



Elevating and Safeguarding Culture Using Tools of the Information Society

Dusty traces of the Muslim Culture

**The Educational Approaches to Virtual Reality Laboratory,
University of Ioannina, Ioannina, Greece
University of Cyprus, Nicosia, Cyprus
The Euromediterranean Cultural Heritage Agency, Lecce, Italy
Educational Software Development Laboratory, University of Patras, Patras, Greece**

Contact:

The Educational Approaches to Virtual Reality Laboratory
University of Ioannina
GR-451 10 Ioannina,
Greece

Tel.: +30 26510 95697

Fax: +30 26510 95854

Email: amikrop@uoi.gr

Url: <http://earthlab.uoi.gr>

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**Elevating and Safeguarding Culture Using Tools of the Information Society:
Dusty traces of the Muslim culture
ES CUTIS**

The Educational Approaches to Virtual Reality Laboratory (EARTH LAB)
The University of Ioannina, Ioannina, Greece (Lead Partner)

Prof. Tassos A. Mikropoulos, *Project Coordinator, Scientific Responsible*

Prof. George Smyris, *Scientific consultant - Researcher*

Dr. Eleni Pintela, *Researcher*

Nikiforos Papachristos, *Administrative and technical support*

Afroditi Zouki, *Graphic designer*

Margareth Swanberg, *Editing*

Sofia Pegka, *Digitization*

Marikelly Staikopoulou, *English-Greek translator*

Ioannis Vrellis, *Technical consultant – QTVR & 3D development*

Comitech S.A., *Dynamic website and Hypermedia development*

The Euromediterranean Cultural Heritage Agency, Lecce, Italy
Lecce, Italy

Mauro Martina, *Project Manager*
Prof. Baykar Sivazliyan, *Scientific responsible*
Prof. Isabelle Oztasciyan Bernardini D' Arnesano, *Scientific consultant*
Monia Chirizzi, *Researcher*
Annamaria Contenti, *Photographer*
Gabriela Muci, Emanuela Perrone, Karam Alain, *Translators*
Teresa Magrini, *Financial consultant*
Paola Conte, *Administrative and technical support*

University of Cyprus
Nicosia, Cyprus

Prof. Charoula Angeli, *Project Manager, Researcher*
Prof. Nicos Valanides, *Research Consultant*
Agathi Erotokritou, *Content Expert - Researcher*
Kyriaki Leventi, *Photographer*

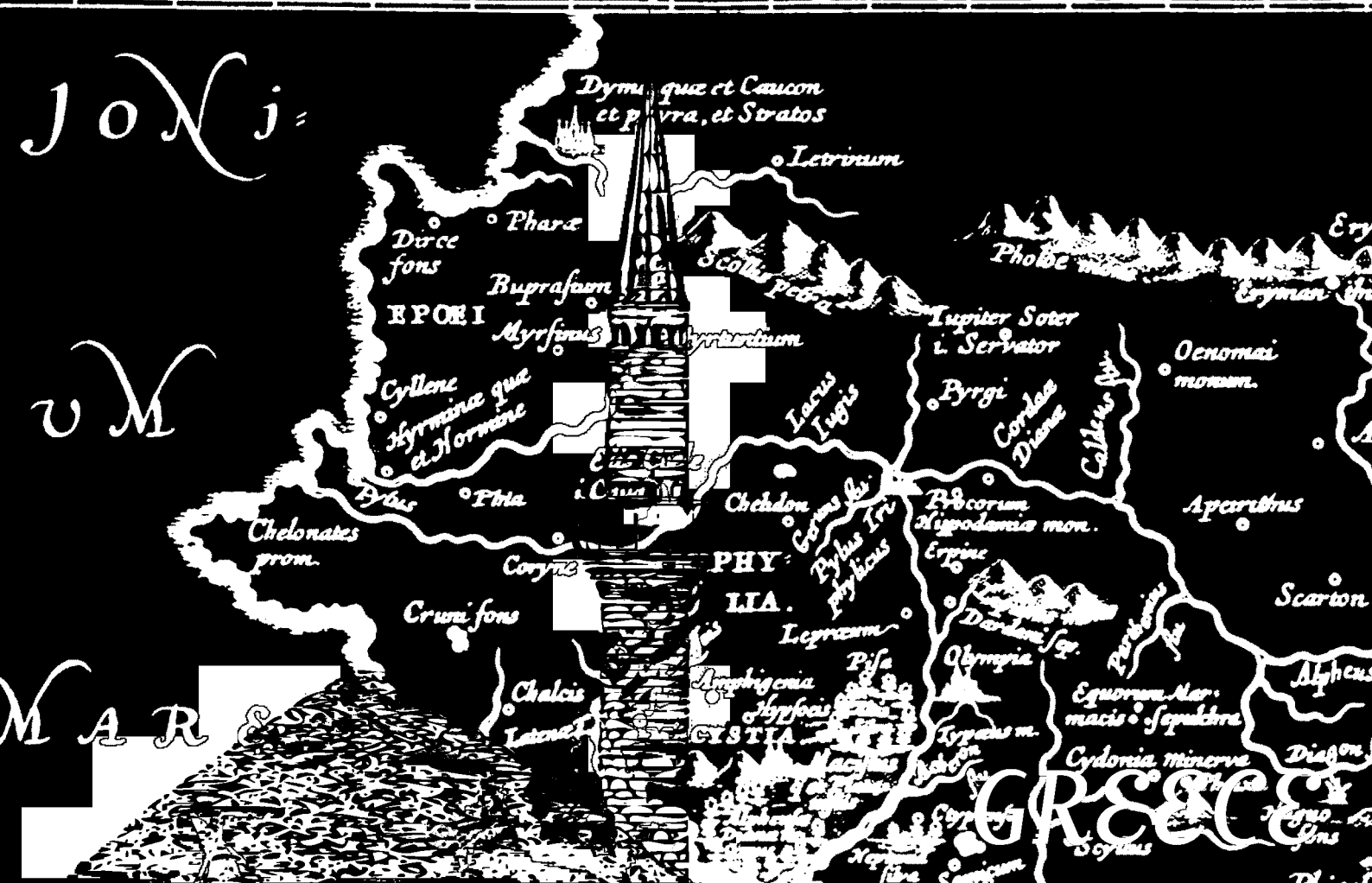
Educational Software Development Laboratory (ESDLab)
University of Patras, Patras, Greece

Prof. Panagiotis Pintelas, *Project Manager, Scientific Responsible*
Ioannis Messinis, *QTVR development*
Margarita Pintela, *QTVR development*
Lampros Tsiknas, Eleni Stathi, Stamatias Dragoumanos, *3D development*

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Each text together with its proper nouns, footnotes and references follow the authors' preference.



The Muslim Presence in Epirus and Western Greece



The Muslim Presence in Epirus and Western Greece

Introduction

One of the basic cultural and spiritual needs of any community is an awareness and a knowledge of its past which ensures that its life runs smoothly. The memory of a community, or of a people is a combination of the material and cultural achievements of the inhabitants of an area, in some place and at some time in the past, regardless of their race or religious origins, the common point being the land which they inhabit.

In some areas such as Epirus, an important period in its cultural history coincides with a strong Muslim presence, the result of the political power held by the Muslims during their domination of the area from the 15th to the beginning of the 20th centuries. Despite whatever accumulated problems arise in such cases, six centuries of Muslim presence, characterised mainly by a disposition for conquest, are marked by a number of monuments both tangible and intangible.

Recording as a means of becoming acquainted with the traces of Muslim presence in Epirus and Western Greece, scientific evaluation, the diffusion of scientific information, educational perspectives and the search for new ways of disseminating historical information are the motivating forces behind the project as a whole. Even though it may not fully solve the problem, it will contribute greatly to uncovering the traces of another religious presence more than a hundred years after its passing.

The combining of the historical knowledge recorded in the following chapters through the use modern technology, experimentation as a factor in researching new ways of solving historical issues, especially those of political heritage as a global issue, the exchange of all the above with countries outside Greece, the overcoming of negative attitudes towards the monuments of other religions by the community today and the creation of an educational-cultural base, with the Muslim monuments of the area, as a common theme constitute a secondary focus of activity.

A. Western Greece

Historical and Land-Planning Distribution

In our effort to trace the Muslim culture, we will make a journey back into the past, using historical reports and cultural evidence from Western Greece. At this point, it is important to note that, by the title Muslim culture, we mean the material characteristics of a society which survives in a place. This statement defines the perspective from which it will be examined; how the cultural heritage of Western Greece was influenced by the Ottoman presence and it will be examined without nationalistic prejudice.

Undeniably, the geographic location of a state or region plays an important role in the desire of any population for its conquest and sovereignty. Thus, during the years of the Ottoman Empire, the region of Western Greece held a great attraction for conquerors, mainly because of its geographic location, but also due to the varied morphological characteristics of the territory. Western Greece in its current form is the region that occupies the Northwest part of the Peloponnese and the Western part of *Stereia Ellada*. More specifically, it consists of the prefectures of Aitolokarnania (named Karleli during the period of Ottoman domination), Achaia and Ilis, and one may observe uniformities in their geography.

The basic geographical characteristics of the region are the large areas of mountainous and semi-mountainous terrain, together with smaller areas of flat land.

The exceptionally multifarious coasts form numerous small and large gulfs, which had great economic and commercial importance for each conqueror as they played an important role in shipping. Thus, in the period of the Ottoman Empire the region of Western Greece, with its two Gulfs, Patras and Corinth, was a strategic area, mainly for the

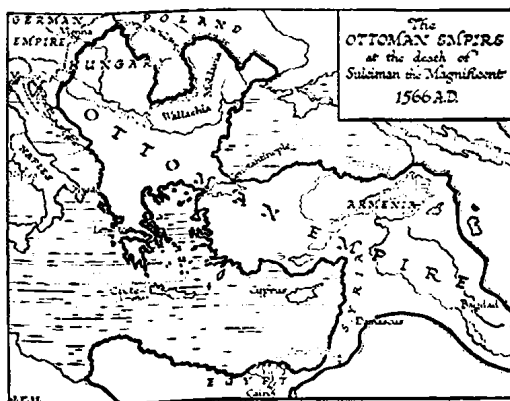
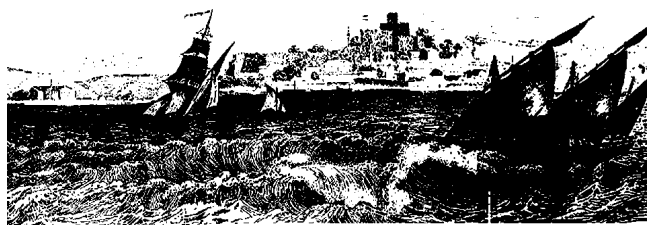
administration of the wider Greek territory. More specifically, the Gulf of Patras which gives entry to the Gulf of Corinth from the Ionian Sea precisely opposite Cephalonia, and the Gulf of Corinth, which separates the area of *Sterea Ellada* from the Peloponnese, were the cross-roads for commercial and non-commercial shipping.

We can describe the geographical features of each prefecture and at the same time, point out their resemblances and their common points. We ought to mention that this description of the geographic characteristics of the region of Western Greece will function as guidance later in the report with regard to the administrative organisation of the region during the Ottoman Empire as well as the cultural elements which it involved.

Aitoloakarnania:

At this point we should mention that mainly during the Byzantine period the name Aitolia included the wider region of Epirus and Western Central Greece. In contrast, the term Akarnania was limited to a region west of the river Acheloos up to the city of Arta. A characteristic example of this division is that, while Aitolia constituted the Bishopric of Nafpaktos which belonged to the Metropolis of Corinthus, Akarnania was under the jurisdiction of the Metropolis of Nikopolis.

Its geographic location played an important role as much in cultural as in ecclesiastical matters, although at times it remained on the periphery of events. For example, “in 1204 A.D., after the occupation of Istanbul by the Franks and after the redistribution of the territories of the Byzantine Empire, Nafpaktos was fell to the Venetians. However Michael Aggelos Komninos, profiting from the confusion, occupied Aitoloakarnania, Epirus and Western Thessaly and



founded the Despotate of Epirus with its seat of government in the city of Arta”¹. The area contains important mountain masses such as Paliovouna and Varasova and while it is bounded on one side by the sea, specifically the Gulf of Corinth, on the other side mountains form its boundary.

The leading cities of the period of Ottoman domination were Mesolongi, Nafpaktos, Vrachori, Agrinio, Eastern Aitoliko, Vonitsa, Astakos and Amfilochia, which are still today the commercial centres of the prefecture. Each city was the centre of administration and trade for the region. Most of the population from the villages would go to these cities in order to sell the surplus of their rural production or in order to exchange it for crafts other household goods or food.

In our description of Aitoloakarnania we will use as a representative example the city of Nafpaktos, which played a leading role in the years of the Ottoman Empire, mainly because of its geographic location along with its interesting architecture and urban planning.

The founding of the old castle-city is lost in the mists of time. Nafpaktos has always occupied an enviably strategic position, because it exists at a vital crossroads, between the *Peloponnese* and the *Sterea Ellada* and at the mouth of the Gulf of Corinth thus controlling its western entrance, and also because of its coastal regions. It was one of the most important commercial centres of Greece and its architectural design and structure had a military and defensive character, built as it was, amphitheatrically, between the hill and the sea. An example which highlights the importance of the geographic location of the city is that during the years of the Byzantine administration Nafpaktos was selected to become the capital of Greece, which included 39 states.

Another important fact concerning the region of Aitoloakarnania is that because of its above described geographic position, it played a strategically important role in the maintenance of the Revolution in Western Greece and in the safety of the Peloponnese.

Achaia:

Achaia is found at the Northwest limit of the Peloponnese between the Gulf of Patras and the mountain Panachaiko and has developed along two main axes: the main North-South and North-western - South-eastern.

During the period of Ottoman domination the prefecture went through some very difficult years. The Venetians, who were one of the most powerful maritime forces of the era, often made attacks on Patras. The conflicts between the Turks and the Venetians resulted in the devastation of Achaia and the decline of its population. In 1687 the Venetians finally occupied the entire area of Achaia and divided it into two provinces (Patras and Aigio). In 1715 the Turks retook the Peloponnese and practised oppressive policies as they did throughout Greece. Then many residents of Achaia fled to other places. During the first Russian-Turkish war (1768-1774) the local leader Polos and Metropolitan Parthenios incited the residents of Achaia, who



Πάτρας - Πόρτις
Patras. - Panorama vue du Fort.



achieved their liberation for a small interval in 1769. After this short period of freedom the Turk-Albanian slaughters followed, which continued until 1779. During the last years of Turkish sovereignty the prefecture enjoyed an economic and commercial blossoming.

The advantages of its geographic location led to an extensive period of prosperity that marked the life of the region and shaped to a large extent, the characteristics of the local economy. The location of Patras, as the nearest important continental port to Western Europe, as the urban centre for the surrounding area and as a transport crossroads, encouraged its utilisation by their Turks, sometimes as a point of entry to or exit from the Peloponnese and wider Greece, or as a transit point. The harbour always played an important role in the economic, social and political life of the city. It was one of the most important ter-

minals for marine transport and an important point of connection between the mainland and Italy and with the Ionian islands. Patras and Aigio (Vostitsa) were considered the best harbours, and a lot of European vessels sailed from them.

Ilis:

Ilis has always been a special part of Greece, mainly because of its varied geographical characteristics. Its basic geography is a mixture of coastal, mountainous and mainly flat regions. Its fertile plain is irrigated by the two biggest rivers of the Peloponnese, the Alfio and the Pinio. It is on the Ionian Sea, and because of this was an important centre of supply for coastal shipping as well as a stop-over on the major sea routes.

The lie of the land played an important role in the history of the region, as its impressive flat and coastal landscape often prevented the inhabitants from taking a defensive stance against the various conquerors. A characteristic example is that during the Ottoman domination the morphology of the area limited not only the growth and the actions of the insurgents but also the actions of the Turks, and at the same time gave courage and hope to the subjects.

As previously mentioned, the main characteristic of the region of Western Greece, along with the wider area of the Peloponnese, was its harbours and the maritime routes that connected East with West, which created a crossroads for the supply of all the coastal shipping. The role of the coast was essential, because all the routes to and from the Ionian Sea crossed those to and from the Aegean Sea. These maritime routes were important as they allowed the boats not only to have a clear view of the land but also to be guided by it and at the same time to avoid sailing in the open sea.

Such a sea route is referred to by Andrea Manetti “From the island Proti, the marine route led southwards, parallel to the coast of the Peloponnese, touching upon the anchorages that were defended by the fortresses of Kyparissias (Castello d’ Arcadia) and Katakolo (Byzantine

Pontikokastro), up to the harbour of Kyllinis (Clarence or Chiarenza) where the fortress Chlemoutsi dominated (Clermont, Castel Tornese), and from where sailing to southern Italy was easier. Kyllini is found at the southern entrance of the Gulf of Patras, known in Italian as Golfo di Lepanto, and the harbour and fortress of Nafpaktos is found at the northern entrance of the Gulf of Corinth, just after the Narrows of Rion - Antirion, which function as border between the two gulfs, between Patras and Nafpaktos. To the west the Gulf of Patras is seen clearly from the coast, and from south to north, Zakynthos, Cephalonia and Ithaki which had always been bases of coastal navigation”².



Ottoman Conquest and Administration Western Greece During the Period of First Ottoman Sovereignty (1460 - 1688)

After the previous short description of the geographic area of Western Greece we will report on the Turkish conquest and we will attempt to describe the administrative organisation of the region during the period of the Ottoman Empire, in both the first (1460 - 1688) and the second periods (1715 - 1821).

During the first period of Ottoman hegemony and specifically in 1453, the fall of Constantinople to the assault of Moameth B', brought the Turks onto Greek territory. The Turks arrived in Western Greece in 1460 A.D. with the first conquest of Achaia in 1460 and Ilias followed by the conquest of Aitolokarnania, and specifically of Nafpaktos in 1499 A.D.

The Turks took over Achaia in 1460 A.D., with the occupation of Kalavrita and all the other castles, except Salmeniko (in the current municipality of Erineo). For 227 years, the Turks reigned supreme in the region but their sole achievements were the "Kasteli of Moreos", that is the castle of Rio and the castle of Antirio opposite, which were built in 1499, on the orders of Sultan Bogiazit B'. Then during the period 1687 to 1715, the Turks were forced to hand over the area to the Venetians. In 1715 the Turks once more took possession and remained there for another 113 years, until 1828. One of the most important events of this period was the revolution of "Orlofikon" in 1770, with the help of Russian Empire, which however had an inglorious end. As Lampros Brettos reported "... the evening of Good Friday (13 April), the Turks, reinforced by the guard of Gastouni and Albanian Doylchiniotes from Mesolongi, entered the City, and after they joined up with the guard of the castle, they slaughtered the residents and set fire to the houses"³.

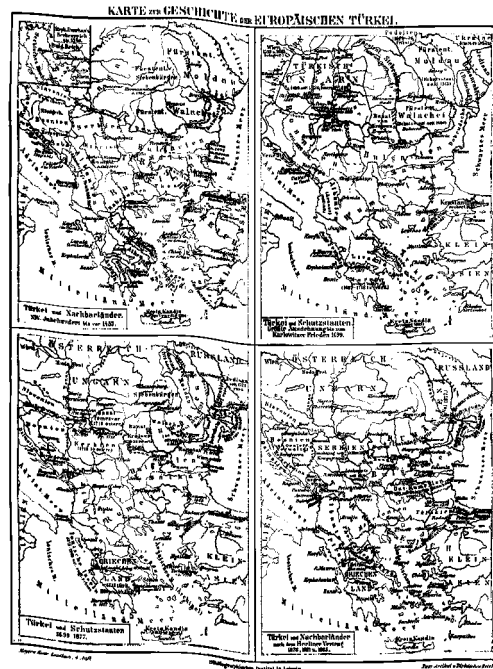
The region of Ilis, had a similar fate, suffering for four centuries under the Turkish conqueror, with interludes of Venetian domination,

from 1463 until 1479 and from 1685 until 1715. The administrative centre of the *Vilayet* of Ilis was initially the city of Gastouni. The *vilayet* was divided into 168 villages or *tsiflik*, which took their names from the Turkish *aga* and some of them were: Soyleimanaga (Myrsini), Bou-souloubey (Lefkochori) and Delimpala (Efyra).



From 1790 the city of Pirgos was separated from Ilias, along with nine other villages, and became the *Vilayet* of Pirgos which because of special privileges that had been granted by the Sultan, such as exemption from taxes, developed rapidly, with better economic and social conditions than those of Gastouni.

In 1715, with the end of Venetian domination, the Turks occupied Ilis once again. During this second period of Ottoman domination and particularly after the revolution of 'Orlof' (1769), the Turks were a bit more flexible as conquerors towards the local population and allowed the '*rayia*' (Greeks) to participate more in trade, manufacture and utilization of the land.



During their period of expansion the Turks, specifically the Council of the Sultan, decided in 1477 A.D. on the siege of Nafpaktos, which was assigned to Souleiman together with an army of 30,000. For a period of three months Turkish cannon pounded the walls of Nafpaktos, but the people of the city resisted and finally the siege was lifted with the appearance of the Venetian fleet, under the command of Lore-dano. Some years later, Vagiazit B', who succeeded his father Moameth B' in 1471, attacked Nafpaktos with his fleet, and occupied the city in 1499 A.D. Recognizing the strategic position of Nafpaktos and wishing to safeguard the Gulf of Corinth he built two fortresses at each side of the mouth of the Gulf. The overseer of this work was the *Beylerbey* of East Sinan, and the work was completed within a period of three

months.

One of the darkest points in the history of Nafpaktos was the 'Naval Battle of Nafpaktos' in 1571 A.D. That year the Ottoman fleet was moored in Nafpaktos, after the occupation of Ammochosto (Cyprus 1570), and fought against the United European fleet near the Echinades islands, in the estuary of the Acheloos river. The 'Naval Battle of Nafpaktos' was one of the most important revolutionary events in Greece, because it succeeded in stopping the march of the Ottomans towards Europe and in consequence influenced the course of Western culture.

After the conquest of Western Greece, the Turks organised the administration of the region and of the wider Greek territory using an administrative system with elements of self-government. As Dimitris Kitsikis defined it "the Ottoman state was based on a double dualism: in the social dichotomy of the military class and *rayia* (that is to say the nobles and high ranking clergy against the third class, (as was called the lower class in France before 1789) and Christian Orthodoxy (the 'Greek' or more rightly the 'Romioi'). The ruling class (the 'Ottoman') was the so-called 'military' which included the leadership of the millet and specifically the two main ones, 'Turkish' and the 'Greek'"⁴.

An important point was made by Athanassios Fotopoulos who reported "Self-government undeniably constituted a leading institution in the historical development and survival of the Greek nation for many centuries. This was mainly due to the maintenance of unity and the self-reliant regulation of Community life through collective and representative processes"⁵. Such a report may be judged as very important as it examines both the political facts and the administrative form that prevailed during the Ottoman domination, a period that changed the history of Greece.

We should mention that during the Turkish occupation various forms of feudal arrangement were observed with different systems but with a common denominator, feudalism. An important statement was

also made by Georgiou Liakopoulos who said “the Ottomans followed two stages in the progress of their conquests: a) a search for methods of supervision followed by obliteration of the administrations of neighbouring hegemonies and b) the application of central governmental control in the conquered territories and the recording of production and taxable income that resulted from the ‘*timar system*’. Often a leading role in the conquests was played by independent military leaders who sought loot in the Christian countries. Their military successes were given to the Ottoman Sultan”⁶.



A characteristic, and in fact the main aim of the Ottoman administrative system was the military-government control of society and the collection of taxes from the subjects of the Sultan⁷. The basic structure of this state pyramid had the **Sultan** at its top, followed by the highest advisory and executive body of his will, the imperial *divan* (divan-i humayun), and a second body of central administration, the juridical power, which consisted of schoolteachers and interpreters of Holy law, the *ulema* (ulema).

Following this, there was a secondary form of administration, the provincial, which had as a basic administrative and military unit the *santzak*, equivalent to the modern prefecture. Each one had its own regulations that dealt with the taxes, the services and of course the obligations of the subjects. Later on for more effective governing of the state a wider region was formed from more *santzak*, the *beylerbeylik* (*begkrbegilik*) or *egialeti* (*eyelet*).



