



# IOANNINA

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GREECE



ARCHAEOLOGICAL SITES • CASTLE  
MONASTERIES • MUSEUMS  
BYZANTINE-JEWISH-LATEST-OTTOMAN MONUMENTS

IOANNINA 2020



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GREECE





## **1. The Clock Tower *Dimokratias Sq.***

The monumental Clock Tower of the city was built in 1905 on Osman Pasha the Kurd's initiative, named Wali and general commander of Epirus and Southern Albania. The design and supervision of the construction work of the clock tower was done by the architect P. Melirrytos, from Ioannina. Its original position was in the centre of the square of the lower part of the city, but in the summer of 1918 during a parade, a heavy cannon dragged by six horses deviated from its course and caused damage to the Clock Tower. The general commander of Epirus and later High Commissioner of Smyrna A. Stergiadis ordered so as to move the clock to another location. The completion of the removal and restoration works of the monument was not achieved before 1925. P. Melirrytos, who supervised the works, took care of the restoration of the monument exactly in the form it had in its original position. The bell that was placed on the top of the construction, was originally located in the Clock Tower, above the main gate of the castle. This elegant architecture combines elements of neoclassical architecture with features of the oriental style.

## **2. Veli Pasha's building complex.**

*55, Ag. Marinas str.*

On the southeast slopes of the hill of Litharitsia, a building complex is being developed consisting of the mosque, the madrasa and auxiliary buildings, which belonged to the palace (saray) built by Ali Pasha for his son Veli.



### **A. The mosque (Chiekur Mosque).**

It was built on the older Baliye Mosque (16<sup>th</sup> -17<sup>th</sup> century), on one view on the site of the Byzantine church of Saint Stefanos. It consists of a square- domed hall and an enclosed porch, covered by three small domes. The only part of the minaret -that is preserved- is its base in the south-western corner.

### **B. The madrasa (seminary).**

It is a ground floor, rectangular building that is internally divided into five rooms and on the facade there is an open pillared gallery. Today it houses the

Museum of National Resistance, with the Municipality of Ioannina being its operating entity.

### **C. Mageiria (hearth and home).**

It is a large rectangular building with a complex internal structure that served the needs of the staff of Veli Pasha's saray. Six polygonal chimneys rise in the east part of the roof. Today it houses the dance school of the Cultural Centre of the Municipality of Ioannina.



### **3. The Litharitsia Fortress.**

On a hill southwest of the Castle a small fortress is built, one of Ali Pasha's creations of the period around 1800. The main bastion is rectangular, stretches out on many levels and is reinforced with cannons at the top and gun emplacements at its bottom. In 1805, Ali Pasha at its peak built a large

saray designed by the French architect Freywald and at a short distance, according to the English traveler W. Leake, two more palaces for his sons, Mukhtar and Veli. These buildings were destroyed in 1820 during the siege of the city by the Sultan's troops.

Today in the interior of the bastion there is a dining area, while the top of the hill has been transformed into park, within the boundaries of which are located the Archaeological Museum and the building premises of the 8<sup>th</sup> Division.



### **4. The Archaeological Museum.**

*6, 25th March Square.*

In the heart of the city of Ioannina, at Litharitsia Park, from where one can enjoy an unobstructed view of the Pamvotis lake, the Castle peninsula and the Pindos mountain range, lies the Metropolitan Museum for the Epirus Antiquities. It showcases, in a modern

and attractive way for visitors, a multitude of important material culture remains from prehistoric times, 250.000 years ago up to the fall of the Roman



rule (4<sup>th</sup> century AD).

Through a variety of finds- such as tools, equipment, weapons, jewellery, coins, architectural fragments, inscriptions – are unfolded aspects of daily life the economy and social organization in camps, villages and towns/citadels. At various points in time, hunters, farmers and stockbreeders, merchants, sailors, craftsmen, artists, kings, officials, warriors were active in these scattered settlements of the mountainous hinterland and the coastal zone.

The evolution of the famous Dodona Sanctuary, which was also the administrative centre of the federations of the ancient Epirotes, is narrated in a separate hall. The offerings and the anxious questions - engraved on small lead tablets - addressed by the pilgrims to the Oracle of Zeus, indicate its radiance throughout the ancient world.

The Museum building, designed by the architect Aris Konstantinidis, is an important sight, as it portrays an outstanding example of the 1960s Greek modernism.

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

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Opening Hours: Daily 08: 30-16: 00 except Tuesday and holidays

Ticket prices: November 1st to March 31st: 3 euros and

April 1st to October 31st: 6 euros and 3 euros reduced price

For more information visit the website.

## **5. Ioannina City Hall.**

*5. A. Papandreou Square*

The Ioannina City Hall was built in 1928 by the National Bank, according to the designs selected by the architect Zoumboulidis in a "post-Byzantine" style, on the prior existent foundations of the Ottoman Command building, which was destroyed, probably due to an arson, in 1926.

From 1930 to 1950, it was used as a branch of the National Bank, while in 1960 it was granted to house the Zosimaia Library on the ground floor and to



host the kings on the first floor, when they used to visit Ioannina. Later on, the first floor was given to the Municipality of Ioannina and after the relocation of the Zosimaia Library, the ground floor is used as a Hall of the Municipal Council. The building is interesting in terms of structure in floor plan and exterior but also in terms of meticulous details and luxurious construction materials. It is three-storey with a prominent, accentuated entrance with Byzantine columns. In addition, on the ground floor a visitor can observe the grates, following the local style of Ioannina, made of solid wrought iron. One of the special features of this building is the ornate and sophisticated metope, which is decorated with glazed porcelain tiles that depict plant motifs and vivid colours, archways made by ceramic bricks and marble Byzantine columns.

#### **6. Folklore Museum "Costas Frontzos". 42, M. Aggelou str.**

It was created on the initiative of the Society for Epirotic Studies (E.H.M.) and its subsidiary, the Ionian and Adriatic Studies Foundation (I.M.I.A.X.), with the aim of collecting, rescuing and utilizing objects of the Epirotic folk culture. The items come either from donations of the patriots Epirotes or purchases, and were collected by its inspirer and creator, Kostas Frontzos, President of E.H.M. and I.M.I.A.X..

The 19th century Ottoman Manor house, which houses the Museum, was used in the past to house the Ioannina Teaching School (1913-1936), the Zosimaia Pedagogical Academy (1934-1938 and 1941-1944), the Males' High School and the Public Technical School for Foremen.

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Website: [www.ehm.gr](http://www.ehm.gr), email: [laofrontzos@gmail.com](mailto:laofrontzos@gmail.com)

Opening hours: Monday-Friday 09: 00-14: 00

Monday & Wednesday afternoon 17: 30-20: 00

Ticket prices: 2 euros, student ticket: 1 euro



#### **7. Municipal Gallery-House V. Pyrsinella.**

*1, Korai str.*

The building of the Gallery was built by the civil engineer Vergiotis for his son-in-law Vasileios Pyrsinellas in 1890. In 1924 Vasileios



Pyrsinellas was elected mayor of the city of Ioannina and his term of office was characterized as a period of building reconstruction and various projects. Being a book lover and technophile, he owned a large collection of books and works of art. Mr. Pyrsinellas then turned his mansion into an intellectual lounge, while when he died in 1958 he inherited all his property in the Municipality of Ioannina. For many years the "Apostolos Pavlos" association was housed in the Pyrsinella mansion. Today it has been renovated and operates as a gallery with excellent collections of paintings, sculptures, and engravings by great Greek artists of the 19<sup>th</sup> and 20<sup>th</sup> centuries. It is a remarkable eclectic two-storey building with a basement, with neoclassical and neo-renaissance elements. It has a symmetrical structure on each side and individual morphological elements, such as the cornices of the openings, the grate and the corbels of the balcony. The most significant feature of the building is the main entrance with arched lintel and ironwork.

