In 1963, Grigoris Lambrakis was murdered.

The film of the same name ushered in seven years of dictatorship.

The dissolution of the Eastern Bloc, numerous exchanges of populations led to an influx of thousands of refugees from lost its Muslim population. Although the damage from the fire had not been set until its liberation.

The city had changed once more: apartment buildings became the norm. The former Co-reigning City became the Refugee Capital.

The 20th century held a number of changes in the Balkans led in 1904 to the beginning of the Balkan Wars. English and French allies of the Entente. Thessaloniki, with the Greek Consulate as a launching pad, played a major role. In 1908, the city had been transformed into a centre of industry.

The stay of Constantine the Great was a turning point. The 4th century was one of great changes for the city, characterised undoubtedly linked to its Byzantine life.

Thessaloniki once again played a leading role, thus demonstrating its prominence in the city, which had begun to ‘breathe in’ the sea. It retained a type of administrative organisation that the Byzantine Empire would face notwithstanding all the problems.

The Christianisation of the Bulgarians and the Byzantine walled city and its monuments could not be regarded as foreign. From the 7th to the 10th centuries, the Byzantine Empire would face the Hesychast strife and Ano Toumba. Archaeologists have also unearthed sites from the Iron Age and the Sindos. According to sources, these were undoubtedly linked to the type that was most frequent in the region. Archaeologists have also unearthed sites from the Iron Age and the Sindos. According to sources, these were undoubtedly linked to the type that was most frequent in the region.

With the kind cooperation of the Municipality of Thessaloniki, this Guide has been prepared in English and the illustrations have been created in the digital form.

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Everything about Thessaloniki... and more!
### Roman Monuments

- Galerius' Palace complex
- Hippodrome
- Section of the ancient road at the Macedonian Museum of Contemporary Art
- Galerius' Triumphal Arch (Camarus)
- Monumental fountain from the Roman Era
- Roman Forum
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- Church of Aghia Ekaterini
- Church of Proftis Elias
- Church of Hosios David (Latomos Monastery)
- Vlatadon Monastery
- Heptapyrgion
- Acropolis Walls–Lapardas Tower–Anna Paleologina Gate–Trigonion Tower or Alysseos Tower
- Church of Aghios Nikolaos Orphanos
- Church of Taxiarches
- Byzantine baths
- Church of Aghios Dimtriou–Crypt
- Church of Panayia Chalkeon
- Church of the Acheiropoietos
- Church of Aghio Sophia
- Church of Metamorphosis tou Sotiros
- Church of Aghios Panteleimon
- Rampart–White Tower
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- Bey Hamam–Loutra Paradissos
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- Alaca Imaret
- Tourbes Musa Baba
- Pasha Hamam
- Yeni Camii (Old Archaeological Museum)
- Dioiketerion
- Customs House
- Old Central Pump House
- Ottoman Bank
- Faculty of Philosophy, AUTh (Aristotle University of Thessaloniki)
- Aghios Dimitrios Hospital
- Kipi tou Passa
- Sintrivani
- 3rd Army Corps–Strategeion
- House of Mustafa Kemal (Ataturk)
- Ano Poli (Upper/Old City)
- Cinari
- Scholi Tyflon (School for the Blind)
- Villa Mehmet Kapanci
- Villa Ahmet Kapanci
- Villa Mordoch
- Yeni Camii (Old Archaeological Museum)
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- Villa Ahmet Kapanci
- Villa Mordoch

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- Holy Catholic Cathedral of the Immaculate Conception of the Virgin Mary
- Westminster Presbyterian Church
- Armenian Orthodox Church of the Virgin Mary
- Former Russian Hospital
- Protestant Cemetery
- Zeitelnik Allied Cemetery
- New Jewish Cemetery
- Indian Cemetery of Harmangioi

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- Aghios Antonios
- Hypapante
- Panagouda or Panayia Gorgoepekoos
- Aghios Charalambos
- Aghios Athanassios
- Aghios Georgios
- Laodigitria or Panayia Lagoudiani
- Aghios Panteleimon

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- Aristotelous Square
- Hotel Venni
- Nedelkos Building
- Old Dekokyriki Scholi
- The ‘Red House’
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- 13 Theophilou Street
- 17 Herodotou Street
- 47 Mousson Street
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- Museum of Byzantine Culture
- Papafeion Orphanage
- Former Russian Hospital
- Villa Michaelidi
- Salem Mansion
- Former Melissa Orphanage
- Chateau Mon Bonheur
- Villa Chatzilazarou
- Villa Morpurgo
- Moni Lazariston
- Armenian Orthodox Church of the Virgin Mary
- Holy Catholic Cathedral of the Immaculate Conception of the Virgin Mary
- Orthodox Cemetery
- Armenian Cemetery, Protestant Cemetery
- Zeitelnik Allied Cemetery
- New Jewish Cemetery
- Indian Cemetery of Harmangioi
Roman Monuments

→ Map on pages 18–19

1. **Palace complex of the Roman Caesar Galerius Valerius Maximianus Navariniou Square**. Its construction began in the late 3rd–early 4th century AD. It is one of the most important monuments of Late Antiquity, the only one of its kind preserved in Greece. Monumental structures that served as an imperial residence have been excavated.

