



## **Welcome to Ioannina**

The city of Giannina, attraction of thousands of tourists every year from Greece and around the world, awaits the visitor to accommodate him with the Epirus known way, suggesting him to live a unique combination of rich past and impressive present. Built next to the legendary lake Pamvotis at 470 meters altitude, in the northwest of Greece, it is the biggest city of Epirus and one of the most populous in the country. History walks beside you through the places, the impressive landscape that combines mountain and water, museums with unique exhibits and monuments also waiting to lead you from the Antiquity to the Middle Byzantine and Late Byzantine period, the Turks, Modern History. And then ... the modern city with modern structures (University, Hospital, Airport, Modern Highway - Egnatia - Regional, local and long distance transportation, Spiritual and Cultural Centres) offer a variety of events throughout the year. Traditional and modern market, various entertainment options, dining and accommodation.

## **A multicultural city...**

Ioannina arise multiculturally and multifacetedly not only through narrations. Churches with remarkable architecture, mosques and a synagogue, the largest in Greece, testify the multicultural character of the city. The coexistence of Christians, Muslims and Jews

was established during the administration of Ali Pasha.

The population exchange after the Minor Asia destruction and annihilation of most Jews by the Germans changed the proportions of the population. Muslims may not exist today and the Jews may be few, only those who survived the concentration camps, but the city did not throw off this part of the identity. Today, there are four mosques, three of them very well preserved, while the Jewish synagogue, built in 1826, continues to exist and be the largest and most beautiful of the surviving religious buildings of the Greek Jews.

## **THE CITY -THE HISTORY**

The location, antiquity, Christian times to the 10th century and the first reports of the place name

### **Location, antiquity, Christian times**

The city of Ioannina is built on the west bank of Lake Pamvotis, almost in the center of a basin, which is defined by Mountains Mitsikeli - Tomaros - Xerovouni. A rocky peninsula, which leads northeast and southeast in two heights, was the core of the city historically and spatially. This naturally fortified position was fortified in the Hellenistic period, as evidenced by a wall section, revealed under Ottoman and Byzantine fortifications near the main gate of the castle. Sporadically throughout the current castle, excavations have revealed late Classical and Hellenistic building remains.

The investigation has not progressed in association with the ancient site references sources. The historical map of that period supplement neighboring ancient citadels of the Grand Gardikiou, which has been identified with the Passarona, capital of Molossos and Kastritsa in the south bank of the lake, which is identified with the ancient Tekmona while the great religious center of Dodoni lies a few kilometers from the city of Ioannina. In 168 AD the Roman conquest of Epirus follows and Roman findings in the excavations in the Castle of Ioannina witness continued habitation in this period. In the early 4th century AD with the administrative reforms of Diocletian, Epirus and southern part of

today's Albania is included in the province of «Old Continent» (Epirus Vetus) based in Nikopol. The settlement Kastritsa survives until the 6th century, while Dodoni, bishopric from the 5th century, is abandoned in the Slavic invasion in the 7th century. Older scholars recognized the similarities of the geographical location of the city of Ioannina with the location, described by the historian Procopius in his "On Buildings IV, 1.39-42.», in which moved in the 6th century, the inhabitants of Thesprotikis Evrias. But the latest opinion equate New Evrias with other positions such as the current castle on the shore of Lake Acherousian.

The lack of archaeological and historical data for the first years of Christianity is completed by the quest for the etymology of the name of Ioannina. Most scholars attributed it to a settler John or to a monastery dedicated to St. John. In a sense, not adequately documented, the -ina suffix is considered Slavic origin, which was attributed to the town during the period of the first Slavic invasions (late 6th-7th c.). Reports of historical sources on the place name occur much later, during the Middle Byzantine period. In the Proceedings of the Synod of Patriarch Photios in Constantinople in 879 the signature of a bishop "Zacharias Ioanninis» is included, who with several doubts was identified as the bishop of Ioannina. However, the first attested reference to the bishopric of Ioannina answers to "Tactical" (state list) between 901-907 on the patriarch Nicholas.

The diocese was covered this period by the Mitropolis of Nafpaktos. Around that time or somewhat earlier, in one aspect, the first Byzantine citadel of the castle was built in the northeastern steepest hill, restoring the Byzantine rule in the Balkans by the emperors of the Macedonian dynasty. Epirus in that the period was affected by the Bulgarian raids, which in the late 10th century came up to Nicopolis.

(DATA: 8<sup>th</sup> EBA)

### **The presence of Norman (1082) and the recovery of the city in the 12th century.**

In 1020 the Diocese of Ioannina under sigillium of Basil II belongs to Ohrid archdiocese.

In the late 11th century the area was beset by invasions of the Normans. Anna Comnena in her work "Alexiad" refers to the capture of Ioannina in 1082 by Bohemund, son of Norman king Robert Guiscard. The text contains important topographical information. She says that the city was already walled, before 1082, and Bohemund repaired preexisting citadel, built a new one on the second hill and surrounded both hills with one fortification. In one aspect, the citadel of the Normans was placed in the southeastern hill, today's Its Kale, and this tower belonged to the citadel which is saved next to the church of St. Anargyroi. According to the historian L.Vranousi, Bohemund in his short stay he did minor restorations in the Castle of Ioannina.

In documents, which state the privileges granted to Venice by Alexius Comnenus, Ioannina is referred to as "Subject" (ie military and administrative region), deducted from the "Subject Nikopoleos". The importance of the city is growing at the end of the 12th century, when it is, finally, the center of the region.

(Data: 8th EBA)

### **Late Byzantine period (1204-1430)**

After the conquest of Constantinople by the Franks in 1204 and the dismemberment of the Byzantine Empire to the Franks and Venetians, decentralized Byzantine provinces in Nice and Epirus were created. Michael I Komnenos Doukas (1205-1215), cousin of the Byzantine emperors Isaac II and Alexios II Angelos, founded the so-called "Domain of Epirus" with its capital at Arta. In Giannina he settled, around 1210, many Byzantine families from Constantinople (Philanthropini - Stratigopoulos - Melissenoi etc.). Michael I, was characterized by the metropolitan of Nafpaktos, Ioannis Apokafkos, as the "tektinamenos", ie the one who built it, "the Ioannina polidion and in education of the castle is erected." Since there was an earlier fortification he probably means that wider enclosure was constructed to also contain the outer of the old wall houses and possibly the fortification of the peninsula neck. In the enlarged Castle, Michael I, settled refugees from Constantinople and other Latin-occupied areas. Later his brother Theodore (1215-1230) legalized them again, probably to appease protests by indigenous residents against the refugees.

From the start, belligerent competition for claiming the restoration of the empire among the states of Epirus and Nice was developed. In 1259 the battle of Pelagonia was decisive, during which Michael II (1231-1267 / 8) of Epirus was defeated by the army of Nice. Then, Arta was occupied and Ioannina was besieged unsuccessfully. In 1261 Constantinople was conquered by the army of Nice. The state of Epirus retained its autonomous character and its relationship with the liberated Constantinople went through different phases and sometimes rivalry.

After the death of Michael II, the territory was partitioned among his sons. Epirus came under Nikephoros I (1267-1296). His marriage to Anna Palaiologina, niece of the Byzantine emperor Michael VIII, is attached to a kind of trusteeship of Constantinople, which soon turned because of the controversy about the union of the church (1276-1277). In a sense, Ioannina probably joined the Byzantine Empire around 1284, to ensure autonomy, but soon approached Arta again. In 1290 or 1292 the army of the Byzantine Emperor besieged unsuccessfully the fortified city of Ioannina.

Expiring the 13th century, the city of Ioannina is an important center of the region with a strong wall, temples and mansions. At that time the island becomes an important monastic center. The well-known Byzantine families Filanthropinos and Stratigopoulos establish monasteries dedicated to Saint Nicholas. The importance of the city is evident by the fact that when, in 1304, Charles II of Naples d' Anjou campaigned against Arta, Anna fled to Ioannina, where according to historical sources of the time describe its castle as an impregnable castle.

The last Komninodoukas archbishop Thomas, son of Nikiphoros was murdered in 1318 by his nephew Nicholas Orsini, Count of Cephalonia. The residents of Ioannina refused to acknowledge the new ruler, so the city asked her affiliation to the Byzantine emperor. Syrgiannis Paleologos, commander of the western Byzantine possessions, received the city of Ioannina. In return the bishopric of the city was promoted to Cathedral (1318) and kept the property, while the residents were granted many privileges. Two imperial decrees of the years 1319 and 1321 by the Emperor Andronicus II Palaeologos ensured the non- concession of Ioannina and the surrounding castles to the Franks and also included tax benefits and exemptions for residents of the city.

"Kastrinoi Ioanniniotai", except those who belonged to military forces, were not obliged to offer military services outside their city. However, the governor of the city was appointed by the emperor. At that time Ioannina lived in great prosperity, "the city on the continent ... memestotai oikitoron, flourishes in wealth ..." as in the first imperial decree. According to the historian L.Vranousi in these texts a kind of early bourgeois society with nobility is described, a society which knows how to govern themselves in proportion with the flourishing states of the cities of Italy.

Nicholas Orsini married the wife of Thomas, Anna and received the title of the bishop of Constantinople with the commitment not to attack Ioannina. But he, taking advantage of the civil war between Andronikos B and C, which has in the meantime erupted between the Byzantine capital, besieged the city unsuccessfully. In 1323 during the armed conflict with his brother John, Nicholas was killed. John persuaded Ioannina to accept him, winning their sympathy with renewal of privileges (1330). In 1337 or earlier he was murdered by his Byzantine wife and residents of Ioannina swore faith to her and her son Nikiforos. Meanwhile, in 1338, the emperor Andronicus III came to the Epirus in order to strengthen the Byzantine domination and especially to confront the Albanian incursions.

During the civil war between John V Palaiologos and John VI Kantakouzinus (1341-7), when the latter became ruler of Epirus and Thessaly, allowed the Serbs to be imposed. Ioannina probably had already been occupied since 1346, while the conquest of Epirus and Thessaly was completed in 1348 and was assigned to the half-brother of Stephen Dushan, Simeon Uresis. In 1366 the people of Ioannina asked Symeon to indicate their ruler in order to provide protection from the attacks of the Albanians. He sent them his groom, Thomas Prelioumpovits (1367-1384).

His acceptance by the city's residents was not unanimous. Thomas took harsh measures for the rulers and the local church, expelled the bishop and took away ecclesiastical estates. He imposed taxes and military burdens which however were necessary to confront the pressing attacks of the Albanians, who had prevailed in Arta and Aitolokarnania. In the decade of 1370 Ioannina was repeatedly besieged by Albanians and the area was deserted. In his wars, Thomas collaborated with the Turks leading Turkish facilities in Epirus. In 1382 he requested and received the title of

archbishop by the

Emperor Manuel II, while two years later he was assassinated by his bodyguard. The marble tomb was found in 1795 in the bedrock of Ali Pasha's palace.

Thomas made extensive interventions in the walls. As it is mentioned in historical sources of the period "to his custody he built castles with towers shapely and built palaces big and shapely." Probably the strengthening of the fortification was to confront the Albanians perhaps before the attack in 1379. It is his work, the construction of the fortress tower right of the main entrance of the castle, as well as the gate of the northeastern citadel, which served to strengthen the residence of the archbishop. Many and quite generous were the tributes of Thomas to Monasteries (Great Meteor, Great Lavra, Gavaliotissa Vodena). After his assassination, Ioannina was ruled by the Franks with the consent of the Lords. The widow of Thomas, Maria Angelina Doukaina Palaiologina married Prince Izaou Bouantelmonti of the house Atzagioloi in Florence, Lord of Cephalonia. Izaou was named in 1386 Archbishop by the Byzantine emperor and returned the property of the church. At that time the raids of Albanians continued on the outskirts of Ioannina, with the result in 1388-9 by Izaou to declare subordination to the Sultan to face the Albanian threat. That fact in some of the historical sources is regarded as the first Turkish conquest of Ioannina.