The large administrative regions of the Byzantine state, in the Ottoman administrative system were called *pasalikia* (*pasalig*). Later, the

title *vali* was granted to the *pasades*, for example to the governors of the *santzakia* of Nafpaktos and of Moreos. Each *santzak* was divided into *kazas*. *Kazas* (*gaza*) were small administrative and juridical regions consisting of a city and its dependent villages. During the first centuries the *kaza* was identical with the *nachigie* (*nahiye*), while later on the *nachigie* was defined as a district of the *kaza*. “In the capital of the *kaza* was based the *cadi* (*kadi*), the holy judge who was in charge of the local Islamic court and was responsible for the orderly operation of the economy and the administration, according to the Sultan’s orders. The cities, in political terms, were characterized as centres with military and fiscal units. They were the bases for the local guards as well as sources of tax income. The collection of the taxes was controlled by the *subasi* (*subasi*), *emini* (*emin*), and *kechagia* (*kethuda*). The *subasi* carried out police duties and was the head of the *timarioton spachidon* (*timarli sipahi*)”⁸. Even from the first centuries of conquest, urban activities and functions operated in the Ottoman controlled Hellenic, Balkan and Asia Minor regions. These urban activities operated concurrently with and parallel to an administrative system that combined the pre-existing feudal structures of the conquered Byzantine areas with the transition of the Ottoman Turks from a society of races to feudalism. This was an invariable tactic for the Turks, who followed, generally speaking, the pre-existing administrative practices and many times even the structures of the regions that they occupied. This administrative system was the ‘timariotiko’ system, which functioned as the basis for the military, administrative and fiscal structure.

Under Islamic law property ownership had three forms: a) the main title (*rakabe*), b) the possession (*istiglal*) and c) the use/usufruct (*tasarruf*)⁹.

The particularity of this administrative system was that, although the land belonged to the Sultan he granted it to his officials for use and exploitation. The ‘*timario*’ was the Sultan’s direct transfer of tax revenues for military or any other service, while the holder of the ‘*timario*’ was

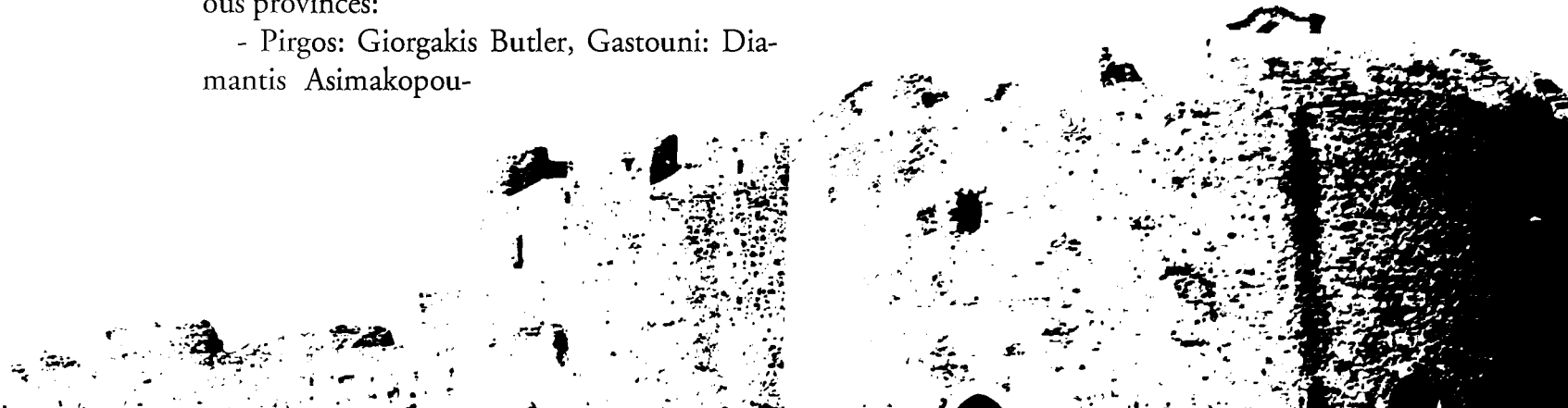
usually a mounted soldier who handed over part of the taxes to the state. He, was also obliged, as the representative of the Sultan's power, to preserve order in the villages that belonged to him, and to offer his military services when they were needed. A system such as this was quite efficient, because although it weakened the feudal lords, it released the villagers from any feudal type of obligation. It also helped to revitalize agriculture, to motivate the craftsmen (the guilds), people returned to the depopulated regions again and roads and other public works were built in places they had not existed.

In the region of Western Greece, and specifically in the Peloponnese, there was a strong presence of self-governmental institutions in the form of '*kotsampasides*' which had organised power and effect on the population. At this point we should mention that self-government as an institution was not fully developed to a high level until the 16th century. The growth of such an institution was closely related to various factors such as the morphology of the land, the economy and the system of land ownership. Thus, for example in Sterea Ellada, where there were many insurgents, the institution of self-government did not reach such a high degree as in the Peloponnese¹⁰.

In the Peloponnese, the social system was organised on three levels, in each geographic area, and they were: the lowest, which included villages, small towns and cities, the middle, which included the self-government of the provinces, and the highest, which took in the entire Peloponnese area. At the various levels of self-government were executive and auxiliary bodies and more specifically: a) the *secretary*, b) the *vekili's of the kaza*, c) the *assistant of the proesto*, d) the *notarios*, e) the *kapsimalis*, who was the private secretary of the small towns and the villages, f) the *provincial cashier*, g) the *sentouk eminis*.

As Athanassios Fotopoulos reports, "Sources, mainly from the last years of the Ottoman domination, provide us with the following names of *sentouk eminis* of the various provinces:

- Pirgos: Giorgakis Butler, Gastouni: Diamantis Asimakopou-



los, Kalavryta: Sotiris Theocharopoulos, Vostitsa (Aegio): Anagnostis Andriopoulos, Patras: Andreas Kalamogdartis”¹¹. Because the Turks were scattered and few in number, there also existed the institution of *vekilides* (*vekil*), who were in fact delegates, or representatives of the self-government of the Peloponnese in Constantinople, and were known as the ‘Vekilides of Moreos’. This institution also existed in other regions and vekilides who were sent to Istanbul from Sterea Ellada were known as ‘the Vekilides of Karneli’, Syros, Hydra and other parts of Greece. In brief, vekilides dealt with various private and community matters, among which were: a) communication between local self-government and the ministers of the Sultan, b) the protection of local interests and the elimination of any individuals who jeopardized it, c) the recommendation of school subjects, d) the settlement of ecclesiastical issues, e) direct involvement in the choice of nomination for dragoman, f) the limitation of Turkish despotism and the repeal of oppressive measures by the Ottoman administration, and g) the change, recall or exile of various Ottoman dignitaries, not excluding the pasa.

At this point we should clarify as Athanassios Fotopoulos so aptly put it, that, “apart from the vekilides who were sent by the provincial ‘*dimogerontia*’ and were provided with credentials, there were others sent by various *vilaetia* or *kazades* with written authorisation”¹². In order to understand the existence of and the necessity for the institution of vekilides, we need to know that Constantinople, during the period of Ottoman domination, existed as the political and administrative centre of the Ottoman Empire and only there could be settled private or community matters, which could not be dealt with locally.

At this time, the institution of ‘*dragoman of Moreos*’ (tercuman, interpreter), an institution, which was closely related to local self-government appeared. As Athanassios Fotopoulos reports, “The *dragomano* had absolute power in the local self-government of the Greeks, since he was regarded as the head of the notables and equal to the highest lord of his compatriot Christians. He participated in the council of self-

government, that functioned in the seat of the *pasa* (divani) under the presidency of the *pasa*, together with two Greek notables and two Turkish *ayianides*. His appointment was made by the Sultan, through the '*veratio*', and he was recognized as the representative of the Orthodox subjects"¹³. At this same time, the traveller F. Pouqueville reports that he was, "the highest ceremonial priest and mediator for the all the affairs and matters between the *pasa*, the Greeks and the foreigners"¹⁴.

As shown above, the Ottoman administration of Western Greece, during the first period of occupation, was organised in the same way as in the other regions of the Ottoman Empire. Economic and demographical size as well as trade began to resemble the general picture of south-eastern Europe during this period. In addition to the above, the geographic location of Western Greece, particularly its position at a crossroads played a decisive role, mainly because it often brought the area into the deliberations of the Western courts'.

The expansion of trade during the period of the first Ottoman domination was developed through regular meetings and transactions and as Georgios Liakopoulos points out, "It is worth noting that among the Muslim residents there were a number of artisans and craftsmen. Commercial transactions were initially carried out at a local level at daily or weekly markets. There were larger gatherings of sellers and merchandise annually, usually on religious feast days. The regularity of these gatherings was an important element in helping the organisation of trade in the wider regions"¹⁵.

The economy of Western Greece was based mainly on the cultivation of crops, while live-stock farming played a secondary role. For this reason, wheat growing was at the top of the tax scale followed by viticulture (must, grapes, wine), citrus fruit production and other products. The travellers Spon and Oyeler, wrote descriptions giving information on the agricultural production of Patras, and above all described the famous gardens of the city, which were rich in citrus and other fruit¹⁶.

Similar reports exist for trade and manufacture, Craft-based production was mainly present in the cities, but on a smaller scale and limited to satisfying local needs. Moreover, Western Greece with its seaside towns and fortified harbours, was a centre for trade with sales of various merchandise such as honey, wax, processed leather, silk and above all, raisins.

A feature of this early period of Ottoman occupation, was that wine-producing vineyards already covered great areas of Western Greece, especially in Aitoloakarnania, in regions such as Valto, Xiromero, Arakyntho, the villages of Apokouro and Nafpaktia. The wine from Aitolia

was famous and reports exist that Ali Pasa was supplied with wine from Babini. However, taxation and small output discouraged the commercialisation of the products and directed the production more towards self-consumption.

Livestock-farming, on the other hand, was mainly at subsistence level, and because of that taxation, and specifically the tax on sheep (*resm-i agnam*) was applied mainly to the flocks of permanent settlements and not those that belonged to the semi-nomadic populations. The tax on pigs (*resm - i hanazir*), however, was calculated on domestic or free range pigs¹⁷.

In order to comprehend the development of the wider region of Western Greece, we must also mention the demographics of the period. This is essential because we are dealing with a period when bloodshed and persecution completely altered the demographic picture, which was directly influenced by population movements. These population movements were from region to region, not only inside and outside the borders of Greece but also to and from the various rural and urban centres. They had the character of permanent or temporary, legal or even illegal resettlements and usually concerned large numbers of people. They were the result as much of economic motives as of persecution for religious or political ideology.

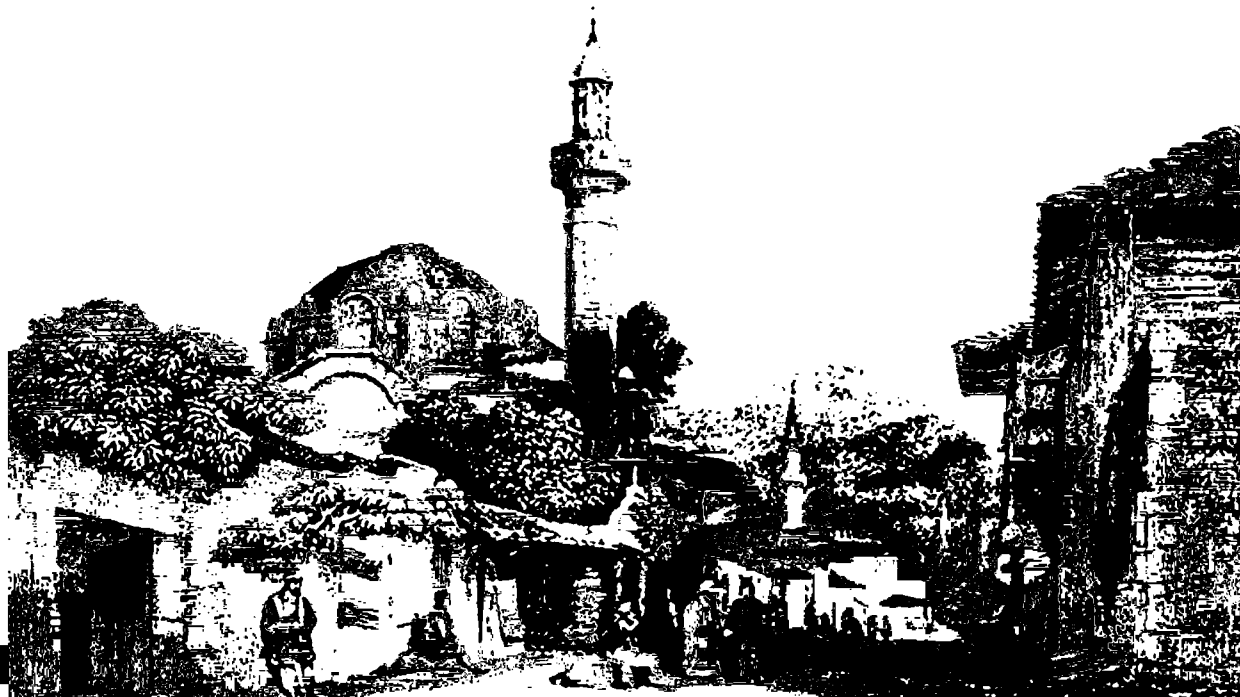
More specifically, the movement of Greeks during the first period (15th-16th century) had the character: a) of an emigration of individual personalities, scholars or others, towards the free and enlightened West and b) of a movement of demographic groups within the Balkans with a tendency to settle in free or Catholic regions initially, and to the states of the Italian peninsula later. These latter movements were sometimes in the form of mass migrations, not only of Greeks but also of Albanians and Slavs towards Central and Southern Italy and Sicily, where they settled in groups in rural mountainous areas, and at other times were more akin to the population movements that led to the formation of colonies at the end of 17th century.

In the case of Aitoloakarnania, the region became a magnet, mainly because of its flourishing raisin production, which drew people from Zakynthos and Cephalonia to work there. Mass, as well as long-term migrations together with seasonal migrations from the Ionian Islands bringing people to work in the rural sector led to an increase in population on the plains. This resulted in a thriving population around Mesolongi, while at the same time it added to the network of small settlements in the region of Mesolongi - Aitoliko.

During this period, in Achaia and Ilis, the majority of the population was Christian. The Muslims that made up the urban minority were either military men, governors or persons of religion. Waves of migrating Albanians were observed both in the 13th and at the end of the 14th century. They were organised on a racial basis in large groups and moved with their flocks and their utensils.

In the 16th century, according to Georgio Liakopoulos “the scholars suggest demographic increases of different classes. From the 26,932 households in the Peloponnese in 1490 A.D. the number increased to 50,941 between 1520 - 1535 A.D.”¹⁸.

However, at the same time as the above mentioned, the reality of the situation was far more complicated because production remained stagnant.



Ottoman Conquest and Administration Western Greece During the Second Period of Ottoman Sovereignty (1715 – 1821)

The unique system of the timario, which was described in the previous paragraphs, not only functioned as an initial form of administrative organisation in the conquered regions but also acted as a transient stage to the absolute feudal regime that prevailed during the following centuries of Ottoman sovereignty.

The period between 1669 A.D., the year of the occupation of Crete by the Turks, and 1821, was one of the most important in recent Greek history. There took place a material and cultural reconstruction and progress, which was based on various favourable economic circumstances that will be described in the following paragraphs.

During this second period of Ottoman sovereignty, the institutions of local self-government were organised within the framework of local communities, the core of the first Modern Greek leadership began to form, while the 'Fanariotes' strengthened their positions in the Turkish state government. At the same time trade and shipping were developing, and there was an increase in the Greek population.

Therefore, after the 16th century and at the end of the Ottoman conquests, the completion of the process of implementing feudalism was achieved. The timaria were transformed into "*tsiflikia*" (big estates). The main difference was that the squire now had complete ownership of the property, and simultaneously the relationships between squire and farmer began to resemble feudal ties. This concession of administrative privilege to their subjects hid both the inability of the Turks to organise and also to manage their immense state. On the other hand, such a change in fiscal policy established a system of self-government that allowed the local governors to wield power and at the same time to collect taxes. In this way the communities were used as vehicles of taxation and social control over the subjects, while simultaneously they

functioned as centres of political balance and compromise between the conquerors and the conquered.

During the second period of Ottoman domination, there was a gradual change in the titles which existed in the first period. The changes did not affect the administrative scope of each title, but were mainly an adaptation to the broader administrative range of the feudal system.

Up to the 16th century the governor of the kaza was called soumpasis and his region soumpasaliki, but from the 16th century onwards it was called **voevodas** (voyovoda). The title of voevoda was given not only to Turks but also to Greeks, who exercised the powers of soumpasis. They were appointed by the Porte or by the Pasa that the kaza belonged to and their service was for one Ottoman fiscal year, that is to say from the first of March until the end of February of the next year. The possibility of extending their service depended directly on the favour of powerful protectors and on how satisfied the residents of the kaza were. The Voevodas was the representative of executive power in the kaza and was usually also a **zampitis** (zabit), who was the police officer. If the kaza had a commercial harbour then he could also hold the position of teloni. In the Achaic city of Patras, there was an important voevoda, Moustafabeis of Patras, whose power was almost that of a Pasa.

The administration of the kaza consisted of: a) the Turk, who was appointed by the Sublime Porte or by the governor of the santzaki, and b) the domestic administration of the subject Greeks. Each village elected local officials, who were named **gerontes** or **dimogerontes** or **proestoi**. Dimogerontes or kotsampasides (as the Turks called them), did not wish for any trouble or any kind of uprising, as they were very satisfied with the existing situation. They were reconciled to Ottoman rule and enjoyed administrative, economic and social privileges. Their main aim was to increase their fortunes and most of the time they exploited the population and behaved even more cruelly than the Turks.

The head of the dimogerontes was named **logothetis**, his service lasted one year, and the bishop was usually present at his election. For the election of local officials the main criteria were, social class and the fact that the local official should be from an affluent family, be compliant and be of advanced age. Thus we have the creation of the **prouchontiki class**, whose efforts to curry favour with the enemy, caused great turmoil in the community.

As Athanassios Fotopoulos reports, "Without doubt, the proestoi constituted the most well defined class in Greek society, even though they were the minority of the Christian population. In real terms, they did not constitute a single body with any formal organisation, but `a

body linked through common interests”¹⁹. He adds, “In conclusion, we can say that proestoi with their power, which was encouraged by the administrative and fiscal system, sought the maintenance of their social function in the community, believed themselves to be of noble origin and carried out certain urban duties in the framework of a social class corresponding to the similar Turkish one. What prevailed was the fulfilment of personal interest and not ideological or national objectives”²⁰.

At this point we will briefly mention the names of some proestous who served during the period we examine as the main aim of a report such as this is history rather than the study or analysis of the institution of the prouchontiki class itself. In Achaia, which in this period was the centre of trade and shipping, as well as the area where the economic game was played on various fronts, we have as an example the names of proestous by region. The following names occur in various historical reports.

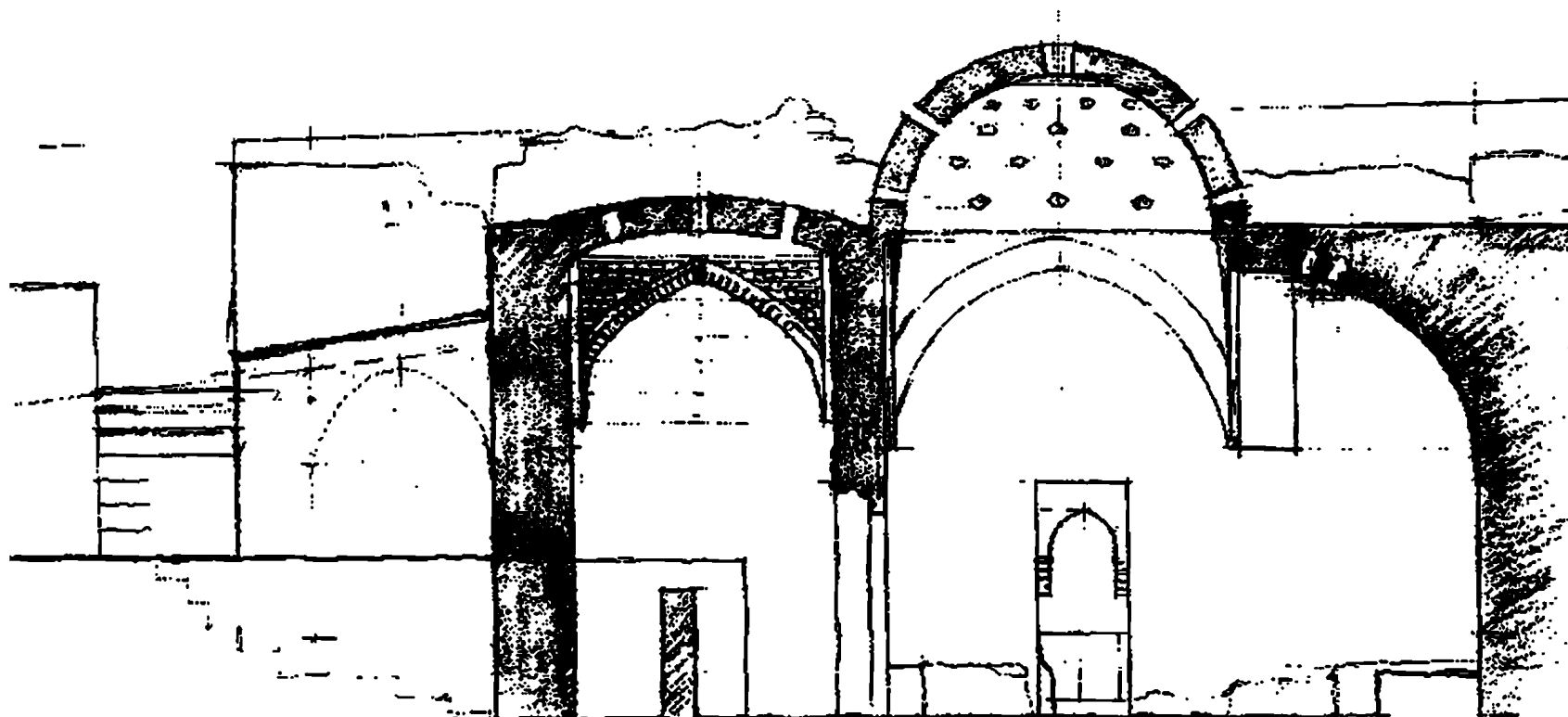
Patras: Dimitrios Antonopoulos, Christodoulos Criticos, Andreas Kostakis, who was proestos and vekilis in Istanbul, Nikolaos Lontos (proestos 1771), Kanellos Oikonomopoulos (1780, 1785, 1790), Galanis Rigopoulos (1791, 1806, 1819), Panagiotis Boukaouris (proestos 1819), Tzertos Georgios (1648), etc.

Vostitsa (Aegio): various proestoi in the year 1789 were, Eustathios Tsimpitzis, Konstantinos Dimitriou, Georgios Tzimas, Asimakis Alexopoulos, etc. For the year 1818, we have reports with the following names of proestous, Konstantinos Dimitriou, Aggelis Meletopoulos, Giannakis Dimitrios, Anagnostis Andriopoulos, Athanassios Mpouropoulos, Dimitrios Charalampis, etc. In 1819, as proestoi of the kaza of Bostitsa, were, Andreas Lontos – during the second period of Ottoman domination, the Lontou family had a prominent place in the political events of the province - Konstantinos Dimitriou, Spiridon and Anagnostis Charalampis, Anagnostis Andriopoulos and Panagos Chrysanthopoulos.

Kalavryta: in this region the institution of self-government, was well developed mainly because of its inaccessibility and we have various families of proestous during the second Ottoman domination, such as Zaimi, Androutsaki and Filimon.

In Ilis, the Turkish landholdings, together with the presence of Turkish-Albanians did not allow the growth of powerful local self-government. In both vilayets of Ilis, Gastouni and Pirgos, we have the Sisini family. Historians mention the names of various proestous in the vilayet of Pirgos, mainly in the last few years of the Ottoman domination, and those were, Christodoulos Acholo, Tzoanni Stathaki or Stathopoulos, Anagnostis Papastathopoulos, Alexis Moschoulas, while the sentouk eminis of the province was Giorgakis Oikonomos²¹.

The institution of the communities within the framework of self-government was closely bound to the tax system that the Turks had imposed. Although in the first centuries of Turkish sovereignty, taxation was relatively low, in the second Ottoman period there was an increase in the taxes, which had negative repercussions on the farmers and small landowners. While taking into consideration the fact that the main system for taxation and administration was that of 'tsiflikia', we should emphasize the fact that it was not the only system of land ownership



which was in effect in the Ottoman Empire. At the same time small freeholdings also survived, particularly in isolated and barren regions, such as the mountainous regions of Greece or the islands of Aegean. The existence of this secondary form of land ownership almost disappeared after increased taxation led to farmers and small landowners, being forced to resort to borrowing which resulted in them losing their properties and their assets.