2. **Hippodrome** Ippodromiou Square. There is no visitable section of the Roman Hippodrome, but we can picture the size of the ancient cobbled square. On its three sides, there were two-storey arcades, with a double colonnade of the Corinthian order, directly connected to its perimeter to public and private spaces.

3. **Section of the ancient road at the Macedonian Museum of Contemporary Art**. Within the International Fair. A section of a Roman-era cobbled road is preserved in the basement of the Museum. The road originated at the Cassandria gate of the city, in the Syntrivani area, and headed southeast.

4. **Galerius’ Triumphant Arch Camara**. [305 AD]. Constructed to commemorate the victory of Galerius over the Persians. Its intricate relief scenes depict battles and victories in that war, expressing the omnipotence and unity of the Tetrarchy leaders.

5. **Monumental fountain from the Roman Era** Junctionof Egnatias Street & Mitropoliou Gennadiou Street. Constructed beside a central road artery of Roman Thessaloniki (decumanus maximus).

6. **Roman Forum** Junction of Olympiou Street & Filippou Street. An administrative centre of the Roman era that, in its excavated form, began being organised in the mid-2nd century AD. The entire complex was organised around a rectangular cobbled square. On its three sides, there were two-storey arcades, with a double colonnade of the Corinthian order, directly connected to its perimeter to public and private spaces.

7. **Roman temple**. Antigonion Square. The temple, made of architectural elements from an older archaic temple, was dedicated to the worship of Augustus. Significant findings in this area include the torso of a male statue wearing a cuirass and an enormous statue of Zeus Aegius (Aegis-bearing), dating back to the 2nd century AD, of exquisite artistry.

8. **Public administrative buildings at Kyprion Agonistion Square** Olympiou Street, Venizelou Street and Aghiou Dimitriou Street. Olympiou Street, Venizelou Street and Aghiou Dimitriou Street. Remnants of monumental, mostly public buildings were excavated at this site. The findings date back to the 3rd century BC and possibly constituted the administrative centre of the city dating back to the Hellenistic and Roman era. The ruins of the buildings that are preserved and are visible to this day testify to the timelessness of this district of the city, which preserved its urban character throughout the Byzantine and Post-Byzantine era.

9. **See page 7**

Early Christian and Byzantine Monuments

→ Map on pages 20–21

1. **Walls**. Remains of the Hellenistic and, subsequently, Roman fortification of the city that were incorporated into its new fortified circuit wall in the late 4th century. The surrounding wall, trapezoidal in shape, was strengthened with alternating triangular cantilevers and square towers, as well as a rampart. During the Byzantine era, repairs and additions took place, but the final present-day form of the walls is the result of Ottoman interventions.

2. **Church of Aghioi Apostoloi** Junction of Olympiou & Paparrigopoulou Street. [1310–1314]. The church, built by the Patriarch Nephon and his pupil, Abbot Pavlos, was the catholicon of a monastery dedicated to the Virgin Mary. Its interior contains excellent mosaic decoration, characteristic of the final period of Palaeologan art.

3. **Church of Agia Ekaterini** Junction of Tsamadou & Oediapoda Street, Ano Poli. [late 13th–early 14th century]. It is unique in terms of architectural type and is known for its portrayal of the Infant Jesus, representative of the final period of Palaeologan painting.

4. **Church of Profitis Elias** Junction of Olympiadas & Amfilochias Street. Church of Profitis Elias as Junction of Olympiadas & Amfilochias Street. The Church, dedicated to Christ, was the catholicon of the Byzantine Akapniou Monastery. It is one of the most important monuments of the Early Christian era.

5. **Viatadon Monastery** 64 Eptapyrgiou Street. [1351–1371]. A Patriarchal and stauropegic monastery, the only Byzantine monastery still operating in the city. It was founded by the monk Dorotheus Vlatis, a pupil of Gregory Palamas and subsequently Metropolitan Bishop of Thessaloniki. The monastery was initially dedicated to Christ the Almighty and today honours the Transfiguration of the Saviour.

6. **Heptapyrgio NE end of the Acropolis**. A complex of various construction phases from the early Christian–early Byzantine period up to the years of Ottoman rule. When converted into a prison in the 19th century, buildings and auxiliary areas were added. The building currently houses the offices of the Eparchate of Byzantine Antiquities of Thessaloniki.