Izaou died in 1411 and was succeeded, at the invitation of the local aristocracy, by Charles A. Tocco, duke of Cephalonia, who like his predecessors, took in 1415 the title of Archbishop by the Byzantine emperor. In 1416 Charles captured Arta and ruled until 1429. The "Chronicle of the Toccos," written in 1429 is an epic in verse, which refers to the heroic deeds of Charles and his brother Leonardo. The nephew of Charles I, Charles II and illegitimate sons, hardly had time to rule, as in 1430 the city succumbed to the Turks.

According to most researchers, the Byzantine character of the city remained at the time of the Serbian and the Italian princes, as they undertook their duties after negotiations with the local aristocracy and received the title of archbishop by the Byzantine emperor. Also, the city has known the Albanian occupation, as the Chronicle of Ioannina mentions: "..only the city of Ioannina not surrendering to the territory of the Albanians." The Kastrinoi aristocracy owns villages and land. Crafts and trade is developed. The Chronicles of Ioannina and the Tocchi, written in the early 15th century give important



information on the history, topography and social stratification of the city. The Castle has a great

reputation at that time and is characterized in the sources: "brilliant, royal and noble."

According to a manuscript of 1819, a copy of the 'Kouvaras ', a chronography of the 14th to 15th century, there were five monasteries in the city and twentyfive churches, of which eighteen were in the castle. It is reported that in the place of Ali Pasha's palace there was a temple complex of the Pantocrator, while in the edge of the palace, the saved the church of Metropolis 1779, is mentioned, perhaps in the place of Fethiye. So, in the late Byzantine period the southeast acropolis, the old citadel of Voimoundos, was occupied by religious institutions perhaps Bishopric and houses towards the part of today's city.

There is ambiguity as to the housing situation outside the castle. Many scholars believe that during the medieval period (perhaps since the 12th century) there were neighborhoods outside the wall. In another aspect, the large area enclosed within the walls, was sufficient for the population of the city and so outside the walls there were only rudimentary commercial facilities, according to the medieval custom of a flea market at the gates of cities, practice, established in the city under Turkish rule. Moreover, in late Byzantine sources there is no reference to burco, ie settlement outside the village walls or a trade-Boris, but only vineyards are listed. From the monasteries out of the walls the Archimandreiou, Agia Paraskevi, Agios Athanasios etc. are mentioned.

(Data: 8th EBA)

## **Ottoman**

Since the conquest (1430) until the appointment of Ali Pasha (1788) The city of Ioannina surrendered after negotiations with the besieger of Sinan Pasha in 1430. Reliable description of the occupation is given by the historian Laonikos Chalkokondilis. By imperial order from the Sultan Murad II, known as "Definition of Sinan Pasha", the previous privileged status was maintained and its inhabitants have provided tax exemptions, free movement of trade and its release from captivity and the mass kidnapping of children. Also, the bishop maintained the old ecclesiastical rights and the judiciary. The commitment of the conquerors for not converting churches into mosques seem to be directly compromised. According to a source reporting on

events a few days after a fall, the Turkish sultan sent eighteen Turks to receive the Castle, who ... "the Church of the commander was destroyed, where he was in the sip of the city" and then .... 'to the

Great Almighty, where the bell tower stands ... where girls were ripped after the operation.

«So, in southeastern Acropolis soon after the conquest the cathedral was destroyed, but not completely as ruins preserved until the 18th century. In its place in Fetchie mosque was built, which means mosque of conquest, certainly as a symbol of allegiance to the new sovereign. The Fetchie mosque was reconstructed later by Ali collided to his palace.

After 1430 the town develops outside the walls on the roads towards Arta, Paramythia, the Ionian Sea and Albania. Muslim neighborhoods are created like Tourkopalouko (camp of the Turks perhaps near St Nicholas Market) and later in Kaloutsiani. Around the Castle the Jewish neighborhoods Tsoukalas, Livadioti, small and large Rouga are developed. Outside the Main Gate (in the present Independence street) the market is growing (trade

- bargain). In the center of the market a temple was built between 1481-1512 the second largest mosque, the mosque Baraikli.

During the 16th century and until 1611 the reconstruction of Muslim religious buildings is limited. In this period, only four mosques are erected outside the market relatively decentralized (Siem se Dean, Liam mosque, Gkiach Nama mosque, Dede Ourouts).

The

16th century is characterized by demographic growth. Two Turkish ledgers of the years 1564 and 1579 provide relevant information. The city's population reached 7000 inhabitants. There were thirty-six districts of Christians inside and outside the castle and fifty-eight Muslim households and thirty four Jews are recorded.

At the moment there is great spiritual growth. An educational institution operates in the Castle and the island remains a monastic and spiritual center. Ioasaf Philanthropinos renovates the Filanthropinon monastery, which is decorated with important frescoes in 1542 and 1560. During the same period the monastery Strategopoulos is decorated with murals and the monasteries of Eleousa and Prodromos the Baptist are founded by the famous family of Apsaras. According to a modern source, Ioannina was called 'monachopolis "because of the many monks who lived in the city and the surrounding area.

17th century is characterised by the failed uprising of 1611 by Bishop Trikis and Stagon Dionysios the Philosopher or "Skylosofo". The privileged status is withdrawn, the

Christian churches inside and outside the walls are damaged and persecution of

Christians is following, who are expelled from the castle, where only the Turks live. From kastrini Christians, the poorest settled around the lake area, Siarava and Livadioti while the wealthier move to the northwestern areas and perhaps the Tsigara neighborhoods Platanos, seraglios, Liam metziti, Archimandreio were created.

After 1611 the city is dominated by the Muslim population. In the castle the complex of the mosque of Aslan Pasha is founded in 1618 in the northeastern citadel in place of the palace of the Byzantine Governor. Several mosques are built outside the walls (Mehmet Pasha, Zevadie, Isouf aga). The Muslim neighborhoods have a mosque as a centre, in which are annexed and accompanying buildings. It is the period of completion of the Ottoman conquests. The number of Muslim inhabitants of Ioannina is growing, fueled by Islamisation. In 1635 the feudal right to occupy property by Christians is abolished and Christian aristocracy faces the dilemma of losing property or to change his faith. So, according to sources, over three hundred Christian families changed religion. Apart from population growth, the improvement of the economic conditions of Muslims is also impressive, a kind of urbanization, which is due, in proportion, to their involvement in trade. So, Muslims and wealthy merchants were one prosperous and educated class. Many of them made religious donations (vakfiye) and many urban estates passed to religious institutions.

Evliya Çelebi in 1670 describes a welfare image of Ioannina. The city authorities use the castle as a base, which now is resided only by Muslims, divided into four districts. The city was divided into thirty-seven districts, of which eighteen Muslim, fourteen Christian, four Jewish and one agypsy. The number of Muslim institutions reaches seven within the castle, and thirtyseven out of it. They include mosques, schools, reading schools and outdoor places of prayer. Also, the existence of seven monasteries (teke) is delivered. Evliya praises the architecture of seraglios, mansions and simple houses, as well as the mosques, public buildings (inns, hammams etc.). It also describes large open spaces such as squares, crossroads with wells and extensive cemeteries. At the end of the 17th century, the city extended from Kaloutsiani to Sarai Mahal and from the Castle to Loutsia.

(Data: 8th EBA)

## **The period of Ali Pasha (1708-1822)**

In 1788, Ali Pasha was officially appointed Pasha, an important and controversial political figure of the period. Born in Tepelene from a noble family, he was the son of the daughter of the Bey of Konitsa, Hamko. In important positions he used Greek notables of the region and has a positive attitude towards Ioannina merchants and craftsmen. During this period, the Ioannina were an important center of trade and handicraft laboratory of the Balkans. Trade relations were characterized by a variety of currencies and rates appeared in suspended directories.

Merchants and craftsmen organized in guilds (Esnafia or favors) were operating on the Danube, Western Europe, Russia and Egypt on basic types leather, textiles, weapons and silverware items. The English traveler Henry Holland regarded the Ioannina market as one of the most remarkable of the Balkans, richer in gold and textiles from that of Thessaloniki. During Ali era, the city acquired European interest, with the establishment of consulates, international trade and high acquaintances of the ruler.

Population growth was noted and its inhabitants reached twenty and in others thirty thousand. The city area expanded with new neighborhoods: Zevadie - Karavatia - Loutsia, reaching the limits maintained until the 1960's. The rich military action of Ali was accompanied by many fortifications in the area. In Ioannina a powerful castle was built (1815), which followed, in general, the design of the earlier Byzantine. With the implementation of so-called bastion fortification system major embankments were made. In Southeast citadel, which was fortified with an internal wall, the resplendent seraglio of Ali was built and the Fethiye Mosque was rebuilt. In the foothills of northeastern citadel, a large building for the riding school, the famous Soufari Seraglio was built.

The hegemony of Ali was associated with the peak of an economic and spiritual prosperity, which characterized Ioannina from previous centuries. Many of the scholars of the 17th, 18th and 19th century originated or were active in the region, such as Methodius Anthracite, Balanos Vassilopoulos, Neophytos Doukas, Athanassios Psallidas, Ioannis Vilaras. The city became a cultural center thanks to renowned schools, most of which were legacies of emigrants. The Epiphanius School, founded in 1648 by Abbot

Epiphanius, merchant in Venice, was later renamed Maroutsia (1742) in honor of those who renovated it. Eugene Voulgaris taught in the school.

The so-called Great School was the foundation of the merchant Emmanuel Gkioyma (1677), where Methodius Anthracite taught. The Kaplaneios School, founded in 1805 by Zoe Kaplani, merchant in Russia, was first directed by Athanasios Psalidas, one of the most powerful spirits of Enlightenment. Finally, Zosimades brothers organised the Zosimaia School in 1828. Also, the city became the center of distribution of books, which were printed in the Greek printing houses in Venice, many of which were founded by people of Ioannina like N.Glykis the N.Sarros, D.Theodosiou. In July 1820 the Sultan declared Ali apostate and in August the siege of the city that lasted eighteen months began. As part of the war preparations of Ali to address the hostile mood of the Gate the fortification of the city and the fortress in Litharitsia was completed.

The economy and the daily lives of residents were overturned. Many people from Ioannina fled to nearby areas such as Zagori, Island, Metsovo, Arta and Thesprotia. Ali, unable to prevent the departure of residents, burned much of the city and especially the market, while Albanians were looting. The destruction of the city followed during the siege resulting in the impoverishment of households. With the amnesty, which was granted after the death of Ali, many refugees returned to Ioannina. Suleiman Pasha invited craftsmen to rebuild the destroyed workshops, to recast the city tax. Traders did not especially respond. At that time many churches were rebuilt and were adorned with frescoes, like the cathedral of St. Athanasios (1832), Agios Nikolaos of Bath-Market (1837), Agia Marina (restoration 1851) the Archimandreio (1852). The reforms (Tanzimat) of Sultan Abdul Metzit 1856, which dictated the respect of honor and property of the subordinates of the Ottoman Empire, regardless of religion, although they strengthened the Greek bourgeoisie, did not give particular impetus to the economy of Ioannina. Indicative is the letter by referring to the Ioannina residents to the Patriarchate in order to intercede for tax relief. The decline of trade led to the decline of the guilds. In 1869 a fire broke out in the market of Ioannina instigated by the Vali of Epirus, Rasim Pasha, in order to reform the market. After the destruction, several buildings were rebuilt, the market expanded to the north and a second commercial core was formed in the region



of Kaloutsianis. Ioannina were liberated from the Turks in 1913. The city and the wider region was a key contribution during the Greek-Italian war of '40.