The tax system during the Ottoman domination, in general, as well as the tax obligations of the Greeks to their conquerors did not have a constant character. Taxation varied in different places and at different times. However it can be divided into two main categories: a) the regular taxes that were determined by the Holy Law and b) the extra taxes that were imposed by the Sultan. The extra taxes were imposed mainly to meet the needs of administrative bodies, for the repairs of streets and fortresses, and for the strengthening of the army and fleet, and their main characteristic was that they were usually heavier than the regular taxes. Thus, armies of tax-collectors *tzampitides*, *tachsildarides*, *kadides*, *vekilides*, *dragomen*, and *mamouridoi* blend the *ragiades* (Greeks) *dry*, even imposing various fines, such as one for murder, the *grasidiatiko*, the *paniatiko*, the offer, the *resimo*, the *bikialeti*, the *tainati*, and so on.

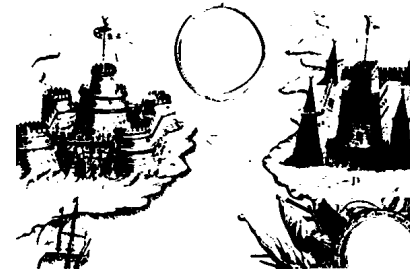
In the region of Western Greece there was a system of tax apportionment in effect. The state fixed the sum that should be collected by the public treasury and after that tax was apportioned according to the abilities of each local province and community to pay. This type of taxation - involving the payment of a predetermined tax - brought to the fore the need for good management of the finances of each community, a fact that rendered the role of *proestous* important in the financial operation of the communities.

This resulted in the existence of a body of Turkish tax collectors

which functioned not only with the proestous but also with other Greeks who were considered as inferior tax bodies. It is important to point out that a small part of the tax levied was also absorbed by the self-government. This covered the wages of the vekilides and the various expenses of their political party interests.

A secondary and much lower taxation, was observed in regions where the ownership and tenancy of the land was included in the revenues of the regions. These communities reported directly to the higher fiscal and administrative authorities and their tax obligations were expressly written down, ensuring them more favourable terms of land-ownership.

At this point, it is very important to note that, beyond the institutions of Ottoman administration that we have already analyzed in the previous paragraphs, we also have the social stratification of Hellenism, starting from the granting of privileges by the Sultan to the Patriarch which can be characterized as one of the factors that played a crucial role in determining the organisation of the Ottoman Empire. This social stratification did not exist only in Greece but also in the Eastern Thrace, in Constantinople, in Western Asia Minor, in Cyprus and generally throughout the Balkans, and had the following configuration: The administrative aristocracy consisted of; the Patriarch and the higher clergy, the Fanariotes who had high positions in the Ottoman government and certain prokritoi, who for the most part were important land-owners.



More analytically: a) the Patriarch and the higher clergy formed the social group with the greatest ideological influence on the Greek subjects, b) Fanariotes on the other hand, were members of the administrative and social aristocracy, with great knowledge of Western European education and occupied high positions in the Ottoman government (interpreters in the 17th century, rulers in the 18th and 19th century). With their introduction to the ideology of Enlightenment, they made a considerable contribution to the improvement of the conditions that led to the Revolution. Their main characteristic was the

fact that they aimed for the creation of parallel structures of power in the Orthodox population, within the framework of the Ottoman Empire, c) the *prokritoi*, were those most capable of the administration of the community and they were mainly landowners in continental Greece and ship-owners in the islands.

It should be noted that this administrative aristocracy, together with the tradesmen, the shipowners, the money-changers, the artisans who had products available for trade, the big land-owners and all those that shared in the profits from this trade, commercial shipping and craft-based production, were the forerunners of the middle class.

When the development of self-government reached its peak during the second period of Ottoman domination in contrast to the first period, trade and the economy flourished and at the same time there was a growth in shipping.

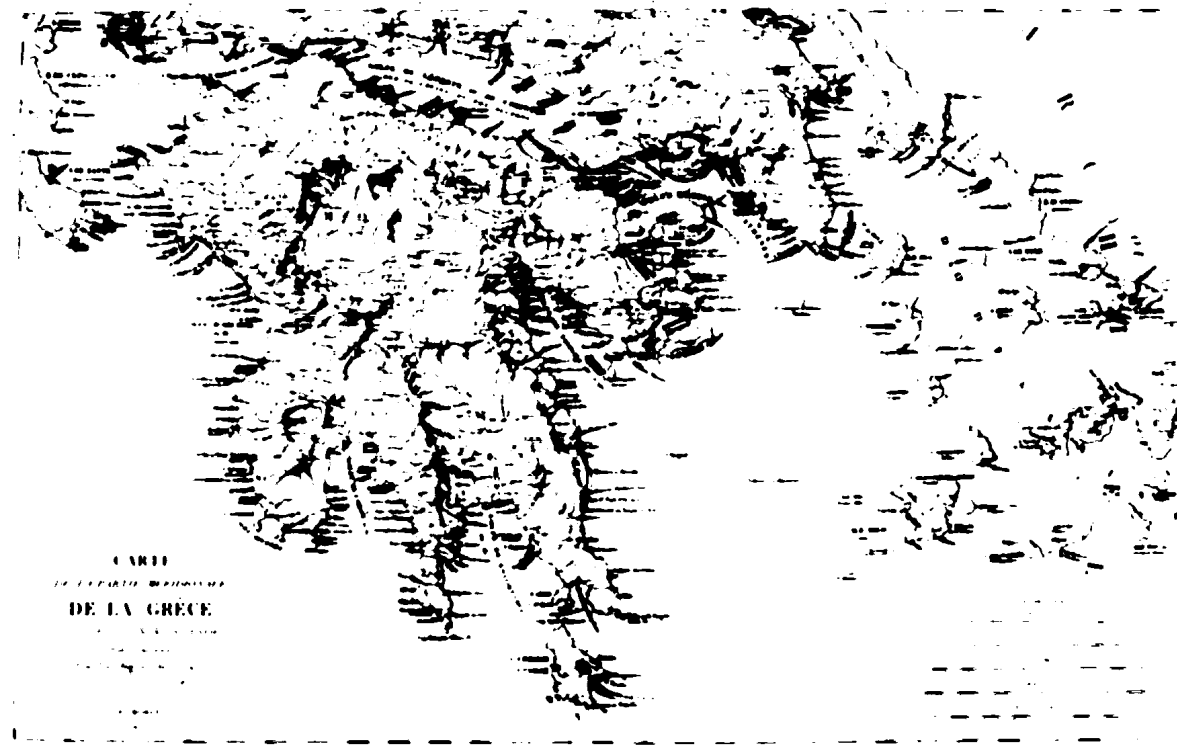
The raisin, the production of which had already begun in the first period of Ottoman domination, was one of the basic export products from Achaia and Aitoloakarnania. The cultivation of raisins was introduced to the Ionian Islands from the Peloponnese in the 16th century and constituted a basic element of their economy due to their maritime trade routes. The course of raisin production was relatively short in the Ionian Islands, mainly because of the conflict between the commercial policies of England and Venice, but also because from the second half of the 17th century the combined demographic, social and economic crises in those islands coincided with the support given to raisin production in the Peloponnese and Aitoloakarnania.

Cultivation of the *sultana*, which flourished on flat ground, was spread across the region of Mesologgi-Aitoliko and Paracheloitida. Its cultivation was so well adapted to the ground around the Acheloos River and so efficient, that up to 1770 it was the exclusive crop. The raisins were brought to the market of Mesolongi and were distributed to the traders, usually with the mediation of notables of the region and

under the supervision of the Voevoda. Enormous quantities of raisins were transported to the ships anchored in Saint Sosti or Basiladi, in gaites (small keel-less boats of the people of Mesolongi).

However, after the Orlofika, both the cultivation and the economic importance of the raisin decreased decisively. This was mainly the result of the burning of large tracts of vineyards and the fact that the fleet of Mesolongi, which was the basic means of distribution and marketing of the product, was destroyed. From then on the commercial centre for the distribution of the raisins became the city of Patras, with only small quantities arriving from Nafpaktos.

In the 19th century, corn was cultivated on the plains around Mesolongi, while the cultivation of raisins was limited to the plain of Agrinio. All the other areas were planted in olives. The Aitolokarnian turn to raisin cultivation and trading reflected the influence that the economic and commercial currents of the Eastern Mediterranean, had on the region and which it



was open to because of its geographical location.

The fact that the Ottoman Empire whose economy was mainly supported by rural production, existed in an international environment which was moving rapidly towards capitalism, meant that while on the one hand the *tsiflikia*, were more easily controlled as to what they produced, and they were directed towards the cultivation of products for export, on the other hand, a need to export the products was created, together with a need for the existence of a social class, which could manage these exports. The trade was carried out by the Greek-speaking - Orthodox residents of the empire, who became the models for the emerging Greek nation. The Ottoman administration did not oppose Greek trade, but on the contrary they helped it by granting major administrative and economic privileges to the regions that practised it. Moreover, the Asian Ottomans with the no maritime tradition and with no experience, left all shipping activities in the hands of Greeks.

Therefore, we had the growth of the first industry in Greece, shipping, and in direct connection with that, shipbuilding. When later, in 1669, after the loss of Crete, Venice withdrew from the Eastern Mediterranean (with the exception of its presence in the Ionian Islands), Greek seamen succeeded them in the maritime trade. In the 18th century, Greek traders managed to compete with the French who were the masters of the trade routes of the Eastern Mediterranean at that time.

As we have already mentioned before, the 18th century was the century of great urban growth in the Ottoman area, and the Greeks were the driving force behind it. Shipping together with shipbuilding was the main source of their wealth. Another important way of accumulating capital outside the economy, was piracy, which the Greek shipowners did very successfully.

An extra boost was given to these activities by the famous Treaty of Kioytsouk Kainartzi between Russia and the Ottoman Empire (1776), according to which Greek ships could transport Russian wheat under the Russian flag. A great growth in shipping occurred mainly in the re-

gion of Western Greece (along the coasts of Aitolokarnania, Achaia and Epirus). Mesolongi – the symbol of the struggle for national independence and later a city, was the pioneer in shipbuilding and in sea travel. Along with the neighbouring cities of Galaxidi and Aitoliko, the Aegean islands were also well-known for their shipping activity. The Greek captains were, for the most part, “trader-captains”. They traded both their own and foreign products. In the shipping companies of the cities mentioned above, investments were made by the big trading houses of western Greece, Achaia and Epirus.

Apart from shipping, at the end of the 18th and the beginning of the 19th century, there was important growth in industry in the Ottoman occupied regions. Industry constituted an extra sphere of economic activity with important changes during the 18th century. It increased its activities; the guilds were replaced by companies in which there could be shareholders with either big or small capital or even simple workers, just as happened in commercial shipping.

There are many well known examples such as the “company” of Ampelakia, and the high urban growth rate of Ioannina during the time of Ali Pasa. Around the year 1800, the craft-based - industrial production in Ottoman occupied Greece made up an important percentage of total production. The main industrial activities were the maritime industry (shipping), weaving - spinning and the soap industry. A final boost to the accumulation of capital was given during the years 1812 - 1814, when ships from the islands of Hydra and Spetses broke the blockade that the English had imposed on the French and French-owned harbours and ran a black market.

On the other hand, the domestic market was defined by a network of local markets for the distribution of goods to the far reaches of the Ottoman Empire, without any tendency to unify or transform itself into a national market. The permanent and weekly markets in the cities and in the villages supplied the domestic market, while annual gatherings also supplied the foreign market.

The most important craft-based and industrial sectors of the 18th century were weaving, the silk industry, tanning and shipbuilding and they were located both in the mountainous regions and on the coast. However, the few periods of favourable conditions for the growth of manufacture and industry (eg. Treaty Kioytsouk-Kainartzi, Napoleonic wars etc), the lack of competitiveness of Greek products with European, the weakness of the domestic market, and the reduction of profits from the sea-trade, which caused a decline in the corresponding industries of coastal Greece, led to the decline of manufacturing at the end of the 18th century

and the beginning of the 19th century.

A very important issue was that of the colonies and of the demographic shifts. As we have already analyzed in the previous chapter, after the Conquest of Constantinople and the consolidation of the Ottoman Empire with its repeated attacks, conquests and deployments of war-like tribes of Turks, the Greeks were continuously moving to the areas which still had not been conquered. During the period of the second Ottoman domination and specifically from the 17th century onwards the Greek population showed a recovery. This was the result of the demographic movements of the Greeks and was related to the following factors: a) the administrative organisation of the Ottoman Empire, b) the economic crisis that occurred in the Ottoman Empire at the end of 16th century and had consequences which influenced in the long term not only the state economy but the lives of the subjects of the empire and c) the balance of power and the rivalry among the European powers and their attitude towards the Ottoman Empire, but also various changes that happened in the marketplace. These factors contributed to the shaping and the developing of the new role that Christian subjects had in the Ottoman empire both in terms of their domestic economic affairs and in their mainly commercial dealings with the foreign powers. The Christian subjects, mainly the Greeks but also the Serbs and other populations of the Balkans, expanded the horizons of their economic activities. They operated alongside foreign traders and their activities expanded both on land and at sea.

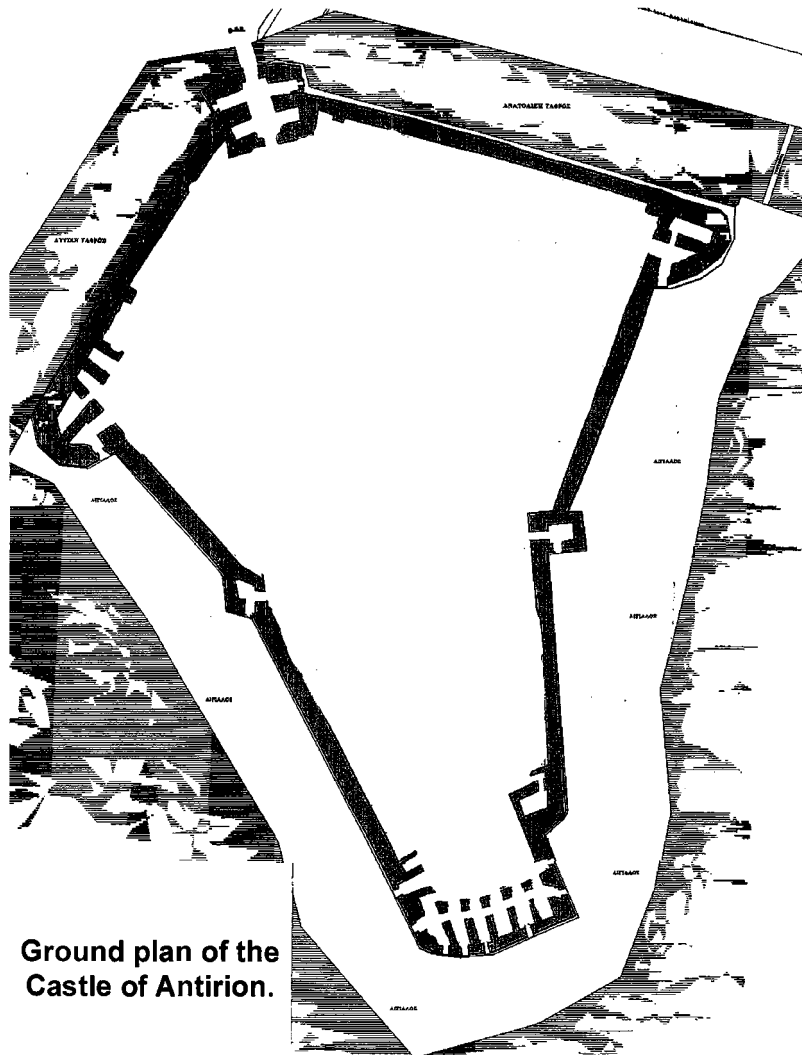
The Ottoman Empire, on the one hand actively encouraged, the formation of the Greek middle class, precisely because it needed it. On the other hand, because the Ottoman Empire had an institutional framework that corresponded to a feudal system of production it kept the Greeks in check. The Greeks in their efforts to carry out their activities under the best conditions, spread throughout the whole of Europe and founded colonies. In the Balkans and Central Europe, Greeks

controlled land transport and a large part of maritime transport in the Eastern Mediterranean. There were many examples of Greek businessmen, whose enterprises were based in the Ottoman empire, but whose business activities also extended abroad.

Therefore, one important characteristic of the developing Greek middle class was that it did not develop its activities in a single geographic area but in various important places. The

Greeks of the colonies contributed because they were living in the centres of foreign countries and because they came into contact with the enlightenment and French literature. This resulted in a substantial contribution to the formation of the ideology and the political objectives of the entire middle class.

This ideology was a national ideology: the need to set up a unified domestic market led to the formulation of a demand to constitute a national state. Strong cultural and linguistic memories of Greece helped in the formation of a Greek national conscience. Thus, in the Balkans, the Greek nation (together with the Serbian) was the first to organise itself and claim the control of its state, with the pioneering leadership of the middle class.



Ground plan of the Castle of Antirion.

B. Epirus

1. From Submission to the Turks Until the Beginning of the 19th Century

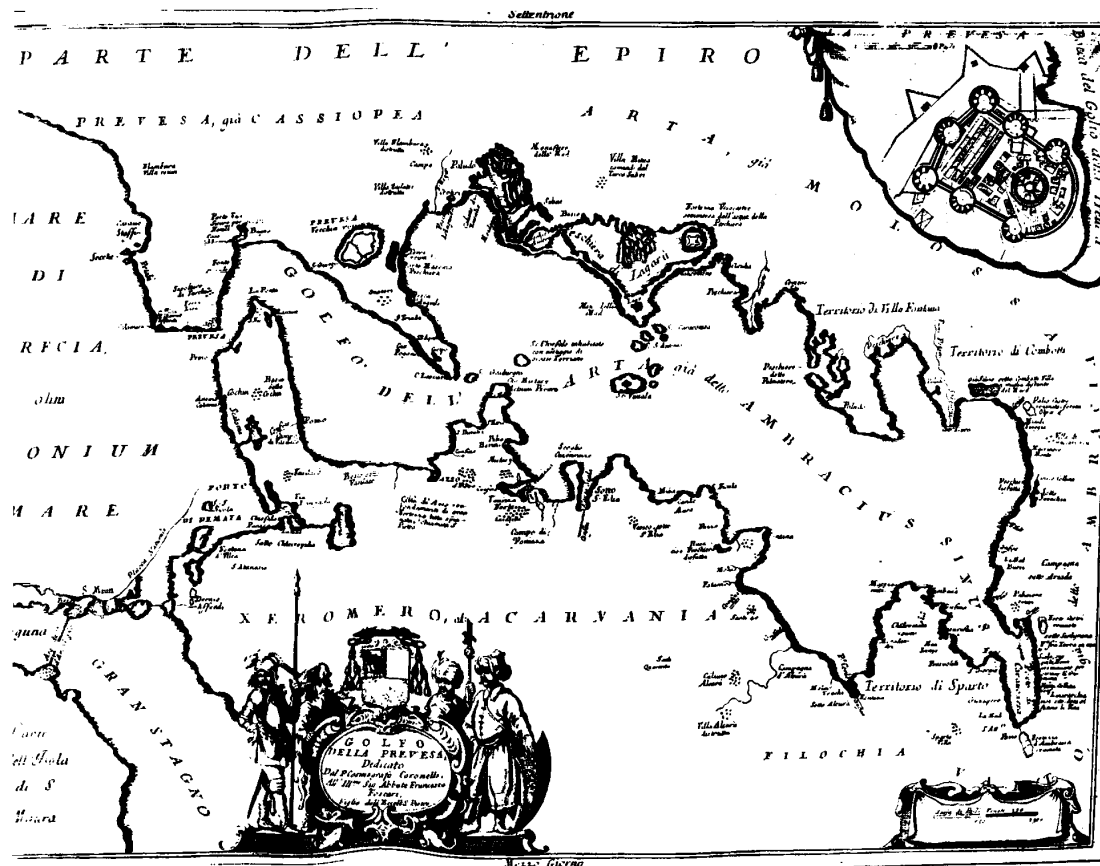
The expansion of the Ottoman Empire into European territory with the occupation of Gallipoli in 1354 and its further expansion towards the north-western regions of Greece during the last two decades of the 14th century coincided with a serious crisis in the Despotate of Epirus. The Albanian heads of the tribes that had overrun the area (Bouas Spatas, Liosas and others) had established themselves in the castles of Arta and Rogo and to the south at Aitolia, but as the contemporary author of the “Chronicles Of Ioannina”, notes “only the town of Ioannina was not under Albanian domination because it was inhabited by distinguished and capable men”. Under intense pressure from the Albanians, the last despots of Epirus of Italian origin had been forced, to make deals with the Turks and had virtually become subjects of the Sultan.

Even before the end of the 14th century the way was open for the dissolution of the despotate and complete Ottoman dominance of Epirus. The Turks, with Serres as their base of operations, took over Monastery in 1382 and ten years later they were the masters of southern Albania and northern Epirus. The consolidation of their rule is shown in the Turkish cadastres of Premeti and Koritsa dating from 1394 and 1397. After the occupation of Driinoupolis, Avlona and Argirokastro (1418), the Turks established and organized the first *sanjak* (administrative district) which extended from the region of Kroia to the valley of Kalamas, and was under the jurisdiction of the eyelet of Roumeli. Only a few months after the fall of Thessaloniki (March 29th 1430), the last despot Charles II Tokko abandoned the town of Ioannina, which was surrendered to the oncoming army of Sinan Pasha on October 9th 1430.

During the last troubled period of the despotate the Byzantine noble families, the Philanthropini, the Stratigopouli, the Gavriilopouloi, the

Melissini and others who had found a safe haven in Ioannina after the fall of Constantinople to the Crusaders in 1204, continued to hold onto their power in Epirus and Thessaly by one means or another. The higher positions in politics and the military, castles and towers, large estates, metropolitan and Episcopal sees, rich monasteries – secular and ecclesiastical power – were all in their hands. These eminent noblemen as well as those of lower rank “the great and the small, the upper classes and the common people” rid the Court of all foreign elements and the administration of Thessaly and Epirus of all foreign oppressors or despots. Characteristically, when Sinan Pasha addressed them he referred to the most reverent metropolitan bishop of Ioannina and the “*honoured noblemen, captain Stratigopoulos ... and to the rest of the noble men of Ioannina, grand or not*”.

Weighing up the threats of the Turkish commander-in-chief if they did not surrender the town against the written promises to grant them privileges, the noblemen of Ioannina negotiated a surrender without any bloodshed. With the privileges granted to the residents the continuation of their financial and cultural growth was again possible, a growth that had started in 1204, when Byzantine noblemen had taken refuge in the “*small town of Ioannina*”. A century later, in 1319, in a golden bull issued by the Byzantine



emperor the town is characterized as a “town different in size from many others” that “*is full of residents, flourishes and is admired by all for its wealth and property*”.

There is no specific information about the population of the castle of Ioannina during the first period of Turkish domination or about the number of Jews, who according to the golden bull issued by Andronicus the 2nd, had settled in at the town before 1319. Moreover, there is no information concerning the size of the Turkish garrison, which after the surrender of the town remained outside the castle, in an area referred to as «Tourkopalouko». It is certain, however, that the privileges granted in 1430 not only favored the settlement of new inhabitants in Ioannina but were also responsible for the continued smooth running of the financial and cultural affairs of the residents and for maintaining the centers of the despotate’s cultural brilliance, the most important of which was the Philanthropinon Monastery on the island in the lake founded at the end of the 13th century.

Although Ioannina and Arta did not suffer after their surrender to the Turks in 1449, that was not the case with the rest of the Epirotic region. The despotism of the local officials, the harsh taxation, the seizure of fortunes and the moral humiliations were hard trials for the rural populations who were forced to abandon their settlements on the plains to find shelter in safer inaccessible regions in the mountainous areas. These population movements are said to have taken place from the middle of the 15th century in northern and western Epirus and in the same period the settlements on the slopes of Chamanta at Thesprotia were established.

Most Greek and foreign researchers date the settlement of the rebel inhabitants of Epirus on the “notorious high rocks” of Souli, as Andreas Kalvos describes them, to the 16th century. This place later became the base of operations for many heroic struggles and the obstacle to Turkish efforts to push them back²².

2. Demographic Developments

The information available for the population of Epirus during the period of Turkish domination does not allow us to follow its development or even its distribution in different areas.

