposes because it is one of the few architectural structures of the late 19th century, preserved to this day.

Since 1989, Villa Kapantzi gained the proud name “Cultural center of the National Bank of Greece”. In 1997, Villa Kapantzi was included in the Cultural foundation of the National bank of Greece. Nowadays, the Cultural center has become attractive for its educational events such as, concerts, dramatic

performances,tours, lectures,thematic exhibitions and expositions. Intellectual life here is in full swing, and other cultural centres of Thessaloniki cooperate actively with the Cultural Foundation of the National Bank.

**STATION 4****Yeni Tzami- Yeni Mosque**

(Archeologikou Mousiou 30, Thessaloniki 546 41)



Yeni Jami, the ‘New Mosque’ is characterised by a strange mixture of Art Nouveau and Moorish architecture from the

time of the Arab Caliphate in Spain (spanish architecture influenced by arab culture and aesthetic), it starts out with a stained glass window above the door and continues with rounded arches, ending with a sharp-edged, ornamental roof frieze and two wooden clock towers, decorated with multiple Stars of David. Yeni Tzami was the mosque of Islamized Jews (Doenme). It was built in 1902 by the Italian architect Vitaliano Poselli and constitutes a sample of the 20th century eclectic architecture.

The building contains the history of one of the most unusual religious communities on the Balkans – the Judeo-Muslim Dönme. Nominally, the building was built to serve as a mosque. From the inside it is like an Iberian synagogue. But it is neither one nor the other, in 1925 it was used to house the Archaeological Museum of Thessaloniki and in 1962, the museum was moved to a new special building that was constructed half a kilometre away. Today it serves as an exhibition center and is open to the city's Muslim population for prayers during Eid Al fitr.

Questions:

Station 1:

- _____ Why is it called Villa Allatini?
- _____ Who were the Allatini family and how are they connected to the city's history?
- _____ Are there other buildings connected to Allatini?
- _____ How was the building used and how do you think it was affected and affecting society by the time?

Station 2:

- _____ What was the use of the building through time?
- _____ How did Casa Bianca affect social and cultural life?
- _____ What was the impact of the romantic story of Aline and Spyros at that time?

Station 3:

- _____ What's the role of Villa Kapantzi in the history of Greece?
- _____ What is the post-war history of the architectural monument?

_____ How is the building being used now?

_____ Did the building have any social-political influence in the city?

Station 4:

_____ What is the religious significance of the mosque?

_____ What were the different uses of the building and how did they affect the area at the time?

_____ How are the Jews of Thessaloniki connected to the Mosque?

FINAL REFLECTION

_____ How are these locations related to the city's culture?

_____ What do you think about the current appreciation of these locations?

_____ How can they be used for further enrichment of local life?

Author:

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Refugees 22'

KEY WORDS: refugees; population exchange; Treaty of Lausanne; Asia Minor; Pontus; Caucasus

DURATION: approximately 60 min

ACCESSIBILITY: accessible by public transport



STATION 1

Bridge Karabournaki

(Themistokli Sofouli 98, Kalamaria 551 31)



STATION 2

Apolymantiria

(Nik. Plastira 3, Kalamaria 551 32)