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Website: [www.ioannina.gr/pinakothiki](http://www.ioannina.gr/pinakothiki), Email: [pinakothiki@ioannina.gr](mailto:pinakothiki@ioannina.gr)

Opening hours: Monday - Thursday: 08:00 - 15:00,

Friday: 08:00 - 21:00,

Saturday closed,

Sunday 10:00 -13:00 & 18:00 -21:00

Ticket prices: Free entrance

### **8. The Missios's Manor.** 9, Assopiou str.

The Missios's Manor is featured as a historical monument by the Royal Decree of 1936 and is a typical example of urban architecture in Ioannina of the 19<sup>th</sup> century. It was built in 1844, according to its stone carved inscription, located on the key of the central arch on the scale of the main facade. Its floor plan is Π-shaped and is two-storey with a barrel-vaulted basement space (bimtsa) and mezzanines on its protrusions. Auxiliary spaces are formed on the ground floor. Upstairs there is an elongated imposing bedroom with two summer rooms at the front



and three winter rooms at the back. From 1949 to 1955, it hosted the Reconstruction Service of the Ministry of Public Works. In 1989 it was bought by the Greek State and since the summer of 2004, the floor houses the Service of Modern Monuments and Technical Works of Epirus, North Ionian and Western Macedonia.

With the financing of the Programming Period "NSRF 2007-2013", the ground floor was highlighted and formed as a Permanent Exhibition Gallery, where important aspects of the urban life and society of Ioannina are presented to the public.

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Opening hours: Monday - Friday: 07:00-15:00

Ticket prices: Free entry.

### **9. Katsadima House.** *Anexartias & Zosimades str.*

The Katsadima house was built in 1909 by the civil engineer Georgios Ioannidis. This house stands out from the local architecture and is a sample of provincial eclecticism with strong elements of art- nouveau. The building now belongs to the Spyros Katsadimas's descendants, who inherited it from his father Konstantinos Katsadimas. He was a lawyer and served as a Mayor of Ioannina between the period 1982 and 1984. The house has a perfectly symmetrical arrangement of openings and an impressive attic with an arched end, at the top of which there is a depiction of an "archaic mask". Nowadays, there are two stores on each side of the main entrance.



### **10. "Georgios Stavrou" Orphanage.**

*146 Anexartias str.*

The building of this Orphanage was built on the plot of the paternal home of the national benefactor Georgios Stavrou at the end of the 19<sup>th</sup> century. Until the fire of 1820, this was the residency of Ioannis Stavrou, who was a confidant and Ali Pasha's Minister of Finance. The impressive three-storey building is characterized by the ornate and sophisticated facade with the side



edges, with the marble entrance, the ornate corbels that support the balcony, the beautiful roof cornice and the imposing arched patio. Inside the floors the visitor can find impressive murals. Today, the former Orphanage houses the Directorate of Secondary Education of Ioannina.

### **11. The Inn of Vrosgos.** *Anexartisias & Karaiskaki str.*

The inn of Vrosgos is one of the 7 inns that once existed in the district "Gyali Kafene". In its courtyard there was the kitchen, the old coffee house, the horse farriery, the smithery, the cribs, and the saddlery. The clientele of the inn of Vrosgos consisted, mainly, of residents of Zagori and Filiates. The building of inn during the 20<sup>th</sup> century presented interesting neoclassical elements and remarkable ornate framings. The inn consists of a ground floor and a first floor, has a Π-shaped floor plan and an inner courtyard. The floor housed the rooms of the inn, while the ground floor now houses independent shops. The inner part of the plot is connected to the road through a gallery, which divides the ground floor of the building into two independent parts. The entrance of the gallery is shaped with an arched opening and closes with a metal door, which is not used.

### **12. The galleries of Anexartisias str.**

The galleries were a kind of business premises and were built after the fire set by Rasim Pasha in 1869. The galleries, precursors of modern times shops, were characterized by narrow streets, which were usually covered with arbours and wooden canopies. It housed mainly companies of similar professions. Like the inns, the galleries bore the name of their owner, which was placed at the entrance, with an engraved sign. Such examples are the Liabei Gallery and the Alieus Gallery on Anexartisias street.

The Alieus Gallery acquired its current form after the 1990s, due to the fact that some of the comprising buildings had undergone serious damage or many others have been completely collapsed. The gallery is a sample of folk architecture. The overlapping gable ends of the roof of the shops, the arched lintels and the railings of the openings are of great interest.



The Liabei Gallery is preserved in very good condition to this day. This gallery is also a remarkable example of folk architecture, with eclectic, scenographic elements. Of particular interest are the entrances of the gallery with stone arched lintels, gables and pilasters with oriental style imposts.



### **13. The Castle.**

The Castle of Ioannina is built on the west bank of the lake on a small rocky peninsula, on the two hills of which an equal number of citadels are formed. When sightseeing around its inner part, the visitor can easily approach the history of the city from antiquity to the present day, while visiting the museums and exhibition spaces offers the opportunity to take a view

of the wider area of Epirus in medieval and modern times and also to gain a multifaceted experience when it comes to both religious and secular art, of the three communities that coexisted in Ioannina.

#### **A. The Central Gate.**

The Central Gate opens onto the western part of the fortification, protected by a strong bastion. A wooden drawbridge allowed access from above the trench that protected the land side of the castle. The gate consists of square domed spaces. Externally it forms a double arch and is decorated with embossed animal figures, while an inscription bears the date 1843 and the name of Osman Nuri Pasha, who probably restored it.

#### **B. The Gallery.**

Inside the gallery, which communicates with the main entrance of the Castle, part of the ancient fortification of the Castle was discovered after exploratory sections, on which the Byzantine and Ottoman phase is based. There can be found boards containing information about the Castle and the history of Ioannina.

The gallery can be visited after consultation with the archaeologists of the



Byzantine Museum of Ioannina.

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### **C. The Byzantine "Tower of Thomas".**

The so-called "Thomas's Tower" is located next to the Main Gate of the Castle on the inner side of the walls. It forms a large arched opening with a brick arch and bears a brick inscription with the name "Thomas". It probably belongs to the fortifications of the Serbian ruler of Ioannina, Thomas Preljubović (1367-1384). It probably belonged to the Byzantine gate, which was integrated into the wall during the construction of the existing one.

### **D. The Jewish Synagogue.**

*15, Geor. Soutsou str.*

The "Ancient Synagogue of Ioannina" is one of the largest and oldest preserved buildings throughout Greece. In its courtyard, which is surrounded by a high wall and includes a well and a fountain, an arched gate opens onto with the inscription 5657= 1897. On the front there are two more inscriptions with date 5586 = 1826. The monument consists of a rectangular columnar domed hall with numerous windows. In the centre of the east side stands out the Holy Gate "Ehal Akodes" with marble coating and four small columns with embossed anthemions, where the parchments of the Law are kept (Sifre Torah). In the centre of the west side of the hall is the Tribune "the Teva", where Hazanim, i.e. the priests, move. On the north side there is a gynaeconite. Apart from the built-in inscriptions, which reveal building renovations, the time of reconstruction of the synagogue is unknown. It was probably built on the site of an older one. A second, newer Synagogue in the city of Ioannina operated outside the castle.



For information on the Mass, please contact the Israeli community (+302651025195).

### **E. The North-eastern Citadel.**

The north-eastern acropolis is in one respect identical with the upper Goulas (turret) mentioned in the "Chronicles of Ioannina" (15<sup>th</sup> century), where the Byzantine commander and specific lords of the city lived. It is perhaps the oldest citadel mentioned in the work of Anna Komnini "Alexiada" as a pre-existing of the Norman conquest of 1082. The gate and the circular plan tower in the south-eastern sector are preserved from the mid-Byzantine fortification.

### **E1. The Byzantine Gate.**

The Gate is formed in a recess of the outer Castle wall, protected by two solid bulges of masonry, forming a polygonal and rectangular ground plan, which supported a semi-cylindrical arch. A large part of it was built with a brick-enclosed building system (bricks are inserted in the joints around the rectangular stones), partially restored.

### **E2. The Byzantine Tower.**

The Tower is two-storey with circular floor plan on the outside. The interior of the ground floor is four-sided with arched niches on three sides and entrance to the north. On the floor, the ground plan is irregularly circular with trapezoidal embrasures. During the Ottoman times, a colonnaded propylon was built and an ascent staircase was added to the floor of the tower at the east part of its entrance.

### **E3. Mageiria (hearth and home).**

The Mageiria are housed in a rectangular construction with open porch. It is divided into two compartments, where both a hearth with a brick hemispherical dome and a polygonal chimney are formed.



### **E4. The Madrasa.**

The Madrasa constitutes the higher school of theology and philosophy, where the students lived. It is a large elongated building formed on three levels. It includes a series of small domed halls and a large wooden-roofed classroom. An open porch traverses the east side.