According to a census of the taxable households of Roumeli during the period of Sultan Su-leiman the 1st between the years 1520-1538, the sanjak of Ioannina consisted of 32,097 Christian families (160,000 people) and only 613 Moslem families (3,000 people), while in the sanjak of Preveza there were 11,395 Christian families and 7 Moslem, 55,000 and 35 people respectively. In this census there is no special reference to the Jews although their presence was known from the golden bull issued by the Byzantine emperor Andronicus the 2nd in 1319. According to this golden bull, in which Ioannina was granted many privileges, there were “many Jews in this town” which means that the Jewish community of the town was considerable.

According to the same source the “people living in the castle of Ioannina” owned land in 25 villages in the area and also that the people of Ioannina had very good skills when it came to trade and their transactions took place far beyond the confines of the despotate. Apart from the Jews, whose population increased over the following centuries, there were also Vlachs in Epirus before

the Turkish invasion, mainly in the region of Pindos. The Albanian tribes that had overrun the northwestern regions of Greece during the 14th century were later scattered to the south, except for small groups which remained in Thesprotia.

The privileges granted by Sinan Pasha in 1430 cov-

ΠΑΛΤΕΙΑ ΚΟΝΣΤΑΝΤΙΝΟΥ ΤΟΥ ΕΛΕΥΘΕΡΟΥΤΟΥ — ΙΩΑΝΝΙΝΑ



ered a limited area: they were restricted to the town of Ioannina and the region that was ruled by its *archontologio* (*noble men*) while the other areas, mainly the plains, suffered under the harsh rule of local officials, harsh taxation, Islamizations and poverty. The people living there were forced to find shelter in inaccessible mountainous regions where they established new settlements or developed older ones. This tide of fleeing rural populations also caused an impressive increase in Ioannina's population during the 15th and 16th centuries until the revolution of Dionysius the Philosopher (1611), as well as the development of the mountainous areas of Metsovo where the favourable regime attracted families from Agrafa, Western Macedonia and Thessaly.

According to recent research there was also an important increase in the Christian population of the towns in the northern part of Epirus; Kanina, Berat, Kleisoura and Permet between the years 1431 and 1506. During these 75 years, the Christian households in Kanina increased from 237 to 514, in Berat from 227 to 395, in Kleisoura from 113 to 244 and in Permet from 42 to 260. On the other hand the population of Argirokastro decreased slightly (from 163 to 143 households), but at the end of the 18th century, according to Athanasios Psalidas there were 2,500 households, most of them Moslem.

The demographic data for Arta, one of the most flourishing cities of the Greek region during the period of the despotate are meagre or non-existent for the two first centuries of Turkish domination. In 1675 it had a population of 8,000 and by the beginning of the 18th century this had increased to 11,000. An impressive increase in population is noted in Preveza during the same period and also in Moschopoli, which from a former livestock farming village in 1684, had developed by the middle of the 18th century into a populous commercial and a crafts centre with about 12,000 families (60,000 people).

3. The Towns

Although as referred to above the demographics for the Epirotic towns are meagre and fragmentary, certain information that the sources provide about the occupations of the residents allows us to follow their financial and social development.

From the beginning of the 14th century Ioannina is mentioned in the golden bull issued by the emperor Andronicus the 2nd as a “town different in size from many others” that “is full of residents, flourishes and is admired by all for its wealth and property”. From the same source it can be inferred that the residents of Ioannina were good at trading, transporting goods to all the regions of the empire. A century later, at the “Chronicle of the Tokko’s”, which describes the events that occurred during the last years of the despotate, there are references to the guilds that played an important role in the life of Ioannina: “in the town of Ioannina there were tailors, cobblers”.

The Turkish conquest did not stop the development of the town which continued at a slow but steady pace until 1611 when the failure of the movement organized by Dionysius the Philosopher led to the Christians being driven out of the castle. At the centre of the new settlement that developed outside the walls there gathered, apart from the residents of the castle, new residents from the surrounding areas. The town expanded and developed gradually into one of the most important financial and cultural centres of the north-western Greek region. The Turkish traveller, Evliya Celebi, who passed through Epirus in 1670, mentions that there were well built houses and shops, among them tailor’s shops and jewellery shops. Silk textiles and crafts were imported from the ports of the Ionian and the Adriatic Seas and the residents were known for their good manners, their honesty, their eloquence and their energy. The same picture of a flourishing town, a town with “wealthy merchants” was also given by the French doctor, Spon, in his travel book which was published in 1679 and similar descriptions are given in travel guides of the 18th and 19th centuries.

A concise but vivid image of Ioannina is given by Daniel Philipides and Gregorios Constantas from Pilio in their pioneering work “Modern Geography” printed in 1791. Since 1788 Ali Pasha had been established in the pasalig of Epirus: “Ioannina, a large town, well populated, wealthy...it is populated by many Romeans (=Romious - Greeks) and a few Turks and Jews. The Roman residents of Ioannina are widely known in Turkey for their merchandise. Ioannina is also famous for its schools which are now, as in the past, flourishing and it is also

famous for the enterprising men who have occasionally originated from this place”.

In 1702 the French Consul in Arta, P. Garnier, in a report on Epirotic trade wrote that the town is “almost as large as Marseille”, and the same impression was generated 40 years later when the English diplomat David Urquhart, who visited Ioannina in 1830, described it with some exaggeration as the “Manchester and Paris of Roumeli”.

Arta, with 11,000 residents, where the French Consulate was from 1702 to 1789, could be described as the “town of consuls” and was one of the few Greek towns that attracted the interest of the European trade until the end of the 18th century, when the consulate was closed down. As a result of the French and other consulates being transferred to Ioannina, there was a decrease in the population which by 1809 had been reduced to 6,000 residents, among which 500 were Turks and another 500 Jews.

In the middle of the 18th century, along with the importation of luxury goods from France and manufactured goods from French or other ports, “French” customs also arrived in Arta. The Greek merchants, who were under the protection of France and some of whom served as interpreters, secretaries at the consulate or stood in for the consul during his absence, took part in social gatherings arranged by the French, who in this way reinforced their prestige as well as their bonds with the Greek community. The community of Arta as a whole, however, was not influenced by the French mentality and French cultural achievements in contrast with the circles of Ioannina which adopted them gladly.

The first mention we have of Preveza is in 1449 when, according to the “Chronicles of the Turkish Sultans” Vagiazit I “gathered his entire army from Roumeli and marched to Preveza, which was being attacked by Sisigmond. And that castle had many Turks and they held out against Sisigmond”. A century later, in 1538, there is a reference to the town

castle during the Naval Battle of Preveza when Hayreddin Barbarossa defeated the fleet of the Holy Christian Alliance under the command of the Genoese admiral, Andrea Doria, although it is not known whether there was a settlement there. Preveza's favourable location at the entrance to the Gulf of Amvrakia attracted the attention of the Venetians who seized it in 1684, the first year of the Venetian-Turkish War (1684-1698). Preveza was returned to the Turks in the Treaty of Karlowitz in 1699, and from then on we can follow its history. In 1701 seventy-eight families from Preveza took refuge in Lefkada and the town was completely abandoned after the devastation the settlement suffered during the last Venetian-Turkish war (1714-1718).



In the treaty of Pasarovits the town was returned to the Venetians and it remained in their possession until 1797, when it was handed over to the French under the Treaty of Campo Formio, along with the Ionian Islands, Parga, Vouthroto, and Vonitsa. During the third decade of the 18th century resettlement of the town began and the port showed limited activity at first, but this later increased. The importance of the port to local trade can be judged by the fact that in 1764 the French consul in Arta maintained an interpreter at Preveza and in 1768 established a Vice-Consulate. Business at the port, which served as a transit centre for trade, resulted in an increase in population, which at the end of the 18th century had reached approximately 10,000.

The fourth most important town of Epirus, Moscopoli, which was a small settlement until the end of the 17th century afterwards showed remarkable financial and cultural development.

Its population during the third decade of the 18th century is estimated to have been about 60,000 and the imposing churches of Agios Nikolaos and Agios Athanasios, dating from 1721 and the church of Taxiarches dating from 1722, with remarkable wall-paintings of the period 1726-1750 attest to its prosperity. Through the care and the financial support of the emigrants of Moschopolis in Venice, Vienna, Hungary, Odessa and Danube states a school was established (“*Greek Frontistirio*”), which after 1744 was called “New Academy” and in 1750 was housed in an imposing building. In 1731 a printing house was established by the monk Gavril Constantinides. It was the best printing house in the Hellenic region after the one in Constantinople which had been established by Nicodimus Metaxa in 1627, during the patriarchy of Kyrillos Loukaris. From this printing house, which had close ties with the convent of Osios Naoum at Achrída, nineteen publications were produced after 1760 – mainly Services to the Saints – and its last publication was the “Introduction to Grammar by Theodore Anastasios Kavaliotis”, a professor of the “Nea Academia” since 1743

and its principal since 1750. The extensive livestock farming of the region led to the establishment of workshops for wool processing and carpet manufacturing as well as the development of tanneries. The population also became metal workers, silver and copper smiths using raw materials obtained from European trading and small industrial centers.

The decline of Moscopole has been attributed -according to the older historians- to the Albanian – Ottomans who destroyed the town in 1769 following the participation of the residents in the preparations for the Orlov Revolt in 1770. According to a more recent opinion, the main reason for its decline was the relocation of the trade routes which led to central Europe and to the Danube states and a raid by brigands in 1769 which forced some of the people, many of whom originated from Southern Epirus (Metsovo, Scamneli etc) to abandon the town and to transfer their activities to other commercial and craft centers.

Its population, which during that period had reached about 12,000 families (60-65,000 residents) decreased and despite the short-term financial activity that was recorded over the following years, during the first half of the 19th century there were only about 250 families of livestock-farmers living in Moscopole. Daniel Philipides and Gregorious Constantas in the “New Geography” mention the period of its heyday: “it was in its prime with twelve thousand houses, fourteen artists guilds (syntechnies) a fine school from which many locals and foreigners received a good education, printing houses, much wealth and in one word it was, in Turkey, a town with all the embellishments of a European town”.



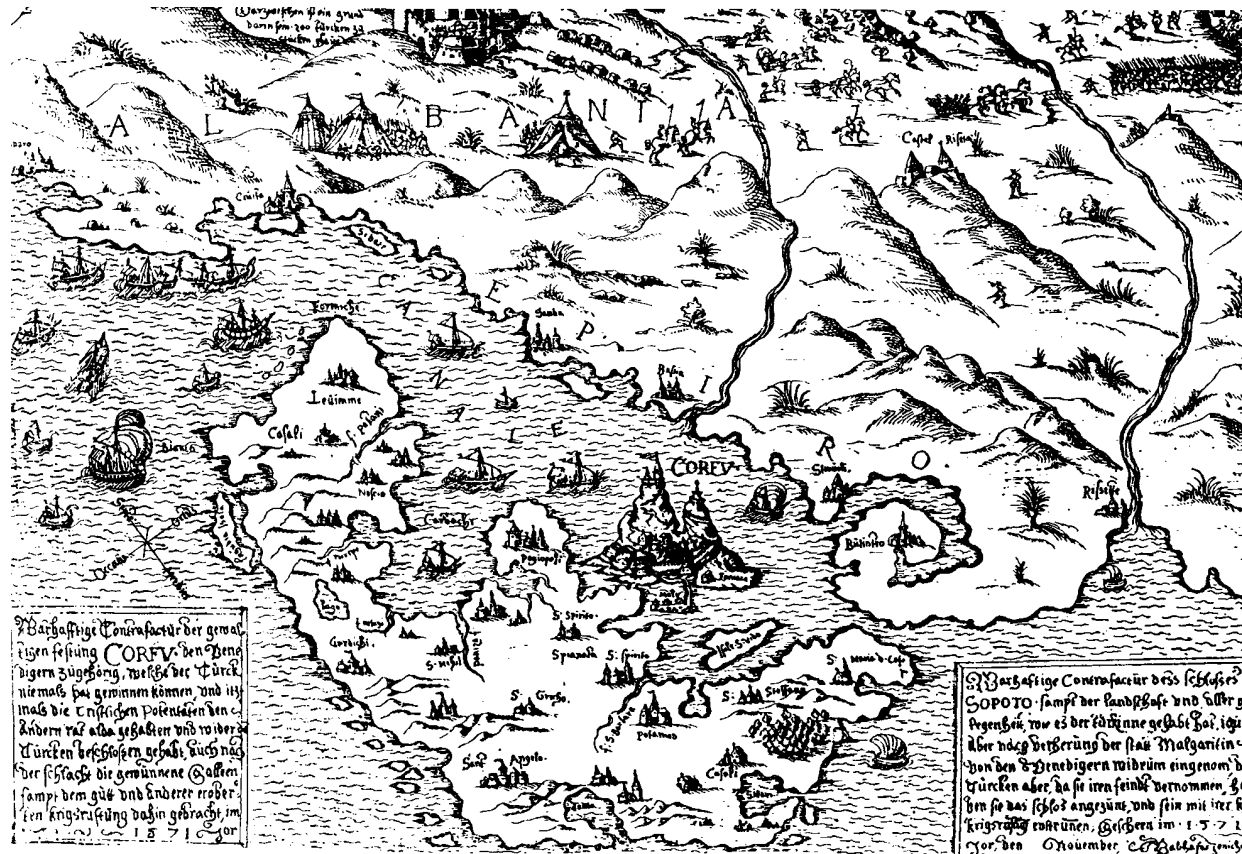
The residents of Moscopole, however, even after the destruction of their home town were still renowned as merchants, craftsmen and bankers in Hungary and Austria and continued the tradition of their ancestors in matters of social welfare by donating and later on sponsoring institutions beneficial to the Greek public²³.

4. Historical and Land Distribution

The region of Epirus is located in the south-western quadrant of the Balkans, which is divided by two intersecting watershed axes into four unequal parts. The starting point of the horizontal axis is the Black Sea (Euxinos Pontos) and it intersects, the plateaux of Sofia and Scopia, via the ridge of Aimos, and ends up in the lake of Scodras. Although describing the segregation of the basins of flow seems quite simple, when examined on a geopolitical basis the matter gains a whole new perspective. Thus we observe that although the plateau of Sofia belongs to the basin of flow of the Danube, it connects in a more natural way with the valleys of Evros and Strimonas. Conversely, the southern part of Kosovo is connected hydrographically with the Adriatic as well as with the Aegean Sea, via the valleys of White Drino and of Lepenats. Based on the same geopolitical criteria, the area that is defined at the north of this axis and is identified with the plains near the Danube constitutes a natural extension of Central and Eastern Europe. Over the years this area has been the scene of movement and conflict rather than a place of developing governmental entities or autonomous development. On the contrary, the regions in the southern part of the axis, which are characterized mainly by the coastline of the Aegean Sea, have historically been the scene of numerous political transformations. During the pre-Christian era as well as during the periods of the Byzantine and the Ottoman Empires, this southern region of the Balkans was more closely linked with the neighbouring East than with Central and Eastern Europe, as would be more consistent with its geographical position. It may be concluded that the Ionian and the Adriatic Seas were considered to be a very important geographical and political boundary to the west²⁴.

The vertical watershed axis, separates the Aegean Sea from the Ionian. Its Southern part is defined by Pindos and Agrafa. Further north, though it is not easily defined. It is mixed up in the lake system of Achrida, Prespes and Kastoria, cutting through the ancient Egnatia and

meeting up with the horizontal axis just north of the town of Tetovo. Continuing its northern course the length of the Dinarian Alps, it separates Kosovo from Montenegro, Bosnia from Herzegovina and Croatia from the Dalmatian coast. This vertical axis forms on either side two regions of different dimensions, the western region whose width ranges from a few to 100 kilometres, and the eastern region whose average width varies from 300 to 500 kilometres at least when measured from the important centres of the Aegean. Apart from climatic differences the terrain shows major variations between the two zones. Thus in the eastern part the landscape consists of huge plains, in which the isolated mountain masses do not constitute natural barriers. In the western part it is clear there is a lack of sufficiently level productive soil and the land is mountainous throughout the entire region. These characteristics were the main reasons for

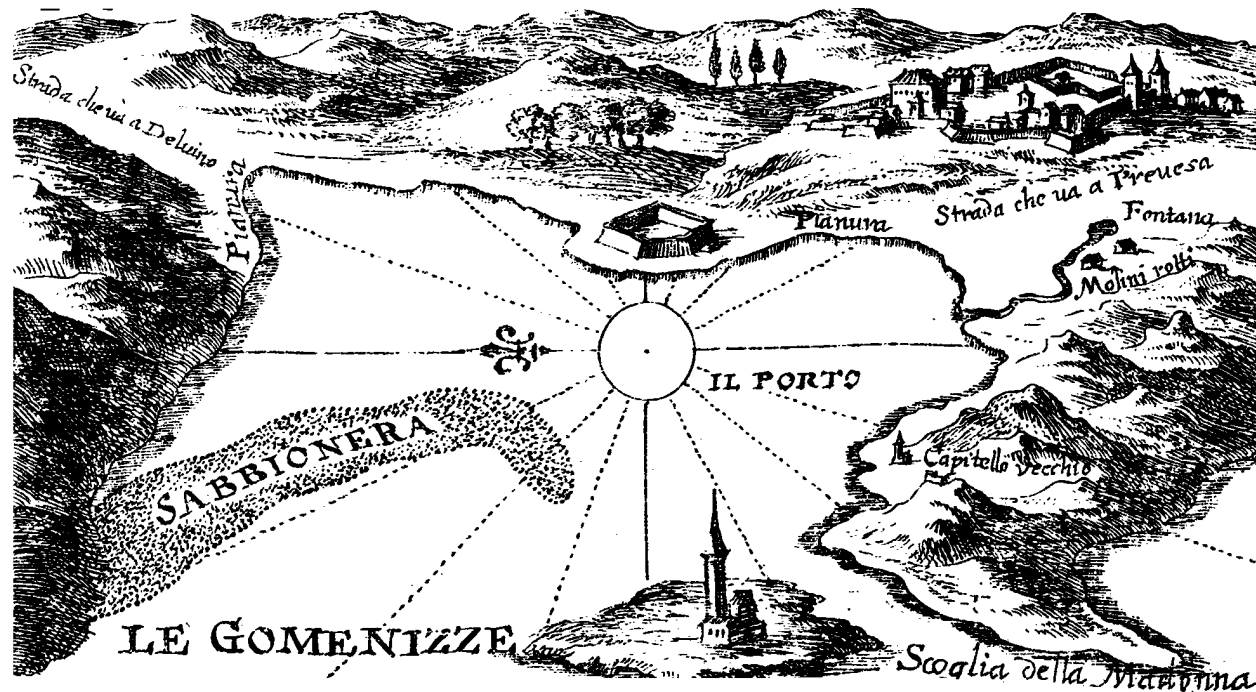


the marginalisation, isolation and the almost complete dependence of this quadrant on that of the eastern side. Only during crisis periods of the powers in the Aegean Sea in the Eastern quadrant did the western side towards the Ionian Sea gain more value. For example, with the Hellenistic world in crisis and before the strengthening of the Roman Empire the short-lived kingdom of Pyrrhos appeared, the collapse of the Byzantine state and the void that was created following the domination of Constantinople by the Catholics led to the formation of the Despotate of Epirus, while the crisis of the last centuries at the heart of the Ottoman empire resulted in the separatist presence of Ali Pasha of Ioannina and the Bousatli family at Scodra.

As a consequence of the difficulty in determining the geographical boundaries of Epirus because its northern frontiers have always been ambiguous, the region that is defined as *Epirotic* is identified during each historical period by a different area of land and its size varies. The ancient writers placed the northern boundary of Epirus at the level of the Akrokeravnia mountains, where the territory of the far northern Epirotic tribe of the Haonon ended²⁵. From the time of Diocletian the lands north of this frontier, that is to say the regions of current central and northern Albania, were under the administrative jurisdiction of Macedonia, and were organised into a province by the name of *Nea Epirus* (*New Epirus*), while the southern part was called *Palea Epirus* (*Old Epirus*). The two provinces, *New* and *Old Epirus* would later become part of the Byzantine theme of Dyrrachio and Nikopolis²⁶. Therefore one may observe that during the Byzantine and post-Byzantine period documents make reference to an Epirus which includes Dirrachio, Scodra, even parts of old Serbia²⁷. This inclusion, the creation of a small group of scholars, does not correspond with the outcome of the fourth Crusade. An increasing interest in classical studies prompted the scholars of that time to shift the northern limits of Epirus towards the south, separating it from the Illyrian nations that surrounded Dirrachio. After the creation of the Orthodox political establishment of the

Despotate of Epirus, a clear distinction between the Orthodox and the Catholic worlds was imposed, the Catholics being widespread in the northern parts of the south-western quadrant of the Balkans. Therefore the river referred to as Gennousos in ancient sources (Scoumpit) again became a natural border in the north of Epirus²⁸. Until the 16th century it was believed that the entire Epirotic-Albanian region consisted of two parts, Epirus and Albania, which were separated by the river referred to above.

During the period of the Ottoman domination the geographic entity of Epirus was a matter of great study for the scholars and the geographers of the time. The way the subject was dealt with was mainly a matter of the ideological perspective of each scholar and of his academic and cultural background, a factor that differentiates both them and the definitions that each one gives. It can be observed that scholars who were influenced by the Ancient Greeks favoured an approach based on Ptolemy's theory that the boundaries of Epirus are the Akrokeravnia mountain range, while those inclined to Byzantine opinions added areas of what was once New Epirus such as Avlona and Dyrrachio. All of them, though, were obliged to determine the differences between the ancient term of Epirus and the new term *Arvanitia* or *Albania*, the



area of which was similarly disputed.

We will confine ourselves to the references of a few scholars of the period of Ottoman domination, particularly those that belong chronologically near the era we are studying. For A. Psalida, “*Albania*, (former Illyricum and Epirus) is bordered to the east by the lower parts of Macedonia and Thessaly, to the north by Bosnian and Serbia, to the west by the Ionian Sea and to the south by the Gulf of Amvrakia”²⁹, a perception without any ethnological basis which reflects the literature of the period³⁰. The writer uses the word *Albania*, the scholars’ way of expressing the older Greek term *Arvanitia*, to refer to Epirus. “*Albania* consists of two toparchies or kingdoms, one of Epirus and one of Illyricum”, the writer continues. With this revision he places the river Aoos as a border between Epirus and Illyricum - *Ano Arvanitia* (upper *Arvanitia*), a notion which his student Kosmas the Thesprotian also adopts to define *Albania*. “*Albania* to the west is bordered by the Adriatic Sea, to the east by the western parts of Macedonia, to the north by Bosnian, Dalmatia and Montenegro and to the south by Epirus, from which it is divided by the river Viosa or Vousa”³¹. In these descriptions it is obvious that Avlona is also included inside the borders of Epirus, although the ancient treatise clearly places it in Macedonia (Ptolemy). A few years later, at the time of the Greek revolution, Psalidas refutes, for obvious reasons, the term *Arvanitia* and comments: “Epirus is wrongly referred to as *Arvanitia*, since no one there knows how to speak *Arvanitika* (Albanian)”³².

The Bishop of Athens, Meletios, in the old and new Geography (1728) defines two terms³³, *Arvanitia* which constitutes the western part of Macedonia, and the *Old Epirus*. The two regions are divided by the river Kelidno, which the writer identifies as a river in the area of Liapouria. We observe that this opinion coincides with Ptolemy’s scheme (Γ’, 12, 4.) to which the latest term, *Arvanitia*, is now added. As a subdivision of *Arvanitia*, Meletios newly introduces the old-Byzantine term of *New Epirus* in which he includes the lands between Hemmara

and Dirrachio.

In “Modern Geography”, the Dimitries restore the boundary to Akrokeravnia mountain, which was the ancient Greeks line of demarcation for the lands of the area. They place the *lower part of Arvanitia (Kato Arvanitia)* in western Macedonia³⁴.

All the rest of the geographical or ethnological approaches of the 18th and 19th century are theoretical texts that duplicate more or less the views mentioned above. It can be said that in general there is a tendency to identify the political transformations that occur over time with the determination of geographical boundaries and names. If we consider the fact that since 1870 the area in question has been a focus for Greek ethnic claims, the establishment of one or

another opinion seems more of a political gesture than an expression of scientific fact.

It is clear that from documents of the medieval period until the discourses of the 19th century, scholars were obliged to adapt their geographical descriptions to the administrative entities of the time. A few examples may clarify the situation during the 18th – 19th century. As previously mentioned, Psalidas, although setting the boundary of Epirus at the river Aaos, also examines along with the area of Epirus the northern regions of Konitsa and Premeti, since they are included in the pasaliki of Ioannina at the time of his



writings. A few years later Aravantinos places the region of Koritsa in Macedonia, in agreement with the administrative boundaries of the Vali of Roumeli whose seat was Monastiri. For the same reason, after its liberation in 1912 Koritsa at first was included in the general administration of Macedonia, only to be added to Epirus after a special decree in 1913³⁵.