7. **Acropolis Walls–Lapardas Tower–Anna Paleologina Gate–Trigonion Tower or Alyssos Tower**. The so-called intermediate wall separat-
ed the Acropolis from Ano Poli (the Upper City). Following the wall towards the northeast, the Gate of Anna Paleologina (1355–1356) opens up, which once led to the area outside the walls. The intermediate wall ends towards the NE at Alysseos Tower or Trigonion Tower. This is a circular tower constructed in the 15th century, incorporating an older square tower that formed part of the Byzantine fortifications.

Church of Aghios Nikolaos Orphanos. 20 Herodotou Street. The cathedral of a Byzantine monastery. The ruins of its entrance have also been preserved. The exquisite mural decoration of the Church constitutes one of most complete painting complexes preserved in Thessaloniki and is representative of Paleologan art.

9 Byzantine baths function of Theotokopoulo Street & Kripou Street (Kule Kafe). 11th century. The only public Byzantine baths currently preserved in Thessaloniki. A small building of rectangular design, it retains all the areas necessary for a bath: an antechamber, a tepid area, a warm area and a reservoir.

10 Church of Aghios Dimitrios–Crypt. 97 Aghiou Dimitriou Street. Built on the ruins of a Roman bath complex. Demetrius, an officer in the Roman Army, was imprisoned and martyred there in 303. The original small bethel was succeeded by a Basilica church. It was destroyed almost completely in the fire of 1917 and rebuilt between 1918 and 1948. The church, dedicated to the patron saint of Thessaloniki, is one of worship and is renowned for its mosaics that survived the great fire of 1917. Eleven anathematic mosaics of the 5th, 7th and 9th century are preserved at the two pillars of the chancel and at the western wall of the central aisle. Beneath the transept of the Church is the Crypt, which, in the Late Byzantine Era, was the centre of the Saint’s miraculous myrrh production. It currently houses an exhibition primarily consisting of Early Christian and Byzantine sculptures.

Church of Panayia Chalkeon. Junction of 2 Chalkeon Street & Egnatias Street. (1028). This church was built in and named after the copper-smiths district by Christophoros Protospatharios, Katepano (Governor) of Lagouvarda, his wife Maria and his children Nikiphoros, Anna and Katakali, as a sepulchral chapel.

12 Church of the Acheiropoietos. 56 Aghias Sofias Street. (9th century). Built as a three-aisled wooden-roofed basilica with a narthex and gallery over the ruins of a Roman bath complex. Its interior is distinct for its architectural sculptures on the colonnades separating the three aisles. Excellent mosaics are also preserved on the intrados of the colonnade arches, the galleries and the trivelon (arcade) in the narthex.

13 Church of Agia Sophia. Aghias Sophias Square. (late 7th–early 8th century). This church is dedicated to Christ, the true Word and Wisdom of God and was built at the location of a large 5th century Early Christian Basilica. A typical example of a domed transitional cross-in-square church with a peristoon, in imitation of the Aghia Sophia in Istanbul. The mosaic decor in its interior testifies to the high intellectual and artistic level of the city throughout the centuries.

14 Church of Agia Sophia. Aghias Sophias Square. (late 7th–early 8th century). This church is dedicated to Christ, the true Word and Wisdom of God and was built at the location of a large 5th century Early Christian Basilica. A typical example of a domed transitional cross-in-square church with a peristoon, in imitation of the Aghia Sophia in Istanbul. The mosaic decor in its interior testifies to the high intellectual and artistic level of the city throughout the centuries.

15 Church of Agia Sophia. Aghias Sophias Square. (late 7th–early 8th century). This church is dedicated to Christ, the true Word and Wisdom of God and was built at the location of a large 5th century Early Christian Basilica. A typical example of a domed transitional cross-in-square church with a peristoon, in imitation of the Aghia Sophia in Istanbul. The mosaic decor in its interior testifies to the high intellectual and artistic level of the city throughout the centuries.

16 Church of Metamorphosis tou Sotiros. Junction of Egnatias Street & Paleon Patron Germanou Street. 1340 onwards. Possibly built as a sepulchral chapel to a Byzantine monastery. Its mural decor is part of the Paleologan tradition.

17 Church of Aghios Panteleimon. Junction of Arrianou Street & Iassonidou Street. (1295–1314). This church was the cathedral of the Theotokou Peribleptou Monastery and is also known as Metamorfosi tou Sotiros. Its excellent mosaic decoration is part of the Paleologan tradition.

18 Eastern Walls–Rampart–White Tower. Through Filikis Etaireias Street, where visible sections of the rampart and triangular cantilevers of the main wall are preserved, we reach the White Tower, at the meeting point between the marine and eastern land wall. The tower, in its present-day form, was built in the 15th century as a part of the modernisation of fortifications, replacing an older Byzantine tower. It currently houses the City Museum.