### **E5. The Municipal Ethnographic Museum (Aslan Pasha Mosque).**

*18, Al. Noutsou str.*

In 1617-1618, in the area of the north-eastern citadel the religious-educational complex (Kylie) of Aslan Pasha was built which included the mosque, the Madrassa (seminary) and the Mageiria (hearth).

It constitutes one of the most important mosques of Ioannina. It was probably built on the site of the Byzantine church of Saint Ioannis. The mosque today functions as a Municipal Ethnographic Museum and houses three collections, representative of the three communities of the castle, the Christian, the Jewish and the Muslim. The items are donations from prominent families, dating back from the 18<sup>th</sup> – 20<sup>th</sup> centuries and are equipment with a useful and decorative character made of various metals or porcelain, too. Someone can also observe weapons and clothing, typical of the Ottoman rule period.

The objects of the Christian collection also include ecclesiastical silverware, ecclesiastical vestments and ecclesiastical books from the Collection of Archbishop Spyridon. The Jewish collection exhibits curtains from the building of the old Synagogue, costumes, etc. of the once prosperous Jewish community of Ioannina.

The objects of the Muslim collection are displayed in the central space. There are oriental fabrics of the 16<sup>th</sup>, 17<sup>th</sup> and 18<sup>th</sup> centuries, wooden furniture and ivory of the Ali Pasha era, bronze objects and Muslim books.



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Opening hours: Monday - Friday: 8:30 - 16:30

Saturday, Sunday: 09:00 - 15:00

Ticket prices: 2 € regular ticket, 1 € discount ticket (Free for large families - disabled)

### **E6. The Türbe (tomb).**

At the east part of the Mosque is located a domed octagonal small monument, where, according to tradition, Aslan Pasha was buried. Its

premises are decorated with written arabesques.

## **F. Ottoman monuments of Glykides Square.**

### **F1. The Library.**

The small building is probably connected to the Aslan Pasha seminary complex. It was characterized as a library due to the large number of manuscripts and books, which according to tradition were preserved in its premises. The northern part consists of a large square domed hall and the southern side is divided by an arched corridor into two rooms that are housed under a dome. The facade traverses an open colonnaded porch with a stone staircase, supported by arches of an unequal height.

### **F2. The Turkish hamam and bath.**

Its initial construction phase is placed on one view in the 15<sup>th</sup> century, while on a second one in the early 17<sup>th</sup> century with later interventions. It is structured in four spaces. The first large square domed hall is the locker room, with stone benches and a fountain. This hall is followed by a narrow and elongated domed roof (lukewarm space) with smaller auxiliary rooms. The main bathroom (warm space), develops in a cruciform arrangement. Its central part is covered by a dome while the antennas of the cross are covered by arches. In the corners there are small domed rooms. In the east part, where a newer building is being placed, the tank and the hearths for water heating have been constructed. Their floor is made of stone and is based on the columns and pillars of the hypocaust, which occupy the two east compartments. The circulation of hot and cold water flowing from the corner taps, was effectuated on these apartments, through clay pipes in the walls, which were also used for the heating of the space.



### **F 3. Soufari Saray (süvari saray).**

It is a large building (1815-1820) which housed the Cavalry School of Ali Pasha. It is a two-storey building with a rectangular floor plan covered by pitched roofs. Three large arched openings on the north and south sides facilitated the movement of horsemen. On the

east side of the building, a stone staircase, supported by arches, leads to the



first floor. The two levels have a quadrilateral layout. About fifty windows illuminate the interior of this floor. The ruins of a Byzantine bath have been discovered in its courtyard. Today it houses the General Archives of the State.

### **G. The south-eastern Citadel.**

Known as Its-Kale, it was probably walled by Bohemund, a Norman crusader, who conquered Ioannina in 1082. During the period of the Despotate of Epirus (13<sup>th</sup>- 15<sup>th</sup> century), the area was occupied by the district of the lords, the metropolitan church dedicated to the Archangel Michael, the metropolitan palace and the church of the Pantocrator. The magnificent Saray of the Ali Pasha, which was destroyed during the siege by the Sultan's troops (1821-1822), was built on their place. Certain buildings are preserved from the Saray complex, operate under various uses.



Opening hours: Daily 8.00-22.00

Ticket prices: Free entrance.

### **G1. Mageiria (hearth and home).**

Mageiria is a square domed building with the typical chimneys of its fireplace. On the west side there was a small tank and a fountain. Today it functions as a refreshment room of the Archaeological Site.

### **G2. The Gunpowder magazine.**

It is a small building on the east side of the citadel that has been identified with a gunpowder magazine. It is a bilocular domed space that is externally housed with a two-pitch roof. Muslim tombs were discovered in the south part of the building. It hosts the educational projects running under the auspices of the Byzantine Museum of Ioannina.

### **G3. The Fethiye Mosque.**

According to tradition, it is built on the site of the Byzantine church of Taxiarchis Michael, from which probably come two marble small piers of

iconostasis, dated back to the 13<sup>th</sup> century, built into the niche (mihrab). The mosque was probably built after 1611 and was named "Fethiye", which means conquest. It took its final and current form in 1795 to serve the religious needs of Ali's saray.

It consists of a central domed hall, an external open air gallery and the minaret in the northwest corner. Inside the mosque, a narrow wooden balcony traverses the north side while on the south wall there is the niche of the mihrab, decorated with stuccowork and writings. Murals depicting flowers and fruits in combination with geometric patterns and Arabic inscriptions adorn the dome and the walls. A second phase of dome decoration includes columns and large hoops with influences from the spirit of "neoclassicism" that prevailed in the city of Ioannina during the 19<sup>th</sup> century. An exhibition on the era of the city of Ioannina on Ali Pasha's times (1788-1822) is hosted in the mosque. It operates as a branch of the Byzantine Museum of Ioannina

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#### **G4. The Ali Pasha's Tomb.**

The monument includes two graves belonging to Ali and to one of his wives. After his assassination on the island of the Pamvotis lake in 1822, only his body was buried, while his head was transported to Istanbul. The wrought iron railing is a replica of the original that was preserved until 1940.



#### **G5. The Byzantine Museum.**

It was founded in 1995 and is housed in a building with influences from the local architectural tradition, which was built in 1958 as a "royal pavilion" by the Greek army, which at that time had under its supervision the entire citadel.

In its seven halls are exhibited sculptured architectural subjects, findings of excavations (coins, pottery, small works of art), de-walled murals, books, icons and historic relics, which are accompanied by informative and explanatory texts, as well as by display material for the history and art of

Epirus between the 4<sup>th</sup> century AD until the 19<sup>th</sup> century. The visitor has the chance to learn more about the prosperous early- Christian Epirotic cities, the mighty Despotate of Epirus and the artistic and spiritual centre of Ioannina, during the period of Ottoman rule. The collection of post-Byzantine icons, which depict the rich and remarkable art or religious theme across the area, is of particular importance.

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Opening days : Daily, except Tuesday and holidays

Ticket prices : November 1st to March 31st : 3 euros

April 1st to October 31st: 6 euros and 3 euros reduced price

For more information visit the website

### **G6. The Bath.**

A small three-part bath complex is formed in the peridromus, i.e. in the space behind the ramparts, to the central part of the inner wall. It consists of the locker rooms, the main domed section and the tank.

### **G7. The Treasury.**

The name "Treasury" is attributed to oral tradition but we don't know if it is related to its original use. It has a rectangular floor plan and is divided by a colonnade into two elongated spaces. Together with the building that was formed in the church of Agioi Anargyroi, it belonged to the west transept of the Ali Pasha's Saray.

It houses a permanent exhibition of silversmithing. Its premises feature aspects of the art of silversmithing, which had undergone great development throughout Epirus, from the late Byzantine years up to the present day. The exhibition includes collections of Archbishop Spyridon, of Konstantinos Ioannidis and Titica Velli- Dogoritis, highlighting their secular and ecclesiastical character and techniques.



It operates as a branch of the Byzantine Museum of Ioannina.

### **G8. "Dimitris Konstantios" Hall.**

Two-storey building west of the Treasury, which hosts periodic exhibitions and events. It may have served as a residence or as a building for the needs of the administration.

It operates as a branch of the Byzantine Museum of Ioannina.



### **G9. The Museum of Silversmithing.**

The Museum of Silversmithing is located in the inner premises of the castle of Ioannina, and specifically in the western bastion of the south-eastern citadel (the so called "Its Kale"). It occupies the two levels of the bastion as well as the building of the old Mageiria, adjacent to the latter.