STATION 3

Kalemkeri Museum

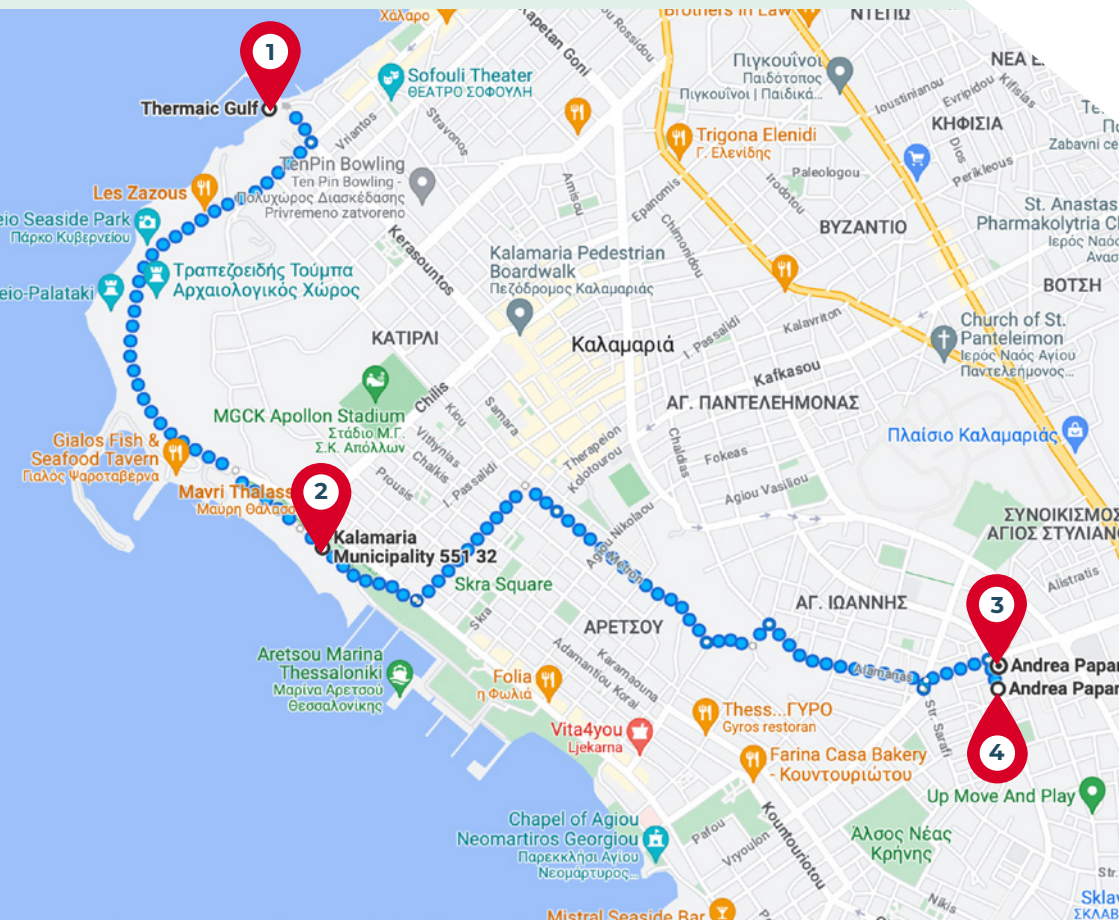
(Andrea Papandreou 48a, Kalamaria 551 32)



STATION 4

ΙΑΠΕ-HARH

(Andrea Papandreou 29A, Kalamaria 551 32)



Refugees 22'



60'



4,3 km



STATION 1
Bridge Karabournaki



STATION 2
Apolymantiria



STATION 3
Kalemkeri Museum



STATION 4
ΙΑΠΕ-HARH

Description

This historical trail takes you to points of interest in the area of Kalamaria that highlight the history of the refugees of Asia Minor. It is estimated that in all the refugee flows of the period, from the first persecutions until 1922, the refugee wave of 1922 and the population exchanges that followed, approximately 355,000 refugees from the Caucasus, Pontus, Cappadocia, the rest of Asia Minor, Eastern Thrace and Russia landed in Kalamaria. That is, about $\frac{1}{4}$ of the total number of refugees who came to the country from 1916 to 1924 arrived in the region. Of these, about 22,000 did not make it and died in the quarantine of the sanitation camps. Due to the large number of refugees in Thessaloniki, the authorities of the time, in order to prevent the spread of diseases and epidemics, chose Kalamaria as the place to isolate the refugees. The timetable was 6-7 months of stay in tents at first, and then in wooden chambers, the living conditions were tragic and makeshift toilets completed the scene. Then came their final settlement in villages in Macedonia and Thrace by the Care Committee initially, and then by the Refugee Rehabilitation Committee. Several stayed in Kalamaria even after their exit from the “Quarantine” of Karambournos. Overall, the issue of finding a stable - permanent place of residence for many was resolved in the 1950s, as the war and the occupation stopped these processes and in the

post-war period it was not easy to restart them. In a country that had paid a heavy price for the war. Kalamaria gave Asia Minor and natives to the National Resistance and paid for it with the Blockade of Kalamaria. The curtain on the disinfecting was brought down by the Nazi occupiers in 1942, when they fired 45,000 Jews of Thessaloniki before sending them to the extermination camps of Auschwitz.