In recent decades there has been a dramatic demographic and economic growth. Followers of the rich intellectual tradition are the University City (since 1964, 1970) as well as the remarkable local artistic activity. The current physiognomy of the city and the surviving monuments offer little and even uneven testimony of history. Persecution and destruction of Christians after the revolution of 1821 swept monuments of the resplendent Byzantine period, as well as those of the early post-Byzantine era, while large-scale interventions of Ali in the walls (embankments - building monumental walls and buildings) brought another radical change in the Castle. Finally, the scattered extramural monuments, those survived, often are degraded in the unregulated and dense layout of the new city.

(Data: 8th EBA)

## **ROUTES**

### **A walk on the island**

The boats that tie in Molo, lead you to the Island, a place that never got another name. Just Island. It is the house of Ali Pasha there and also a set of ecclesiastical monuments: Filanthropinon Monastery (1291), Monastery Stratigopoulou (13th cent.), Monastery of Panagia Eleousa (16th c.).

The residents of the island are always ready to tell you stories, traditions and legends. A very good walk is around the island that will relax you and open the appetite to taste local specialties such as frog legs, eels, crayfish etc.

### **A walk outside Giannina**

Fifteen kilometers from Ioannina, the ancient site of Dodoni is located, a place that is surrounded in awe. In recent years, the restoration of the ancient theater and other monuments is attempted hoping that someday the voices of great actors will be heard

again. Near the town, in Bizani, there is the Wax Museum, unique in its kind in the country. Before leaving the city, do not forget to visit the cave of Perama for a trip to the underground rocks. In Perama you can make a stop to enjoy traditional dishes and tsipouro.

Equally important is a visit to the hill Kastritsa (in that cave fossils of marine organisms and stone tools have been found) and the monastery of John the Baptist (11th c.) It is also worth to take a walk in Lygiades to enjoy the breathtaking view of the city and the lake from above.

### **A ride on the lake**

Almost a breath from the historic center, there is the lakeside. From the square Mavili until "12", the "Skala" the Katsari Park, the multi old municipal slaughterhouses, Akti Miaouli and lakeside bicycle - pedestrian. In some places along this route many restaurants and cafes are developed.

Near the Coast Miaoulis there is the Ioannina Centre of Traditional Crafts (KEPAVI) where you can find jewelry and any other creation of silverwork. A lakeside stroll or by bicycle, is a must. Those of you who are fans of fishing or bird watching, do not forget your equipment.

### **A walk in the city**

Meet each other in the central town square, in front of the characteristic administrative building of the city Region. Behind the building, the mall is stretched, stores of which offer a range of options. A stop is essential at the many cafes. And keep your eyes open. Somewhere between the storefronts and shops, one encounters small cultural treasures and architectural monuments: the Folklore Museum of Continental Research Company, the building of the Post Office and the Zosimaia Library until the former Papazogleio Weaving School, the former Kaplaneio School and the mansion Pyrsinella.

Before leaving the town center, do not forget the Archaeological Museum of Ioannina, a building-creation of the famous architect Aris Konstantinidis, which is hosted in the park "Litharitsia". In the museum you will have the opportunity to "travel" to the ancient cities of Epirus.

In "Litharitsia", bastion of Ali Pasha once, you can enjoy from the top part of the historic center and the lake. And since a walk in the Ottoman past of the city has began, go a little further to see the mosque and medreses of Veli Pasha as well as the Mosque of Kaloutsianis, the minaret of which, if you're lucky, you'll see a stork resting. Back to the city center, and from there to the Municipal Gallery. It may not be great, but it is an important cultural city cell. It may need a little walking, but it is worthy.

### **A walk through the historic center**

A walk in the historic center, which extends in the "front" of the city to the lake, is worth only if you desire to wander and get lost. A good starting point for the walk is the Clock Square (1905), opposite the Town Hall.

Go down the main road, where you will find jewelery and shops with folk art and souvenirs, and let your instinct guide you. Right and left of the main street, every little street, every alley is a surprise.

A small labyrinth of listed buildings, old shopping arcades, inns and old folk houses and small pedestrian streets. Bars and cafes are waiting for you to take a rest tasting the traditional tsipouro with exquisite local dishes, before continuing your walk in Ioannina of the past centuries.

### **A walk to the castle**

Whatever gate you walk through to enter the castle, it does not matter. By entering the Kastrini state, the bustle of the city is left outside. A traditional settlement where Ottoman buildings are scattered throughout, such as Soufari Serai and Aslan Pasha mosque, which houses the municipal museum and the Jewish synagogue.

A crossroad of cultures and religions. And high above, the Its Kale, the acropolis: a cultural small park with museums and collections. In summer, the area is the cultural heart of the city, with concerts and other events which take place.

### **A walk in the mountains**

There are not a few options you have to escape from Ioannina. One of the most popular destinations is Zagori. Dozens of traditional, stone villages that maintain their cultural identity. They are divided by rivers, stone bridges, geological shapes, the Vikos Gorge. Hiking in the innumerable paths of Zagoria, climbing on Smolikas and Drakolimni but also activities such as parapente, and excursions for wild mushrooms. Of course rafting on rivers not only in Zagoria but also north of Konitsa and Tzoumerka. Tzoumerka mountains that with their wild beauty earn the admiration of more and more visitors. Metsovo is a special destination. A traditional Vlach village with many interesting museums, ski resort in the limits of the national park of Pindos with the beautiful lake in the park of Valia Kalda.

### **One city... many destinations**

Having Ioannina as a centre one can combine day trips to the mountains or sea. Seeing historical and religious monuments, doing sporting activities, seeing and savoring the beauty and flavors of the region, living and being fascinated by the experiences he will gain. Near Thesprotikes coast and from there to the coast of Preveza and Ionian Islands, is a destination that will remain unforgettable to all ages.

## **SIGHTS**

### **MUSEUMS**

#### **Municipal Ethnographic Museum**

Municipal Ethnographic Museum Ioannina is located in the castle and is housed in the mosque of Aslan Pasha built in the early 17th century (probably in 1618) by Aslan Pasha, who ruled in Ioannina during the period 1600-1612.

Built on the site where according to tradition the Byzantine era, there was the church of

St. John.

The Mosque of Aslan Pasha was the core of a large religious - educational complex, from which survives the homonym Tourbes (mausoleum), the Mendreses (seminary) and Mageireeia (outbreak).

The Municipal Museum houses three collections, representative of the castle residents during its long history: Christian, Jewish, Muslim. The objects are donations of prominent families, dating from the 18th to 20th century and utensils with utilitarian and decorative nature of various metals or porcelain. Also, one can see weapons and costumes typical of the Ottoman period.

The objects of the collection of Christians include ecclesiastical silverware, vestments and church books from the collection of Archbishop Spyridon. In the Jewish collection curtains from the building of the former synagogue, costumes and other items once thriving in the Jewish community of Ioannina are exposed. The objects from the Muslim population are exposed in the central area. There are oriental fabrics of the 16th, 17th and 18th, wood furniture and ivory of Ali Pasha era, bronze objects and Islamic books.

In the areas surrounding the mosque there is a powder keg, the cave of Dionysios the Philosopher, prominent Turkish tombs and a Medieval tower. Very close to this Citadel there are three important monuments of the Ottoman period. Those are The Bath, the Turkish library and Soufari seraglio.

## **Virtual Tour of the Municipal Museum of Ioannina**

1. Greek Element
2. Jewish Element
3. Muslim Element
4. Traditional Costumes
5. Exterior Museum

Info:

Address: Castle of Ioannina, Al. Noutsou 18

Phone: 26510 26356

Website: [www.ioannina.gr/DI/politismos/dimotiko\\_mouseio.htm](http://www.ioannina.gr/DI/politismos/dimotiko_mouseio.htm)

(Data: 8th EBA)

### **Archaeological Museum of Ioannina**

The collections of the Archaeological Museum of Ioannina are developed in seven halls, the central corridor and three terraces, a total area of 1,200 sqm. The exhibits cover a long period, from the first appearance of man in Epirus, during the Lower Palaeolithic age 250,000 years ago, until the twilight of late antiquity in the late Roman period (3rd century AD.). Particular emphasis is given to the findings from the sanctuary of Dodoni which are exposed in a room dedicated exclusively to one of the major oracles of the Greek world. The new permanent exhibition retains the dimension of the old continent, as it was inspired by the first Director of AMI Julia Vokotopoulou. It includes approximately 3,000 archaeological finds from all over Epirus. The structure is based on three pillars: a chronology, a geographic and a theme. Interlaced axes at the museological flow by attempting to highlight the special character and course of the region in antiquity.

Info:

Address: 25 March, 6

Phone: 26510 01050

Website: [www.amio.gr](http://www.amio.gr)

### **Byzantine Museum of Ioannina**

The Byzantine museum is located inside the Castle of Ioannina, in the southeast acropolis, known as Citadel Kale. Inaugurated in 1995 on the ground floor of the former "Royal Pavilion". In the same place the Military Hospital was built, while there the ruins of the central seraglios of Ali Pasha existed.

In the seven halls of the Byzantine Museum, are exposed important finds of excavations, dated from Early Christian to the post-Byzantine period. There are coins, pictures and

ceramics from the region of Epirus. Prominent place in the collection of the Museum occupy the Byzantine sculptures from the temples of Thesprotia and marble columns and Corinthian capitals of the early Christian period, from the same area. Also, manuscripts with gospels and a printed book of 1499 are exhibited, issued in Venice, from the Printing of Nikolaos Vlastos. These exhibits provide visitors the opportunity to experience the history and development of the city of Ioannina, over the centuries. In the building's floor now offices of 8 Inspectorate of Byzantine Antiquities are housed. In the surroundings there are the "Treasury", the "Fethiye" mosque, the tomb of Ali Pasha, the "galley" of Kale etc.

Info:

Address: Castle of Ioannina

Phone: 26510 25989

Website: <http://8eba.culture.gr>

## **MUSEUMS (Wax)**

### **Wax Museum "PAUL VRELLIS"**

The "Greek History Museum" is located outside Bizani in Ioannina. Housed in a building Urban Castle Architecture Epirus 18th century, founded in 1983 and ended in 1994.

150 wax models, life size, and embedded in a true representation of the environment of their era, mainly revived forms of modern Greek history, in thematic sections. The operating hours for the whole year are: daily 10:00 to 16:00

Info:

Address: 120 km Ioannina - Athens, Bizani

Phone: 26510 92128

Website: [www.vrellis.gr](http://www.vrellis.gr)

Email:

[pvvrellis@vrellis.gr](mailto:pvvrellis@vrellis.gr)

## **Wax Museum A.VRELLI**

Located on the road Karamanlis 15, next to the castle walls. The creation of performances has taken place in the showroom which operates since 1997. All of the performances are 14 and the dolls that participate are 70.

Info:

Address: Karamanli 15

Phone: 26510 22414

## **MUSEUM OF ALI PASHA AND REVOLUTIONARY PERIOD**

Located on the Island and is housed in the cells of the monastery of Ag. Panteleimonas, where Ali Pasha was murdered in 1822. The collection includes exhibits from the pre-revolutionary period, memorabilia from the era of Ali Pasha etc.

Info:

Address: Ioannina Island

Phone: 26510 81791

(Data: 8th EBA)

## **FOLKLORE MUSEUM CORPORATE Continental STUDIES**

The foundation of the Folklore Museum "Costas Frontzos" in Ioannina was decided at the initiative of the company Continental studies (E.I.M) and Foundation Studies Ionian and Adriatic Area (I.M.I.A.CH) with an objective for collecting, rescuing and recovering objects of the Continental popular culture.

The objects in the museum most of which have been offered by residents in Epirus, whereas the rest have been bought- gathered at the initiative of the initiator and creator of the Folklore Museum, late Kostas Frontzos, who served as president of E.I.M and IM.I.A.CH since the foundation of both institutions until his death in 1986. In his honor for his offer and work, the boards of both institutions gave the museum his name: Folklore



Museum "Costas Frontzos".