At the first floor, the main part of the exhibition is developed, which refers to the history and technology of silversmithing in Epirus. The visitor can discover, through various display means, traditional techniques of shaping and decorating silverware objects. Moreover, the visitor can learn about the stages of each technique until the creation of the final product. The second floor presents the collection of silversmithing and goldsmithing of Epirus from the 18<sup>th</sup> to the 20<sup>th</sup> century. Fine art with ornate details such as jewellery, weapons and silverware of the house and personal items are some of the items that comprise the collection.

There are references in modern silversmithing with samples from the work of silversmiths, who are active today in the wider area, continuing a tradition of centuries.

The multipurpose hall hosts periodic exhibitions, arranges events, and organised cultural activities.

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

Opening hours: March 1st - October 15th: 10:00 - 18:00 October 16th -

February 28th: 10:00 - 17:00

Closed every Tuesday

Ticket prices: 4 euros, reduced ticket: 2 euros (Free entry/ free entry days / Closed: Visit website).

#### **14. The Lake Pamvotida.**

A large natural sinkage of the soil, at an altitude of 470 m, which has been supplied for about 3 million years with fresh water from runoffs and springs on the surface, is the largest in Epirus and one of the oldest in Europe. It has greatly influenced human activity in the region and continues to influence important aspects of social and economic development. The rich flora and fauna played an essential role, but also the diverse surroundings, with swamps, ponds, reeds, grasslands, brakes and forests. It is the most acknowledgeable natural monument of the city - associatively identical with its prestige - and a primary attraction, both for its residents and visitors. The area is crowded almost on a daily basis for boat rides to the Island or, somewhere around, on the lakeside sidewalks and bicycle paths, in the parks with the beautiful sculptures, at the cafes-bars and restaurants. It also has a rowing and a water ski track for sports clubs and athletes.

#### **15. The Island.**

On the small island on the east bank of Lake Pamvotida, an important monastic state developed from the Byzantine period, which was an important spiritual and artistic centre until the 19<sup>th</sup> century. The visitor can have a closer look at the architecture of the Byzantine period and at some of the most important works of post-Byzantine religious painting of the 16<sup>th</sup> century, which are not preserved in the city of Ioannina.



### **A. MONASTERIES-TEMPLES.**

#### **A1. Philanthroponon Monastery.**

It is located on the west bank of the island after leaving the settlement. It is an institution of the House of Philanthroponon, one of the families coming from





Constantinople that were settled in Ioannina since times of Michael I Komnenos Doukas, founder of the Despotate of Epirus, after 1204. Five members of the family are depicted on the north wall of the exonarthex (1560), as owners of the monastery.

The monastic complex includes the katholikon (temple), the ruined altar and

two-storey cells that were built later. It was founded in 1291/2 on the ruins of a pre-existing monastery referred to as "of the revered Iakovos" by Michael Philanthropenos, "priest and great treasurer" of the diocese of Ioannina. In the 16<sup>th</sup> century, the katholikon was renovated on abbots Neophytos and Joasaph of the Philanthropenon initiative. In 1560 the exonarthex and the paranarthexes were built on the north and south side of the church.

The interior of the katholikon is decorated with important frescoes of the 16<sup>th</sup> century (phases: 1531/2, 1542 (or 1539-1542), 1560), attributed to important painters, who worked on the great monastic works of Mount Athos (Monastic Republic of Mount Athos) and Meteora (Frangos Katelanos, Frangos brothers and Georgios Kontari). The extensive iconographic programme testifies to the high theological training of the founders and the depiction of seven sages of antiquity reflects the humanist spirit at that time in Ioannina. The iconostasis is a 17<sup>th</sup> century work with images of various periods.

The monastery was, according to the tradition, an important spiritual institution with a remarkable library and school. The monastery profited by the donations of the expatriates of Ioannina, among them Zotos and Apostolos Tsigaras and the Spanos family, with whose name it was associated.

## **A2. The Monastery of Saint Nikolaos Stratigopoulou or Ntiliou.**

The oral tradition connects it with the house of the Stratigopoulos, an aristocratic family from Constantinople, who played an important role in the administration of the city of Ioannina. The katholikon, a building of the late 13<sup>th</sup> century, is a single-nave room church with a narthex and a built-in two-storey cell to the west. It is an important example of the late Byzantine architecture of the area with the characteristic use of bricks and brick

decorative elements. The monastic complex also includes the ruins of cells and auxiliary spaces. In 1542-43 the frescoes of the katholikon were painted at the expense of the monks Niphon and Sophronios. It is an important monument with artistic perfection and theological deepening. The iconostasis is a remarkable example of the wood carving of Epirus of the late 18<sup>th</sup> century.

### **A3. The Monastery of Panagia Eleousa.**

The monastery was originally dedicated to Saint Nikolaos, known as the monastery of Methodaton or Gkioumaton, due to its connection with the well-known family of benefactors. It was dedicated to the Virgin Mary in 1584 after the transfer of the homonymous icon, important work of the Cretan School. The monastery includes the katholikon, which was probably built in



the early 16<sup>th</sup> century in the type of a single- nave basilica, and the cells that were built in the 18<sup>th</sup> century. The frescoes of the katholikon were designed into two phases. The earliest ones are attributed to the art of the painters Frangos and Georgios Kontaris (half of the 16<sup>th</sup> century). The decoration of the narthex is the work of the painters Anastasiou and his son from Kapesovo, Zagori (1759). It was radically renovated in the 18<sup>th</sup> century by the abbot Nikiforos. The monastery flourished during the 2<sup>nd</sup> half of the 19<sup>th</sup> century, when it was united with the neighboring Monastery of Metamorfosis Sotiros (Transfiguration of the Saviour). In 1873 the Monastery became stavropegic, ie it was directly dependent on the Ecumenical Patriarchate. The iconostasis was formed at the end of the 18<sup>th</sup> century.

### **A4. The Monastery of Metamorfosis Sotiros**

(Transfiguration of the Saviour).

It was built in 1656 and set on fire in 1822 by the sultan's troops. The current church, built in 1850, belongs to the type of three-aisled basilica with a rectangular narthex to the west side. It was frescoed in 1851 by the monk Anthimos from Mount Athos. Some remarkable characteristics are the wood-carved iconostasis and the pulpit. The Seminary was founded in 1872, at the

time when merged with the neighbouring Monastery of Eleousa.



#### **A5. The Monastery of Saint Panteleimon.**

According to written sources of the 16<sup>th</sup> century there was a temple in the same place as early as the 15<sup>th</sup> century. From this phase, only a fresco with a representation of Supplication, of St. Nikolaos and other saints is preserved on the south wall. Around 1800 the temple was destroyed by a fallen rock. It was repaired but in 1810 it was damaged

again. The monastery consists of the katholikon (small three-aisled basilica and a newer balcony (hayat) on the south) and the cells on the north and south sides. The cells on the south side, where Ali Pasha was assassinated, operates as a private museum. The monastery was associated with the guild of the cobblers (tsarouchia was a type of traditional Greek shoes) in Ioannina.

#### **A6. The Monastery of Saint Ioannis Prodromos.**

The monastery is adjacent to a cave, near the shore of the lake. It was founded in 1506-07 by the monks brothers, Nektarios and Theofanis Apsaras, descendants of a Byzantine aristocratic family. The katholikon and the newer cells are the only parts preserved from the monastery complex. The church is single-nave with a narthex to the west. At a later stage, side niches were added on the north and south sides. In 1789 it was frescoed at the expense of the guild of wine merchants. In 1822, during the siege of Ali Pasha by the Sultan's troops, the monastery was partly destroyed.

#### **A7. The Holly Church of Koimisis of Thotokos**

(Assumption of Virgin Mary).

It is the parish of the church of the island settlement. It belongs to the type of three-aisled Basilica with a narthex, a closed gallery to the south and a steeple of 1868. It was renovated in the 19<sup>th</sup> century, while in the same place there was an older church, from which there was discovered a built-in embossed inscription bearing the chronology 1614/5. The iconostasis is of the 19<sup>th</sup> century with important icons of different periods.

## **B. The Museum of Ali Pasha & Revolutionary period.**

In the island of Ioannina, in the hospitable area of the Monastery of Saint Panteleimon, which Ali Pasha had turned into a holiday home, first opened the Museum of the Pre-Revolutionary Period in 1958 thanks to the initiative of enlightened people of Ioannina.