STATION 1

The “Bridge of Refugees”

The staircase at Karambournaki

(Themistokli Sofouli 98, Kalamaria 551 31)



For the record, after the burning of Smyrna and the signing of the Treaty of Lausanne in 1923, Thessaloniki is ready to

receive a doubling of its population, in accordance with the 350,000 inhabitants as the maximum population target set by the study group of the new Thessaloniki 117 plan, and has the mechanism and services to coordinate the settlement. This extremely violent urbanisation, according to the 1928 census, brought 117.000 refugees to Thessaloniki, bringing the city's population to 244.500 inhabitants. By the end of the period under study, 17 new settlements had been created on the western borders of the metropolis in the area of the present-day municipalities of Ambelokipi, Eleftherios-N. Kordelios, Evosmou, Meneni, Stavroupolis, Evkarpia, Neapolis, Polichni and Sikeon. Refugee fishermen are settling in the areas of N. Krini and the area of Kara Bournos.

Kalamaria, east of Thessaloniki, as a coastal area, was an ideal place for refugees from the coastal areas of Constantinople and the Black Sea, as the Committee for the Rehabilitation of Refugees (R.R.R.C.) aimed to settle the refugees in a similar area to their homeland and, if possible, in communities, so as not to lose the ties and relations they had before the exchange of populations.

The first ladder was built by the refugees who came from Smyrna and the areas around it, it was a makeshift ladder and served the fishing fleet of the settlement because one of the main occupations of the refugees was fishing. Then in the 50s the present staircase was constructed which served the fishing fleet of the area, it played the role of a fish market and

retail and also had a tourist use, it was a stop for the boats that started from the White Tower to the opposite shores of the Thermaikos Gulf. It was the only staircase in the entire urban complex with this history.

Unfortunately, the extreme part of it collapsed into the sea on New Year's Day in 2022 after decades of abandonment by the municipality of an area of historical and natural beauty for the city. (Paralaxi mag.)



STATION 2

Disinfectors-Apolymantiria

(Nik. Plastira 3, Kalamaria 551 32)



The Public Purgatory, Apolymantiria or Disinfectors, which was located in the area of Aretsou beach, was the first recep-

tion area once the refugees got off the boat. As the refugees of that time remember, it was two large wooden shacks. In one of them, the refugees' clothes, utensils, bedding and other belongings were disinfected in a furnace. In the adjacent building, the refugees were obliged to undergo a disinfection and deodorisation process themselves, to have their hair cut and to take a bath with strong detergents and ice cold water.

According to testimonies and records, from 1916 to 1924, approx. 355,000 people arrived at the 'Apolymantiria', refugees from Asia Minor, Thrace, the Caucasus and Pontus, and 22,000 of them (many of them children) died there. "This place was used in those years as a place of disinfection and quarantine to prevent the transmission of diseases to the local population. The typhus and dysentery were reaping, the living conditions were miserable. The refugees, after the suffering and hardships, the persecutions they had endured in their ancestral homelands, arrived at the coast of Kalamaria and lived in makeshift shacks, exposed to diseases and adverse weather conditions. Many could not stand it, they succumbed, the area around 'Apolymantiria' was filled with graves", recalls a descendant of refugees.

After the disinfection process, the refugees were piled up in wooden chambers and tents. The area was cordoned off in some places with barbed wire and was guarded by soldiers in case of epidemics. "For most of them, their stay there was a short stage, until they found a more permanent place of

residence in a village in the region of Macedonia or in Thessaloniki. 16,000 refugees rooted permanently in Kalamaria and its districts, living in the shacks, the “thalamos” as they are remembered in collective memory, most of them for many years. The first settlements began to be built in 1924 and the housing rehabilitation was completed at the end of the 1950s,” IAPE historian Eleni Ioannidou explains to Voria.gr. Nowadays there is a public space for the citizens where they can buy drinks and refreshments and enjoy the sea and sand. The buildings that were used for disinfectants were demolished in the 1960’s.



STATION 3

Kalemkeri Museum

(Andrea Papandreou 48a, Kalamaria 551 32).