19 Rotunda Aghioi Georgiou Square. Originally built as a pericentric building along the sacred road connecting the triumphal arch of Galerius with the palace complex, the building, possible of aworshipping and secular–administrative character, served the needs of the palace complex or was a monument dedicated to the glory of Constantine. In the 5th century, it was converted into a Christian church dedicated to the Aγhio Aso- matoi or the Archangels. Its excellent mosaic decor covers the arches of the conches and the intrados of the windows and dome in three zones.

20 Yahudi Hamam. Junction of Komninon Street & Vassileios Irakliou Street (Louloudadika district). (late 15th–early 16th century). This building, located in the Jewish district, was known by various names: Pazar Hamam (Bazaar Bath) or Pazar Kebir Hamam (Great Bazaar Bath) or Halil Aga Hamam, after its founder. It was constructed as a double bath, with two separate sections, one for men and one for women.

21 Bezesteni. Junction of Venizelou Street & Solomou Street. (15th century). A point of reference for the commercial life of the city under Ottoman rule. Possibly built during the rule of Sultan Mehmet II (1455–1459). The external surrounding stores were added in the early 20th century.

22 Hamza Bey Mosque. Junction of Egnatias Street & Venizelou Street. (1447–1458). Known as Alcazar, after the cinema that operated in the colonnaded courtyard of the monument, it was built by the daughter of military commander Hamza Bey, initially as a small district mosque. It was expanded with the addition of two rectangular domed areas and an asymmetrical perimetric enclosed arcade.

23 Bey Hamam–Loutra Paradossos. Junction of Egnatias Street & Aristotelou Street. (1444). Built by Sultan Murad II. It was the first bath to be built after the occupation of the city by the Ottomans and was the largest double bath in Greece, with independent sections for men and women.

24 Yeni Hamam (Aege). Junction of Kassandrou Street & Aghiou Nikolaou Street. (late 16th century). A small Ottoman bathhouse. It was built by Hüsrev Kehduda, manager of glebe properties in Thessaloniki. It belongs to the double bath type, with separate sections for men and women, and a three-section plan. It suffered significant damage due to its use as a cinema.
Alaca Imaret 91-93 Kassandrou Street. (1484). Built by Ishak Pasha, Grand Vizier under the rule of Mehmed II and administrator under the rule of Bayezid II. Based on its architectural type, it belongs to the category of early Ottoman mosques with a reverse-T plan with a central area, lateral compartments on the western side and a pillared arcade.

Tourbes Musa Baba Terspithase Square–Ano Poli. (mid-16th century). It is the only intact Ottoman Mausoleum preserved in Thessaloniki and the only surviving construction of a building complex that housed the religious and social activities of the order of Bektashi Derivishes. It has an octagonal plan and is domed.

Pasha Hamam. Junction of Kalvou Street, Piniou Street & Karatza Street. (1520-1530). Built by the governor of Thessaloniki, Cezeri Kasım Pasha, initially as a single and later converted into a double bathhouse, with sections for men and women.

Yeni Camii (Old Archaeological Museum). 30 Archaeologikou Mouseiou Street. (1902). Built according to designs by Italian architect Vitaliano Poselli, in the then-European district of Pyrgoi, as a mosque for the Donmeh community (Jews who had converted to Islam). A characteristic example of 20th century eclectic architecture. In 1924, it housed the Archaeological Museum of Thessaloniki. It currently hosts cultural events.

Dioiketerion Junction of Aghioi Dimitriou Street & F. Dragoumi Street. (1891). Built near the ruins of a Byzantine palace by architect Vitaliano Poselli, this was the Konak (administration building) of the Ottoman period and seat of the Wall. An additional storey has been added to the original building, along with the pediment of the facade. It currently houses the Ministry of Macedonia & Thrace.

Customs House, Port Passenger Terminal Pier A & B of the Port. (1910-1912). Built by architect Alex Valory, the contractor being Elio Modiano. It is the first building in the city constructed with a reinforced concrete frame. The warehouses on Pier A, which currently house the Photography Museum and the Cinema Museum, also date back to the same period.

Old Central Pump House 47 26th Oktovriou Street. (1890-1894). The complex was erected 1,500 metres from the western walls of the historic centre of the city. The management and exploitation of Thessaloniki’s water supply was then undertaken by the Ottoman Water Company, which had been founded by Belgian capitalists in 1888 with its headquarters in Istanbul. The project was constructed by Belgian engineers. The Old Central Pump House building has been restored and converted into the Water Supply Museum.

Ottoman Bank. Junction of 7 Frangon Street & Leontos Sofou Street. (~1903). Built as an Ottoman Bank in the Frangomachalas district, which was full of inns and commercial arcades. It was built on the foundation of Jake Abbott’s mansion, which was destroyed after a bombing attack by Bulgarians in 1903. Sultan Abdul Mejid had been a guest at the Abbott mansion in 1858. The sculptures in the courtyard had been transported there from Abbott’s country house. The architects Barouh and Amar undertook the reconstruction of the Ottoman Bank. They adopted a Neo-Baroque style with French influences. The building operated as an IKA (Social Insurance Institute) branch and today houses the State Conservatory of Thessaloniki.