The Ali Pasha's and Revolutionary Period Museum, which includes the great collection of Fotis Rapakousis, has been housed in the same space since May 2012.

In the main building are exhibited objects that have a direct or indirect relationship with Ali Pasha during his period of action (1788-1822) and in the second building one can admire the historic relics of the Greek revolutionary period in order to throw off the Ottoman rule (19<sup>th</sup> century).



Phone: + 302651081791 / + 306972904666

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

Email: [alipasas1@gmail.com](mailto:alipasas1@gmail.com)

Opening hours: Daily 09: 00-19: 30

Ticket prices: 3 euros, organized groups of more than 20 people: 2 euros, school trip: 1 euro

## **C. The Pamvotida Lake Information Centre.**

The Pamvotida Lake Information Centre is housed on the Island of Ioannina, in a traditional preserved stone building, which was granted to the Management Body by the Holy Diocese of Ioannina. It is a modern information pole concerning the environment of Pamvotida Lake and contributes to the protection and promotion of the Protected Area.

The exhibits include specific chapters on the protected areas, the evolution of Lake Pamvotida, the lake as it is today, its flora and fauna, its correlation with humans, its management, the promotion of fishing, fishing tools and fishing equipment, which traditionally were used in the lake and much more.

The Information Centre addresses mostly to teachers, pupils of all educational grades, seniors, organized groups of visitors, local agencies, the local population or even individual visitors.

Phone: + 302651086193-21834 - Fax: +302651031867

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

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

Opening hours: April 15-October 31: Monday-Saturday: 10: 00-16: 00

November 1<sup>st</sup> -April 14<sup>th</sup>: Saturday & Sunday: 10:00-16:00

The guided tours for organized groups are conducted after consultation with the Management Body of the Pamvotida Lake.

Ticket prices: Free entry



#### **16. Perama Cave.** 19, Spilaïou str.

On the northwestern edge of Pamvotida Lake, just 5 km away from Ioannina, in the settlement of Perama, rises the limestone hill Goritsa (peak height 555m). In its bowels about 2 million years ago, a labyrinthine cave was formed through complex natural processes. In its chambers and corridors, various stalagmite and

stalactite cave themes develop. Bones and teeth from archaic cave bear species indicate that such large, extinct mammals found shelter there 200,000 years ago. At an unknown time the cave was "sealed" due to precipitations.

The cave, in modern times, was accidentally found by locals. In the 1950s it was explored by pioneering speleologists, Mr. and Mrs. Georgios and Anna Petrocheilou. It is the first tourist-arranged cave in Greece.

The visitable and accessible route, accompanied by a guide, has a length of 1,100 m. The temperature inside the cave is stable (18 °C). At the entrance of the settlement there is a Tourist Information Centre.

Phone: +302651081521, 265181650, 2651086202

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

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

Opening Hours: Daily, weekends & holidays 09:00-17:00

Ticket prices: 7 euros, group ticket: 5 euros, student ticket: 3,50 euros



### **17. The Kastritsa archaeological site.**

In the east part of the Ioannina basin dominates the elongated hill of Kastritsa (alt. 757m). Archaeological remains from the foothills and the top mark the history of this strategic site for 24 millennia.



Archaeological site without entrance fee.

#### **A. The Palaeolithic cave.**

In a small cave next to the old bank, when the hill was a peninsula in the lake, the remains of the ephemeral habitation of hunters and foragers that moved from place to place, during Palaeolithic era (22,000-11,000 years BC) were preserved.

#### **B. The Citadel.**

Evidence of use of the hill dates back to the Neolithic era. In the 3<sup>rd</sup> century B.C. the Molossian inhabitants erect a strong fortification, 3.5 km long, with monumental towers and gates. In its inner limits, a complex urban network was established and large buildings were built, for private and possibly public use.

Life on this hill continued with adaptations during the Roman and Byzantine years. In the 11<sup>th</sup>/ 12<sup>th</sup> century a monastery complex is being rebuilt, on the inside of the ancient enclosure, which is dedicated to Saint Ioannis the Prodromus. Today it operates thanks to modifications and annexes. Facilities connected to the defence network of the Ottomans during the defence of Ioannina (1913) are preserved scattered in the relief, since the turbulent period of the beginning of the 20th century.

The access to the archaeological site of the peak is made both from the east slope (main entrance) and from the west, at the end of the road that leads to the monastery.

### **18. Pavlos Vrellis Greek History Museum.**

Located in the 12<sup>th</sup> klm. of the Ioannina-Arta National Road.

It is a life's work of the sculptor Pavlos Vrellis- a graduate of the Athens School of Fine Arts- who created it from scratch. In 1983, at the age of 60, he



bought a barren space in Bizani, Ioannina. He mapped streets and squares, built rock gardens, cobblestone streets and alleys, and erected after a lot of effort, thought and personal work a building of Urban Fortress Architecture of the mainland of Epirus of the 18<sup>th</sup> century. He transformed its interior in order to transform the visitor to his main

subject, and therefore the subject of the History he represents.

All of his themes derive from this very- his- own heir. To bring events and personalities to life, he studied hard, collected museum material for more than 30 years, and created the figures he chose using wax to resemble human skin. Beneath it, there are emotions of well-known and anonymous heroes, unfolding over a period of two millennia.

A unique feature of the place is its discovery by visitors, who will activate their cultivation, sophistication and knowledge in combination with their fertile imagination, to give life and identity to this work.

Phone: +302651092128.

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

Email: [@vrellismuseum](mailto:pvrellis@vrellis.gr)

Opening hours: Daily: 10: 00-16: 00

Ticket prices: Information on the above phone.

### **19. The Bizani Fortresses.**

These are impregnable fortresses of the Turks located at the top of the hill of Bizani. They were built under the supervision of the German general Goltz (VON DER GOLTZ) during the years 1909-1912 but also during the war.

Apparently the Turks were expecting this war and had taken action. The material from which the forts are made is reinforced concrete. They are built in a semicircular orbit.

Thus, they are invisible from the side they are supposed to be attacked, except for the muzzle of the cannons that was visible. The shooter is covered and only when he is going to aim he pulls out his head. The forts are directed and have cannons facing south, because from there they expect an attack but some of them face to the east.

## **20. The Archaeological site of Dodona.**

In the valley that nests under the slopes of Mount Olytsika, Tmaros or Tomaros according to the ancient written sources, 22km south of Ioannina in the Municipality of Dodoni, are located the ruins of the religious centre and Oracle of Zeus and Dione, a site which also functioned as the administrative seat of the various in time coalitions of ancient Epirotes.

With indications of habitation and worship since prehistoric times, for about 12 centuries (8<sup>th</sup> century BC- 4<sup>th</sup> century AD) men, women, and even city representatives, locals but also from neighbouring or far afield areas, were regularly coming to this place seeking advice from the divine, endowed with foresight powers, couple. Dodona acquired its greatest prestige in the years of the ambitious reformer of ancient Epirus, the Hellenistic King- eagle Pyrrros (319/318 - 272 BC).

Beneath the walled acropolis there are worship edifices dedicated to various deities, buildings associated with political life, the theatre, the stadium, as well as the ruins of a Christian church (5<sup>th</sup> c. AD).

In order for someone to complement the profile image of this once populous and voiceful place, it is also advisable to combine a visit to the Archaeological Museum of Ioannina.



Phone & Fax: +3026510-82287

Website: [www.odysseus.culture.gr](http://www.odysseus.culture.gr)

Email: [efaioa@culture.gr](mailto:efaioa@culture.gr)

Opening days : Daily, except Tuesday and holidays

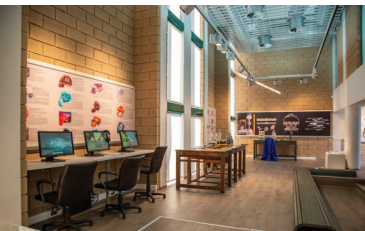
Ticket prices : November 1st to March 31st : 4 euros and

April 1st to October 31st: 8 euros and 4 euros reduced price

For more information visit the website

## **21. Interactive hall of the History of the Art of Silversmithing-KE.PA.V.I.** 11, Arch. Makariou str.

The primary purpose of creating this hall is to inform visitors about the art of



silversmithing, the construction materials and the tools used, through five (5) thematic sections.