Christos Kalemkeris was born in Thessaloniki in 1930 his parents were from Asia Minor. He lived the difficult years of the occupation in Kalamaria. From a very young age, his entrepreneurial genius found a way out, first in the confectionery industry, later in the textile industry and finally in construction. However, in parallel with his main work, his great love for his homeland is born and ignites, which will push him in the search and collection of objects of historical value.

Initially, he was involved in the collection of stamps that enabled him to immerse himself in the history of each place and to build it himself gradually. The gold medals in European competitions, culminating in the award of the Ionian State History through postal history, after bringing him the last distinction and recognition in the circle of European collectors, pushed him to turn to the collection of historical photographs very early, even their sale flourished in European auction houses.

From the 1970s, his passion for photography led him to all the major cities in Europe, to the biggest European auction houses, searching and “hitting” the photos that he felt were advertising his place worldwide and that they belonged to him. He felt it his national duty to repatriate these national works of art and to establish his own private collection.

Gradually created one of the largest in value and content photo files. His travels in Europe, his visits to museums, his thirst for knowledge of the history of Greece, broadened his passion for photography. Over time, he became more involved in the

collectible puzzles of old photographs: second-hand shops in Europe's major cities became his permanent hangouts, and he also penetrated auction houses, first as a buyer and later as an appraiser. By 2001, when he donated his collection to the Municipality of Kalamaria, he had managed to establish himself both as a collector and as a specialist in collectible photography.

The experience from abroad created in Christos Kalemkeris the desire to establish a museum as well. So, he made the decision to donate the material he created with effort and deposit of personal property. Contacts for the creation of a museum began with the then Minister of Culture Mr. Venizelos. The purpose was to integrate the archive in the Museum of Photography of Thessaloniki. However, for reasons of ethics, Mr. Kalemkeris chose to donate his valuable material to his particular homeland, Kalamaria.

The museum has a lot of topics most important ones to pay attention would be the albums about Istanbul and Izmir places with sizable greek populations. The "history of greece" exhibit which contains photos that are related to the exchange of populations and war between Turks and Greeks. These will help the viewer understand better the tumultuous period of the early 20th century in the area.



STATION 4

ΙΑΠΕ-ΗΑΡΗ

(Andrea Papandreou 29A, Kalamaria 551 32)



The Historical Archive of Refugee Hellenism (HARH) has been operating since 1994, as a Legal Entity under Public Law of the Municipality of Kalamaria. The aim of the institution is to contribute to the rescue, preservation and dissemination of the history of the refugees and the promotion of the historical identity of the refugee Hellenism as a whole.

The main object of interest of HARH is the large refugee influx, after the end of WWI, the Greco-Turkish war (1919-1922) and the Population Exchange (1923-24) between Greece and Turkey. The exchange was based on religion and not ethnicity.

Refugees came from Pontus, Asia Minor and Eastern Thrace. Research efforts also include the Hellenism of Eastern Rumelia, as well as the Hellenism of Constantinople, Imbros and Tenedos, which were excluded by the Population Exchange Treaty. It also includes Greek Cypriot refugees after the Turkish invasion in 1974 and occupation of 37% of Cyprus, when they were forced to become refugees in their own country. Furthermore, Greek immigrants and expatriates in Europe, America and Australia, as well as populations of Greek origin from the countries of the former Soviet Union and Albania, who settled in Greece in the 1990s and 2000s.

The regular activity of the Historical Archive mainly includes the elaboration of research projects, which are implemented by HARH and aim at recording narratives from the entire refugee Hellenism, as well as the collection of archival evidence from private collections. The material collected, once documented by the donor, is reprinted, sorted, archived and then made available to the research public and scholars. Additional activities of HARH are the promotion of this material, which is achieved through publications and events dealing with issues of Greek refugees. At the same time, it maintains cooperation with universities, institutions and associations of common interest in Greece and abroad. Approximately three hundred researchers of various educational levels and scientific disciplines make use of the collections and library of HARH every year.

From its foundation (1994) until 2010, the HARH was housed in a municipal building at 35 Eratyras street in the Byzantium quarter. Since then it has moved to a newly built municipal building at the current address (29A Andreas Papandreou street) in the quarter of St. Ioannis. Its new premises include a library area that functions as a reading room, two archival rooms, offices, an event space and four toilets in a first-floor apartment with a total surface area of 430 sq.m. Also, a ground floor room of 50 sq.m. that was made available to the Friends of the HARH, as well as an underground storage area of 90 sq.m. at the same address.