Old Faculty of Philosophy, AUTH (Aristotle University of Thessaloniki) University Campus, Ethnikis Aminis Street. (1887). Built as the Ottoman School of Public Administration (Idadiye Mektebi). Designed by architect Vitaliano Poselli. In 1927, the newly formed University of Thessaloniki was housed here. The building is known as the Old Faculty of Philosophy of Aristotle University, part of which remains housed there to this day.

Aghios Dimitrios Hospital 2 Elenis Zografou Street. (1902-1903). Built as a Hospital for Destitute Foreigners (Gureba Hastanesi) and then converted into a Municipal Hospital (Hamidiye Belediyesi). It included the Rabies Clinic building (modern-day Ano Poli nursery) and the Gardens of the Pasha. It currently belongs to the Municipality and operates as Aghios Dimitrios Hospital.

Kipoj tou Passa Entrance from EL. Zografou Street and OCHI Avenue. (1904). A green space that served as garden to the Hospital located to the south. The origin of its name is unknown. The constructs found there are an example of the fantastic architecture movement, the only similar construct found in the city being a drinking fountain in Modiano mansion.

Sintrivani Junction of Ethnikis Aminis Street & Egnaatis Street, Sintrivani Square. (1889). The fountain was a gift by Sultan Abdul Hamid to the people of Thessaloniki. On the day of its inauguration, cherry sorbet flowed from the fountain. It remained in the same position until 1936. The present-day fountain is a faithful reconstruction of the original and was placed in the same spot in 1977.

3rd Army Corps–Strategieion 1 Leforos Stratou (Strato Avenue). (1900–1910). In 1830, this was the first building to house an Ottoman barracks in the region. This building was erected in 1900-01, designed by Vitaliano Poselli and funded by the residents of the city. In 1916, it was used as the government house by the temporary Venizelos government. It currently houses the headquarters of the 3rd Army Corps.
Jewish Monuments

→ Map on pages 24-25, 26

1. Monastirioton Synagogue 35 Syggrou Street. (1927). The Monastirioton Synagogue (Synagogue of the Monastiriotes) was founded with a donation by Ida Aroesti in memory of her husband, Isaac. Families from Monastiri (present-day Bitola) who had settled in Thessaloniki after the Balkan Wars and World War I also contributed to the erection of the building. When the Jewish population of the city was transported to the Nazi concentration camps, the Synagogue was used by the Red Cross and thus escaped destruction. It remains in operation today, serving the religious needs of the Jewish Community.

2. Yad Lezikaron Synagogue 24 Vassileos Irrakliou Street. (1984). The Yad Lezikaron Synagogue is dedicated to the memory of the victims of the Holocaust. It was built on the site of ‘Bourla’, a small bethel also known as Caal de la Plaza (Market Synagogue) that had been operating since 1921 to serve the religious needs of the numerous Jews who worked in the nearby marketplace.

3. Holocaust Monument Eleftherias Square. (1997). Sculpture by the Glint brothers. Its installation at Eleftherias Square in 2004 is linked to the fact that this was the place where the Nazis gathered Jewish men in July 1942, subjecting them to humiliation and torture.

4. Jewish Museum Junction of Venizelou Street & Aghiou Mina Street. (1906). The building was erected to function as a commercial gallery and the Bank of Athens was housed on its first floor. It is one of the few buildings in the city centre that survived the fire of 1917. It currently houses the Jewish Museum of Thessaloniki and is open to the public.

5. Stoa Saoul Junction of Ermou Street, Venizelou Street & 15 Vassileos Irrakliou Street. A commercial arcade complex built by Saul Modiano, a renowned Jewish banker, connecting Vassileos Irrakliou Street with Ermou Street and Venizelou Street and Ionos Dragoumi Street. The arcade housed the offices of architect Eli Modiano and the Modiano Mortgage Bank. It was reconstructed in 1929, modifying the arcade to a U-shape. It serves as a historical document to the flourishing of the Modiano family, which began with Saul, a poor employee who became one of the richest men in the Ottoman Empire.

6. Agora Modiano Junction of 24 Ermou Street, Vassileos Irrakliou Street & Komnenon Street. (1922). The largest indoor market of Thessaloniki, it was built by architect Eli Modiano, a member of the renowned family that dominated the business life of the city. It is organised into arcades surrounded by lofty aisles and can be entered by marketplace.

7. Villa Modiano 84 Vassilissis Olgas Avenue. (1906). The building was constructed for Yako Modiano according to designs by Eli Modiano. It is one of the first buildings of the famous civil engineer after returning from Paris.