The Folklore Museum is housed in a building owned by E.I.M in the city center of Ioannina. It is worth noting that the property was formerly used to house the Teaching School of Ioannina (1913-1936), the Zosimaia Pedagogical Academy High School for Boys and the Technical School of Foremen. In 1976, the E.I.M bought from the State this property, repaired and placed objects of folk art in it.

Info:

Address: Mich. Angel 42

Phone: 26510 20515

Website: [www.ehm.gr](http://www.ehm.gr)

Email: [ehm@otenet.gr](mailto:ehm@otenet.gr)

**(Data: 8th EBA)**

## **PROMOTION CENTRE CAVE & GUEST HOST "ANNA Petrohilos"**

At the entrance of Perama, opposite the port, where the main parking (passenger cars, buses and taxis) the Center for Information and Promotion of Cave Perama Ioannina is located. The Promotion Center Reception & Guest "Anna Petrochilou" includes the projection room, the exhibition of geological and paleontological findings and coffee refreshment for guests' convenience.

In the projection room of the center, during the hours of operation, ie from 09:00 to 16:00, the visitor has the opportunity to attend a twenty-minute documentary entitled "The world of the Caves." The documentary was made by a team of scientists of the Ephorate of Paleoanthropology and Speleology Athens Ministry of Culture, and refers to the creation and types of the Caves in the decorations, the paleontological and archaeological finds, fauna and the relationship between humans and Caves.

The report includes paleontological finds 60 000 years BC to 240 million years BC like rock minerals, precious stones, fossilized organisms, corals from around the world. Info:

Address: Heroes Square Athens, Perama

(Data: 8th EBA)

## **INFORMATION CENTER LAKE PAMVOTIDOS**

The Information Centre of the Pamvotis Lake Management Body is located in the Isle of Ioannina, in the traditional landmark stone building, donated by the Holy Metropolis of Ioannina. Completed in January 2012 and aims to become a modern informative attraction for the environment of Lake Pamvotis and contribute to the protection and promotion of the protected area.

Info:

MUSEUM MANAGEMENT LAKE

Address: Ioannina Island

Phone: 26510 21834

Website: [www.lakepamvotis.gr](http://www.lakepamvotis.gr)

Email: [malpi@otenet.gr](mailto:malpi@otenet.gr)

(Data: 8th EBA)

## **MUNICIPAL GALLERY**

The building that now houses the Municipal Art Gallery, with its neoclassical elements (lintels, corbels balcony, window frames) was built around 1890. The collection of the Municipal Gallery includes about 500 works, paintings, drawings, prints, photographs and sculptures, which are compiled during the last forty years. Important part is exposed in the premises of the Gallery and outline the process of Modern Art.

Info:

Address: Korai 1

Phone: 26510 75131

Website: [www.ioannina.gr/pinakothiki](http://www.ioannina.gr/pinakothiki)

Email: [pinac1@otenet.gr](mailto:pinac1@otenet.gr)

## **Natural Monuments Archaeological Sites**

### **PERAMA CAVE geophysical MONUMENT**

The cave of Perama is located next to the idyllic lake, only four kilometers away from the city of Ioannina, in Perama. Discovered by chance in 1940, during the Second World War, and after the end of it, it was photographed for the first time by Constantine Kasvikis, gymnast and amateur speleologist. This is how they learned about the cave John and Anna Petrochilou (founders of the Greek Speleological Society), and began the systematic exploration and mapping, in order to become the first tourist available in Greece. It consists of several successive halls and corridors adorned but stalactites, stalagmites, curtains and impressive columns in superb complexes. In 1956 fossilized teeth and bones of cave bear were found. It occupies an area of 14.800 sqm. and the tourist trail is a total of 1,100 meters.

Info:

Address: Perama

Phone: 26510 81521

Website :: [www.spilaio-perama.gr](http://www.spilaio-perama.gr)

Email: [info@spilaio-perama.gr](mailto:info@spilaio-perama.gr)

### **ARCHAEOLOGICAL SITE GARDIKI IOANNINON**

Settlement - Citadel of Grand Gardikiou is the northernmost of the three that kept Ioannina basin during antiquity.

Identified with the ancient Passarona, religious center of the state of Molossos, and the foundation associated with King Pyrrhus, placed in the first half of the 3rd century. (BC.).

Newest fortifications within the citadel held the period of the Balkan wars.

Info:

Source: Nomarchiki Ioannina government, Anaptixiaki Ipeirou SA Giannina 2010

Address: Grand Gardiki Ioannina

## **ARCHAEOLOGICAL SITE KASTRITSAS**

The Hill of Kastritsa is an important archaeological site, as the homonymous cave which witnessed human activity from the Stone Age is in its western foothills. The area is populated during the first historical times as confirmed by the classical ancient fortified citadel ruins in Hellenistic and later stages at the top of the hill, which is identified with Tekmona, the second largest city of Molossos.

Info:

Address: Kastritsa

(Data: 8th EBA)

## **WORSHIP MONUMENTS AND BUILDINGS**

### **SAINT ATHANASIOS - METROPOLIS IOANNINON**

The Metropolitan temple of the city, dedicated to St. Athanasius, is located north of the hill Litharitsia near the lakeside district, known even today as Siarava. Although, according to tradition, in this place there was a temple since the Byzantine period, the first certain information on the existence of an older temple comes from the documents of 1619 and 1664, where it is reported as a Catholic monastery.

In 1831-1832, some years after the complete destruction of Saint Athanasius during the burning of the city by the troops of Hoursit, it was built by the bishop Joachim of Melnik, the new temple, in the form we know it today. Since the 18th century, church architecture of Epirus, and the broader Northern Greece prevails the architectural type of the basilica.

The interior of the church is decorated with frescoes in the three arches of the sanctuary and the interim niches, the dome and the lower zone of the side walls. The frescoes of the sanctuary were painted in 1835 by painters from Ioannina Theodosius and Constantine as the inscription reports. The iconostasis of St. Athanasius is characteristic of continental woodwork of the 19th century. It is exquisite art, a work of Anastasios

Skalistic and his sons, Constantine, John and Dimitri, who came from Turnovo (Gorgopotamos) Konitsa. On the northwest side of the church of St. Athanasios, in 1909 the imposing bell tower was built, designed by the architect P. Melirrytou.

### **Chapel of St. George**

On the north side of the cathedral and in contact with the sanctuary the chapel was built shortly after the 1838 to house the tomb of the martyr St. George, later patron Saint of Ioannina. The body of the Saint was placed next to the entrance of the church in a grave that was covered by rough wooden monument. A few years later, probably until 1863 the Chapel room was formed, in the way we know today.

Info:

Metropolis of Ioannina

Address: Patriarch Joachim III, 10, Zip Code 45221 POBox Giannina 1130

Phone: 2651025949

### **SAINT CATHERINE (Metohi of the Sinai Monastery)**

The Monastery of Saint Catherine is located in the old district of Karavatou, just east of the Archimandreio. It is a monastery of St. Catherine of Sinai. The original church was built in 1771 and renovated in 1801. Between 1872 to 1875 major renovation followed, sponsored by the wealthy Ioannina residents Alexios and Angeliki Papazoglou. Angeliki Papazoglou came from Skamneli. The temple is built in the type of three-aisled basilica with a raised loft on the west side. Among the most remarkable, old icons which are kept in the church is St. Catherine's with scenes from her life, which is attached to the shrine, a work of 1770, sculpture by Kapesovo native painter John Athanasiou. In the church late works of Chionades painters of the early 20th century are kept. From the outbuildings of the monastery the two-storey complex of cells in the northwest of the church and the bell tower - pillar have been preserved, which is formed in the center of the northern part of the precinct. The cells, recently restored, preserve in the ground floor an initial phase of the 18th century, whereas the bell tower is contemporary

with the temple.

Info:

Metropolis of Ioannina

Address: Patriarch Joachim III, 10, Zip Code 45221 POBox Giannina 1130

Phone: 2651025949

### **AGIA MARINA (AND CHURCH OF SAINT JOHN martyrs)**

Agia Marina is located in one of the oldest districts of Ioannina, Kaloutsiani... According to tradition, the church of Agia Marina was first built in 1791, and only in 1809 the first reconstruction of the G.Gorgoli and Stefano Bubi was made. The English traveler Thomas Smart Hughes, who visited the city in 1813 in his travelogue characterises Agia Marina "as the most beautiful and brightest of Ioannina existing churches." In 1820 the church was burnt down by the sultan's troops besieging the city of Ioannina and in 1829 it was burned again by Veli Bey.

The church of Agia Marina, in the today format, was built in 1852 with money from Epirus benefactor Nicholas Zosima and his brothers, as evidenced by an inscribed marble slab, built above the main entrance door. It is a three-aisled basilica with three polygonal arches to the east and wide vestibule-like narthex to the west. The frescoes of the church are arranged in the standard form since the mid-Byzantine centuries iconography but by stylistic aspect it is obviously remote from the Byzantine tradition, seeking patterns in western works. The iconostasis is carved and gilded. From the relics kept in the church two gospels with elaborate silver bindings, are worth mentioning in particular, which are attributed to foreign laboratory, probably the same. One gospel is dedicated to the temple in 1796, while the other was printed in Venice in 1791. On the west side of the enclosure of Agia Marina the massive stone bell tower rises, which was built after years of trying in 1949 at the expense of the parishioners.

## **TEMPLE**

### **SAINT JOHN martyr**

Within the precincts of Agia Marina, in the south of the imposing temple a single-nave chapel was built in 1928 in honor of the martyr Saint John. Saint John is the first of a series of martyrs originating from Epirus

## **CHAPEL of MARY**

In the church of Agia Marina there is the chapel of the Assumption of Mary

Info:

Metropolis of Ioannina

Address: Patriarch Joachim III, 10, Zip Code 45221 POBox Giannina 1130

Phone: 2651025949

## **SAINT GEORGE**

It is located in Square Parga Ioanninon. The relics of the Saint, who is patron of the city, are kept in the church.

Saint George, was hanged by the Turks at age of 30, on January 17, 1838, from the plane tree that existed in the locality Kourmanio, near the gate of the city castle, when he refused to renounce Christianity.

Although the body of the Saint left hanging for days, it was not altered while a bright sign was permanently over his head at night and made many miracles in patients. Those miracles persuaded the Turks to accept the sanctity of St. George and ordered to be buried with the highest values, which was done by the bishop Ioakim, at the Cathedral of St. Athanasius. The rendering of relics of St George, was done in 1971.

Info:

Metropolis of Ioannina

Address: Patriarch Joachim III, 10, Zip Code 45221 POBox Giannina 1130

Phone: 2651025949

## **SAINT NIKOLAOS Copan**

The church of St. Nicholas Kopanon, is located north of the city of Ioannina, near Limnopoula in the north exit of the town, on the way to Perama. In this area women used to wash clothes and beat the rugs in the water. This is why the church got the name of Kopanon (beaten).

According to tradition, the church existed before the movement of Dionysios the Philosopher, it was burnt down in 1820 during operations of Hoursit against Ali Pasha and remained in ruins until the reconstruction of 1843. As evidenced by inscription plate fitted on the left of the southern entrance door, founder of the church was the Nousias Chrisos, master builder of the Guild of takiantzidon, the craftsmen who made fezzes and generally external accessories of costumes. The church is connected with both legends and with dramatic historical events of the city. According to tradition, here the dame Frosini was imprisoned with seventeen noblewomen of Ioannina, before they were drown in the lake.

The precinct of the church was the site of Souli camping under Notis Botsaris, during the period they fought together with the forces of the Sultan against Ali Pasha, in 1820. Shortly before the liberation of the city in 1912 at the church of St. Nicholas armature was gathered through the Lake. It is said that the weapons were transported by leather merchants, who wrapped them in animal skins. The loft of the church, under the guise of repair of the roof, was changed in real armoury, lined with wood. Remarkable is the carved iconostasis, bearing contemporary icons to the painting of the interior. The archbishopic icon of the Three Hierarchs is the work of the Giannioti painter, Theodosius. From the relics of the church, it deserves a special mention, one silver reliquary which was built in 1784 by the silversmith Nicolas Kalarrytino Pontikis. Today, it serves as a parish and cemetery church of the city of Ioannina.