It is clear that the definitions of the geographical area in literary sources is linked to the political views of each era and that the interpretation of the geographic significance in a geopolitical context is a useful tool in solving many of the problems which occur. In the following research the term Epirus will refer to the dominant Ottoman administrative territory of the 18th – 19th century in the region of Epirus, that is, to the *pasaliki* of Ioannina. In this we do not deviate from the standard practice of the Ottoman authorities during that period or from the former approaches to defining the territory.

The unified *Pasaliki* of Ioannina was formed during the years 1811-12 when Ali Pasha of Ioannina took possession of the previously autonomous territories of Delvino and Veratiou, extending his territory up to the river Genouso (Scoumpi). Although, formally, the three regions continued to constitute separate administrative units, they were indirectly controlled by Ali Pasha of Ioannina who placed members of his family in the positions of Pasha in these areas. After his fall, the Porte tried to maintain the previous arrangement, but a little later the three *Pasalikia* passed into a voluntary union, forming an administrative unit which was maintained up until 1846.

The territory that is included in this administrative area is 20,000 square km., divided between the countries of modern Greece and Albania. The Greek areas that were part of Epirus were the four modern counties of Ioannina, Thesprotia, Arta and Preveza as well as a major part of the county of Grevena. From Albania an area of land approximately corresponding to the present day counties of Argirokastro, Ag. Saranta, Avlonas, Tepeleni, Premetis, Scrapariou, Veratiou, Fieri and

Lousnias was included. The North-western border was determined by the river Scoumbi along a line of 40 km. The regions of Koritsa and Kolonia were never included in the Pasaliki of Ioannina, although the southern regions that belonged to Kolonia, like Leskoviki and a few more regions to the north of the river Aous were included. During this time, the boundaries of Epirus were subject to a few changes of secondary importance, with the annexation or removal of geographical entities, for example Thessaly and major parts of Akarnania, without

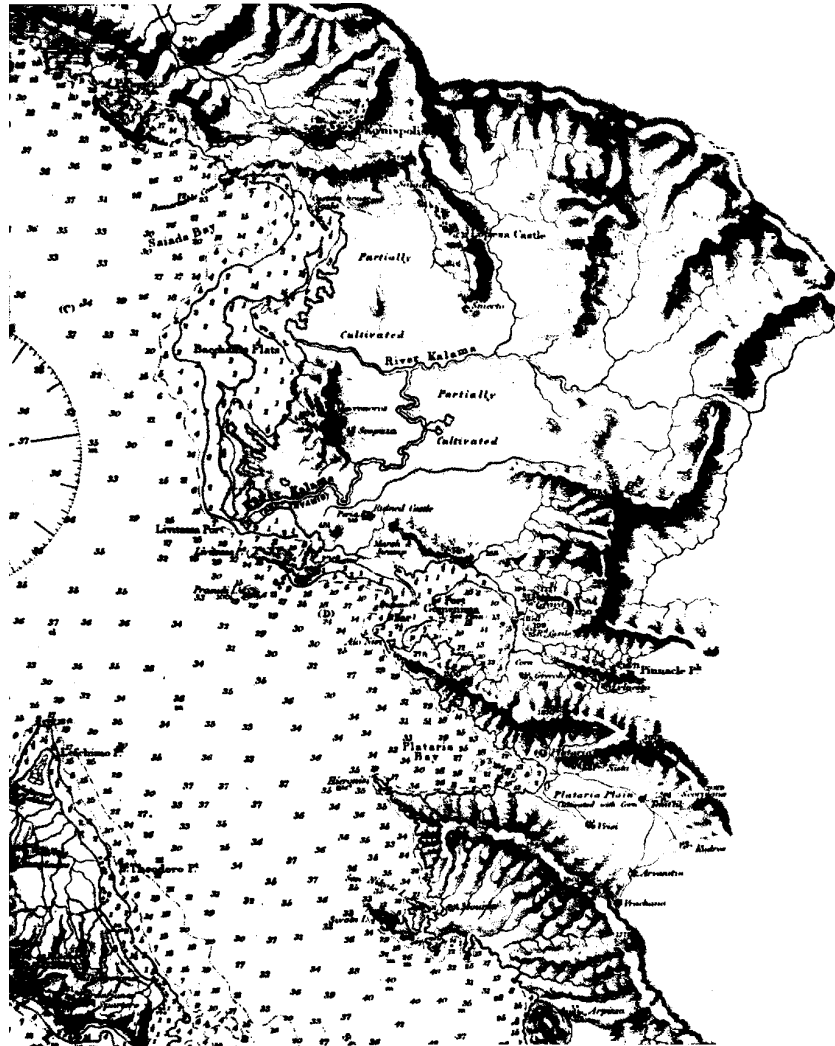


however requiring radical modifications to its borders. We should add that during the golden years of the Pasaliki of Ioannina a large number of Greek territories depended on it. This was done by placing governors that were on friendly terms with it in the rest of the *Pasalikia* of the Greek region³⁶.

The above information is only of importance if associated with the geography of the territory, which somehow elevated or downgraded the political acts of that period. The vertical axis which is defined mostly by the watershed of Pindos is flanked westwards by five parallel mountain chains. Following a direction NW-SE, these mountain ranges begin south of Genousos and they are the Tsika, Grimba, Nemertsika, Timphi and Thesprotika. Towards the south the ground becomes flatter and forms the plain of Arta at the edge of Amvrakikos. The entire system is divided into smaller areas by lateral valleys and small gorges, such as those of Premeti and Klisoura, Konitsas and Aouu, Fanariou and Acherontas which allow the formation of river systems which penetrate the mountain masses until their release into the sea. The river systems of Epirus and the valleys that they form can be categorized into two groups according to their point of exit towards the sea; those that flow towards the Ionian Sea and those that flow towards the Adriatic. Although the region in between, from which almost all of them spring, leads in both directions, this distinction is perhaps necessary when examining their existence in relation to the growth of production and the formation of a particular road network³⁷. The latter is formed by the routes followed between the coast and the hinterland but also on a smaller scale by how one region communicates with another and how all of them relate to the basic road network. As much as the river systems obstruct communication, the rivers and the streams that flow from them are those which penetrate the huge mountain masses in various places, facilitating, or more precisely put providing access.

All the major routes of Epirus can be positioned along an axis that links the towns of Arta-Ioannina-Argirocastro-Tepeleni-Avlona. To-

gether with minor local routes they form a complicated network which, using every possible means and engineering method, covers every part of Epirus. It should be noted that the road network seems to run in a western direction which facilitates ease of movement and the ability to keep the routes open throughout almost all the year. On the contrary towards the east where the impenetrable mountain mass of Pindos lies, the road system is never distinct. These roads ensured the submission of Epirus as well as the efficient control of the region during the Ottoman Empire.



The road network of the Eastern region consisted of mule tracks, open only during the summer. Of those, two were of great importance in the history of Epirus: the Zigos of Metsovo- one of the most difficult routes in the Balkans- led towards Thessaly and from there to the shores of the Aegean and its control was secured only by the granting of privileges to neighbouring people³⁸. The second route, more northerly than the first, through Lescovikio and the valleys of Kolonia and Koritsa linked Epirus with the seat of the Vali of Roumeli at Monastiri. The importance of this route is clear mostly because of its continuous use. Until the 2nd World

War the road connecting Ioannina with Macedonia ran for the most part through Albania.

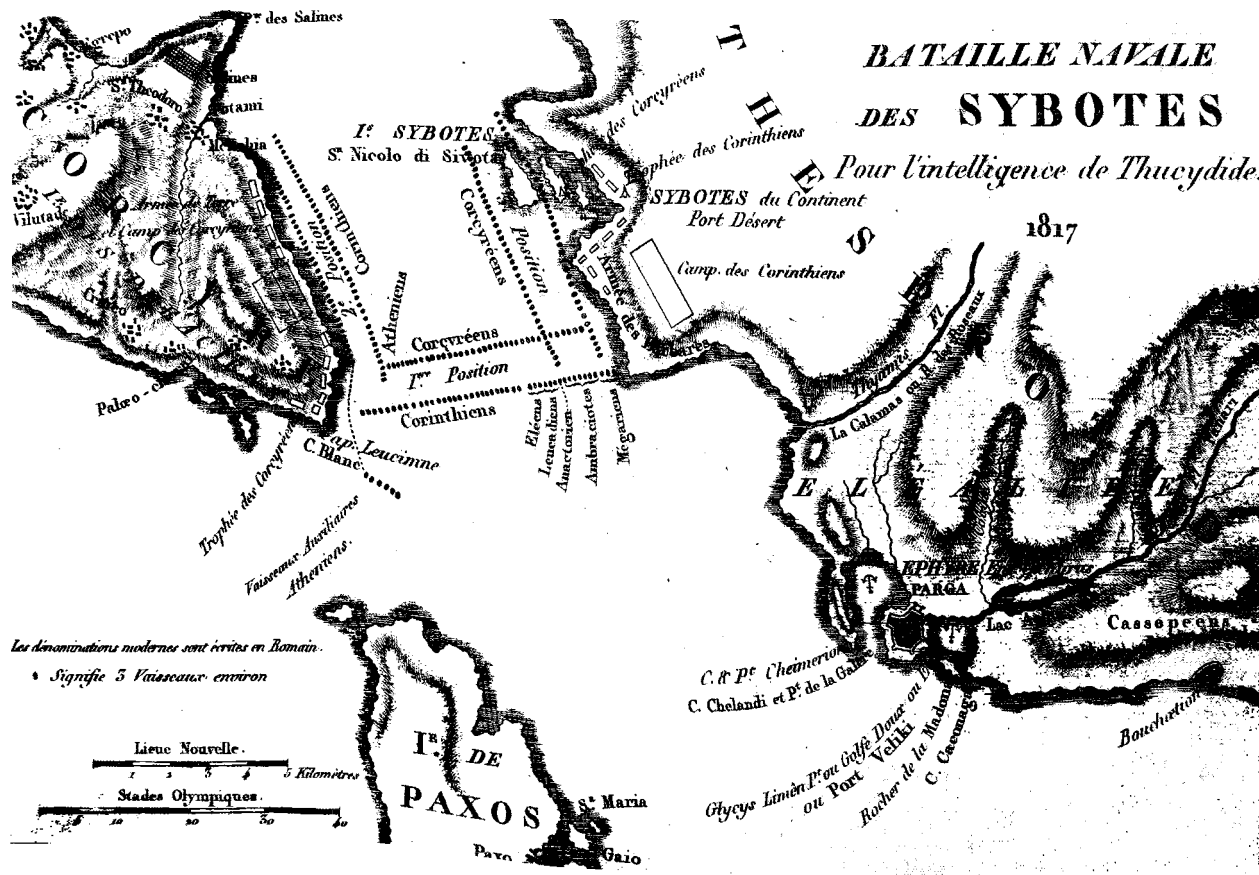
The practical difficulties of the journey, together with the danger of being robbed and varying treatment from the administrations of each region, makes us realise that for a merchant, a traveller or any kind of military operation to reach the hinterland of Epirus was an extremely daring deed. The political consequences of the matters previously discussed concerning the eastern routes require special study, bearing in mind that in that area there were no great fortresses. These facts underline the importance of communications by sea especially from the port of Preveza which was the nearest port to all the great centres of the Aegean under Turkish rule³⁹. The other ports had a more secondary role for those entering and those leaving the hinterland of Epirus, mostly for political reasons.

The Ottoman presence in Epirus dates from the end of the kingdom of Mourat the 1st (1362-1389), when the leaders of the Turkish frontier forces that were stationed in Macedonia, began to intervene in the conflicts between the Albanian princes who ruled the regions of Avlona and Veratio. At this time, raids are reported in Pogoni and Arta⁴⁰. During the kingdom of Vagiazit (1389-1402), Ottoman domination of the southern part of Albania was almost achieved and many of the local leaders were forced to recognise it. There are references to the first Islamizations as well as to the appointment of local leaders to the Ottoman army, for example, Isaim Bei of Leschovikio who gave his name to the region of Pogonion and remains a part of local tradition till today (Isaim vilayet)⁴¹. In the southern part of Epirus, the Despotate of Epirus with its seat in Ioannina, although in decline, was the main obstacle to Ottoman expansion until 1430. Although it had been under the protection of Vagiazit since 1389, its borders were continually shrinking, mainly in the coastal areas which were being passed to the Venetian administration thus establishing a powerful resistance to the Ottoman influence. These areas included Preveza, Parga, Delvino,

Avlona, Dirrachio, Scodra and many regions in between that formed the chain of Venetian Epirotic Bases⁴².

By 1420 the Ottomans had already dominated the plains in the north of Epirus and started the final unification of the Ottoman Empire. With the occupation of Argirocastro, the first santzaki was created in an area that included almost the entire region between today's Tirana and the north bank of the Kalama⁴³.

The main areas into which the santzaki was divided were the vilayetia of Argirocastro, Klistoura, Kaninion, Beratiou, Scapariou, Tomoritsas, Aktsa Chisar (Croia) and Pavlo Courtici and although geographically and administratively their borders were vague, they clearly demonstrate the power of the local authorities⁴⁴. Besides the vilayetia, smaller administrative units



were starting to appear, the so-called *nahiyie*, with *nahiyie*, of Vagenitia (Delvino-Parakalamos), of Lahanocastrou, of Drinou (Dropoli-Liatzouria), of Zagoria, Himmera and Sopotou⁴⁵. These subdivisions are only of theoretical interest because the organisation, whenever it really existed, is difficult to clarify and the confusion that occurs most of the time can not be sorted out. But generally speaking, the organization of the territory into administrative regions followed already existing administrative limits that had been imposed by local rulers, or had been created by previous agreements between warring factions⁴⁶.

This organisation was more of a theoretical model, typical of the Ottoman conquests, rather than an actual administrative organisation of the territory which was, until the 15th century, a stage for the continuous revolts of local leaders as well as individual villages⁴⁷. It is worthwhile to note the establishment of the *timar* which were owned by Turks as well as by local Greeks and Albanians. Roughly three hundred such *timar* are recorded.

A few years later, in 1430, Ioannina was handed over to the *beylerbey* of Roumeli, Sinan Pasha. Up to then the rulers of this southern region were the family of Tocco⁴⁸. We consider it almost certain, even though sources do not confirm it that around Ioannina the same model of administrative arrangement was established, despite its territory being limited by the Tokos maintaining their power in the southern regions of Arta and Preveza⁴⁹. In 1445, with the occupation of Arta, the entire region became part of the Ottoman Empire.

During the period between the final conquest of Epirus and the rise of Ali Pasha, the administrative districts are described in written sources as having the most complicated structure possible. The Turkish-Venetian wars of 1537-1540, the final subjugation of the local population which had allied with the Venetians, and the increase in conquered territories had as a result at the end of the period described in Epirus, recognition of the *santzakia* of Ioannina, Avlona and Delvino, which were part -at least formally- of the administrative subdivision until the

19th century⁵⁰. In the meantime, the term *pasalig* had been created. Sources often consider it to refer to the above *santzakia* when they happened to be under the administration of a Pasha. The *santzaki* of Ioannina occupied a large part of Greek Epirus with the exception of Pogoni which was part of the *santzaki* of Avlona and the region of Thesprotia which was assigned to the *santzaki* of Delvino. It also included some parts of Albania bordering on the area of Konitsa, as well as parts of the region of Grevena and Ventson⁵¹. For a general picture of the situation one must bear in mind that a number of coastal towns and their dependencies remained under Venetian dominance and that large parts of Epirus such as the *voevodilik* of Arta were managed by administrators appointed by the Porte. This picture of the administrative organisation is completed by reporting the number of *timars* recorded up to 1607. In the *santzaki* of Ioannina there were 345 *timars* and 62 *ziamet*, in that of Delvino 155 *timars* and 24 *ziamet* and in Avlona 479 *timars* and 38 *ziamet*⁵².

This official subdivision was influenced to a large extent by events taking place inside the Empire. The disintegration of the hierarchy, the fact that the relationships between governors of the *santzak* and the subject regions was never the same and that the political and fiscal regulations of the 18th century had a tendency to stir up the boundaries of the administrative regions, reached a point where it was impossible to locate them geographically. A few examples would

help to underline the chaotic administrative-geographical image of the region⁵³.

Since the 17th century the *kaza* of Argirocastro had been granted as a *timar* to the Pasha of Delvino. During the 18th century he moved the seat of the *santzaki* to Argirocastro, keeping however its previous name. As a result, the *santzak* of Delvino



is also referred to under its new name of the *santzak* of Argirocastro, confusing further the land distribution of the administrative region⁵⁴. At the same time, the southern part of the same *santzaki* constituted for a limited period a special *santzaki*, the so-called *santzak* of Tsamouria. In addition the *santzak* of Avlona frequently changed its seat from Avlona to Verati and consequently two competing *pasalig* were established not long before they were conquered by Ali Pasha. From the *santzak* of Ioannina, Arta, whose tenant had to answer directly to the Sultan, was an independent *voevodilik* until 1790. Independent regimes developed in the regions of Hemmara, Souli, Metsovo and Zagori⁵⁵.

The situation became even more complicated in 1800, when the once Venetian dominated regions were granted to the Ottoman Empire but with independent administrations from those of Epirus. They were, for tax purposes, however, under the Pasha of Ioannina which became the cause of many clashes between the local rulers and the political aspirations of the Porte⁵⁶.

The administrative districts of every size and subdivision are referred to in the written sources by different names and may be divided into two basic categories. The first concerns the names identified with fixed areas of land regardless of the administrative regime and these are the terms of *eyalet*, *vilaet*, *santzak* and *nahiyie*. Existing alongside these terms there is a specialized terminology characterized by ambiguity which stems not so much from the territorial definition of the land but from the particular titles or ranks of their governors. For example, the term *pasalig* is used in order to identify a region without making clear if the region is an *eyalet* or *santzaki*. Likewise, a region of a lower rank can be named a *vilayet* or *kaza* from the allocation of its ecclesiastical court and at the same time be referred to as a *voevodilik* from its political governor who has the rank of a *voevod*. The above basic geographical or nominal administrative regions appear throughout the entire period of the Ottoman Empire but the changes to, or differences in meaning

between the terms depend mostly on the inner mechanisms of the Ottoman administration and the changes that were made to them from time to time⁵⁷.

The basic characteristics of the Empire were the *timar system* and the fiscal modifications of this system⁵⁸. Initially this organisation was run by members of the military hierarchy, which during the 15th – 16th centuries were the ruling class of the state. At the top there were the *beylerbey* and their regions were called *beylerbeylik*. From the end of the 16th century the term *eyalet* is used for these regions instead and their governor is called *vali*. Perhaps the most powerful *vali* of all was the one of Roumeli since his region occupied the largest part of the southern Balkans, from the Aegean and the Ionian – Adriatic Sea to the shores of the Danube.

Each *eyalet* included the *santzakia*, and the head of this subdivision, the *santzak-bey*, was also the commander of the local *spahis*, the administrators of the *timars*. The *spahis* were compelled to escort the head of the *vilayet* with a certain number of soldiers which he himself obtained from their ranks. During peaceful periods the supervision by the *vali* of the *santzakia* became smaller until it became just a formal title the 18th – 19th centuries⁵⁹.

Much lower down the ranks of dignitaries under the governor of the *santzak* were the holders of various military fiefs such as the *has*, the *ziamet* and the *timar* of their region. These



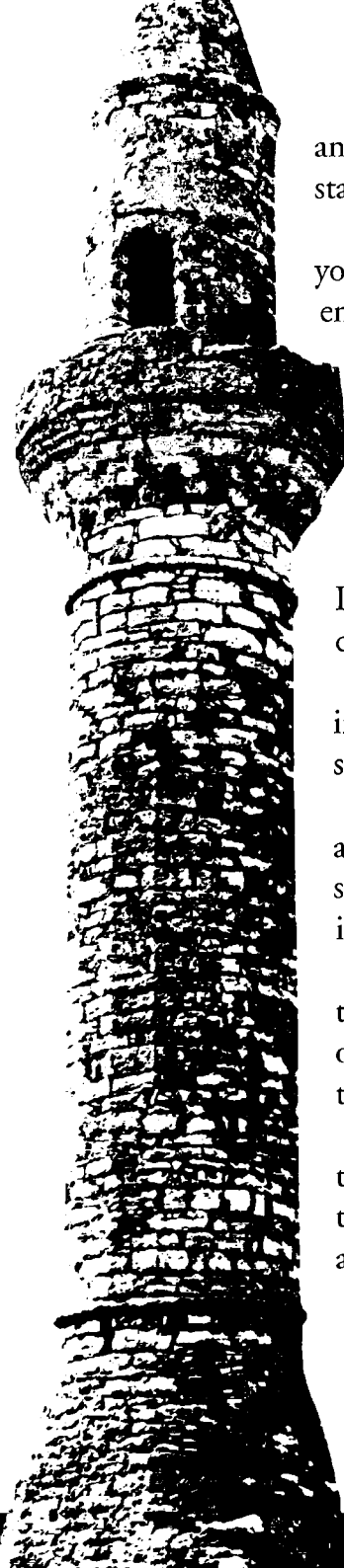
smaller subdivisions did not usually constitute independent territorial units. They were mainly composed of a number of settlements or independent properties whose number and administrative boundaries either fluctuated or seemed to integrate depending on the economic rights the *sipahi* claimed over them. The increase in the number of *timar-sipahi* usually

led to a complete integration of the units.

Despite the use of various names for the subdivisions, as for example the terms of *vilayet* or *nahiye* for the *santzak*, the basis for the organisation of the region is covered in the short analysis above. The predominant term is *vilayet* which came to refer to the higher subdivisions of the *santzak* mostly surrounding a city or a town preferably fortified, which probably had a clear administrative foundation. According to the level of its military or ecclesiastical court it is also identified as a *kaza* which until the 19th century referred to a subdivision of the *santzak*. The term *nahiyie* which often appeared in written sources some times had an administrative meaning and at other times referred to regions that were of special administrative concern⁶⁰.

The failure of this traditional institutional framework to keep pace with the political developments of the 17th century and after, especially when the military role of the *timar-sipahi* declined, brought important changes to the interior of the Empire that had an impact on the organisation of the land.

The first change took place with the establishment of the custom of renting out the revenues of the *has* and the *timar* to people that did not have to belong to the military hierarchy. In return it was no longer necessary to do military service but to pay a fixed amount of money into the government treasury⁶¹. The renting out was either done directly by the state or indirectly by the person who had the title to the *has* or *timar* who in turn had to answer directly to someone of higher rank. The entire procedure could be settled by representatives at each level of the above mentioned administrative set up. The region that was given for rent became, in fact, independent of its superior authority and the lessee or his representative played the role of political and police administrator. Thus new terms were introduced that actually superceded the traditional establishment of the *timar* owner. The term *moutasherif* (beneficiary) appeared, to refer to the governor of the *santzak* who managed the revenues directly, the *moutaselim* for a representative of



another dignitary and *mouhasil* for one who answered directly to the state for his administration⁶².

The jurisdiction of the most powerful governors often extended beyond the subdivision of the *santzak* and it was limited only by the presence of *voevodelik* on their land.

The term *pasalig* refers to the real extent of the personal dominion of each Pasha regardless of the actual legal grounds that create it. From the 18th century onwards this term will play a significant role in the empire. In the region we are examining the three *santzakia* that initially constituted the Epirotic region (Ioannina, Avlonas, Delvino) will form till the end of the 18th century the *pasalig* of Ioannina and its governor will be called *vali* or *vizir*⁶³. This area will continue to be dependant, formally, on the *eyalet* of Roumeli⁶⁴.

One of the basic characteristics that appear during the 18th century in the Balkans, especially in Epirus and Albania is the establishment of small semi-independent *pasaligs*⁶⁵.

The great feudal lords, mainly by their abuse of public services, managed to bring under their control many *tsifliks* and they took for themselves a great part of the incomes of the state treasury, thus strengthening their financial and political power.

The central Ottoman power from time to time brought prosecutions, changes of titles, and transfers to other places in order to stamp out corruption but at critical periods such as during wars, it preferred the situation to remain as it was⁶⁶.