8. Casa Bianca Junction of 214 Vassilissis Olgas Avenue & Th. Sofouli Street. (1911). In 1911, Dino Fernandez-Diaz, a Jew of Spanish origin, purchased the plot for his Swiss wife, Blanche. The Fernandez family was a key player in the business life of that era. The mansion was erected according to designs by Pierro Arrigoni. It came to be known as Casa Bianca from the name of his wife. Despite its eclectic temperament, it is mostly an Art Nouveau building and is one of the best known mansions of the city, both for its architecture and for a romantic story: the romance between the daughter of the family, Alina, and Second Lieutenant Albertis, at a time when the difference between social classes and religious belief was a deterrent. It currently belongs to the Municipality and houses the Municipal Art Gallery.

9. Villa Allatini 198 Vassilissis Olgas Avenue. Villa Allatini, designed by Italian architect Vitaliano Polieri, was built before 1888 as the country house of Charles Allatini, near the family mills. Along with the Modiano family, the Allatini family were among the most powerful business families in the city. This villa was the largest and most luxurious in the Exoches area. The building is located in the centre of a particularly large courtyard and stands out for its red brick construction. From 1909 to 1912, Sultan Abdul Hamid was exiled after the Young Turk Revolution and stayed at the villa. In 1926, it housed the newly founded University of Thessaloniki.

Villa Mehmet Kapanci 105 Vassilissis Olgas Avenue. A tree-storey villa designed by Pierro Arrigoni. An example of a country house with Venetian, Art Nouveau influences and Neo-Gothic and Neo-Arab elements. The first owners of the plot are alleged to have been Yusuf and Ahmet Kapanci. During the German Occupation, it housed the Gestapo, while NATO services operated in the building from 1954 to 1973. It served as the headquarters of the Thessaloniki Cultural Capital of Europe 1997 Organisation and currently houses the Organisation of Planning and Environmental Protection of Thessaloniki.

Villa Ahmet Kapanci 108 Vassilissis Olgas Avenue. (1899). Built as the country house of Ahmet Kapanci. A characteristic building in the eclectic style, it consists of a main building and a tower. It hosted the triumvirate of Venizelos, Kountouriotis and Danglis. It currently houses the National Bank of Greece Cultural Foundation (MIET) and operates a bookstore and exhibition area.

Villa Mordoch 162 Vassilissis Olgas Avenue. (1905). Built for Turkish divisional commander Seifollah Pasha by architect Xenophon Peo-
for just a year and was also used as a Military Hospital. From 1979, it has housed the services of the Ministry of the Interior, the Prefecture of Thessaloniki and, at present, the Region of Central Macedonia.

**Post-Byzantine Churches**

→ Map on pages 20-21

1. Agios Minas Junction of Ikonos Dragouni Street & Vassileos Irakleioi Street. In its present-day form, it is a characteristic example of a 19th century church-building. The church had existed from the 9th century, according to sources of the time, while its conch belongs to a previous Early Christian church.

2. Nea Panayia Junction of Dimitriou Gounari Street & Mitropoleos Street. Dedicated to the Dormition of the Virgin Mary, the church had previously been known as Megali (Great) or Tranzi (Powerful). It was built on the site of the catholicon of a 12th century monastery dedicated to the Virgin Mary. The church was burned in a fire in 1690 and was reconstructed in 1727 as a three-aisled Basilica with a gynaeconite (women’s gallery), an open stoa to the west and a porch to the south. Its wall decorations are of great interest, as they revive Palaeologan models and thus comprise the only complete 17th century wall painting in Thessaloniki.

3. Agios Antonios Junction of Filikis Eta’irias Street & Margariti Street. This was a private chapel of the Metropolitan Church of Thessaloniki and was used an asylum for the mentally ill. According to its layout, it is a small, two-aisled building with its eastern side abutting on the interior of a triangular tower of the Byzantine wall. It dates back to the 18th century, with the open porticos to the south and west added at a later date.

4. Hypapante Junction of Egnatias Street & Agapinou Street. According to written sources, the church, which was a monastery dependency of a Mr. Joel, was given by Patriarch Joasaph to the Monastery of Aghia Anastasia. After numerous tribulations, it came under the jurisdiction of the Metropolitan Church and served as a parish church after 1865. It is a three-aisled Basilica with a gynaeconite.

5. Panagouda or Panaya Gorgoepekous Junction of Egnatias Street & Paleon Patron Germannou Street. (1818). Dedication to the Nativity of the Virgin Mary, the present-day church is a stone-built three-aisled Basilica with an irregular plan and a gynaeconite, built on the site of a previous church that was destroyed by a fire in 1817.

6. Agios Charalambos Junction of Exadaktylou Street & Egnatias Street. (1905). This is a glebe of Simonopetra Monastery of Mt Athos. It was built on the site of a previous, smaller church.

7. Agios Athanassios Junction of Egnatias Street & Sokratou Street. (1818). Despite later interventions, it retains its original form as a three-aisled basilica with a gynaeconite in the form of an internal gallery that is supported on pillars and surrounds the church in a T-shaped form. It has not been verified whether it was built on the site of an earlier church of the same name found in 14th century sources.