Info:

Metropolis of Ioannina

Address: Patriarch Joachim III, 10, Zip Code 45221 PO Box Giannina 1130





In another version the name Archimandreio comes from the name of its founder. The monastery was first mentioned in the sources in 1383, to mark the transition of the abbot Gabriel in Istanbul, where he met with Emperor Manuel II Palaeologus. After returning Gabriel became metropolitan of Ioannina.

From the late 15th century Archimandreio is nunnery, the nuns of which were famous for their performance in weaving and processing of silk and linen. In its present form the temple is a large three-aisled vaulted basilica, with three arches east and a narthex to the west. From the frescoes decorating the interior kept those of the sanctuary, made by Eleftherios Boulogianni 1885, as well as performances attributed to parapets of the north gallery, works of the last decades of the 19th century. The murals of the nave was in 1986. The chapel of St. Fanourios, situated in the grounds of Archimandreiou was built in 1956. A short distance southeast of the Temple of Archimandreiou rises monumental bell tower, which was built in 1915.

Info:

Metropolis of Ioannina

Address: Patriarch Joachim III, 10, Zip Code 45221 PO Box Giannina 1130

Phone: 2651025949

### **DORMITION of MARY prestigious**

The church of Perivleptos, is dedicated to the Dormition of Mary and it is built on a low hill at the southern entrance of the city. Initially there was a Catholic monastery founded by Abbot Epiphanius in 1647.

Abbot Epiphanius (1568-1648) was born in Ioannina, but lived mainly in Venice, where he ran a commercial enterprise with his brother. Although he was not highly educated he arranged for the publication of books at his own expense. Within the Giannina except the Perivleptos church he founded and Epiphanius School. An inscription, near the southern door of koimititriakis today, church Peribleptos informs us that St. Cosmas of Aetolia taught here, on 4 August 1770. The church of Peribleptos was built as a three-aisled domed basilica. The nave is covered with domes, while the sides with lowered domes

(oven). The frescoes of the apse were made in 1842 from Ioannina painters Theodosius and his son Constantine as indicated on decorative oval panels shown at the base of the niche, under the representation of the Great High Priest.

Info:

Metropolis of Ioannina

Address: Patriarch Joachim III, 10, Zip Code 45221 POBox Giannina 1130

Phone: 2651025949

### **Monastery PERISTERAS Dourouti**

The Monastery of St. George Peristeras - Dourouti, is situated at the highest point of the University of Ioannina, in a green landscape. It has suffered many disasters. Today, it is completely renovated and besides the Church of St. George and includes other areas such as a library, a conference room, a dining room, service rooms etc.

Info:

Metropolis of Ioannina

Address: Patriarch Joachim III, 10, Zip Code 45221 POBox Giannina 1130

Phone: 2651025949

### **The HOUSE of SAINT GEORGE**

After the martyrdom of St. George on January 17, 1838, the faithful citizens made the site of the house a pilgrimage. One of the rooms was converted into a chapel for the operational needs of the faithful. Located at Mavrogianni 84 ".

(Data: 8th EBA)

### **PILGRIMAGE martyr ST. GEORGE**

Located in front of the main gate of the castle.

A few meters further Neomartyras George (patron saint of Ioannina) was hanged on January 17, 1838

INFO Address: ISLAND OF IOANNINA

## **EVANGELICAL CHURCH**

The building of the Evangelical Church, which was built in 1935, is located at Samuel street. The Evangelical Community of Ioannina was officially founded in 1895, although there were Evangelists in Ioannina since at least 1879 when Stavros Michailidis established the first informal community. Today the faithful citizens of the Church in Ioannina amount to a few dozens and constitute a vibrant and amiable group of Ioannina's society.

Info:

Address: ISLAND OF IOANNINA

Source: Ioannina Praise ANASTASSIOS  
PAPASTAVROU

## **The Jewish Synagogue**

The "Ancient Sacred Synagogue of Ioannina" is one of the largest and oldest buildings, preserved in Greece (Corfu, Halkida, Rhodes). The monument consists of a rectangular vaulted pillared hall with many windows.

Beyond the built inscriptions on renovations of the building, the reconstruction time of the synagogue is unknown. It was probably built over an older one. A second synagogue in the city of Ioannina was outside the castle (Arsaki Street and Joseph Elijah). The Jewish community of Ioannina is mentioned since the Byzantine period. In the decree of the Emperor Andronicus II in the year 1319 «freedom and peace" was given to the city's Jews. After the persecution of Ferdinand and Isabella of Spain in 1492 many Spanish Jews fled to Giannina.

Until the Nazi persecution the Jewish community was an important factor in the local economy and history. Until the 60s a Jewish school functioned while the town cemetery

is preserved today, buildings from the Jewish neighbourhood and the Synagogue in the Castle.

Info:

Address: 16 Castle Justinian

To visit the Synagogue contact the Offices of the Jewish Community of Ioannina: 26510 25195

## **MONASTERIES**

### **MONASTERIES OF THE ISLAND LAKE IOANNINA**

#### **Monastery PANTELEIMONOS AND MUSEUM PRE- REVOLUTIONARY PERIOD**

The Monastery is located on the east coast of the island, in close distance from the Baptist monastery. As delivered from the autobiography of Apsarades, the same position was a hermitage dedicated to Saint Panteleimon from the early 16th century when the monastery Prodromou was founded.

The complex of the monastery suffered several disasters over the centuries. There are two reports of destruction of the temple in the early 19th century by precipitation of rocks that rise steep in the west. Indeed, according to the English traveler W. Leake, the church was repaired with surgery of Ali Pasha, who forced an affluent Giannioti to afford the costs. The whole place is directly linked to Ali, who fled to the monastery in the last period of the siege of the troops of the sultan and eventually murdered in the cells of the monastery in January 1822. As with the Prodromou monastery in the early 20th century, the monastery was connected with the guild of shoemakers – tsarouchia - of Ioannina.

The current form of the church should be dated to the 19th century, probably after the events of 1822 and the turmoil caused by the events of the murder of Ali Pasha. Besides the church, within the precincts of the monastery two buildings of cells are retained, newly restored. The northern cell that functioned as an abbey, houses the collection of incunabula and manuscripts of the monasteries of the island. The southern cell, the

passageway that connects the monastery to the neighboring monastery of Prodomos, is the place where Ali Pasha was assassinated and now houses a museum of the revolutionary period.

Info:

Metropolis of Ioannina

Address: Patriarch Joachim III, 10, Zip Code 45221 POBox Giannina 1130

Phone: 2651025949

### **MONASTERY OF SAINT NICHOLAS Philanthropini The rare**

The Monastery, located on the western shore of the island, is an institution of family Filanthropinon, one of the noble families of Constantinople, who settled in Ioannina after

1204.

Prominent representative of the family of Filanthropinon, Michael, priest and great steward of the diocese of Ioannina, founded (or restored radically) the monastery of St. Nicholas in 1291 - 1292. The monastery flourished in the 16th century when, on the initiative of Abbots Neophytos and mainly Ioasaf Filanthropinon, it was refurbished, expanded and frescoes were made in the katholikon. The monastery of Philanthropists hosts perhaps the most remarkable set of post-Byzantine frescoes of Epirus, work-starting point for the study of painting of the so-called School of northwestern Greece, also known as Ioannina School as well as the School of Thebes, from the place of origin of the only artists whose names are known.

Blind apartments are formed in the western part of the porch on the north from which the local tradition places the secret school. The broad agenda of the extraordinary frescoes of the Filanthropinon monastery were a pattern, pictorial index for many later artists. Many of the performances are very original. Among them, the performances of the seven wise men of antiquity (Plato, Apollonius of Tyana, Solon, Aristotle, Plutarch, Thucydides and Chilon the Lacedaemonian), in the western part of the southern outer narthex. The presence of these ancient characters, which are considered forerunners of Christianity, is an element rare in the Byzantine and post-Byzantine art that reveals the

breadth of education and depth of theological knowledge of the inspirer of the iconographic program, probably the loasaf Philanthropini himself.

Info:

Metropolis of Ioannina

Address: Patriarch Joachim III, 10, Zip Code 45221 POBox Giannina 1130

Phone: 2651025949

### **Monastery Dillon or STRATIGOPOULOU**

The Monastery is located on the west side of the island, in a short distance from the monastery Philanthropists. Little is known about the history of the institution. It is however very likely founded in the 13th century by the family members of Stratigopoulou, as evidenced by its name.

The STRATIGOPOULOU, like Philanthropinoi was one of the noble families from Constantinople who settled in Ioannina after 1204 and has since taken an active and prominent role in the city's administration. During the Turkish occupation, the monastery was connected with the family Diliou, as evidenced by its name. The construction of the ledger should be dated to the late 13th century and is decorated with elegant frescoes, which were recorded in 1542/3, at the expense of "Blessed Niphon and Sophronius" according to the inscription on the southern wall of the narthex.

The iconographic program of the church follows, in general, the established patterns, with full-length saints in the lower zone and scenes from the Life of Christ and the Virgin in the higher zones. It is worthy to note the presence of exergon plaster medals with the figure of Christ on the chest of whole body saints, similar to those found in the monastery Philanthropinon.

However, the theme covering the conch of the apse of the sanctuary, which illustrated the vision of the prophets Ezekiel and Avakoum causes surprise. The two prophets are depicted staring Christ in awe, appearing in glory in the form of the Great Angel House, surrounded by heavenly powers and of the apocalyptic symbols of the four evangelists.

In the cathedral there is a remarkable wooden temple, work made in Epirus' workshops in the end of the 18th -19th century.

Address: Patriarch Joachim III, 10,

Zip Code 45221 POBox Giannina 1130

Phone: 2651025949

## **MONASTERY OF VIRGIN ELEOUSAS**

In a short distance from the Monasteries of Philanthropinon and Diliou, on the west side of the island lies the building complex of the monastery of Merciful Mary. And this monastery was originally dedicated to St. Nicholas, known as the method aton Monastery or Gkioymaton because of the Ioannina's family name known in the period of Turkish rule.

The change of the dedication of the monastery was due to the transfer of the miraculous icon of Panagia Eleousa, which originally was housed in the monastery of Agia Paraskevi, in Ioannina. When converting the monastery into a mosque, the picture disappeared, to be found in 1584 by the nun Parthenia, who transferred it to the monastery of St. Nicholas on the Island. Historical data for the establishment and the first session of the monastery have not been saved. It seems, however, that it had been founded before the mid-16th century, as indicated by tradition relatively to the transfer of the icon, as well as the dating of the initial phase of the catholic and its murals. The monastery has an extraordinary icon collection.

Among them stands the miraculous icon of the Virgin Mary Eleousas, dating around 1500, which is preserved with its silver casing, work of silversmith Kalarrytinou Diamanti. Besides the church, inside the tall stone courtyard there is a cluster of cells, nowadays restored. In this space the ecclesiastical Museum of the Metropolis of Ioannina will be hosted, where and the icons from the other monasteries of the island will be displayed. Info:

Metropolis of Ioannina



Address: Patriarch Joachim III, 10, Zip Code 45221 POBox Giannina 1130  
Phone: 2651025949

## **METAMORPHOSIS OF THE SAVIOUR MONASTERY**

The Monastery is in a short distance, east-southeast of the monastery of the Merciful, with which it was connected, during the last period of operation, after the destruction of the sultan's troops during the siege of Ali Pasha.