The suggested guide begins by watching a video, which deals with the raw materials used, the silver and copper, their origin, their history and their various forms so that they can be used in the production

process.

Then the visitors get in touch with the production process of the products, the techniques and the tools that are used.

The third thematic section presents the casting of the products (melting of the raw materials in the crucible and casting of the liquid material in the special molds).

Going to the next topic, visitors enter an interactive hall where they can see up close the process of carving objects as well as some stages of the jewellery making process, while they will have the chance to try making on their own a jewellery using candles. All procedures are done with absolute safety and always under the guidance of experienced staff and a silversmith. The fifth and last stage includes the tour of the central exhibition space of KE.PA.V.I..

Phone: +302651027650 - Fax: +302651027660

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

Ticket prices / Opening hours: Contact the above phone.



## **22. The Cathedral of Saint Athanasios.**

1, Metropolis str.

At the point where the Metropolis of Ioannina is located today, there was a Monastery dedicated to Saint Athanasios the Great. After the failed movement of Dionysios the Philosopher (Dionysios Skylosophos), in 1611, and the expulsion of Christians from the castle of Ioannina, the church of Saint Athanasios replaced the

cathedral of Pantocrator inside the castle and became the third (first was the church of Taxiarches). However, in August 1820 the temple was destroyed by a large fire during the siege of Ali Pasha.

During the presidency of the Metropolitan of Ioannina Ioakeim, in 1832, and at the expense of the brothers Zosimades and other benefactors, the church was rebuilt from scratch and in a larger size. The frescoes are the work of the Kapesovite hagiographers Theodosios and his son Konstantinos and date back, according to an inscription, to 1835 while the ornate wood-carved iconostasis is "baroque", made of walnut wood, and is the work of four wood carvers from Gorgopotamos, Konitsa, Anastasios Skalistis and his sons Konstantinos, Giannis and Dimitrios.

### **23. Church of Agia Marina.** 34, Agias Marinis str.

In one of the oldest districts of Ioannina, in the center of the city, "Kaloutsia", the parish church is dedicated to the Great Martyr Agia Marina. The oldest information we have about the Church of Agia Marina, is that it was built in 1791. It was twice burned by sultan troops, in 1820 and 1829. The present church was built with the generosity of the Zosimades brothers in the year 1852. It is a three-aisled basilica, strongly influenced by the traditional architecture of the area. The high stone steeple was completed in 1949. The iconostasis is made of wood, with light carving and was gilded in 1900. In the southern part of the courtyard there is a small temple dedicated to the New Martyr Saint Ioannis of Ioannina.

### **24. The Church of Agios Nikolaos (Agoras).** 21, Hatzikosta str.

The Church of Agios Nikolaos (Agoras) is located on today's Hatzikosta Street in Ioannina, in the historic centre of the city. During the first centuries of Turkish rule, the area was called "Tourkopalousko" and tradition has placed there the original residence of the first Turks of the city. After the movement of Dionysios in 1611, most Christians were chased away from the castle and many settled in the already existing neighbourhoods. Under these conditions, the Christians of Ioannina received permits to expand the





old churches, but also to build new ones. One of them was Agios Nikolaos (Agoras) (meaning in Greek: market).

In 1820, fierce and bloody clashes between Ali Pasha and the sultan resulted in Ali Pasha being assassinated on the Island and the city experiencing an unprecedented destruction and looting from which even the churches were destroyed, including Agios Nikolaos (Agoras). Tranquility was reestablished in the city only after 1830. It was about this time that the reconstruction of Agios Nikolaos began for the second time with money sent by the Zosimades brothers from Moscow. However, as it is mentioned in the correspondence of the Zosimades, this money "was spent badly, the Church was completed after thanks to the late Hatzikostas's money".

## **25. Monastery of Agia Aikaterini-Metochion of the Mount Sinai Monastery.** 3, Archimandreiou str.

It is located in the old quarter of Karavatia, east of Archimandreio. It constitutes metochion of the monastery of Saint Catherine of Sinai. The original church was built in 1771 and renovated in 1801. Between the years 1872-1875 a radical renovation followed, sponsored by the wealthy Ioannina residents Alexiou and Angeliki Papazoglou.

The church is built in the type of a three-aisled wooden-roofed basilica, with an elevated gynakonitis on the west side. One of the most remarkable, oldest portable icons kept in the church is Agia Aikaterini depicting scenes from her life, which is attached to the shrine, a work of 1770, created by the Kapesovite painter Ioannis Athanasiou. Late works of painters from the village of Chionades of the early 20th century are kept in the church.

The two-storey cell complex and the steeple what is preserved today from the buildings of the monastery.



## **26. Archimandreio.**

8, Archimandreou str.

The Church of Koimisis tis Theotokou, the so-called Archimandreio, of the city of Ioannina, is unknown when it was built. Its existence is certain, however, as early as the 13th century. It is an old historical

Byzantine monastery. The name "Archimandreion" is explained by the fact

that this was the seat of Archimandrite, a title then given to abbots of prominent monasteries. The monastery was stavropegial and had developed a rich spiritual life and action as reflected in the very rich collection of manuscripts and printed books as well as in the significant number of sacred icons it possesses. The current church is a building of the 19th<sup>century</sup> (approximately 1860).

### **27. The Church of Agios Nikolaos "in Kopani".**

Konstantinoupoleos Avenue

The Church of Agios Nikolaos "in Kopani" in Ioannina took its name from the "kopanisma" of the clothes, that is the pounding of the clothes that the women washed in the lake. It is not known when the church was first built. Panagiotis Aravantinos in the "Chronicle of Epirus" (1856) mentions Agios Nikolaos "in Kopani" as one of the surviving churches from the Turkish conquest of 1430.

Spyridon Lambros in the "Pages from the History of Ioannina" mentions that the eighteen ladies with Kyra Frosini were imprisoned in the church.

Inside the Church, is kept the right hand of the Saint Gregory the Theologian Archbishop of Constantinople or Gregory of Nazianzus, one of the most important holy relics of the Orthodox Church.

### **28. Monastery of Saint Nikolaos of Tziora.**

The monastery is located on Mount Driskos, near the settlement of Vasiliki. It has been associated with the monastery of Saint Nikolaos of Mount Athos, which refers to a gold bull (chrysobull) of the Byzantine emperor Andronikos II of the year 1321. An engraved inscription on the west side of the katholikon mentions the construction of the

present phase in 1583, while its fresco was made in 1663. The katholikon is a single-nave barrel-vaulted church with a narthex. Its frescoes depict an important renewal of the 17th<sup>century</sup> with strong influences from the Baroque art. Part of the cells and the courtyard are preserved.

The poet Lorentzos Mavilis was assassinated near the monastery and the leader of the Garivaldini corps, Alexandros Romas, was wounded.



### **29. The Church of Agia Paraskevi of Tziora.**

A triconch church with a narthex, which was likely the katholikon of a monastery in its first use. It is decorated with frescoes of 1695, which belong to the same artistic trends as the neighbouring monastery of Saint Nikolaos.

### **30. Monastery of the Birth of Virgin Mary at Dourachani.**

According to a tradition, this monastery was founded in 1434 by Durahan Pasha, Beylerbeyi of Roumeli, after his army crossed the frozen lake. After a fire of 1825 it was built from the ground up in 1830. The katholikon has the form of a three-aisled basilica with a narthex and a south pillared hayat. The frescoes and the iconostasis are remarkable works of the 19<sup>th</sup> century. Two-storey cell wings have been constructed to the west and south side of the katholikon.

### **31. The Monastery of Saint Ioannis Prodromos of Kastritsa.**

The monastery was built inside the citadel of the hill between the 11<sup>th</sup> and 12<sup>th</sup> centuries, but suffered many damages during the 18<sup>th</sup> and 19<sup>th</sup> centuries. The katholikon is a four-aisled domed church which is adorned with 16<sup>th</sup> century frescoes. The two-storey cell building, auxiliary spaces and a chapel dedicated to the new martyrs, Saint Georgios and Agia Philothei, are preserved through many interventions. Important icons and relics are kept in the monastery.



### **32. The Monastery of Saint Georgios of Peristera-Dourouti.**

It is located within the University Campus of Ioannina and was named after the benefactor of Kalarrites Georgios D. Douroutis (early 19<sup>th</sup> century), to whom probably belonged the entire current homonymous area.