In addition, HARH owns the 'Propontida' cultural events hall on the coastal avenue (14 Nikolaou Plastira street). This hall, which is home to the Aretsou-Derkon Progressive Association, is used for a variety of cultural events.

Finally, HARH owns a first-floor apartment at 42 K. Karamanlis street, which was granted to the other Municipal Legal Entity, the Christos Kalemkeris Museum of Photography, for its needs.

Questions:

Station 1:

- _____ Why is the staircase still a reference point today?
- _____ Who built it?
- _____ What purpose did it serve?

Station 2:

- _____ What are disinfectants?
- _____ What was the process of disinfecting?
- _____ What is the reason they were created?

Station 3:

- _____ Who founded the photography museum?
- _____ What is the story behind the museum?
- _____ What is the reason why the museum was created?

Station 4:

- _____ How is it connected to modern social issues?
- _____ Why was HARH founded?
- _____ Why is it important for modern greek History?

FINAL REFLECTION

- _____ How are these locations related to the city's culture?
- _____ What do you think about the current appreciation of these locations?
- _____ How can they be used for further enrichment of local life?

Author:

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Refugees 22'

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The walled history of “suffering” transformed by youth

KEY WORDS: prison; torture; Ottoman Empire; walls; Byzantine

DURATION: approximately 40 min

ACCESSIBILITY: accessible by public transport



STATION 1

Eptapyrgio-Yedi Kulei

(Eptapirgiou 130, Thessaloniki 546 34)



STATION 2

“Pirovolio”- Tower of Trigonio

(Charalampou Mouskou, Thessaloniki 546 34)



STATION 3

Pasha’s Gardens

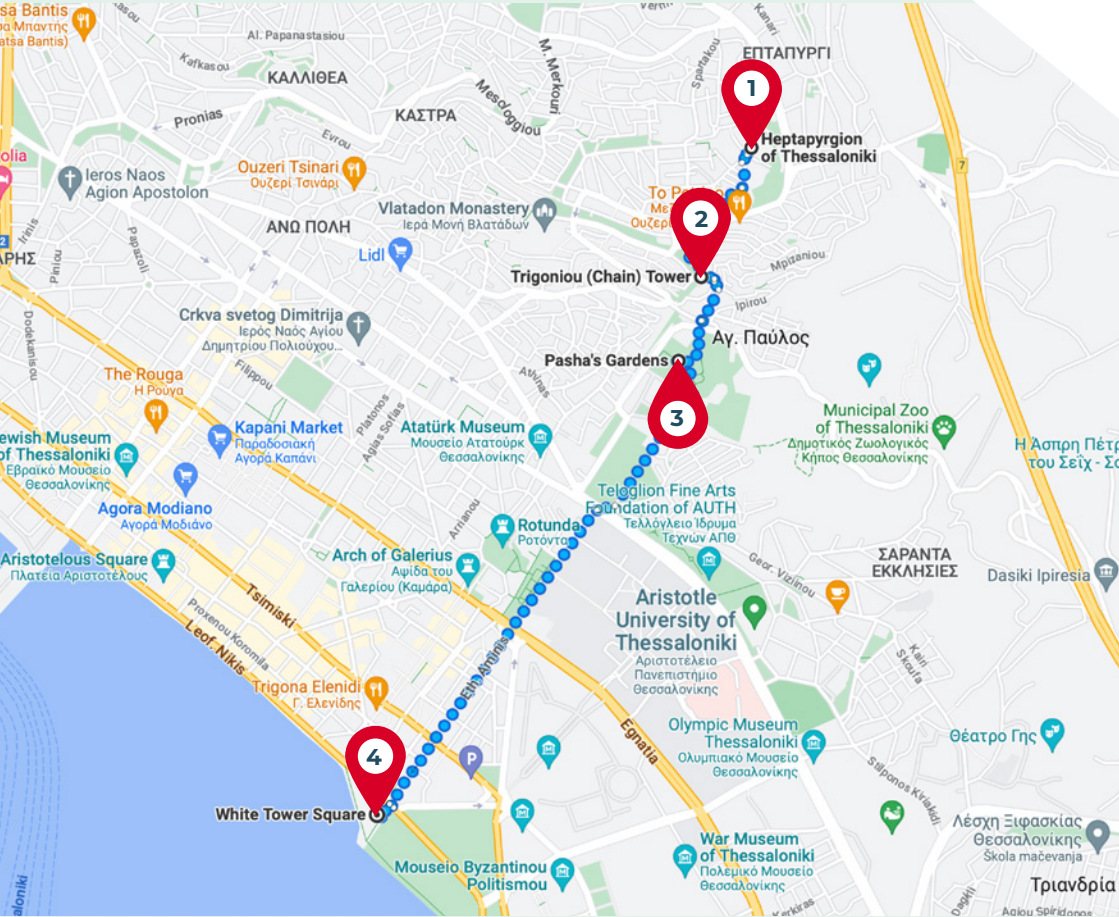
(Zografou 4, Thessaloniki 546 34)