The current complex of the monastery is dated, in its the biggest part, in the last period of operation, in the second half of the 19th century. However, the existence of the monastery seal dated in 1656, shows that the monastic institution was there since at least the 17th century. Moreover, in the 17th century documents preserved in the archives of Venice, testimonials identified for sponsorship to the monastery by Panos Hieromnemon, illustrious Gianniotis, inhabited in Venice.

But the heyday of the institution should be placed in the second half of the 19th century, when it was merged with the neighboring monastery Merciful Mary. At that time, in 1872, Hieratic School is founded, while a year later both the school and the monastery became Stavropegic. Besides the church, on the site there is the building of the School, which today, after its restoration, it functions as a library and a conference center.

Info:

Metropolis of Ioannina

Address: Patriarch Joachim III, 10, Zip Code 45221 POBox Giannina 1130  
Phone: 2651025949

## **MONASTERY OF SAINT JOHN THE BAPTIST**

The Monastery is located on the east side of the island just a short distance from the village. Historical data for the foundation come from the autobiography of brothers Theophanes and Nektarios Apsaras, who came from a mainland noble family, whose

members held important offices in the city of Ioannina since the Byzantine era. There is no information on the history of the monastery of St. John after its establishment. But it is known that at least since the late 18th century it was associated with the guild of oinopolon (Krasopoulon), which contributed to the painting of the Catholic in 1789, and to the repair of the wallpainting after the disasters the monastery suffered by the sultan's troops in 1821 -1822. This work, carried out in two phases, in 1824 and 1891 contributed the guild of chanitzidon, also connected with the monastery.

The monastery was built in contact with a steep cliff where there was a cave-hermitage of the first monks. The interior of the church is full of wall paintings done in 1789 at the expense of the Abbot Anastasios, Vasilios Valkanos and other members of the guild of krasopoulos, as we are informed by the inscription above the western entrance. The basement cells, to the north of the church are newer and newly reconditioned.

Info:

Metropolis of Ioannina

Address: Patriarch Joachim III, 10, Zip Code 45221 POBox Giannina 1130

Phone: 2651025949

### **Prophet Elias Monastery**

The only monastery which has no direct contact with the lake, is the monastery of Prophet Elias at the top of a low hill to the south of the settlement. The historical data for the monastery are minimal. The original building of the church, which probably dated back even in the late Byzantine period, was destroyed by the sultan's troops, in 1821-22. The church was rebuilt a few years later, probably with the contribution of the guild of furriers, who had custody of the monastery during the second half of the 19th century. The new building incorporated the remains of the older church, as is evident in the lower part of the wall of the south side, where blocks are inserted in the horizontal and vertical joints.

Today the church is a single-aisle wooden roofed church with a semi-circular apse to the east. To the west there is a narthex, through which communication is possible with the small chapel in the north of the temple. In the south of the narthex there is a small cell.

Internally, the church has wall paintings of various phases. Those in the east were made in 1883 by Ioannina painters Theodosius and his son Constantine, today partially painted over. The frescoes of the church were made in 1918 and are attributed to the painter Polycarpos Anastasiou from Chionades Konitsa.

Info:

Metropolis of Ioannina

Address: Patriarch Joachim III, 10, Zip Code 45221 POBox Giannina 1130

Phone: 2651025949

### **Holy Church AG. ELEFThERIOU**

The Church of Ag. Eleftherios is located within the village and on an inscription it is indicated that the year of construction is 1901.

Info:

Address: ISLAND OF IOANNINA

Phone:

Website:

Email:

### **Muslim monuments - OTHER BUILDINGS**

#### **MOSQUE Aslan (MUNICIPAL MUSEUM)**

Municipal Ethnographic Museum Ioannina is located in the castle and is housed in the mosque of Aslan Pasha built in the early 17th century (probably in 1618) by Aslan Pasha, who ruled in Ioannina during the period 1600-1612.

It was built on the site where according to tradition during the Byzantine era, the church of St. John was there.

The Mosque of Aslan Pasha was the core of a large religious - educational complex, from which today survives the homonym Tourbes (mausoleum), the Mendreses (seminary) and Mageiria (hearth and home).

The Municipal Museum houses three collections, representative of the castle residents during its long history: Christian, Jewish, Muslim. The objects are donations of prominent families, dating from the 18th to 20th century and utensils with utilitarian and decorative nature of various metals or porcelain. Also, one can see weapons and costumes typical of the Ottoman period.

The objects of the collection of Christians include ecclesiastical silverware, vestments and church books from the collection of Archbishop Spyridon. In the Jewish collection curtains from the building of the former synagogue, etc. costumes once thriving Jewish community of Ioannina are exhibited.

The objects from the Muslim population are exhibited in the central area. There are oriental fabrics of the 16th, 17th and 18th, wood furniture and ivory, era of Ali Pasha, bronze objects and Islamic books.

In the areas surrounding the mosque there is a powder keg, the cave of Dionysios the Philosopher, prominent Turkish tombs and a medieval tower. Very close to this Citadel there are 3 important monuments of the Ottoman period. These are the Bath, the Turkish library and Soufari seraglio.

## **MOSQUE KALOUSTIANIS**

The Mosque of Kaloustianis is located in the central square of the homonymous district of the city. According to the wall inscription (unknown date) the Mosque was built in 1740 by Hacı Mehmet Pasha, vali (governor) of Ioannina, in place of a metzit (Ottoman temple without a minaret).

According to scholars, the mosque is named after the outbreak of the revolutionary movement of Dionysios the Philosopher in September 1611, which was centered here. The name comes from Turkish words meaning blood and faucet (Cesme = tap, kan = blood). Testifies, in this way, the tragic for the Christian population of Ioannina, ending of

the the movement of Skylosofou.

As usual, the mosque gave its name in the surrounding area, which over time became Kaloutsi(asmi) - Kaloutsiani. The type is indicated in the 1874 and 1878 documents and is mentioned by Paisius (1690), E. Çelebi (17th century) and I. Lambridis (1886). Until the liberation of the city of Ioannina, in 1913, the mosque served as a muslim mosque. After the release, it came as exchangeable to the ownership of the National Bank, housed for a while the bus station and then sold off to individuals. Recently, the expropriation by the Ministry of Culture has been completed and a set of works is run to improve the image of the monument and to remove botched constructions that have accumulated in the building by the long, incompatible with the mosque, use.

## **MOSQUE AND MENDRESES VELI – PASHA**

The mosque of Veli Pasha or Tsiekour-mosque is located on the south side of the hill of Litharitsia, in the middle of a large uncovered area formed by the southeastern outskirts of the hill and from the eastern slopes of the central plateau of the "upper city". South and east of the area the Tsiekour districts and Plithokopio grew. Together with Mendrese (seminary) that is built to the north of it, they were inseparable foundations of seraglios, which were built alongside by Ali Pasha for his son Veli. The mosque consists of a large, square, domed hall, to the west of which develops an enclosed porch which seems eas closed in retrospect, and while there is evidence that it was originally open. After the release, it has been a building of cantonment, it was granted to the Ministry of Culture, and then the Mosque along with the accompanying buildings (Mendreses and Galleys) were granted by decision of the Ministry, to the Municipality of Ioannina. The Mendreses (seminary) is located in a short distance from the mosque of Veli Pasha. In Mendrese, which Ali Pasha built (late 18th c.) in his quest to complete a religious center near the adjacent serai of his son Veli, students who were taught theology and philosophy resided. It was the upper school unlike Mehtepi, ie lower ranked schools. The Museum of the National Resistance is housed today in the Mendrese of Veli Pasha.

## **TURKISH COOKERY**

In short distance north of the Cultural Center of the Municipality of Ioannina lies the building complex of the Turkish Cookeries, built in the late 18th century or early 19th by Ali Pasha and his son Veli, to serve the needs of staff of the seraglios of Veli Pasha, which was built at the lower levels of the hill Litharitsia.

It is a rectangular, large building. Many interventions were made during the use by the military. After extensive mounting works, made between 1995 - 1997 by the Municipality of Ioannina, it now houses the departments of the Cultural Center.

## **BASTION Litharitsia**

Bastion Litharitsia is built on the homonymous small hill, located in a short distance southwest of the Castle. This impressive work, a sample of the late Ottoman fortification was built by Ali Pasha around 1800.

Bastion and a number of other fortifications that were built in the rugged hills between the hill and the Castle, were a protective barrier in front of the Castle of the city, a first line of defense. The masonry of the bastion is of strong rubble. Its ground plan has a roughly rectangular shape and divided into many levels. In the upper part it was equipped with cannons, while in the lower there were gun emplacements. Great monumental double staircase was discovered on the western side during cleanings, made in 1983. Underground with strong vaulted ceiling completed the defensiveness of Bastion. At the hilltop Ali Pasha built, in 1805, a large seraglio, designed by the architect Freywald, who was invited from Vienna with the mediation of Giannioti merchant Ioannis Stavrou. This building, as reported by the British traveler W. Leake, although it was not as spacious as the seraglios of Sultans of the Bosphorus, had magnificent view. Today, in the indoor vaulted spaces of the once powerful bastion there is a café - restaurant.

## **Soufari Serai**

Mansion Soufari (horsemen) - "Soufari Serai" was built in between 1815 and 1820 by Ali

Pasha with the walls of the Castle. It is one of the most important buildings cantonment period. The building with the impressive dimensions is located opposite the Turkish baths, outside the Northeast Acropolis Castle.

It housed the School of Cavalry of Ali. It is two-storey, stone-built, rectangular. The ground floor is formed in four elongated rooms that are separated by pillars and arches. The building suffered widespread consolidation and restoration work. Today it houses the General Archives of the State (State Archives) Department of Ioannina.

## **THE BATH**

The Bath is outside the Northeast Acropolis Castle, south of the Library. It is one of the earliest preserved Ottoman monuments in Ioannina (early 17th century). It seems that it replaced the northern detected Byzantine bath.

The building, which has received many later alterations, consists of a large square hall west, an intermediate narrow vaulted room, the main hall of the bath, the vaulted tank and ovens for heating water. The main hall of the bath has a stone floor, which was based on the stanchions of hypocaust, most of which survived.

Clay pipes run around the walls and served for channeling hot water and space heating. East and part of the building currently occupied by a newest building, there is the vaulted tank and the ovens to heat the bath. "Stalactites" a characteristic Islamic ornament with successive multi based surfaces adorn the walls of the building. It is reserved in half-ruined situation, despite sketchy at times interventions (fixings of perimeter wall, repairs to the domes, fixing hypocaust and decorative elements).

## **TURKISH LIBRARY**

The Turkish Library is built close to northwestern Acropolis, and probably linked to Estia and Mendrese (Seminary) of Aslan Pasha, being a religious - educational complex. The designation of the building as a library is due to the large number of manuscripts and printed books, which reportedly were there. The building comprises on the first floor a reading room, two small rooms on either side of the entrance with a

narrow aisle between



them and an open porch. The latter is formed at the facade of the building on the first floor by columns with arches, which concludes to a stone staircase. The form of the staircase is structured with two contoured arcs, one of which located under the landing forms a vaulted entrance to the ground floor and the adjacent areas of the building. The two small apartments have a hood. The corridor between them leads to the north in a large square domed room, the reading room.

In the outer the dome of the rooms and the corridor carry a roof which form is a conical dome and the porch is covered by an independent wooden roof. The building is lit by several windows.

### **The Treasury**

In the center of Kale and adjacent to the church of St. Anargyroi, there is the building known by the oral tradition as a «The treasure chest." It is an impressive building that probably belonged to a wider group of seraglios of Ali Pasha, whose remains were found in a short distance to the south of the building. At the western end of the south side, there is a vaulted opening that probably led to the next, vaulted space, which later was formed to the present church of St. Anargyroi. The building was restored by the 8th Ephorate of Byzantine Antiquities, during the years 1989 to 1990 and has since hosted a permanent exhibition of silverware.