The monastery consists of the katholikon which is based on the type of the three-aisled basilica and a large two-storey building with L-shaped cells, which includes the passageway. Two inscriptions are preserved, the first one on a built-in plate above the entrance door of the katholikon and the other one in the cells. The inscriptions indicate

the reconstruction of the cells and the temple on the foundations of older ones, during the years 1846 and 1859, respectively.

The monastery experienced periods of great prosperity, but also periods of decline. In 1925 the "Training Agricultural School of Peristera- Douroutis" was founded there, and was after discontinued in 1968. It was restored in 1989, on the initiative of the rector's authorities of the University of Ioannina.

The katholikon currently operates as a church of the University of Ioannina, while the cell building now houses a meeting room, a library and other spaces.

### **33. Church of Panagia Perivleptos.**

35, Kyrillou Loukareos str.

On the outskirts of the homonymous hill is located the Church of Perivleptos. The Church is dedicated to the Assumption of the Virgin Mary of the so-called Perivleptos, a typical example of a three-aisled basilica, built in a large walled courtyard.



Tradition and small written references place the current church on the site of an older one, whose beginning dates back to the Byzantine years and especially to the years of Turkish conquest (1430).

On August 4, 1779, Saint Cosmas of Aetolia, the Teacher of the Greek Nation, "he was wandering from place to place and stopped by the Church of Perivleptos on the suburbs of Ioannina and taught the Christians". During the years of the siege (1822-1823) the church was destroyed.

In the place of the old church, in 1838, the construction of the current church started with the care and assistance of the inhabitants of the city and the Yanniotes of the Diaspora.

### **34. Pedestrian network.**

The city has a modern network of pedestrian zones, with narrow picturesque alleys and traditional architecture, which extend as paved cobblestone branches of the road trunk of Averof Street, from the main square (Pyrros Square) up to the lake, where it meets the lakeside walking and cycling route.

In other words, it penetrates a large part of the historic centre- apart from the walls of the Castle, but also the commercial zone of the new shops and department stores. It is the most vibrant "cell" of economic and social daily life in the urban fabric, the "passage" of osmosis, of absorption of all generations, with the various options and the visual succession of impressive images, the "hive" of nightlife and entertainment, "the large neighbourhood", where students hangout, and groups of all ages have fun.



### **35. Georgiou Averof Street.**

The main road of Averof Street intersects the city in two and, thanks to its important pivotal position, it is useful when it comes to orientation, having as a starting point the emblematic Clock Tower towards every direction. When it reaches the Castle, it is renamed Karamanli Street, and it leads directly to Molos where there

can be found the boats that transfer people to the Island or the lakeside route for a relaxing tour with stunning views on foot or by bike. It is the busiest thoroughfare, with remarkable commercial activity and special gastronomic interest, as it gathers a plethora of famous goldsmiths and patisseries, shops with folk art and souvenirs, as well as mass catering establishments and stores that satisfy gastronomic wanderings, some of which operate round the clock.

### **36. Classical High School, former School of Commerce.**

21, Dodonis Ave.

The building was known as the haunt of Pasha. It was built around 1870 as the residence of the General Commander of Ioannina. After the liberation of Ioannina, King George II was hosted here, while from 1918-1923 the British Consulate General was housed. In 1941 the building housed the Commercial School of Ioannina, while today the 7<sup>th</sup> General High School of Ioannina operates there. The School of Commerce is a two-storey building with a basement. It is a building with neoclassical elements and French influence. It has a symmetrical organization of facades, has a gable, windows with frames and balconies with ornate railings.



### **37. Zosimaia Paedagogical Academy.**

10, Dodonis str.

The Zosimaia Paedagogical Academy is a complex of buildings, established in 1930, designed by architects Aristotelis Zachos and Periklis Melirrytos, inaugurated in 1938. During the Greek-Italian War (1940-1941), the Military Hospital was housed the south wing. Until 1965 it hosted the School of Philosophy of Ioannina, while since 1980, apart from the Academy, the building houses schools of primary and secondary education. The academy is one of the largest and most massive buildings in Ioannina. However, the division of this volume into smaller ones works positively in the overall image of the building. The building complex of Zosimaia Academy presents a simple architectural style with elements of neo-Byzantinism, which add an ecclesiastical grandeur.



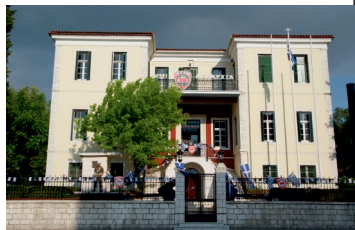
### **38. The Post Office.** 1, M. Botsari str.

The building of the current post office was built in 1905 according to designs of the famous architect P. Melirrytos after the order of the Pasha of Ioannina Osman the Kurd. Initially, it was the roof of the first Ottoman Girl's School, while next to it (today's Hellenic Telecommunications Organisation S.A.), the lower Turkish primary school operated. It is a symmetrical two-storey building, with the central part of the facade protruding, with selected neoclassical elements, a central gable and Corinthian capitals at the corners of the floors.

### **39. The building of the VIII Division.**

Eleftherias Sq.

The building of the Division, on Averof Street, then called "Konaki", was built by Rasim Pasha, who also founded the municipality of Ioannina in 1871. Rasim founded the Division in 1879 on the site of Mukhtar's palace. In this building, on the



night of February 20<sup>th</sup> 1913, the decision to hand over the city to the Greek army was taken. The building is three-storey with prominent edges. The morphological elements of the sides, such as the openings, are symmetrical. This creates a harmonious result on the appearance of the building. It is an Ottoman building having as a dominant element its double arched external staircase that can be found in several mansions of Ioannina, of Byzantine origin.



**40. The Kaplaneio Hall.** Kaplani & Papazoglou str.  
It was built between 1922- 1926 by the architect Periklis Melirrytos, thanks to the funding of the benefactor Zois Kaplanis. The building has three floors and is a remarkable example of monumental eclecticism, of neo-Byzantine style. Of particular interest are the three-lobed openings and the double columns of the entrance that have a gable end.

#### **41. Papazogleios Weaving School.**

11, Papazoglou str.

This building was built in the second half of the 19<sup>th</sup> century, according to the designs of the architect Periklis Melirrytos and at the expense of the benefactress Angeliki Papazoglou for the education of "poor girls". After the war, it housed the courts of Ioannina. It has been used as a school since the 1970s. It is a two-storey building, with a basement, that bears neoclassical features and an imposing facade with protruding edges that end at a gable roof. The columns, the Corinthian capitals, the acrocerams and the porch built according to the Doric order give the building a monumental character. Remarkable are the ceiling paintings carried by the central porch on the ground floor, but also on the balcony of the first floor.

#### **42. The House of Pyrsinellas.** 1, Aravantinou str.

The house of Pyrsinellas, at 1 Aravantinou str., is one of the last few mansions to survive in Ioannina. It is owned by the Municipality of Ioannina, which comes from the entailment of the owner, V. Pyrsinellas, who was also mayor of the city. The house is located in the heart of the old shopping centre of the Ioannina. The old mansion burned down in 1820, when Ali Pasha set

fire to the city and the current mansion was built on the old ruins. V. Pyrsinellas himself mentions the date of creation being 1840. The house was used in the recent historical period as a centre of various organizations under the name "Student Association". Today it functions as an exhibition centre. The house has three floors. On the ground floor and on the 1<sup>st</sup> floor follows the acute shape of the plot.

The 2<sup>nd</sup> floor extends outside the building line with the use of *sachnisia* (bay windows). The whole building is covered by a roof bearing Byzantine tiles. After its restoration by the Municipality of Ioannina, its halls host exhibitions, seminars, screenings, lectures, discussions, etc.



#### **43. The House of Kappa-Parlapa.** 3, Frontzou str.

Built at the end of the 19<sup>th</sup>-early 20<sup>th</sup> century, at 3 Frontzou Street, the house of Kappa is one of the buildings that combine harmoniously the local architecture with other architectural styles. It is a two-storey imposing building, with strong elements of architectural renaissance. Of particular interest are the pilasters of the doors and windows and the serrated line on the cresting of the roof, in combination with the formation of piers in the corners of the building. Also of remarkable interest is the configuration of the entrance of the ground floor of the building. It is the only one out of all the private buildings built by Pericles Melirrytos surviving today in the city of Ioannina. The small later addition was harmoniously connected with the original construction and did not alter the original building.