STATION 4

White Tower

(White Tower Square, Leof. Nikis, Thessaloniki 546 21)



The walled history of “suffering” transformed by youth



40' 3,2 km

- STATION 1**
Eptapyrgio-Yedi Kulei
- STATION 2**
“Pirovolio”- Tower of Trigoniu
- STATION 3**
Pasha’s Gardens
- STATION 4**
White Tower

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ikis-ta-apolimantiria](https://www.voria.gr/article/istories-palias-thessalon-ikis-ta-apolimantiria)

Description

The ancient city was organised and evolved within its fortifications which acted not only as the main line of defence against hostile attacks, but also as the conventional boundary between the town and the surrounding agricultural area. On the north edge of the perimeter wall is the Fortress of the Eptapyrgio. The east section of the perimeter wall of this fortress incorporated part of the west wall of the Early Christian period. At the north end of the east wall is the Chain Tower. In the 15th century this tower replaced the Byzantine Trigonion Tower, which was incorporated in its structure. Pasha's garden was an estate given for the creation of a cemetery in late 19th century (close to it are also multiple other cemeteries from most religion) turned into a park and then being looted for building material by the refugees of 1922. The White Tower is a 15th century fortification that served many purposes throughout its existence and its mention is inseparably connected with Thessaloniki.

The path that we follow is of the sites that are connected through the rich history of the city, especially connected to its darker past, but in contemporary times the feelings connected to these sites shifted to ones that bring joy and smiles. It truly begs the question of how these places were connected with negative memories, such as death, sickness, prison and war, are currently being enjoyed by mostly young people and are being transformed to sites of cultural and social signifi-

cance. Some of those places are still bitter memories such as Eptapyrgio which stopped being a prison in 1989.



STATION 1

Eptapyrgio-Yedi Kule

(Eptapirgiou 130, Thessaloniki 546 34)



The Eptapyrgio, also popularly known by its Ottoman Turkish name Yedi Kule, is a Byzantine and Ottoman-era fortress situated on the north-eastern corner of the Acropolis of Thessaloniki in Greece. Despite its name, which in both languages means “Fortress of Seven Towers”, it features ten. It served as the major redoubt of the city’s acropolis, as well as the seat of its garrison commander in Ottoman times, until the late 19th century. It was then converted to a prison that served for

many years until 1989. Greek rebetika songs often refer to Yedi Kule. In 1970s the restoration and archaeological work began and continues till this day. Nowadays it is attracting a lot of young people, who are gathering there to observe the view. Also during the summertime there are festivals taking place in the courtyard with various events.

**STATION 2****“Pirovolio”- Tower of Trigonio**

(Charalampou Mouskou, Thessaloniki 546 34)



At the northern end of the eastern wall of Thessaloniki you can find the second important tower of the city, built at the end of the 15th century, almost at the same time as the White Tower, which occupied the southern end of the wall. Both fortresses have striking architectural and morphological similarities, the difference being the way the Trigonio tower is founded on the downhill terrain of the “Ano Poli”.