The regional feudal lords, supported more by their personal power than the central Ottoman administration, managed their states as if they owned them, progressively ceased to be employees of the Porte and became semi-independent governors of the *pasaligs*, which ceased to correspond anymore to any Ottoman administrative subdivision. It is natural that many powerful Ottoman houses made their power hereditary. With the aim of increasing their incomes and also strengthening their sovereignty, the feudal lords extended the borders of their

pasaligs, successively subjugating neighbouring regions. Inevitably, this led them to begin fighting with each other⁶⁷.

Moreover, a lot of small feudal lords, wanting to enlarge their fiefs and then create independent *pasaligs*, organised armed gangs that destroyed the villages in their regions, spreading panic and insecurity everywhere. Among the numerous *pasaligs* that existed until the middle of the 18th century in Epirus and Albania, a larger one was created, with its seat in Ioannina, under the control of Ali Pasha of Tepeleni⁶⁸. The local feudal system of this big *pasalig* constituted a separate power which was independent of the Turkish feudal system. The development of this particular power became the cause of conflict between local feudal lords and the central Ottoman power.

The *santzaki-pasalig* of Ioannina was made up of four *nahiyie* and had its seat in Ioannina. The four administrative regions were those of Zagori (north of Ioannina) which included forty seven villages, Malakasiou to the east with fifty villages, Tsarkovitsa to the south, which included forty five villages and Kourentio to the west, with eighty two communities⁶⁹. This designation, however, does not really give a true picture of the region. The size of the *nahiyie* and the *pasalig* seems to have been constantly changing. The fact that the nearby coastal areas were under Venetian domination must have played an important role as did the presence of powerful beys (local feudal lords) in almost the entire area of Thesprotia and north as far as the region of Delvino. These local feudal lords, in order to maintain their dominance, constantly changed their boundaries, placing their *beylik* under the sovereignty of various Pashas of the area sometimes Delvino, sometimes Ioannina and at other times Veratio⁷⁰.

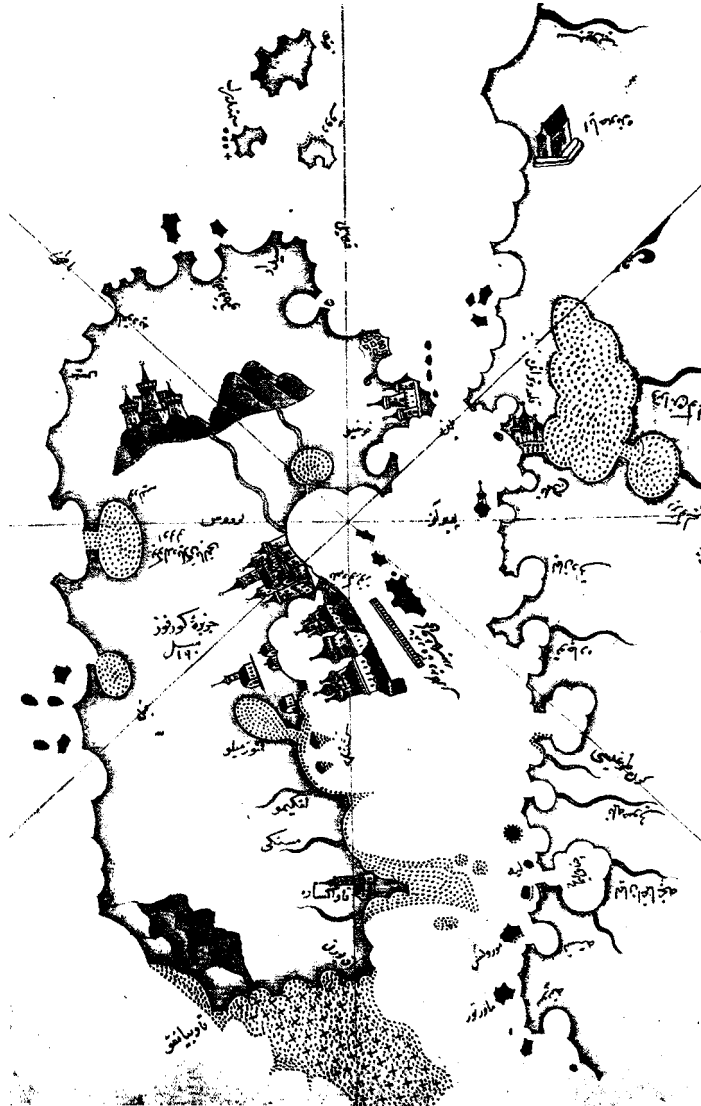
The region of Arta was, as mentioned before, a *voevodilik*, while the region of Preveza apart from the coastal area seems to have been a *kaza* under the supervision of the *pasalig* of Ioannina. There was also known to be a *santzak* at Argirokastro but it seems that the area was ruled over by the *beys* of the area in a typical fashion, almost semi-in-

dependently.

Since 1740 the *Pasalig* of Ioannina had been dependant on the *santzak* of Thessaly, which was ruled by the Pasha based in Trikala. It seems that the region was a *harpalik* which meant that with the help of a deputy and with the consent of the Porte the administration and the

gathering of the income taxes of the region was carried out by the Pasha of Trikala as a fee for his services. It is not known whether the deputies from the rich classes of Muslims from Ioannina had the title of Pasha, although it seems to have followed the names of the governors of the province.

The province seems to have stopped being dependant on the *pasalig* of Trikala from the second half of the 18th century. From then on it was governed by a Pasha directly appointed by the Porte. The first one must have been Mehmet Pasha (...-1795), known as Pasha Kalou who was followed by Ali Pasha (1775-1778), Behir Pasha (1778-1780) and Souleiman Pasha (1780-1786) who was killed on the orders of the Divani⁷¹. There follow references to Alizot *aga* as governor and that the province was again dependant on the *pasalig* of Trikala where Ali Pasha Tepelenli had risen to governor⁷². Born in 1744 in the region of Charmovo in the area of Tepeleni, Ali Pasha, a descendant of a middle class family from Tepeleni, inherited neither power nor

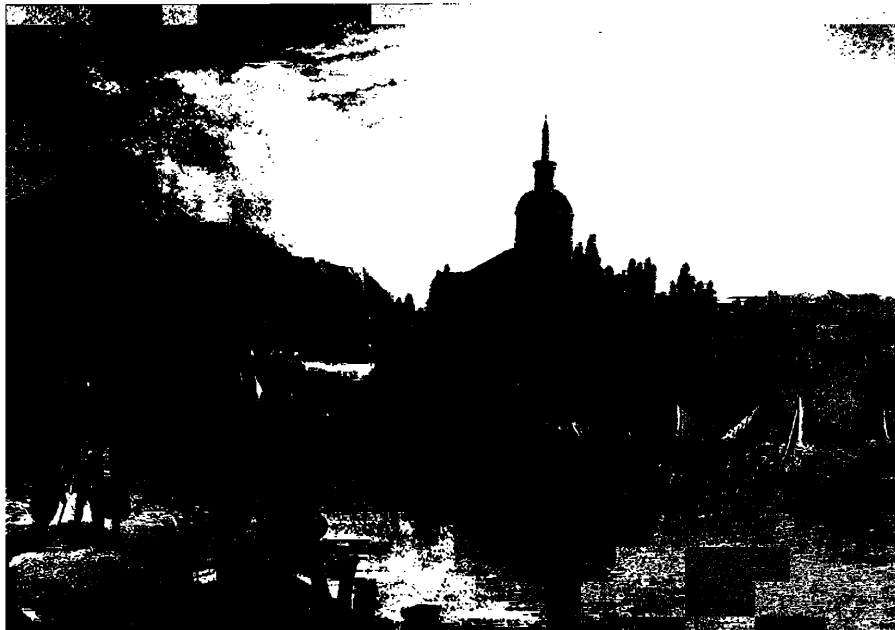


wealth⁷³. He was raised by his mother Chamko, an ambitious woman with a despotic character. For almost twenty years he was a brigand, robbing rich beys and the rural population. He operated all over Southern Albania, Epirus and Thessaly⁷⁴. By supporting the Sultan in conflicts between local feudal lords he managed to get himself appointed as governor of Delvino in 1785 with the title of Pasha, and a year later he was promoted to governor of the *santzak* of Trikala which at that time was suffering from raids by brigands. It seems that Ali Pasha managed to maintain relative peace by hunting down these brigands, therefore in 1787 he was given the title of supervisor of the tolls (*derven* Pasha) of “Tosceria and Epirus”.

Then his attention turned towards Ioannina, the largest urban centre of the area and the major financial centre of the entire region of Epirus and Albania. There were numerous Albanian notables trying to get control of the town. Ali Pasha, taking advantage of these conflicts first of all managed to gain control of the town and then later, in 1788, to take the title of Pasha of Ioannina⁷⁵. At the same time, he managed, with a new decree, to appoint his son Velis as Pasha of Trikala. Taking advantage of his position as *derven* Pasha and of the conflict of the Porte with Austria and Russia during the years 1789–1791 he carried out a series of campaigns which added the regions of Konitsa, Permet, Limpohovo and Tepeleni to the *pasalig* of Ioannina. By buying out Arta he finally managed to reach the shores of the Ionian Sea. After the end of the war, in order to avoid any repercussions from Sultan Selim, he put an end to his raids and took part, at least formally, in the campaign against Scodra in 1793. At the end of the century when Napoleon’s campaigns brought insecurity to the Ottoman Empire the Pasha of Ioannina started his aggressive activities again. In 1797 with their conquest of the Ionian Islands and the coastal possessions of the former Venetian democracy, the French became neighbours of the *pasalig*⁷⁶. We discover that Ali Pasha, taking advantage of the European political scene, moved with relative ease among the French, the English and the Russians and this played an

important role in the events of the region. After reaching an agreement with Bonaparte he received from him ammunition and military advisers. However, during the year 1798 when the Porte allied with England and Russia in declaring war against France, the Pasha of Ioannina seized from the French some coastal positions on the Ionian Sea (Vouthroto, Igoumenitsa, Preveza, Vonitsa)⁷⁷.

In 1799 the Ionian Islands and the coastal towns of Epirus passed into the hands of the Russians. Although Ali Pasha tried, he did not manage to reach any clear agreement with the Czarist empire. On the contrary, their relationship deteriorated even further when the Russians openly took sides with the rival semi-independent beys of Veratio, Delvino, Tsamouria and particularly Sioulotes. The Pasha of Ioannina handled the situation with remarkable skill: after ensuring his good relationship with the Porte was maintained, he temporarily subdued the rival *beys* and started a campaign in the fall of 1799 against the Souliotes, who he had earlier tried unsuccessfully to overpower. This time he surrounded the region of Souli and after a continuous struggle lasting four years he managed to gain power over the region in 1803. The activities of the Pasha of Ioannina weakened his relationship with the Divani to the point of an official rift. Therefore, over the following years he tried to find the support he needed from the Euro-



pean powers. In 1806 he again found a great ally in France. Napoleon's promises of full control over Corfu and the straits of the Ionian Sea coincided with the political ambitions of the Pasha of Ioannina with the result that once again the Pasha fell out with Russia in 1806, at the beginning of the Russian-Turkish war. But since the promises of Bonaparte

were never fulfilled relations between the pasalig and France ended.

From 1808 to 1812 Turkey was not on good terms with Russia. During that period Ali Pasha set out on new campaigns in order to make the pasalig stronger, gaining control of the pasalig of Veratio where he appointed his son Mouxtar as governor. In 1810, despite the warnings of the French, he gained control of the pasalig of Avlona and in 1811 those of Delvino and Argirocastro. With these conquests the whole of southern Albania, Epirus (not including Parga) and Thessaly became part of his pasalig which was at the height of its power. The expansion of the pasalig further strengthened the autonomistic tendencies of the Pasha but his lack of any foreign support forced him to remain dependent on the Porte⁷⁸.

The population of the pasalig during that period is composed of Greeks and Albanians⁷⁹.

Although the ruling feudal class and the army consisted of Albanians, Ali Pasha was kept in power mainly by the Greeks. The social structure of the pasalig showed the typical feudal characteristics of the other pasaligs of the Ottoman Empire, however it was differentiated by having as a main characteristic the development of the system of the *tsifliks* rather than military feudal property⁸⁰. The *timars* and every other form of private property were abolished by the Pasha⁸¹. Extending his sovereignty from the two small *tsifliks* that he had inherited, to 934 villages in Albania, Epirus and Thessaly, he exploited them as *tsifliks*⁸². The development of the *Pasalig* and the expansive aspirations of Ali Pasha inevitably brought him into conflict with the Porte. As soon as Sultan Mahmout 2nd had made peace with Russia, Ali Pasha was deposed and ordered to withdraw to Tepeleni. Ali obeyed temporarily until a few months later after ensuring he was on good terms with England, which was playing a leading role in the events of the time, he returned to Ioannina, ignoring the Sultan's order. Due to the Serbian uprisings, Constantinople did not try to subdue Ali by force and he was given back all of his power.

In 1815 the Holy Alliance whose main purpose was to maintain the political map of Europe as drawn up at the Congress of Vienna was established. This new political situation gave the Ottoman Empire a certain guarantee against outside threats. As a result all the conditions were favourable for Sultan Mahmout the 2nd to put down any revolutionary movements and autonomistic tendencies inside the empire. This combination of political circumstances forced Ali Pasha into an open rift with the Porte. He tried to forge links with Tsarist Russia which, although it was a member of the Holy Alliance, still followed its age old tactic of undermining the Ottoman Empire. At the same time he made contact with the members of the Philiki Eteria with the aim of forming an alliance to strengthen his position. The leadership of the pasalig, however, had not judged international matters well: at the beginning of 1820, facing the impending break away from the Porte he realised that neither Russia nor England was in a position to violate the terms of the Holy Alliance. Only the Greek organisation of the Philiki Eteria and the Greek chieftains of the Peloponnese promised to act when war with the



Porte broke out. This alliance served different interests for each side: for the Greek revolutionaries it meant that the Pasha's rift with the Porte would keep the Sultan's forces in Epirus, while for Ali Pasha it meant a retreat of the Sultan's force from Epirus towards the areas where the Greek revolution was starting to flare up. In January 1820 Mahmout the 2nd signed a firman according to which Ali Pasha was relieved of all his duties and was ordered to present himself in Constantinople. Ali refused to follow these orders and prepared himself for armed resistance. In April of the same year, the Sultan's forces headed towards the Pasalig of Ioannina under the command of Pasobey who had been appointed to take over Ali Pasha's duties. At the same time naval forces arrived on the shores of Epirus. Ali Pasha called up the entire army of the pasalig which consisted of 40,000 men but without any help. As a consequence of the weak social structure upon which his powers were based, the army scattered as soon as the Ottoman forces crossed the borders of the Pasalig. The Pasha, acting as a tsifliks owner, had distanced himself from the peasants who had suffered under his harsh exploitation⁸³. The entire power and economy of the region had been controlled by only one person. He was surrounded only by salaried employees who were paid from his funds⁸⁴. The old order of the spahis had been replaced not by a new feudal order but by a great leader, an authoritarian despot. As a result of this situation Ali Pasha was abandoned by everyone, including his sons.

In August 1820 the Ottoman forces reached Ioannina and besieged the Castle of the town, which was defended by an insignificant military force. For 17 months, although the Greek revolution broke out in March, 1821, the Sultan's forces tightened their siege on the town of Ioannina. Ali Pasha continued to resist until the beginning of 1822, when he was killed, as a result of treason on the island in the lake of Ioannina. His death marked the end of the powerful Pasalig of Ioannina which played an important role on the European political stage⁸⁵ during the period 1821-1822.

Fortresses - Roads - Administrative Buildings

The network of fortresses that was developed in the administrative region of the pasaligs of Ioannina between the years 1788 and 1822 is a characteristic example of the old fortress system, shortly before the widespread use of the breech loading weapon and the development of new concepts for fortresses. It coincides with the rise and fall of Ali Pasha Tepelenli, who implemented a markedly different model of Ottoman administration.

During this historical period Epirus was characterised by major upheavals and changes that came as a result of fierce battles and longlasting wars. The region was once again one of the central points for the employment of a common Mediterranean policy at the expense of the declining Ottoman Empire.

The first phase of Eastern affairs was coming to an end. The strong Venetian presence on the western coast of the Balkans was replaced by the rising power of Republican France. Austria was turning its attention towards the South. Russia made a series of agreements with the Ottoman Empire in order to keep its access to the Mediterranean open. England was already carrying out a clear policy, with a view to expanding British control in Egypt and the Indies.

At that time all the European countries as well as the Porte were involved, either on a smaller or a larger scale, in endless political-military conflicts and agreements in order to serve their financial interests and maintain or even increase their spheres of influence.

At the end of the 18th and the beginning of the 19th century Napoleon dominated the European political scene. The focus of his policy moved towards the East, first of all to the western coasts of the Balkans and mainly those of (present day) Albania, Epirus, Akarnania and the islands of the Ionian Sea.

Meanwhile, the aspirations of the Balkan peoples for autonomy were constantly growing, play-



ing a major role in the complicated political scene.

Inside the Ottoman administration, the picture was bleak. Apart from territorial losses, vast changes were taking place on a social and administrative level. The inability of the traditional administrative framework to keep pace with the political developments from the 17th century onwards, especially after the weakening of the original military role of the *spahi*, led to major changes inside the empire and consequently to the organisation of the land⁸⁶.

The first change was made when *timars* and *hases* were leased to persons who were not necessarily part of the military hierarchy⁸⁷. The jurisdiction of the more powerful administrators expanded well beyond the bounds of the *santzaki* which led to the development of an important new term, the *pasalig*.

The *pasalig* represented the actual extent of each Pasha's territory, regardless of the legal status of the lands that composed it. From the 18th century onwards this entity dominated the political matters of the empire. In the region that we are studying, the three *santzaks* into which Epirus was divided (Ioannina, Avlona and Delvino) became the *pasalig* of Ioannina by the end of the 18th century and its administrator was named *vali* or *vezir*. This area would formally remain under the *eyialet* of Roumeli. The *pasalig* of Ioannina developed mainly under the leadership of Ali Pasha Tepelenli. The local feudal class of this major *pasalig* formed an independent force completely separate from the Turkish feudal class⁸⁸.

The network of fortresses that was developed in the *pasalig* was a result of the factors mentioned above, both those which refer to its political goals and those which refer to its inner structure. When referring to fortresses of that period we will examine both the fortresses built entirely by the Pasha of Ioannina and those which were repaired by him by modifying their previous structure in order to form a complete network which met the standards of the era⁸⁹.

These fortresses can be divided into four categories based on the dates of their construction and the occasional improvements in their methods of construction.

The first group of fortresses includes those that were constructed during the early years of Ali Pasha's rise to power. These are the fortresses that were built around Souli between the years 1790 – 1792 and they are considered to be the first examples of the type of fortresses of that period.

The second group of fortresses includes those that were constructed to establish and maintain the dominance of the Pasha of Ioannina along the coasts of the Ionian Sea and the Gulf of Ambrakia. This group mainly includes the fortresses of the former Venetian-occupied regions where most of the European political events took place.

The third group included the fortresses in the hinterland of Epirus which were constructed mainly to control the roadways and the productive areas.

The fourth and last group included the fortresses that were constructed on the coast of Akarnania in an effort to consolidate the *pasalig* in that area. At the same time the aim of the construction of these



fortresses was to develop a bridgehead opposite the island of Lefkada, as a first step by the *pasalig* in the conquest of the Ionian Islands. The same group includes fortresses that were constructed around Parga as a means to conquer this important place.

The fortresses of the first group were constructed between the years 1790–1792 to assist in the occupation of the semi-independent region of Souli. They were situated in an area around the mountains of Souli and served mainly as a base for the troops which were there to prevent any action by the people of Souli⁹⁰. These fortresses are known to us mainly from sources and consisted of a rudimentary network based on the wide use of fortified dwellings in the rural settlements of the area. There are a number of sources which mention the construction of fortresses in the villages of Theriakisi, Kopani, Variades, Toskesi, Baousio, Gratsana and Tseritsana. From this network only one ruined dwelling remains in the village of Toskesi. It follows the basic structure of the typical Epirotic residence, incorporating some defensive features such as the high enceinte, the low tower-like endings and the large number of embrasures around its perimeter. It is thought to have been built in the year 1790⁹¹.

In the second group, the main part of the network consists of fortresses of the former Venetian-occupied regions. Also in this group there are a series of smaller fortresses developed on the coast of the Ionian Sea and at its access points. The first example of this group may be the castle of the harbour of Salaora in the Gulf of Amvrakia that served both as a customs house and a naval dockyard for the *pasalig*. Even though the fortress has been demolished, sources mention that it was a two-storey structure with a fortified outer wall, rooms on the first floor, stables and a storage room on the ground floor⁹². During the same period the small fortress of Klisoura was constructed at one of the major natural passes formed by the river Aoos shortly before it widened

on the plains of Tepeleni. This fortress, built on the site of an ancient acropolis, consisted of a tall outer wall strengthened by four rectangular towers at its corners enclosing a rectangular inner space. A Pashas' *serai* completed the control of this very important pass⁹³.

Another military operation by the Pasha of Ioannina led to the development of an interesting network of fortresses in the area of Chimara. A little before the summer of 1797, he sailed through the straits of Corfu in order to conquer this semi-independent region and built a fortress at the entrance to the channel leading to the vivarium of Vouthrotos thus establishing a position very close to this important Venetian point. The fortress follows the almost typical pattern of a rectangular perimeter wall with embrasures and four towers - ramparts at the corners of the wall⁹⁴.

Immediately after the occupation of Chimara a small number of fortresses consolidated the Pashas' presence along the coasts of the Ionian Sea. The northern and most powerful fortress of Porto Palermo was built near the town of Chimara, in the Panormou Gulf while afterwards the fortresses of Borsi, Choutsesovo, Ag. Vasiliou and Ag. Saranta completed the connection of this network with Vouthroto⁹⁵. Only the fortress of Porto Palermo remains in a good condition. The remaining fortresses are known only from references to them in sources which inform us that they consisted of a rectangular outer wall with towers at each corner⁹⁶.



It seems that in the same period, that is between 1797 and 1798, the fortress at the Mahala of Delvino was also constructed just outside the town bearing the same name, which secured the main road from the plains of the river Povla towards Vouthroto. Its ground plan was in the shape of a trapezium, it was strengthened by four

rectangular towers at its corners and the entire system surrounded the Pasha's *serai*⁹⁷.

After the overthrow of the Venetians on the coasts and their replacement by the French in the area, the *pasalig's* main concern was the conquest of the fortified positions that they held. Vouthroto was taken over, although temporarily, by the Pasha of Ioannina at the end of 1798⁹⁸. The alterations made to the ancient acropolis which served the Venetian purposes perfectly well were mainly superficial, while the interests of the Pasha seemed not to extend any further than the adjacent triangular fortress built at the beginning of the 18th century B.C.

The ancient acropolis of Igoumenitsa which surrounded the small Venetian trading station at this insecure port was reinforced by the Pasha of Ioannina around its entire perimeter while in Preveza an entire construction programme was developed as described below.

The town of Preveza seems to have been – or there was an attempt to make it – the *pasalig's* most important port. There is no other reason for the great and well organised fortification works that were carried out in the area. Firstly there was the moat, 4 km long, surrounding the town. The moat was reinforced with ramparts of earth at the main points of defence forming a low line of fire according to the principles of the *Ecole de Meziere* which were very popular during the Napoleonic Wars. The old fortress of Ag. Andreas was handed over to Ali Pasha almost ruined and was rebuilt without altering its original design⁹⁹.

There is, however, another fortress that is typical of the period. It is the new fortress of Ag. Georgios whose architecture is similar to that of the fortress of Ag. Andrea but with more use of local concepts. A very strong, sloping outer wall surrounds an irregular space and it is strengthened by some ramparts and wisely positioned corners according to the local concepts of fortification of the time. The defense of the town is completed by the construction of a separate fortress at Pantokratoras, where the mouth of the Gulf of Amvrakikos is at its narrowest. From the original fortress which consisted of a pentagonal inner space and

three ramparts facing the sea, only the walls of the pentagonal enceinte which were part of later alterations, have been preserved¹⁰⁰. The network of fortresses of this second group is completed by the castle of Vonitsa, which underwent some improvements to the inner acropolis and remained almost intact, including and preserving its outline throughout the entire history of fortification from the Byzantine era until the late Turkish domination.

Generally, the network of this second group is characterised by the way the fortresses, mainly those of the former Venetian-occupied regions were reinforced. They were reinforced by units of heavy artillery and they were changed to face inland instead of towards the coast. It can also be noted that in these regions knowledge gained from central Europe is adopted to the local characteristics of the fortified complexes, such as the preference for fortresses which dominated through sheer size, the development of a moat with outer earthworks, the choice of naturally fortified positions, the simple rectangular layout and the use of a few polygonal ramparts that stand out from the surrounding walls of the fortress.