#### **44. The House of Frontzos.** 5, Frontzou str.

The House of Frotzos was built in 1938 and designed by him. Konstantinos Frontzos, one of the most important Epirotic personalities of the 20<sup>th</sup> century and the founder of the Society for Epirotic Studies, lived there for almost fifty years. The building is two-storey and is U-shaped with a recessed facade. It has strong elements of renaissance architecture with Muslim influences, combined with those of the local tradition. It presents various morphological

elements, such as the different type of openings of the facade of the two floors, which give a special character to the building, and constitute a sample of the effort for Europeanization.

#### **45. Mekeio Boarding School.** 14, Ath. Tsakalof str.

The Sisterhood of Greek Ladies "Zoodohos Pigi" or Mekeio Boarding School (founded in 1908), is the oldest active women's association in the city with the aim of learning traditional arts as a means of livelihood for young women. Since its establishment, as a Boarding School for Girls and a Vocational School, its one and only aim and concern were education, protection and promotion of its trainees, so that after the end of their studies, they would be able to secure a position in the labour market. Mekeio Boarding School provided housing to a large number of high school students, as well as university students, ensuring accommodation and full medical care. The voluntary contribution of the Foundation is extremely important as during many decades it has offered rich and valuable social and charitable work.

Today, in the area of the School, operate Cutting-Sewing classes, etc. while it also hosts a number of cultural activities and events.

Phone: +3026510 22326 / +306942880946 (guided tours upon arrangement)

Opening hours: Monday - Friday: 08:30-10:30

& afternoon Monday - Thursday: 17:00-20:00



#### **46. The Old Zosimaia School.**

1, Zosimadon str.

It was built between the years 1901 and 1905, to the designs of the architect Periklis Melirrytos. It was severely damaged by the 1940 bombardments and rebuilt in 1956. It was a school in the city and to this day continues to have an educational character housing one of the

Secondary Schools of the city. Zosimaia's architectural plan was based on the plan of the University of Athens. It is a clean, strict, neoclassical and grand two-storey building with a symmetrical structure, accentuated facade

and protruding side edges. The entrance is imposing with Ionic columns bearing an archaic entablature, similar to that of the Temple of Athena Nike, or Apteris Nike on the Acropolis, and a gable.

**47. The Mansion of Stamatas.** 13, Soutsou str.

The house of Stamatas is one of the most important mansions of Ioannina, due to its antiquity and its particular traditional architecture. It was built in 1840 in the "Livadioti" district, which was a district full of tanners. The original owner of the building was also a tanner, a fact that can easily be assumed when observing the leather processing areas. The lower part of the house is of great interest, which is built of hewn stone while its windows are covered with ironworks out of wrought iron and bear black-stoned relief arches. The balcony, a rare element for the architectural tradition of Ioannina, and both sahnisia (bay windows) are supported by stone corbels. Furthermore, noteworthy is the reference to the jagged decoration found in churches.

### **ARCHAEOLOGICAL SITES**

- 13G. G. The South-eastern Citadel of the Castle.
- 16. Perama Cave.
- 17. The Archaeological site of Kastritsa.
  - A. The Palaeolithic cave.
  - B. The Citadel.
- 20. The Archaeological site of Dodona.

### **BYZANTINE-POST-BYZANTINE MONUMENTS**

- 13C. The Byzantine "tower of Thomas" (Preljubović).
- 13E1. Byzantine Gate (North-eastern Citadel).
- 13E2. Byzantine Tower (North-eastern Citadel).
- 15A1. The Monastery of Saint Nikolaos of Philanthropenoi or Spanos.
- 15A2. The Monastery of Saint Nikolaos Stratigopoulou or Ntiliou.
- 15A3. The Monastery of Panagia Eleousa.
- 15A4. The Monastery of Metamorfosis Sotiros (Transfiguration of the Saviour).
- 15A5. The Monastery of Saint Panteleimon.
- 15A6. The Monastery of Saint Ioannis Prodromos.
- 28. The Monastery of Saint Nikolaos of Tziora.
- 29. The Church of Agia Paraskevi of Tziora.
- 31. The Monastery of Saint Ioannis Prodromos of Kastritsa.

### **JEWISH MONUMENTS**

- 13D. The Jewish Synagogue.

### **CASTLE-FORTRESS**

- 3. The Litharitsia Fortress.
- 13. The Castle.
- 19. The Forts of Bizani.

### **MONASTERIES-TEMPLES**

- 15A1. The Monastery of Saint Nikolaos of Philanthropenoi or Spanos.
- 15A2. The Monastery of Saint Nikolaos Stratigopoulou or Ntiliou.
- 15A3. The Monastery of Panagia Eleousa.
- 15A4. The Monastery of Metamorfosis Sotiros (Transfiguration of the Saviour).
- 15A5. The Monastery of Saint Panteleimon.
- 15A6. The Monastery of Saint Ioannis Prodromos.
- 15A7. The Church of Koimisis of Theotokos (Assumption of Theotokos).
- 22. The Cathedral of Saint Athanasios.
- 23. The Church of Agia Marina.
- 24. The Church of Agios Nikolaos (Agoras)
- 25. The Monastery of Agia Aikaterini-Metochion of the Mount Sinai Monastery.
- 26. Archimandreio.
- 27. The Church of Agios Nikolaos "in Kopani".
- 28. The Monastery of Saint Nikolaos of Tziora.
- 29. The Church of Agia Paraskevi of Tziora.
- 30. The Monastery of Genisis of Theotokos of Dourachani.
- 31. The Monastery of Saint Ioannis Prodromos of Kastritsa.
- 32. The Monastery of Saint Georgios of Peristera-Dourouti.
- 33. The Church of Panagia Perivleptos.

Churches opening hours: daily 7.30 to 12.30 and 7.30 to 20.00

Monasteries opening hours:

please contact the Diocese of Ioannina: +302651026397-26379



## **MUSEUMS**

4. The Archaeological Museum.
6. The Folklore Museum "Costas Frontzos".
7. The Municipal Gallery-House of V. Pyrsinellas.
8. The Manor of Missios.
- 13E5. The Municipal Ethnographic Museum (Aslan Pasha Mosque).
- 13G3. The Fethiye Mosque.
- 13G5. The Byzantine Museum.
- 13G8. "Dimitrios Konstantios" Hall.
- 13G9. The Museum of Silversmithing.
- 15B. Ali Pasha Museum & Revolutionary period.
- 15C. Lake Pamvotida Information Center.
18. Pavlos Vrellis Greek History Museum
21. The Interactive hall of the History of the Art of Silversmithing- KE.PA.V.I.

## **LATEST MONUMENTS**

1. The Clock Tower
5. Ioannina City Hall.
7. The Municipal Gallery-House of V. Pyrsinellas.
8. The Manor of Missios.
9. The House of Katsadimas
10. The Orphanage "G. Stavrou".
11. The Inn of Vrosgos.
12. The galleries of Anexartisias Str.
37. Zosimaia Pedagogical Academy.
38. The Post office.
39. The building of the VIII Division.
40. The Kaplaneio Hall.
41. The Papazogleios Weaving School.
42. The House of Pyrsinellas.
43. The House of Kappa- Parlapa.
44. The House of Frontzos.
45. Mekeio Boarding School.
46. Zosimaia School.
47. The Mansion of Stamatias.

## **OTTOMAN MONUMENTS**

2. Veli Pasha building complex.
  - A. The mosque (Chiekur Mosque).
  - B. The madrassa (seminary).
  - C. Mageiria (hearth and home).
3. The Litharitsia Fortress.
- 13E3. Mageiria (hearth and home).
- 13E4. The Madrassa.
- 13E5. The Municipal Ethnographic Museum (Aslan Pasha Mosque).
- 13E6. The Türbe (tomb)
- 13F1. The Library.
- 13F2. The Turkish bath (hamam) and Spa.
- 13F3. Soufari Saray (süvari saray).
- 13G1. Mageiria (hearth and home).
- 13G2. Gunpowder magazine.
- 13G3. The Fethiye Mosque.
- 13G4. The Tomb of Ali Pasha.
- 13G6. The Bath.
- 13G7. The Treasury.

Municipality of Ioannina  
Ephorate of Antiquities of Ioannina  
The Diocese of Ioannina  
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