According to historians, the circular tower replaced an older four-sided tower that incorporated it in its new form. In addition to the Byzantine name, it was also called ‘tower of Alysis’, ‘Tzintzirli Kule’ and ‘Kusaklis Kule’. After the 18th century, the tower of Trigonio was used for the storage of gunpowder and weapons because of its fortified structure. The area in front

of the gate of the tower is a famous viewpoint, as from there one can enjoy the panorama of the city and Thermaikos up to Mount Olympus. In addition to the view, there are plenty of traditional restaurants and coffee shops around and it is a common place for young people to gather and hangout.

**STATION 3****Pasha's Gardens**

(Zografou 4, Thessaloniki 546 34).



The Pasha's Gardens are located close to Agios Pavlos church on the northern side of Agios Dimitrios hospital and east to Kastron street, with some parts of the walls remaining there. It is a green oasis with pine trees and unusual, half-ruined stone structures. It's a so-called fantastic architecture that many people see as likening it to Gaudí-style. There you can find an ornate fountain encircled by a tunnel leading nowhere. There is also a cistern to collect rainwater, a seating area, and a small gate leading underground.

The Pasha's Gardens were constructed in 1904 and they are the only integrated creation of the architectural trend of visionary architecture in Thessaloniki. It is unknown where it got its name from but it could refer to the pleasant feeling the position of the garden gives to visitors, to admire the views of

the city. There is also a rumour that they were the retreat of the Ottoman merarch Seifullah Pasha. During the exchange of populations in 1922, the newly arrived Greek refugees who settled in the houses of the Muslim populations that were exchanged, looted the monument in order to get the building material to repair their houses and as a result the current form of the park differs dramatically from its original form. Also a strong conspiracy of urban legends exists among local residents that the park was used for tectonic ceremonies by the Ottoman orders and that this area is a geographically central geomagnetic point.

Nowadays the gardens of Pasha are attracting locals for a walk in the park and many gatherings of young people.

**STATION 4****White Tower**

(White Tower Square, Leof. Nikis, Thessaloniki 546 21)



The present tower replaced an old Byzantine fortification, known to have been mentioned around the 12th century, that the Ottoman Empire reconstructed to fortify the city's fortress some time after Sultan Murad II captured Thessaloniki in 1430. During the period of Ottoman rule, White Tower was successively used as a fortress, garrison and became a notorious prison and scene of mass executions.

In 1826, at the order of Sultan Mahmud II, there was a massacre of the rebellious Janissaries imprisoned there. Janissary, also spelled Janizary, Turkish *Yeniçeri* ("New Soldier" or "New Troop"), member of an elite corps in the standing army of the Ottoman Empire from the late 14th century to 1826. Highly respected for their military prowess in the 15th and 16th centuries, the Janissaries became a powerful political force within the

Ottoman state. Owing to the “countless victims of Ottoman torturers and executioners”, the tower acquired the name “Tower of Blood” or “Red Tower”. The current name of The White Tower came to be in 1890, when the tower was white-washed by a convict in exchange for his freedom.

In 1912, as Greece gained control over the city, the White Tower was substantially remodelled and its exterior was white-washed. White Tower has been adopted as the symbol of the city.

The tower was for centuries part of the walls of the old city of Thessaloniki, separating the Jewish quarter of the city from

the cemeteries of the Muslims and Jews.

Today the White Tower is a buff colour but hasn't changed name. It now stands on Thessaloniki's waterfront boulevard, Nikis Boulevard and houses a museum dedicated to the history of Thessaloniki.

It is one of the most popular meeting points and a place to gather around, on the remaining walls that are on the seaside of the tower. One of the most lively areas next to the sea and in the city centre at the same time.

Questions:

Station 1:

- _____ What do you think of the transformation of Eptapirgio into a main attraction for young people, after being a place of collective negative memories?

- _____ Do you think the place can change from its long history of oppression and fear to something more positive?

Station 2:

- _____ Do you think Pirovolio was built in a good strategic place and why?

- _____ Even though it looks like a simple tower, what is one thing that is extraordinary about it?

Station 3:

- _____ What purpose did the gardens serve?

- _____ What do you think is the appeal of the place?

Station 4:

- _____ Why do you think White Tower is a landmark of Thessaloniki?

_____ What did it use to symbolise and what does it symbolise, now?

FINAL REFLECTION

_____ How are these monuments related to the city's culture?

_____ What do you think about the current appreciation of the monuments and about the strong presence of young people around them?

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The walled history of “suffering” transformed by youth

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