The third group of fortresses includes those from the Epirus mainland and also includes



those built in order to control the passes, the fortified towns of the *pasalig* and the entire power structure of the Pasha of Ioannina inside the *pasalig*.

The network built between the years 1800 and 1803 played an important role in the support of the attacks against Souli¹⁰¹.

Although this unified network was abandoned as soon as Souli was overcome, the layout of the ground into

defence and attack positions is still of interest. Although sources mention a network consisting of 64 fortresses¹⁰², only 12 have been confirmed and only three were discovered after a search of the area. The latter are located in areas that used to be ancient acropolis, which makes sense due to the careful selection of their positions and the great amount of scattered construction material available. These are the acropolis of Sistrunion, Rizovunion and the early Byzantine fortress of Riniassa. As for the remaining network, some sources mention the construction of fortresses with a rectangular ground plan reinforced with towers at their corners and the presence of a circular tower inside the enceinte.

Once Souli was captured in 1803, the Pasha of Ioannina constructed a number of fortresses in the mountainous area from which only the castle of Kiafa remains in good condition¹⁰³. This fortress is in complete harmony with the natural landscape. Its position allows a clear view over the entire plateau of Souli and across the valley of Aherondas to the west as far as the plain of Glykis.

It is a rectangular fortress with its principal wall facing the passes and the settlements N – NW and a secondary wall protected only by the precipitous nature of the land.

For the next 15 years the pasalig is filled with fortresses in a wide range of styles and sizes. In 1809 the huge fortress of Libohova and the smaller one of Ag. Triada were constructed, as part of the Pasha's offensive against Argirokastro. Both of them follow the popular design of the four-sided fortress with round bastions at the corners and the construction of a *serai* for the Pasha or his family inside. During the same period the castle of Eleftherochori at Paramithia was erected on the border of the pasalig with the region of the semi-independent beys of Paramithia and Margarition. It consisted only of a perimeter wall around the top of a peaked hill.

The castle of Premeti, known only from sources, also had a rectangular shaped ground plan with towers at the corners and was erected on the outskirts of the town of Premeti in the valley of the River Aaos close

to its confluence with the river Drinos¹⁰⁴.

The first strong fortified town of the *pasalig* was developed by the Pasha of Ioannina at Tepeleni, by building walls on a cliff above the Aoos River to protect the most exposed part of the settlement¹⁰⁵. The town walls follow the natural landscape and have a large number of corners to best adjust to it the polygonal shape of the town wall buttressed with three gigantic polygonal ramparts at the ends of the eastern side and at the middle of the southern side.

The castle of Argirokastro was conquered by Ali Pasha in 1811 and almost immediately repairs or rather reconstruction began. A major part of the fortress and also the serai were constructed in a very short time and the works based on the designs of an English engineer were supervised by the well known fortress builder Petro from Koritsa¹⁰⁶. The fortress included, apart from basic facilities to accommodate 5000 soldiers, many underground storage rooms, a large number of covered hallways and very strong defensive installations. The castle is built on the steep natural rock that stands over and dominates the town of Argirokastro. Its ground plan has an erratic elongated shape due to the natural landscape. Around the perimeter the fortress is protected by seven ramparts of trapezoid and polygon-shapes and the height of the walls often exceeds thirty meters.

The most important of the fortified towns included in this group of fortresses was the seat of the *pasalig*, the town of Ioannina. The fortresses of Ioannina include the town castle, the inner acropolis, the rampart of Litharitsia and the moat around the perimeter of the town with surrounding fortifications¹⁰⁷.



In 1815 Ali, in preparation for his breakaway from the Sultan combined with his dominance of the entire Greek region, started erecting the town's perimetrical walls, in order to create a grand monument worthy of the leader's power in Ioannina. The plan included the construction of three fortified walls, one towards the town and the other two towards the lake. The latter

enclosed most of the town located on the peninsula which extended out into the lake. The system consists of a high wide wall, hollow on its inner side, buttressed with rectangular and circular ramparts.

The interior acropolis (Its Kale) was erected entirely in one phase and belongs to the last fortification works of the *pasalig*. It epitomises the experience gained from previous fortifications which superceded local ideas, and is in harmony with the equivalent European works of the same period. It was erected mainly in order to protect the Pasha's *serai* but also to create enough additional defensive capability to protect the entire town. The method followed is that of lines of ramparts at least in the part of the fortress that faces the town.

The fortress which was constructed at Litharitsia by Ali Pasha, approximately in the middle of the area covered by the town of Ioannina, consisted of an enormous many sided rampart built on top of a steep rocky outcrop in such a way that the natural rock and the fortress are a single entity. The main body of the rampart faces south and extends to many levels, forming an effective front towards the areas where normal points of access to the town were located.

One of the most extensive fortification works of Ali Pasha was the moat that surrounded not only the town but also a large part of the suburbs. This fortification has completely disappeared therefore our research is limited to older reports and studies¹⁰⁸.

F. Pouqueville perceptively noted that the Pasha of Ioannina was induced to construct these fortifications by the works carried out by the French for the defence of Preveza. This project in combination with the guns placed in forward positions on all the hills surrounding the town, formed a first line of defence, particularly at the edges of the plains around the hills of the town where attacking formations could be drawn up.

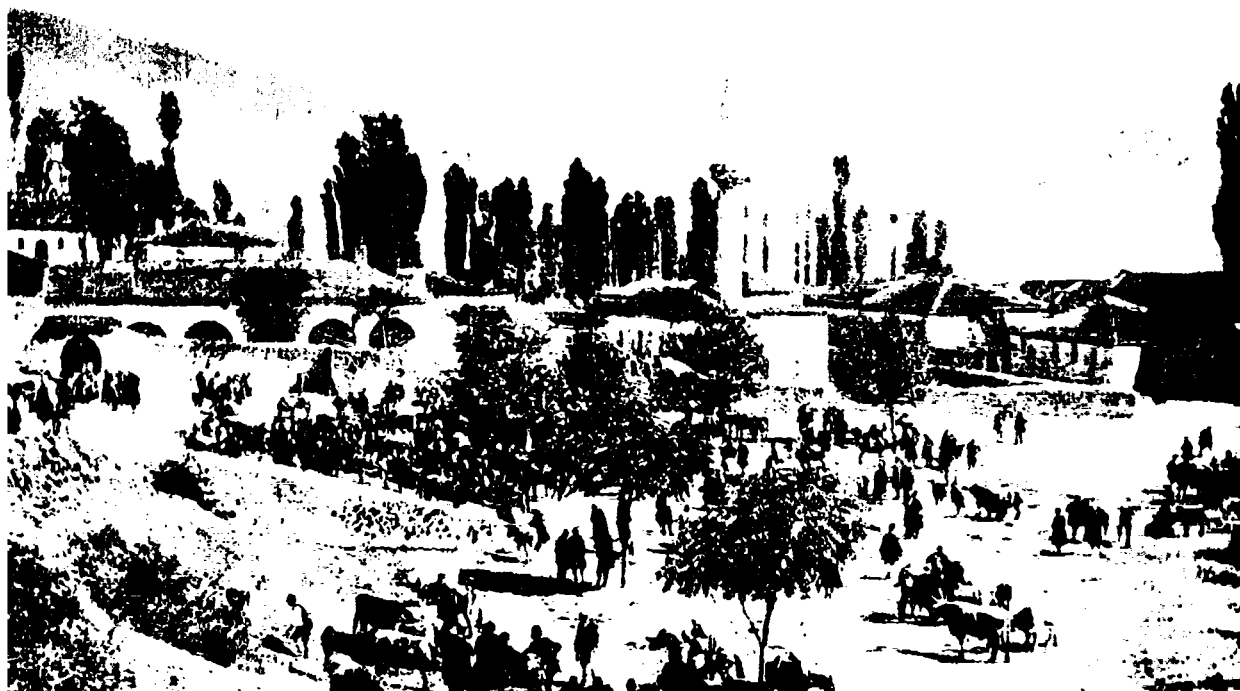
Arta is also included in the category of the fortified towns that were under the jurisdiction of Ioannina's *pasalig* and maintained their fortifications at a satisfactory level. The works that probably belong to the

period we are examining are not easily traced as they are mainly indistinguishable from works carried out throughout the period of Turkish domination¹⁰⁹.

The last fortress chronologically of the third category is the small detached fortress of Pente Pigadia, about halfway along the road between Ioannina and Arta. A long rectangular construction extending from East to West is adjoined by two ramparts in a North to South direction forming a cross-shaped ground plan¹¹⁰. From more recent sources it seems that the main/central rectangular structure was covered with a roof, making it seem more like a residence. The two ramparts did not have a roof but only a perimetrical parapet with embrasures. The complex consisted of two floors over its entire ground plan and maintains even today its original dimensions.

Some observations about the inland network are summarised below. All of the fortresses are

Αρ. Ηράκλ. Γιαννιναί
Πεντάκρητο μακ. βίαιος (1570-1600)



characterised by having their main walls facing access to the area and their provision for many gun positions. They are fortified in a way that allows them to withstand even a prolonged siege, a concept justified by the presence of settlements. There is also a characteristic axis along which these fortresses are constructed. Most of the inland fortresses are positioned along the axis of Ioannina - Verati, considering the positions of Premeti, Klisoura, Tepeleni, Argirokastro, Delvino. The fortresses outside this axis mainly reinforce those previously mentioned or were constructed before their conquest.

In the fourth and last group of the Pasha's fortresses are the ones on the coast of Akarnania opposite the island of Lefkada, and the fortresses around Parga. They are mostly perfectly geometrical fortresses of consistent construction.

The castle of Aktion opposite Preveza completes the defence of the entrance to the Gulf of Amvrakikos¹¹¹. A triangular courtyard is surrounded by a tall perimetrical wall which has three gigantic ramparts at the points of the triangle.

The castle of Agios Georgios of Peratia is one of the largest preserved examples of a detached fortress but is completely unique. Although it has the favoured shape of a quadrangle, its design solves advanced problems of defence such as the shots from the side, cross-fire, the movement of soldiers around its perimeter without decreasing its defensive power and most important of all, the fortress was designed in combination with the defensive activity of the Russians who dominated the island of Lefkada¹¹². However it seems that the fortress was never finished.

Some fortresses along the same coast are completed with the castle of Teke. It mainly consists of a perimeter wall around one courtyard and three enormous ramparts protecting the fortress from attacks by sea or land¹¹³. The most important element, though, is the way it complements the previously mentioned Agios Georgios fortress.

During the year 1814 and after the demise of Napoleon, the Pasha of Ioannina planned to conquer Parga, the only remaining, firstly Ve-

netian and afterwards French base, on the coast of Epirus. At that time, apart from Corfu, all the other bases along the coast of the Ionian Sea, Vouthroto, Preveza and Vonitsa had already been added to the *pasalig* of Ioannina.

A strong tall tower of a rectangular shape forms the main defensive nucleus of the fortress at Anthousa in the region of Parga¹¹⁴. A suitably shaped perimeter wall encloses the interior buildings and forms the other sides of the fortress, aiding to the bastions of the fortress and the precise geometry that is a necessity to the detached fortresses.

Although the castle of Margariti does not seem to belong to the group of fortresses that were built by the Pasha of Ioannina it was used so many times during the period when the conquest of Parga was being planned that the fortress was actually thought to have been built-renovated by him. It is one of the most interesting fortresses of the area which was directly linked to the complete network of fortresses. This fortress of an erratic polygonal shape, extends around two courtyards. Its defensive capabilities are based mainly around the large circular rampart¹¹⁵.

There are two final great fortification works in Parga linked to the Pasha of Ioannina: an enormous two storey construction with a very complicated ground plan, located at the highest point of the older outer wall of the fortress and an inner wall with ramparts which forms an acropolis inside the Venetian fortress¹¹⁶. This inner acropolis with the two storey construction appears to have the characteristics of an independent fortress, completely different from the shape of the older fortress.



Finally the domination of the *pasalig* of Ioannina, directly or indirectly, over a wide area of the southern Balkans led to the deployment of military troops in a vast number of fortified locations, mainly in the major urban centres and on arterial roads. The Pasha's policy over the last years diverged greatly from his original plans to



develop a cohesive network of fortresses in the region which he considered to be the most important part of the *pasalig*. This became clear immediately after his break with the Porte and the start of operations to suppress his power. It is said that the Pasha of Ioannina decided to limit his defence to the fortresses at the Genousos River, between the towns of Kanina and Achrida and south of it. His war council decided that defence should be limited to the regions of Achrida, Avlona, Kanina, Klisoura, Premeti, Tepeleni, Palermo, Ag. Saranta, Vouthroto, Delvino, Argirokastro, Parga, Preveza, Paramithia, Souli, Pente Pigadia, Arta and Ioannina¹¹⁷. This decision reveals the true picture of the fortifications and thus the defensive concept in the wider sphere of political power.

During this last phase the strong fortification of Ioannina delayed the progress of events, proving the effectiveness of the network of fortresses. The fall of the fortresses was related not only to their defensive ability but also to the political conditions of that time.

Conclusions:

Bringing to an end this summary of the fortresses making up the network of fortifications inside the pasalig of Ioannina between the years 1788 and 1822, we will try and sum up their basic characteristics and list them below.

Morphology:

Their morphological characteristics are mainly seen in the development of effective walls that were usually of an independent character and included strong groups of guns with cross-fire and principally to defend the adjacent perimeter.

The gates were formed by a combination of two adjoining spaces that impeded free access to the inside.

The ramparts follow the polygonal ground plans and were built in the best way possible at that time. There are two types: those which are hollow inside and those which are earth-filled. Of those two types, the second type slightly outnumbers the first.

The vaulted constructions were built by placing a roof on top of supporting columns which was then filled with earth to its final level.

The presence of powder magazines in separate buildings near the non principal walls of the fortresses is a special feature.



The road around the fortress and the parapet were usually formed at one level that allowed access to all parts of the fortress.

It must be noted that the fortresses almost always included buildings, mainly residences of the Pasha, adding to the fortress another dimension, that of a fortified residence.

Land Distribution:

The network of fortresses that was developed by the *pasalig* of Ioannina during its heyday had a uniformity worth mentioning in the way the ground was organised and in the way human-geographical factors gave way to the architecture and the organisation of space throughout the entire system.

The first fortresses that belong to this period follow the martial arts traditions of the Ottoman empire's most distant regions. The choice of a location on steep ground and the force of the military determine the basic principles during this early period of the *pasalig*. The settlements actually comprise the main fortification considering the fact that a fortress is not only walls but also the buildings that provide supplies for the troops and give a sense of security to the people in battle. This is clear from the first fortresses that were constructed during the first attempts of the Pasha of Ioannina to conquer Souli. Dominance – and according to the conditions of the time ownership of the fortified positions - are the basic elements of this network.

The European influence in design then becomes obvious. Gradually the fortresses are built in a specific way. Local experience easily adjusts to the new circumstances and adapts them to its needs, which include not only the tendency to dominate but also independent creativity in design as well as in technical knowledge. The merging of the traditional concepts with new experience creates a series of fortresses such as those at Salaora, Klisoura, Porto Palermo, Chemara and Mahala. Normally a rectangular ground plan with towers-ramparts at the corners, perpendicular walls, an entrance gate and a few cannons of large calibre are considered the basic elements of a fortification system. The success of the fortresses lies in the positioning of the main wall and the choice of location. The coasts of the Ionian Sea and the access points leading to it are captured by the Pasha of Ioannina and the fortresses turn their faces towards the danger coming from the coasts.

The final domination of the former Venetian fortresses - trade centres strengthened the position of the Epirotic *pasalig*. The front of the fortress that faced inland until then, now changes its direction to face the west and its defence is organised in a manner to withstand a long term siege. This is clear mainly from the fortification systems that were chosen to defend the big towns of the area on the coasts and inland as well. This problem forced the *pasalig* to turn to new types of fortification such as the construction of fortresses on plains where there was no natural barrier. The solution to this problem was provided by the experience of foreign fortress builders who suggested the low principal front, the covered outer perimeter road, the geometrical rampart, the cross fires and the sloping external walls. The moat was redefined and effectively integrated into the whole fortification system. The fortification of Preveza is a fine example of this experience.

In the interior of Epirus, the type of fortification, veers between local experience and new technology. In this case we can identify the following types of fortresses:

- I. The fortresses located inside settlements and influenced by them.
- II. The fortresses developed near settlements without taking anything from the settlements.
- III. The detached fortresses that were autonomous.

In the first group there are the fortresses of Tepeleni, Delvino, Verati, Ioannina and Arta. In



the second group there are the fortresses of Argirokastro, Libohove, Premeti and Souli. The fortresses of Ag. Triada, Eleftherochori and Pente Pigadia are fine examples of the third group of fortresses. The *pasalig* is organised with hubs of strong and wealthy towns, fortified by the fortresses of the first two groups complemented by the detached

fortresses that ensure unobstructed communication between them. At the same time, positions are developed which ensure easy transportation for the troops from one part of the *pasalig* to another. Quite large storage rooms for food supplies and ammunition cover a large part of the interiors of all three types of fortresses. Control of the borders, secures the taxation system, keeps the robbers under control and protects the health of the population of the *pasalig*.

As time went by, experience in organising the land into attacking and defensive formations seems to have increased. Interesting fortresses were constructed that were used mainly as bridgeheads for the Pasha's expansionary policy. Around Parga but also near Lefkada there were exceptionally well built fortresses that provided the *pasalig* with the facilities necessary for any kind of attack and also safeguarded it from any possible dispute over the conquered lands. The fortresses of this last period that are later examples of local experience, are connected to each other by a complete system of routes so as to function in any difficult situation.

However, it must be noted that the eastern border of the *pasalig* was never completely fortified. Probably the security provided by the natural obstacles gave the impression to the Pasha that the system would work without a hitch. The geopolitical concepts of the period considered the routes to central Albania which connected the *pasalig* with the seat of administration at Monastiri and from there with Constantinople to be more important than those of Pindos that led to similar or inferior regions.

The balance maintained between the local concept of space and the imported theories during the period of our studies is remarkable. The geopolitical concept of space at the end of the 18th century and the beginnings of the 19th century, in the declining Ottoman empire as well as at the dawn of new nations in the Balkans probably finds its most mature expression in the *pasalig*.

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GREECE

Catalogue of Ottoman Monuments

Aslan Pasha Mosque



Name: Aslan Pasha Mosque

Type: Mosque

Date: 1618

Location: Prefecture: Ioannina

City: Ioannina

Address: Northwest citadel of Ioannina (Citadel Aslan Pasha)

Proclamation: P.D. 11.6.25 (F.E.K. 152/A16-6-1925). Former Byzantine monument and archaeological and historical area under preservation order. (Aslan Pasha Mosque with its surroundings).

Historical Facts: The mosque was built by Aslan Pasha I in 1618 - according to an inscription at the entrance to the mosque which is corroborated by written sources - who ruled Ioannina from 1600 to 1612. The mosque is the centre of a large religious complex, which includes a religious school, accommodation and a library. Tradition has it that it was built on the site of the former church of St John and nearby administrative buildings of the Byzantine city. After the exchange it became the headquarters of the Archaeological Service and the Municipal Museum, which it still houses.

Brief Description: The mosque consists of a rectangular prayer room, a wide portico along the entire western side and a covered walkway around the north, west and south sides. Later the walkway was enclosed with glass. The prayer room is covered by a high hemispherical dome resting on the exterior walls and on rounded triangles at each corner. On the western interior wall are two wooden mezzanine floors supported on two highly decorated columns. The mosque retains almost intact its interior painted decoration as well as other functional parts such as the mihrab, the minbar and the minaret in the southwest corner.

Maintenance and Repairs: The mosque houses the Municipal Museum with its collection of costumes under the supervision of the Ioannina City Council. The Council has carried out repairs from time to time and as a result the monument is in good condition. The latest repairs, the replacement of the roof slates, is being carried out at the moment with the approval of our service.

Ownership: Ioannina City Council with the right of use from the Ministry of Culture. There are no title deeds.

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Medrese of the Citadel Aslan



Name: Medrese of the Citadel Aslan (next to Aslan Pasha Mosque)
Type: Ottoman Religious School
Date: 1618
Location: Prefecture: Ioannina
City: Ioannina
Address: Northwest citadel of Ioannina (Citadel Aslan Pasha)

Proclamation: P.D. (FEK 152/A/16-6-1925). Former Byzantine monument and listed archaeological and historical site. (Aslan Pasha Mosque and its surroundings).

Historical Facts: The building was probably constructed at the same time as the mosque in 1618 and was the religious school of the Muslim complex of the Aslan citadel, which was mentioned in the chronicles as an organized and educational-religious centre with a poor-house (kyliye or imaret). It operated as a school until the beginning of the 20th century. It is administered by the City Council of Ioannina and is used as storerooms for the Municipal Museum. Since 2000 the central classroom has housed the private collection of weapons, ceramics and objects of F. Rapakousis.

Brief Description: The medrese is L-shaped and consists of 12 units for accommodation – cells, divided into two groups of six on either side of the classroom. A wide entranceway supported by twenty semicircular arches, covers the northeast side. Each cell has a fireplace and is lit only by its entrance. The building has a tile roof.

Maintenance and Repairs: This building together with the other buildings of the citadel are maintained by the City Council of Ioannina. The last works were carried out in 1986-87, with the replacement of the roof, grouting, W.C. etc. The condition of the building is good.

Ownership: The City Council of Ioannina with right of use given to the Ministry of Culture. There are no title deeds. Exempt from the exchanges.

Bibliography:

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Hostel Citadel Aslan Pasha



Name: Hostel Citadel Aslan Pasha

Type: Hostel – cookhouse

Date: 1618

Location: Prefecture: Ioannina

City: Ioannina

Address: Northwest citadel of Ioannina
(Citadel Aslan Pasha)

Historical Facts: The building was probably constructed at the same time as the mosque in 1618 and was the hostel for the religious school of the Ottoman complex of the Citadel Aslan which is mentioned in the chronicles as an organized educational-religious centre with a poor-house (kyliye or imaret).

Brief Description: The hostel consists of an unroofed rectangular area and an open portico. The unroofed rectangular area is divided by archways into three other units, one of which is the kitchen area, the only one with a domed slate roof which ends in a polygonal chimney. The other areas appear to have had tiled roofs.

Maintenance and Repairs: The building, together with the other the buildings of the citadel are maintained by the City Council of Ioannina. The last work was carried out in 1986-87, with sporadic maintenance of the walls and cleaning.

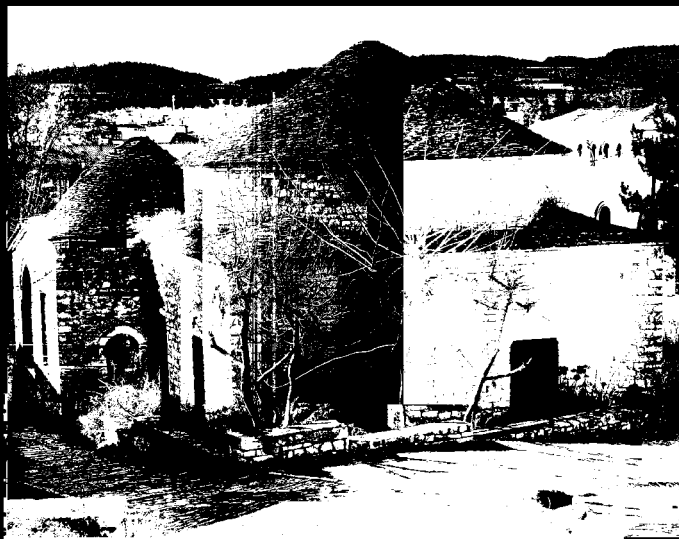
Ownership: The City Council of Ioannina which gives the right of use to the Ministry of Culture. There are no title deeds. Exempt from the exchanges.

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Turkish Library



Name: Turkish Library
(outside the Citadel Aslan Pasha)
Type: Educational building
Date: Unknown, probably the end of
the 18th century
Location: Prefecture: Ioannina
City: Ioannina
Address: Noutsou 11 (castle Ioannina)

Proclamation: P.D. (FEK 152/A/16-6-1925). Previous Byzantine monument and listed archaeological and historical area. (*Inside the city of Ioannina, Turkish library*).

Historical Facts: The library building was constructed outside the Ottoman religious centre of the Aslan Pasha Citadel and was part of it. It was built after the religious school and later enclosed with a separate fence so that at the end of the 17th century it formed a single unit. Excavations at the site of the library have revealed earlier Byzantine buildings. The building was restored by the 8th EBA in 1980, the ruined central dome was rebuilt and the building was completely restored. For a long period of time it housed the activities of the service (office for programmed agreements) and today it houses the offices of the workers union of the Ministry of Culture.