The exhibition contains two main collections of objects, which are gifts of Archbishop Spyridon (1873-1956) and Constantine Ioannides (of a known family of silversmiths, 1907-

1965). Recently enriched with precious jewels, donated by Titika Vellis - Dogoriti (1925-2007). The exhibition is complemented by the reconstruction of a silversmith workshop, set up with the help of Silversmiths of Ioannina, the "Ioannina art". The exhibition of the "Treasury" is associated with the art of the silversmith, which flourished in Ioannina, especially during the post-Byzantine period. The silversmith workshops gave great works, urban (jewelery, utensils, weapons, etc.) and religious (blessing crosses, reliquaries, chalices, etc.). Visitors of the exhibition, draws important information on how to exercise the art and the most characteristic creation techniques (repousse, filigree, cast, enamel, etc.).

## **THE " Fethiye 'MOSQUE**

In the easternmost and highest point of the citadel Kale, dominates the Fethiye Mosque. According to tradition, the mosque is built on the site of the earlier Byzantine church of the Archangels. Unique relics of pre-existing Byzantine church are the two small pillars of marble iconostasis of the 13th century, which is built-in niche (mihrab). According to sources, in the 15th century, after the subjugation of the inhabitants of the city of Ioannina (1431) to the Ottomans, the first Muslim "metzit" (religious institution), named "Fethiye" was built on the spot.

This is the Turkish version of the word "conquest." In the 17th century, Jalal Pasha assumed the cost of the construction of the mosque. According to historical sources, it was a magnificent mosque that impressed visitors. According to written sources and scanty archaeological evidence, reconstruction of the church took place in 1770. At the end of the century, it was the core of religious life in the Citadel Kale and around 1795, it was restored by Ali Pasha to operate as a temple of seraglios.

In recent years the 8th Ephorate of Byzantine Antiquities, conducted a series of restoration and mounting work on the building.

## **THE TOMB OF ALI PASHA**

Northwest of the mosque, there is the monument that houses the tombs of Ali Pasha and one of his wives.

This rectangular monument, which is divided into two sections. In the first the graves are located. Undoubtedly, the initial construction of the tomb, where the headless body of Ali was, it was grand and very impressive. The existing iron railing, an imitation of the authentic wrought iron balustrade, which survived until 1940.

## **The "cookery" of KALE**

The building was probably erected by Ali Pasha in the years 1815-1820. It is one of the most important surviving buildings in the area of southeastern citadel (Kale) of the Castle and it was one of the basis of the Ottoman fortification complex. The building is of ground floor, stony, rectangular and covered by vaulted roof with the characteristic chimneys of a Home. The interior space is divided by massive pillars and arches in two elongated spaces. In the thickness of the northern wall a small tank system is located, which was part of a larger, extended on the same side. The pool and fountains, which were inside the "cookery" served the needs of the production of food. For room lighting there were elongated windows.

The "cookery" had received many minor interventions by the Turkish and the Greek army without altering its original form. The building has been intensified and restoration work has been done. Today it houses the cafeteria of the site of the internal citadel.

## **MONUMENTS of war**

### **BIZANIOU Fort**

These fortresses of the Turks are at the top of the Bizani hill. They were constructed under the supervision of the German Marshal Gault (VON DER GOLTZ) in the years 1909 to 1912 and during the war.

Evidently the Turks were expecting this war and had taken their precautions. The material from which are made is arme concrete. They are in a semi-circular orbit. They are invisible from the side to be attacked, except for the orifice of the gun which was visible. The gunner is covered and only when it comes to shoot he put his head out. The forts see and have turned the cannons on the south side, because it is from there they await attack and some are set east.

Info:

Address: Hill Bizaniou

FREE ENTRANCE

## **MONUMENT BIZANIOU**

In Bizani and 100 meters from the highway the monument of Bizanomachon rises and observes across the hill of the sacrifice of Bizanomachon as small gift in return of us, the younger generation, for the great sacrifice of so many people from all parts of Greece and the world.

The monument, this trophy of victory was built in 1961-1962. Painted by the artist L. Lameris. On the north side it depicts characteristic scenes - stations throughout Greek history, particularly of that associated with the history of Epirus, intense and characteristic are: A Ship from the battle of Salamis, the dance of Zalogo, fighters of Bizani, the fighters of 1940, and persons associated with the history of Epirus as Pyrrhus, Alexander the Great, Venizelos, Constantine.

Info:

Address: Bizani Ioannina

FREE ENTRANCE

## **MONUMENT of Lorenzo MAVILI (DRISKOS)**

The monument of the poet and fighter Lorenzo Mavilis (in which his bones are located) is on the verge of the Vasiliki community, a little far away from Ioannina, in the area of Driskos. At this point on November 28, 1912, the Ionian Islands poet was killed with the volunteers Garyvaldinous against the Turks for the liberation of Ioannina. The Corfiot (with Spanish roots) poet was born in September 1860 in Ithaca and killed on November 28, 1912, in the area of Driskos, fighting for the liberation of our city. In the battle of Driskos on November 28, 1912 and after having assumed command of the department (their leader had been previously injured), the Lorentzos Mavilis fell dead heroically fighting.

According to the competitor Nick Karvouni, the last words of the poet was "I expected multiple honors from this war, but not the honor to sacrifice my life, for Greece."

Info:

Address: Hill Driskos

## **BUILDINGS OF ARCHITECTURAL INTEREST**

### **THE BUILDING OF CITY HALL OF IOANNINA**

The building that houses the City Hall of Ioannina, was built in 1938 to house the local branch of the National Bank. In the long history of the building, it was occasionally used as accommodation by public figures, as a scientific club and an area of Zosimaia Library, eventually conceded to the Municipality of Ioannina. It is the work of the great architect Aristotle Zachos.

### **THE PREFECTURE OF IOANNINA**

It is the largest in space and volume, building of Ioannina. Its construction went through many adventures. Construction began in 1935 according to plans of the Gianniotissas architect Erikaitis Ioannidou (1910-1984).

The building of the Prefecture was bombed in 1940 and for many years after the war remained a ruin. It was rebuilt later and finished just in 1960. In 1970 a third floor was added in a traditional Gianniotiko shape but it contrasts with the austere and rigorous neoclassical style of the original building.

Info:

PREFECTURE

Address: Plateia Pyrros 1

Phone: 26510 87000

### **OLD ZOSIMAIA SCHOOL**

On February 17, 1902 the foundation was laid on which the inscription was engraved :

<<

Evandrou Ipirou Paides Evergetais Zosimades AIEN Evgnomones Ton the Themelion Lithon ZOSIMAIAS SCHOOL Katethrndo Etei Sotiriou 1902 FEBRUARY 17 ARCHITECT P.MELIRRYTOS >>.

After many adventures and unfortunately partisan disputes, the construction work was finished and on February 14, 1905 the new Zosimaia School was a fact brilliant architect Periklis mellifluous consciously copied the facade that the Christian Hansen had already planned for the University of Athens since 1941. This is to demonstrate that the historical Zosimaia School of Ioannina was university-level institution.

The new school building included eight classrooms, a hall, two offices, a library, chemistry and physics auditorium, three workshops and museum. But as pointed out later by the illustrious headmaster Christos Soulis, it lacked in sanitary facilities, in orientation and number of rooms that were inadequate to house the over 700 students. However, the archaic, prominent and imposing building is the most beautiful classical monuments of Ioannina and its architectural elements are extremely interesting. The bombardment of 1940 caused considerable damage and rendered inappropriate for usage. The restoration finished in 1956, but as early as 1940, the Zosimaia began rummaging by way of a refugee, in other buildings (Liampei house and Romanian School). Just in 1957 it was under a new roof, the fourth school building in Valaoritou Street. The historic building still houses the schools of Secondary Education.

### **Zosimaia EDUCATION ACADEMY**

The building of Zosimaia Pedagogical Academy is the result of a laborious effort of ten years (1927-1937), of the, at the time, Bishop Spyridon Vlachos of Ioannina. The foundation of the complex was in 1930 and was inaugurated on November 8, 1938, feast of benefactor brothers Zosimadon. Scholar of the building was, again, the architect Aristotelis Zachos, and supervising engineer Pericles Melirritos. This project was the last of the stormy Zachos' career, but also the last in which Melirritos actively participated, since both died shortly thereafter.

In the Academy the Byzantine arches, the portico, the "bell tower" protruding, have been

combined with a typical Gianniotiko one-storey building, but always within a general spirit of a new Byzantine style, adapted to the operational requirements of the building.

### **The KAPLANEIOS SCHOOL**

Kaplaneios School was built in 1926 and is one of the perfect examples of new-byzantine style. Creator of it, Pericles Melirritos in the age of maturity. The school complex is named after the national benefactor Kaplani Zois (1736-1806). Today the building houses the municipal schools and kindergartens.

Info:

Address:

Phone:

Website:

Email:

### **The OLD MUNICIPAL MATERNITY**

The modest, discreet and calm neoclassical building located in Kourabies, next to Xenia, is the work of Sigismondou Mineiko.

When in 1885 Chivzi Pasha of Yianniotis descent was placed vali of sancak of Epirus and Albania and he was renowned for the impartial character and charitable feelings, he found out a serious lack of medical care in the region.

He called the Polish architect and mechanic of Vilayet, and commissioned to draft the hospital complex plans that would include the following parts: a pathological, surgical, gynecological, sexually transmitted diseases, infirmary and other facilities. All buildings were finished within two years, in 1894, and had full equipment. The High Porte for this achievement awarded a special badge to Mineiko. Today, the Philharmonic and the Department of Traditional Dances of Municipality of Ioannina are housed there.

## **STOA LOULI**

Stoa Louli was built in 1875 and its arches were imported from Italy. Initially the gallery functioned as an inn, where people from villages stayed when in Ioannina. Gradually the inn became point - node, where people gathered from across the continent, to start the great, for the season, trip to Athens. The constant motion of so many people resulted in the conversion of the Stoa into the mall of the time. First to develop commercial activity in the Stoa, were Jewish merchants of Ioannina, who operated shops with fabrics and leather. For the past forty years, in the Stoa worked basically Forges, Winery, Carpenters and warehouses of different uses. Recently the Stoa Louli has been restored by the Archaeological Committee. Today it houses mainly fun shops and restaurants.

Info:

Address: 78 Independence

## **STOA LIAMPEI**

Stoa was built after the arsony of Ioannina in 1869, during which most of the old Ioannina market was destroyed.

The shops housed inside, were built with stone and had arched doors of thick iron door wing, large windows and cellars.

The floors were stone built or of Tudor style (wood paneling with plaster). These usually were inhabited by the families of the shopkeepers or employees. The gallery is decorated with fine stone reliefs. It is not built in a straight line (the only one) and among old shops it comes out into Canningos street. In the middle and on the left there is a well. Today it houses mainly fun shops and restaurants.

Info:

Inputs: Independence and Kaniggos

## **THE BUILDING OF THE VIII MERARCHIAS**



In 1879 Rasim Pasha founded the building that today houses the VIII Merarchia in the place once was the palace of Mukhtar. In this historical building, which was known as "Konaki", the last decisions were taken for the unconditional surrender of the city to the Greek army on February 20, 1912.

## **THE TOWER OF THE CLOCK**

Located in the center of town and is a successful mixture of neoclassical, Mediterranean and Oriental style with characteristic fountains covering the four sides. Osman Pasha the Kurd, vali and general commander of Epirus and southern Albania from 1897 to 1905, wanting to celebrate the Jubilee of Sultan Abdul Chamit Khan decided to erect a commemorative tower employing for this purpose Pericles Meliryttous, an architect who used for the construction marble carvers and masons from Konitsa, Kastaniani and Vourbiani. Erected in no time in the center of the square and not on the current location. In the summer of 1922 during a parade to celebrate the victory of the Allies in the First World War the railing clock dismantled so the general commander of Epirus Aristides Stergiadis required from the Mayor of Ioannina G.Ioannidi to be transferred to another location. Under Mayor Vasilios Pysrinella in 1925 the restoration took place by replacing the broken bell.