8. Agios Georgios Rotunda Square. Located west of the monument named after it, it served as a chapel of the Metropolitan Church of Thessaloniki until 1758. Its present-day form—a three-aisled basilica with an added continuing space on the southern side—is the result of a renovation that took place in 1815.

9. Laodigitia or Panayia Lagoudiani Junction of Ioulianou Street & Athinas Street. According to sources, the church was founded in the 14th century by a man named Lagoudiatis or Lagoudias. In the 15th century, it was the church of a nunnery that was a dependency of Vlatadon Monastery. Its present-day form as a three-aisled basilica with a gynaeconite is the result of a renovation that took place in 1802.

Modern monuments

→ Map on pages 27-31

1. Ladadika Area around Morrichovou Square. In mid-19th century, this area was the Byzantine port of Thessaloniki. During the period of Ottoman rule, it was embanked and, under the name Istira, was the city’s centre of wholesale trade. The Ladadika quarter was named from the wholesale trade of oil and was spared from the devastating fire of 1917, retaining the character and memories of the late-19th century market. Different types of buildings and styles compose an image of the city’s architecture and street planning out of the past. Today, the area remains vibrant, as it is home to numerous offices, restaurants and cafés.

2. Eleftherias Square (1870). This was the area where the waterfront used to be and was the Byzantine sea wall rose to the north. It was opened up when the wall was demolished and present-day Venizelou Street was constructed to link the Konak (Government House) with the waterfront. It was the first entrance of visitors to the city arriving by sea and was home to hotels, restaurants and nightclubs. It was originally named Apovathras (Wharf) Square and subsequently Olympus Square, as it offered a view of the legendary mountain. It was renamed Eleftherias (Liberty) Square during the rise of the Young Turks, who marched to the square shouting messages of liberty and egalitarianism. After the fire of 1917, its role diminished, as Aristotelous Square was planned. It also served as the
Municipality of Thessaloniki that aims at promoting Mount Athos.

6. Old Oekokyriki School 132 Egnatias Street. Purchased after 1890 by the Greek Community and served as a school since 1893. It is directly linked to the development of the education of the city's Greek Community. It has housed a Boys' School, a Girls' School and the Domestic Sciences School. It currently houses the 13th Gymnasium [Lower Secondary School].

7. The 'Red House' 31 Aghias Sofias Street. (1926). An interbellum building designed for Ioannis Longos by Panayiotis Stais. Its facade is dominated by curves and uses traditional materials (brick, wood). The overhangs of the central sections, with a tower-like character, are of interest, while the curved corner bay window is impressive. Legend had it that it was a 'haunted' house, and it has remained empty for years.

8. Former Greek Consulate 6 Aghias Sofias Street. (1890-93). Andreas Syngros covered the expense of the erection of the building, designed by Ernest Ziller. The area was the centre of the Greek Community from 1590 until the fire of 1890. The building is among the rare examples of pure Neo-classical style in the city. It housed the Greek Consulate, which contributed greatly to the Macedonian Struggle. Since 1981, it has housed the Museum of the Macedonian Struggle.

9. Building at 25 Theophiliou Street [Kule Kafe]. A remarkable building that was possibly built to house an Ottoman school in the late 19th century, it bears elements of neoclassical architecture. The building belongs to the Municipality of Thessaloniki and, until recently, housed the department of the Deputy Mayor for Culture.


11. Building at 17 Herodotou Street [late 19th century]. Herodotou Street, passing in front of the Church of Agios Nikolaos Orphans, is one of the few Byzantine streets of the city. It was home to Christian families as the church was never converted into a mosque. The building was purchased by the Ministry of Culture in 1979 and has since housed the Ephorate of Contemporary and Modern Monuments of Central Macedonia.

12. Building at 47 Mousson Street Mousson Street and Akropoleos Street were the main roads of the Taxiarches neighbourhood that bordered Vlatadon Monastery. The conversion of the Church of Taxiarches into a mosque drew the Muslim population to the region, while its adjacency to Vlatadon Monastery, which remained a functioning Christian monastery, rendered the area one of the most densely populated and mixed neighbourhoods in the Upper City. The two-storey building with a courtyard and a wooden extension (type of bay window) of noteworthy design was donated in 1980 to the Ministry of Culture. Today, it co-houses the Ephorate of Contemporary and Modern Monuments of Central Macedonia.
Former Russian Hospital 35 Papanastasiou Street. (1907). Build to serve the needs of the Russian Community, it operated until the Russian Revolution, at which time the Russian Community was dissolved. It then became a maternity clinic and currently houses the Historical Archives of Macedonia.