## **The former Commercial School**

This elegant mansion at Ioannina is known as the " old Commercial School ". It is a prestigious and very interesting building with strong neoclassical traits but, clearly the French influence.

Built in the 1870s as the residence of vali vilayet of Ioannina. This is a beautiful building with impressive pediment, large balcony on the back side, framed windows and compact ornate railings.

This building, which was surrounded by a rich and extensive garden, was known for many years as the 'house of Pasha'. In this house, after liberation the heir and future king of Greece George II was hosted. Also, in 1918-1923 the palace housed the English Consulate

General, which operated with consul and vice consul the philhellenes Chooul and Kriivs. They, along with Constantine Melas (1874-1953), who was an officer of the Russian army (in 1897 captured Mytilene) and Professor Athanasios Lefkaditis were the founders of Scouting in Ioannina.

Today houses the Classical Lyceum.

### **The PAPAZOGLEIOS WEAVING SCHOOL**

The Neoclassical building, Pericles Melirritos' work and perhaps the first since the establishment in Ioannina. The school was built at the expense of Zagoria benefactress Angeliki Papazoglou. The Papazogleios Weaving School today does not work and the building serves the city's teaching needs. The mansion is classified as a protected historic monument.

### **THE BUILDING OF MAIL**

It is one of the most successful projects of Melirritos. This symmetrical two-storey building with neoclassical elements is a jewel for the city. The building was constructed in 1905 by progressive Pasha Osman the Kurdish. In this mansion housed the first Ottoman Girls' school (Middle Urban School Girls), while next to it was already operating a lower primary Turkish school

### **HOMES-ARCHONTIKA**

#### **THE HOUSE PARLAPA**

Located in the city center, built by the family Kappa in the early 20th century and is the only one of the private buildings of Pericles Melirytos surviving. The Mediterranean character is due to lighter components. The current owner of the distinguished doctor Dimitrios Parlapas retained the original interior decoration and the original furnishings. Finally, this cheerful building has been classified as an architectural monument and artwork.

Info:

Address:

Phone:

Website:

Email:

### **THE HOUSE OF I. LEVI**

It is one of the many Jewish-owned buildings that survived. Built in second half of the 19th century by Davitzon Levi, who was a military surgeon. The building housed for many years a private school and so it is known as the 'High School'.

Info:

Address: North side of the external walls of the Castle

### **THE HOUSE of the Jewish Community**

Typical Jewish 19th century building, currently inhabited. Street Kountourioti, in which the building is located, and the street Yosef Elijah, were the roads where mostly Jews lived. Info:

Address: North side of the external walls of the Castle

Phone:

Website:

Email:

### **THE MANSION K.FRONTZOU**

In this house with striking features of Renaissance architecture, combined with the local tradition, the master builder of the company Continental Research, Constantine Frontzos (1904-1986) lived fifty years, who took over the building's design. The building was built in 1938 and was inherited to the company of Continental Research to house the Folk Museum.

## **THE MANSION TZAVELLA**

One of the most beautiful bourgeois houses of Ioannina with neoclassical architectural elements. Participation of an architect in the design of the building is evident and his name was not rescued. Historical the family of the founders. The lawyer Georgios Tzavellas was a national fighter. His daughter Ismene gave her home in the municipality with the entire high value household in order to become a museum of Ioannina's traditional house.

## **THE MANSION Mission**

It is the largest, most representative and most famous of the surviving mansions of the city. It has all the typical elements of Turkish-GIANNIOTI style and is considered an excellent model of traditional architecture. The mansion was finished on May 18, 1844 and was built on the traces of the preexisting building burnt in the fire of 1820. The house has hosted during the liberation of Ioannina in 1913 the Prince and later King George II, the successor to Constantine and the Prime Minister Eleftherios Venizelos. Today the monument belongs to the Ministry of Culture.

## **THE MANSION Pyrsinella**

The mansion Pyrsinella - Makris family is correct - was built between 1830 and 1840 on the ruins of the destroyed by fire in 1820 prior house. In its original form it was surrounded by tall, stone, walls as all the mansions of Ioannina. The historic and artistic monument, belonged to the family Makris, old rulers. Founder of the illustrious family is the Teacher of the Nation Vissarion Makris (1635-1699).

Address: Pedestrian Papazoglou

Phone:

Website:

Email:

## **HOUSE of Archbishop (HUSSEIN BEY)**

Old mansion built in the late 18th century, is the only that survived the fire of 1820, thanks to the extensive vineyards that surrounded it. During the Turkish occupation it belonged to the family of Hussein-Bey. The name 'House of the Bishop' was given as it was for a considerable time the seat of the Metropolitan of Ioannina. This mansion is a classic of its kind. Considered a masterpiece of traditional architecture.

Info:

Address: Street Pindar, behind the Stadium

## **ACTIVITIES**

### **MARKET**

The market of Ioannina includes numerous shops of all forms in different parts of the city that give visitors the opportunity to buy that interests them or simply wander knowing another side of Ioannina. One particular experience that will give visitors the opportunity to experience the streets with trendy shops and wander the old market with the traditional neighborhoods and historic streets.

Central to the complex of streets Trikoupi, October 28, Dodona & Michelangelo & Vlachleidi, you will find the modern market with branded shops & stores clustered offering that may need such as clothing, shoes and accessories, bags, cosmetics stores - Beauty, house ware, optical, electrical - electronics, mobile phone accessories and many more.

Apart from the city center you can visit the traditional market town, in the historic center and the cluster of Lord Byron Street, Venizelos, Independence. Also, you can do your shopping at local shops and department stores around the city. Of course you should not forget to visit the famous silversmith shops that mostly are on the road Averof and KEPAVI with traditional objects and special 'pieces' handmade silverware for which Giannina is famous throughout the world.

## **Ioannina**

**GEOGRAPHICAL DEPARTEMENT:**

**Epirus.**

**SCOPE:**

**4,990 square kilometers.**

**POPULATION:**

**170 239 (2011).**

**File photo**

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**RESTAURANTS**

In the city of Ioannina and broader in the Municipality of Ioannina, there is an abundance of restaurants catering for all tastes, taverns, luxury restaurants, barbecues, wine taverns ouzo bars, patisseries throughout the width and length of our municipality. In each region of Ioannina will find many options with traditional flavors, European, dishes cooked with local high quality raw materials, art and flavors that add a unique experience to the visitor. Furthermore, there are excellent quality patisseries, traditional ovens, fast food and good food every few meters. And of course the famous raki, raki with traditional tsipouro of Epirus without anise and local wine, for another form for day or night tasting - fun.

**ALTERNATIVE TOURISM**

There are considerable possibilities for visitors of Ioannina to enjoy alternative fun with various activities.

These can be made in the city, its limits and a few minutes from it. Hiking, skiing, camping, fishing, climbing, rock climbing, "flight with parapente», biking etc. And within a little time from Ioannina ... swimming, water skiing, mountain skiing,

climbing some of the highest peaks of Greece, rafting, hiking on some of the cleanest rivers, alpine lakes and most beautiful national parks in the country etc.

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## **FLYER**

A city... many destinations

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## **CURRENT EVENTS**

## **ACCESS TO IOANNINA**

The city of Ioannina is the capital of Epirus, commercial, intellectual and cultural center of northwestern Greece. Ioannina is located 421 km. from Athens and 262 km. from Thessaloniki. On the western shore of Lake Pamvotis at an altitude of 480 meters and between high peaks.

## **PLANE**

From Athens 421 km.

By air, daily flights (flight duration 1 hour)

See Also Useful

links Olympic

Airlines

Ioannina National Airport

## **BY CAR**

From Athens via the E75 (from Lamia, Karditsa)

By road: 454 km (journey time approximately 5.30 hours)

From Athens via E65 (from Corinth, Patra, Agrinio)

By road: 421 km (journey time approximately 5.45 hours)

From Thessaloniki

263 km

By car (journey time approximately 2.40 hours)

From Igoumenitsa via Egnatia

79 km km

By car (journey time approximately 50 minutes)

## **Buses**

The itineraries of KTEL Ioannina and from Ioannina to: [www.ktelioannina.gr](http://www.ktelioannina.gr)

There is also a network of services in the city of Ioannina and the surrounding areas



made the Urban Bus Ioannina (information: 26510 22239)

## **VIA PORT OF IGOUMENITSA**

International port that communicates with Corfu, Patras, Brindisi, Bari, Ancona and Trieste.

From Igoumenitsa, 79 km (through Egnatia motorway)

By car (journey time approximately 1 hour)

See Also

Useful links

Port Authority of Igoumenitsa

Egnatia Odos SA

## MULTIMEDIA

- [KEPAVI](#)
- [Archaeological Museum of Ioannina](#)
- [Love and view my place](#)
- [TZOUMERKA](#)
- [Prefecture of IOANNINON](#)
- [METSOVO](#)
- [KONITSA](#)
- [IOANNINA](#)
- [ZITSA & VALLEY KALAMA](#)
- [ZAGOROCHORIA](#)
- [DODONI & Lakka Souli](#)
- [POGONI](#)

## **COMMISSION TOURISM DEVELOPMENT & PROMOTION OF MUNICIPALITY**

**IOANNINA MUNICIPALITY COMMITTEE OF TOURISM PROMOTION & D** / Address: City Hall Ioannina, Square D. Papandreou 5 Giannina, PC 45221, Tel. 26513-61227 Itourism Office: Pedestrian Moulaimidou 10 Giannina, T.K.45444 info. Tel. & Fax: 26510 - 37017. Website: [www.travelioannina.com](http://www.travelioannina.com)

Email: [tourism@ioannina.gr](mailto:tourism@ioannina.gr)

The Municipality of Ioannina, as a tourist Municipality -P.D. 899/76 (Government Gazette

329/1976 Issue A), supplemented by the provisions of PD 664/77 (Official Gazette 222/77 vol A) - set up for the first time the Committee of Tourism Development and Promotion in Nos. 298/2011, judgment, with sustainable tourism development of the new "Kallikrates" Municipality of Ioannina, was a key strategic priority. The central aim is to highlight the region of Ioannina as a magnet, drawing all the comparative advantages of the new municipality through serious design & programming.

The new Tourist Identity Municipality of Ioannina formed is based on:

- The expansion and thematic diversification of our tourist product
- Upgrading the quality of tourism and accompanying services (high level).
- The creation of modern infrastructure that enhance an integrated perspective of Tourism in the region through various 'Project' (some of which have submitted proposals and others are under study)
- In targeted promotion activities and protection of the natural - cultural environment.
- In supporting the activities of small and medium sized tourism enterprises, but also in attracting new investments.
- To promote innovative tourism products of our region, ie in products differentiated, modern, competitively priced, that link tourism to the local economy and culture and are promoted through tourism networks by region and interregionally.

## **THANKS**

- Collection material- website Editor: Elias Ch. Gkartzonikas (Employee IP. Dioikitikou-Department of Tourism Municipality of Ioannina)
- Photo (for the Municipality of Ioannina in points ROUTES, ATTRACTIONS, PHOTO GALLERY site): Emilios New
- Photo (for the Municipality of Ioannina on top of the INITIAL appearance of the website and the PHOTO ARCHIVE): Menelaos Sykovelis
- Texts (in points HISTORY, SIGHTS): "Monuments of Ioannina" YP.PO- 8th Commission of Byzantine Antiquities, Ioannina 2009. Special thanks to Director eighth DAC, Barbara N. Papadopoulou.
- Texts (paragraph SIGHTS): "Ioannina Tribute" Anastasios I. Papastavros, 1998
- The field recording and digital mapping (photographs and shots) tourist points of the new Municipality of Ioannina was made by: Elias Gkartzonika and Emilios New
- Thank them for their cooperation: Rozos Anna Katerina Tatsis, Kouros Leonidas and George Tatsis.