Villa Michaelidi 24 Vassilissis Olgas Avenue. (1890). In 1886, this plot, extending to the sea, was purchased by G. Ch. Themelis. It is remarkable building, typical of the eclectic style that prevailed in Thessaloniki from the late 19th to the early 20th century.

Salem Mansion 20 Vassilissis Olgas Avenue. (1878). Built by a French Jew named Jegora. In 1894, it was sold to Jewish lawyer Emmanuel Salem, a distinguished attorney of Thessaloniki with an international career. In 1898, the mansion was the birthplace of his son, Raphael Salem, an outstanding mathematician who excelled at American Universities and gave his name to the ‘Salem Numbers’ and a prize for mathematicians. In 1924, the building was purchased by the Italian State, to which it continues to belong, and served as the Italian Consulate until 1978. The building remains unused and in need of restoration.

Former Melissa Orphanage 36 Vassilissis Olgas Avenue. (1897). Built for Osman Ali Bey. In 1913, King Ferdinand of Bulgaria was a guest here and in 1914, it was converted into the Bulgarian Consulate. In 1915, upon the arrival of the Armée d’Orient (Army of the Orient) in Thessaloniki, it was occupied by the French and housed the French Army Headquarters. After the destruction of Smyrna, Melissa Orphanage was relocated here. The building was requisitioned during the German Occupation and operated as an orphanage once more from the liberation until 1977. It currently houses the Centre for Byzantine Research of Aristotle University.

Chateau Mon Bonheur 110 Vassilissis Olgas Avenue. (1890). Built by Dimitris Ioannis Tsakirides according to designs by Frederic Charaton. It consisted of two buildings: a mansion and a café. The building stands out for its Venetian-style battlements and external red brick facades. The building is in need of restoration.

Villa Chatzilazarou 131 Vassilissis Olgas Avenue. (1890). Built by Euphrosyne Chatzilazarou, wife of Pericles Chatzilazarou, according to designs by architect Xenophon Peonidis. In 1912, after the liberation of the city, it accommodated the heir to the throne, Constantine. The house was also the place where his father, King George, lay in state after he was murdered in 1913. It currently belongs to the Siagas family.

Villa Morpurgo 16 Chaerionias Street. The villa was erected before 1906 according to designs by architect Vitaliano Poselli. The owner was an Italian Jewish woman named Fanny Gzdel, wife of Moise Morpurgo, director of the Allatini flour mill. It is adjacent to the Ouziel residence and Villa Allatini. The building has obvious elements of Art Nouveau in its window frames and ironwork. It was once home to PIKPA and its soup kitchen. In 1952, Nikolaos Zardinidis purchased the villa from the heir of the original owner. Since 1997, it has housed the Conservatory of Northern Greece and the Villarte Centre of Culture and Art.

Cemeteries

Evangelistria District

Orthodox Cemetery 159 Aghiou Dimitriou Street. (1875). Ceded to the Brotherhood of Friends of the Poor as a burial site for the Orthodox Christian community.

Armenian Cemetery, Protestant Cemetery Elenis Zografou Street-Evangelistria. Constructed in the late 19th century.

Stavroupolis District

Zeiteinik Allied Cemetery Langada Street (approximately 1.5km from Vardaris Square). The largest military necropolis in the country, this is the burial site of approximately 20,000 soldiers of the Entente allies of World War I (Frenchmen, Serbs, Italians, British, Russians, as well as Bulgarian prisoners). The noteworthy characteristic of the cemeteries is their uniform design.

New Jewish Cemetery Dimitriou & Karaoli Street. Ceded to the Jewish Community in 1938. The old cemetery, which was destroyed by the Germans during the Occupation, was located at the site of the present-day University Campus. The few graves that escaped destruction at the old cemetery were relocated to the new one and a monument was erected for the tens of thousands of Thessaloniki Jews who lost their lives during the Holocaust.

Dendropotamos District

Indian Cemetery of Harmankioi Monastirioou Street (near the entrance to Ziakas Military Camp). The Cemetery belongs to the Commonwealth War Graves Commission and is the resting place of the buried and cremated remains of approximately 500 Indians of the English colonial forces who lost their lives during World War I.
ROMAN MONUMENTS
1 Palace complex of Roman Caesar Gaius Galerius Valerius Maximianus
2 Hippodrome
3 Section of the ancient road at the Macedonian Museum of Modern Art
4 Galerius Triumphal Arch (Camara)
5 Monumental fountain
6 Roman Forum
7 Roman temple
8 Kyprion Agoniston Square
9 Rotunda
MODERN MONUMENTS
1. Ladadika (Oil Market)
2. Eleftherias Square
3. Aristotelous Square
4. Hotel Vienna
5. Nedeikou Building
6. Old Dekokyriki Scholi
7. The ‘Red House’
8. Former Greek Consulate
9. 25 Theophiliou Street
10. 13 Theophiliou Street
11. 17 Herodotou Street
12. A7 Meisson Street