Brief Description: The building contains a rectangular reading room on the raised ground floor, two small rooms on either side of the entrance and a wide portico. Above the central reading room there is a hemispherical dome which rests on the outer walls by rounded triangles. Separate hemispherical roofs cover the side rooms while the portico is covered by a separate wooden roof. On the ground floor of the building, below the portico only, there is a rectangular auxiliary room.

Maintenance and Repairs: After the complete restoration in 1980, the building is systematically maintained by the 8th EBA and its condition is acceptable.

Ownership: Belongs to the Ministry of Culture

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L. Vranousis, *History and Topography of the Medieval Castle of Ioannina*, Ioannina 1968.

G. Kanetakis, *The Castle, a symbol of the town planning history of Ioannina*, Athens 1994.

Turkish baths



Name: Turkish baths
Type: Baths – Hamam
Date: Late 16th century
Location: Prefecture: Ioannina
City: Ioannina
Address: Glykidon and Noutsou
in the castle of Ioannina

Proclamation: P.D. 11-6-25 (FEK 152/A/16-6-1925). Former Byzantine monument and listed archaeological site. (Inside the city of Ioannina, The Turkish baths).

Historical Facts: Although there are no particular historical references, the building dates from the late 16th or beginning of the 17th century. The baths seem to have been built in the same area as an earlier Byzantine bathhouse, which has been located a short distance to the north. It is one of the earliest Ottoman buildings preserved in the area of Ioannina.

Brief Description: Although the building is in an advanced state of disrepair it maintains all of its characteristics. It consists of the domed room of the hot area to the south, the tepid room in the centre and the also domed room of the cold area where the entrance to the complex is. It retains its system for heating the air from underneath and the underground hearth, as well as a system of pipes for steam and water. Traces of the water tank on the south wall indicate its size and position.

Maintenance and Repairs: The building is in a half ruined state despite temporary work done on it from time to time. A plan for its reconstruction is being produced by the Ioannina City Council.

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L. Vranousis, *History and Topography of the Medieval Castle of Ioannina*, Ioannina 1968.

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Soufari sarai of Ioannina



Name: Soufari sarai of Ioannina
(cavalry building)

Type: Military building, fortified

Date: Between 1815 and 1820

Location: Prefecture: Ioannina

City: Ioannina

Address: Glykidon
(castle of Ioannina)

Proclamation: M of. D. 103346/4535/24-12-1957. (FEK 21/B/24-1-1958). as listed historical monument.

Historical Facts: The impressively large building was constructed between 1815 and 1820 and is one of the largest military buildings built by Ali Pasha of Ioannina in the castle of Ioannina. From surviving evidence it seems that the building underwent later alterations by the Turkish and Greek armies. For a long period the building was used as a military establishment. In the 1960s the building and its surroundings were handed over by the Ministry of National Defence to the Ministry of Culture, which at the beginning of 1990, gave rights of use to the Ministry of Education to function, after being repaired, as the General Archives of the State, Ioannina.

Brief Description: The building has two floors of 980 sq. metres each. The ground floor is divided into three long areas by a strong arched wall. Three large arched openings provide communication between the inside and outside while ten windows give light to the interior. The upper floor is reached by an exterior staircase of later construction. The upper floor is in four parts with separate stone pieces supporting the wooden roof, which in turn follows the same four part design with four separate roofs.

Maintenance and Repairs: Today the building is in good condition after its restoration. A study has been commissioned for its final works and organization as General State Archives by the Ministry of Education, which has been approved by the Ministry of Culture, and is presently at the stage of calling tenders for the work. The District of Epirus is responsible for the work on behalf of the General State Archives .

Ownership: Ioannina The building belongs to the Ministry of Culture and has been handed over to the Ministry of Education.

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G. Kanetakis, *The Castle, symbol of the town planning history of Ioannina*, Athens 1994.

Fetihe Mosque



Name: Fetihe Mosque (inside the citadel of Ioannina – Its Kale)

Type: Ottoman mosque

Date: Beginning of the 19th century in the site of an older one

Location: Prefecture: Ioannina

City: Ioannina

Address: Inside citadel of Ioannina (Its – kale)

Proclamation: None. Protected by the overall proclamation for the castle of Ioannina.

Historical Facts: The existing mosque, from the period of Ali Pasha, was built or is a complete reconstruction of an earlier mosque, which is mentioned in sources as one of the earliest Ottoman mosques of the area, hence its name Fetihe (=of the conquest). It is first mentioned in 1596 and again in 1670 and 1770. The surviving building seems to have been constructed during the time of Ali Pasha and has had later work done on it. With the liberation of the city of Ioannina it became an original part of the hospital and afterwards became a military building until it was handed over to the Ministry of Culture in the 1970. Since then it has been a monument under the protection of the state.

Brief Description: In its present form the mosque consists only of the rectangular prayer room, with a wooden gallery on the west side of its interior, and the mihrab (with a Byzantine inscription) and interior painted decoration are preserved. It is covered by a hemispherical dome and has a minaret on the south west corner. On the west and north sides the floor of the portico which was there still exists.

Maintenance and Repairs: After its handover to the Ministry of Culture there has been some restoration work done on the building from time to time. In the 1970 the western side was

rebuilt and at the end of 1980 the dome was repaired, the gallery was rebuilt, the floor was rebuilt and restoration work was carried out on the wall paintings with a view to it becoming a part of the nearby Byzantine museum. Its condition is satisfactory.

Ownership: The building belongs to the Ministry of Culture.

Bibliography:

A. Xingopoulos, Medieval Monuments of Ioannina (B' The Turkish Monuments), *Epir. Chron. 1*, 1926, 296-303.

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Inside citadel (Its – kale)



Name: Inside citadel (Its – kale) The castle of Ioannina and the buildings it includes (Kitchen, Small magazine, Large storerooms, Treasury, separate building (guest rooms) surrounding arcades, the ruins of various buildings etc.). In the area there is also a later building which now houses the Byzantine museum of Ioannina.

Type: Fortified, administrative building.

Date: Finished between 1810 and 1820, (includes earlier parts).

Location: Prefecture: Ioannina

City: Ioannina

Address: Southeast Citadel of the castle of Ioannina (Its – kale)

Proclamation: Included in the overall proclamation for the castle of Ioannina.

Historical Facts: The inside citadel of the castle of Ioannina was formed between 1810 and 1820 by Ali Pasha of Ioannina, incorporating earlier phases which, according to sources, belonged to the Byzantine city of Ioannina. In the place of the present day citadel there was the Byzantine Church of The Almighty and the Archangel Michael, but a large cohesive neighbourhood of the city surrounded the ruins of the church and the remains of the medieval fortifications. Ali Pasha, who first settled in a large mansion in the area at the end of the 18th century built to the plans of English and French civil engineers, stripped the area of its dwellings and constructed the fortifications, enclosing the large serai which he had meanwhile built in the centre of the area.

Brief Description: The perimeter walls designed on the rampart system, surround the high natural rock which rises above the lake. At the centre of the area is the medieval tower – the so-called Voimoundou – and the ruins of the large serai which has been converted into storerooms for the Ministry of Culture and is going to house the restoration workshops of the 8th EBA. Around and inside the walls are various buildings such as the kitchen, which operates as a cafi for the archaeological area, a separate building adjacent to the walls, which is going to house the guesthouse, the previously mentioned Fetih mosque as an annexe to the Byzantine

museum, the treasury building where the silversmiths' museum is, the magazine, which houses the building for educational programmes, complexes of arcades, and around the walls, small baths.

Maintenance and Repairs: The complex of the inside citadel functions as an organized archaeological site. The kitchen building has been restored and is a canteen, maintenance work has been done to the storerooms, the silversmiths' museum operates in the treasury, the ruins have been partly restored and a large area of the empty ground has been put in order. Strengthening of the walls, the accompanying buildings, the guardhouse, the guesthouses etc. has been scheduled under the aegis of European Funds.

Ownership: It belongs to the Ministry of Culture.

Bibliography:

L. Vranounsis, *History and topography of the Medieval Castle of Ioannina*, Ioannina 1968.

G. Kanetakis, *The Castle, A symbol of the town planning history of Ioannina*, Athens 1994.

Castle of Ioannina



Name: Castle of Ioannina
(perimeter walls)

Type: Fortified work

Date: Finished between 1810 and 1820,
on a previous construction belonging to
the Byzantine period

Location: Prefecture: Ioannina

City: Ioannina

Address: Around the settlement
of the castle

Proclamation: M. of D. 15794/19-12-1961, (FEK 35/B/2-2-1962), as archaeological and historical listed monument, the entire inside area of the castle of the city of Ioannina with its buildings and roads.

P.D. 11-6-1925, (FEK. 152/A/16-6-25), as previous Byzantine monument and listed archaeological and historical site, (1st inside the city, 'the fortress').

Historical Facts: The castle of the city of Ioannina as it survives today is the work of Ali Pasha of Ioannina, who reconstructed it around the whole perimeter incorporating earlier fortifications belonging to the period of the Despotate of Epirus. Parts of the Byzantine fortifications are visible in many parts of the surrounding walls.

Brief Description: The part of the castle facing the town consists of a high, wide wall, hollow on the inside and having round or rectangular towers. On the side facing the lake, the wall consists mainly of a simple but high wall which supplements, in many places, the natural rock. It has six large and small gates, and there is evidence of a moat.

Maintenance and Repairs: From time to time cleaning is carried out by the 8th EBA and a study for the complete restoration of the fortifications is in progress.

Ownership: Public, under the supervision of the Ministry of Culture.

Bibliography:

L. Vranounsis, *History and topography of the Medieval Castle of Ioannina*, Ioannina 1968

G. Kanetakis, *The Castle, A symbol of the town planning history of Ioannina*, Athens 1994.

K. Tsouris, The Byzantine fortifications of the castle of Ioannina, *Epir. Chron.* 25, (1983).

Kalou Tsesme Mosque



Name: Kalou Tsesme Mosque
(Secondary names: Kanli Tsesme mosque or Hatzi Mehmet mosque or Ahmet pasha mosque or Kalou mosque)

Type: Mosque

Date: 1740

Location: Prefecture: Ioannina

City: Ioannina

Address: Tzavela Square, neighbourhood Kaloutsiani

Proclamation: P.D. 9-10-1925, (FEK 306/A/15-10-25), as historical and archaeological listed site.

Historical Facts: According to an inscription on the wall, the mosque was finished in 1740 by Hatzi Mehmet pasha. Until the liberation of the city of Ioannina in 1913 it functioned as a Muslim mosque. After the liberation and in the process of exchange it became private property.

Brief Description: It consists of one domed prayer room, which has an ordinary square interior area. On the west and north sides there are a series of columns outside, delineating a wide portico which was originally open. This area was later glassed in at the time the building was privatized. On the inside of the prayer room the wooden gallery on the west side is preserved intact, while the mihrab has green plaster decorative features with wooden endings. The carved wooden minbar is missing its stairs and ends in a pyramid shape. The dome is painted with arabesques which reach the base of the rounded triangles. It has a minaret which lacks a roof.

Maintenance and Repairs: The building is in good condition. Repeated work by the owners have converted the building into a commercial shop.

Ownership: The building belongs to the Ministry of Culture.

Bibliography:

G. Smyris, The Muslim Mosques of Ioannina and the town planning of the Ottoman City, *Epir. Chron.* 34, 2000, 9-90.

B. Pysinella, History of the City of Ioannina, *Epir. Estia* 8, (1959), 762-763.

I. Lambridis, *Epirotic Studies t. A'*, (reissue) Ioannina 1971.

Veli pasha mosque



Name: Veli pasha mosque
(also known as Bali Kethounta or
Baliyie mosque)

Type: Mosque

Date: of the 18th century on the site
of an older 17th century one

Location: Prefecture: Ioannina

City: Ioannina

Address: Lower square Ioannina

Proclamation: M.of D. ARCH/B1F33/41722/1071/3-8-1981. (FEK 581/B/23-9-1981).

Historical Facts: According to tradition, the Tsiekour mosque – the later name of the same mosque – was built on the site of the Byzantine church of St. Stephanos. It is first mentioned in sources in the 17th century by the name of Bali mosque, although at the same time the names Bali kethounta mosque or Baliyie mosque were used. It was given its current form, as tradition has it, by the son of Ali pasha, Veli, who had his residence next door. After the liberation it became an army barracks, was handed over to the Ministry of Culture, and afterwards to the Ioannina City Council.

Brief Description: The mosque in the form it survives in today is a characteristic example of a mosque with a small portico. The prayer room consists of the usual square domed room, to the west of which is the closed portico which seems to have been enclosed later, as there is evidence that it was originally open, ending in a series of arches to the west. Its roof consists of three low domes. The base of the low part of the round minaret to the south-west survives. Parts of the marble mihrab are preserved.

Maintenance and Repairs: Strengthening work was carried out by the City Council of Ioannina in the 1990 including the repair of the roof and reinforcement of the perimeter walls.

Supplementary work was done on the floor, the door and window frames and the surrounding area.

Ownership: The mosque building together with the accompanying buildings (medresa and hostel) have been handed over to the City Council of Ioannina by a decision of the Ministry of Culture.

Bibliography:

I. Lambridis, *Epirotic Studies*, (reissue) Ioannina 1971.

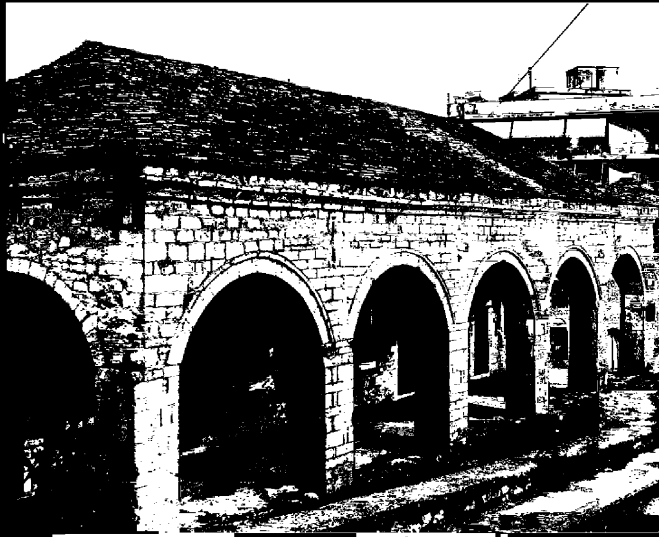
G. Smyris, The Muslim Mosques of Ioannina and the town planning of the Ottoman City, *Epir. Chron.* 34, 2000, 9-90.

B. Pysinella, History of the City of Ioannina, *Epir. Estia* 8, (1959), 762-763.

L. Vranousis, *History and Topography of the medieval castle of Ioannina*, Ioannina 1968.

G. Kanetakis, *The castle, symbol of the town planning history of Ioannina*, Athens 1994.

Religious school (Medresa) Veli



Name: Religious school (Medresa) Veli
Type: Religious school
Date: End of the 18th century
Location: **Prefecture:** Ioannina
City: Ioannina
Address: Lower square

Proclamation: M.of D. ARCH/B1/F33.41722/1071/3-8-1981. (FEK 581/B/23-9-1981).

Historical Facts: The building of the religious school is part of the adjacent mosque of Veli pasha. According to the sources available up to now, the building was constructed by the son of Ali pasha of Ioannina at the end of the 18th century, in his attempt to finish an important religious centre next to his serai. After the liberation it became a military building which in turn was handed over, together with its accompanying buildings (the Veli mosque and kitchen), to the Ministry of Culture and afterwards to the City Council of Ioannina. Today it houses the museum of National resistance.

Brief Description: The building consists of five adjoining cells, which have open porticos on the south side. The cells and the portico are covered alternately by skillfully executed cross vaults and low domes. Three entrances serve the cells which have traces of fireplaces. It is roofed with black slate.

Maintenance and Repairs: The building was maintained by the City Council of Ioannina in the 1990 and its condition is adequate.

Ownership: It has been handed over to the City Council of Ioannina.

Bibliography:

I. Lambridis, *Epirotic Studies*, (reissue) Ioannina 1971.

G. Smyris, The Muslim Mosques of Ioannina and the town planning of the Ottoman City, *Epir. Chron.* 34, 2000, 9-90.

B. Pysinella, History of the City of Ioannina, *Epir. Estia* 8, (1959), 762-763.

L. Vranousis, *History and Topography of the medieval castle of Ioannina*, Ioannina 1968.

G. Kanetakis, *The castle, symbol of the town planning history of Ioannina*, Athens 1994.

Kitchen Veli pasha



Name: Kitchen Veli pasha
Type: Barracks building
Date: End of the 18th century
Location: **Prefecture:** Ioannina
City: Ioannina
Address: Area of the old barracks, lower square of Ioannina

Proclamation: M.of D. ARCH/B1F33/39309/846/21-11-1983.
(FEK. 699/B/5/5-12-1983).

Historical Facts: The building was constructed at the end of the 18th century or the beginning of the 19th by Ali pasha of Ioannina or his son Veli to serve the barracks of the adjacent fortifications at Litharitia.

Brief Description: The building has four large closely placed domed rooms and a contiguous wooden roofed area on the south side. The domed rooms have the ends of chimneys at the tops of their domes and communicate with the southern area through a strong arched wall. The adjacent area on the south side has twelve windows and an entrance to the complex. In the past it was a barracks building for the nearby camp, it was handed over to the Ministry of Culture and then to the City Council of Ioannina, who used it to house the school of dance for the cultural centre.

Maintenance and Repairs: The building was restored at the beginning of the 1990 by the City Council of Ioannina.

Bibliography:

I. Lambridis, *Epirotic Studies*, (reissue) Ioannina 1971.

B. Pysinella, History of the City of Ioannina, *Epir. Estia* 8, (1959), 762-763.

L. Vranousis, *History and Topography of the medieval castle of Ioannina*, Ioannina 1968.

G. Kanetakis, *The castle, symbol of the town planning history of Ioannina*, Athens 1994.

Turkish bastion “Litharitsia”



Name: Turkish bastion “Litharitsia”

Type: Fortified work

Date: 1815

Location: Prefecture: Ioannina

City: Ioannina

Address: Park of Litharitsia

Proclamation: M. of D. 17154/20-1-1965 (FEK 131/B/18-2-1965).

M. of D. 22347/32/12-11-1971 (FEK 930/B/19-11-1971).

Historical Facts: The bastion at Litharitsia was built in 1815 by Ali pasha of Ioannina, as an advance fortification, separate from the main castle of the town. At the same time it was the only fortification for the large serai north of it and for the dwellings of his two sons to the south. Later on it became a barracks and was handed over to the Society for Epirotic Studies.

Brief Description: The bastion unfolds to the south, as an extension of the natural rock on the north side. It has four storeys with a labyrinthine layout which communicate via a closed staircase to the NW.

Maintenance and Repairs: Restoration work has been done to the upper floor by the Society for Epirotic Studies and today it houses a café, restaurant and entertainment area.

Ownership: It belongs to the Society for Epirotic Studies.

Bibliography:

I. Lambridis, *Epirotic Studies*, (reissue) Ioannina 1971.

B. Pysinella, History of the City of Ioannina, *Epir. Estia* 8, (1959), 762-763.

L. Vranousis, *History and Topography of the medieval castle of Ioannina*, Ioannina 1968.

G. Kanetakis, *The castle, symbol of the town planning history of Ioannina*, Athens 1994.

D. Triandafyllopoulos, *A.D. 31, (1978) B1 Chron.*, 186.

D. Konstantios, *A.D. 38, (1983), B2, Chron.*, 235.

Post office (Ottoman girls' school)



Name: Post office
(Ottoman girls' school)
Type: Public building
Date: Circa 1900
Location: Prefecture: Ioannina
City: Ioannina
Address: Post Office Square

Historical Facts: The building is one of the typical examples of the architecture of public buildings at the beginning of the 20th century. It was a creation of Osman pasha, administrator of the city in 1900, for the accommodation of the middle City School for Girls, a Turkish girls' school, that is, which today houses the Post Office. The architect of the building was P. Melyrritos, who was the engineer of the Municipality of Ioannina. The Osman School functioned – at least until 1912 – with the aim of educating the female children of the best Muslim families. After 1913 the building housed the services of the T.T.T. (Post, Telegraph, Telephone).

Brief Description: It is a two storey building with a basement with strong neoclassical influences. Its facade is divided into three parts, with its bulk being broken up by the central part protruding one and a half metres. The central section contained the main entrance in a recess, with a fanlight and a stone framework and was crowned with a cornice supported on corbels. The Doric pilasters, in a simplified form, which exist today to the right and left of the entrance, seem to support the mass of the upper floor, where the corresponding pilasters bear Corinthian capitals. The imposing balcony is impressive, decorated with ornate iron railings, and it once had – above its entrance – a lintel the same as that above the previous central entrance. The base of the building is covered with narrow clay bricks which end in a cornice. At the edges of

the first cornice the clay bricks serve as protection and at the same time are aesthetic, and at the second cornice they are replaced by pilaster of Corinthian style. Above can be discerned a simple undecorated architrave and also the frieze, which has small decorative elements.

Bibliography:

M. Biris, M. Kardamitsi – Adami, *Neoclassical architecture of Greece*, Athens 2001, 178.

Konaki of the pasha



Name: Old commercial school
(konaki of the pasha)
Type: Dwelling
Date: circa 1870
Location: Prefecture: Ioannina
City: Ioannina
Address: Dodoni Avenue

Historical Facts: This building is, perhaps, the oldest example of an urban house with strong neoclassical influences. It was the residence of the administrator of the province. After the liberation, the building was used to house educational activities.

Brief Description: The building was in the centre of a large space with taps and outhouses as were all the urban dwellings of the time. The tripartite horizontal and vertical division of the façade, the autonomy of the neoclassical rhythm in each part, the symmetrical ground plan, the pilasters, the corbels, are finished off by the mannered elements of Ottoman decoration. The interior retains the traditional layout with the rooms leading off a large central free space.

Bibliography:

M. Biris, M. Kardamitsi – Adami, *Neoclassical architecture in Greece*, Athens 2001, 178.

The clock of the city



Name: The clock of the city
Type: Public building
Date: around 1905
Location: Prefecture: Ioannina
City: Ioannina
Address: Central Square

Historical Facts: It was originally constructed in a different location on the initiative of Osman pasha, to the plans of the architect P. Melirritos. In 1918 it was dismantled and remained in pieces in the yard of the Town Hall until 1926. That year it was reassembled in the location where it stands today. The bell of the clock dates from the 17th century and was a gift from the Venetians of the city of Preveza.

Brief Description: The building has five levels rising from a square ground plan. The podium is constructed of marble blocks ending in a cornice and a tap decorates each of its four sides. Supported on this there are four columns and a circular metal staircase which leads to the third level balcony. The columns on the four sides are connected by a Byzantine style arch, while higher up and situated along an axis, there are inset four marble plaques bearing coats of arms. On the third level there is the balcony, which is protected by a stone parapet. Above the balcony, on each side, there are placed four clocks. On the last level is the clock tower, which is made up of four metal columns with ornate carving. These, in turn, support a metal cross vault which is covered in metal sheets. The top of the dome is decorated with a metal arrow, which has been installed to show the direction of the wind and is at a height of 15.50 metres.

Headquarters (Konaki)



Name: Headquarters (Konaki)
Type: Public building
Date: mid 19th century
Location: Prefecture: Ioannina
City: Ioannina
Address: Central Square

Historical Facts: This imposing building in the central square of Ioannina was built in the second half of the 19th century (around 1870) to house the military administration of Ioannina. It is said to be the work of the Polish engineer, V. Mineiko who was serving at the time as the engineer of the administration. It is one of the buildings which although its style is derived from the traditional model, has the particular character of a cosmopolitan building, which is generally associated with a return to the classical style. Since the liberation and until today the building has housed military facilities.

Brief Description: The building is of a type belonging in the category of broad fronted symmetrical edifices with a ground plan in the shape of a three-sided rectangle. Between the two sides, a large symmetrical staircase leads to the upper floor. This symmetrical staircase, the central balcony, the complete symmetry of the facade and the various structural elements, give it a strong neoclassical look which together with the local characteristics create interesting architecture. On the three floors of the building there are the main work areas which are disposed around a large central space.

Bibliography:

M. Biris, M. Kardamitsi – Adami, *Neoclassical architecture in Greece*, Athens 2001, 178.

Mansion of Hussein Bey



Name: Mansion of Hussein Bey (House of the Despot)

Type: Dwelling

Date: First half 19th century

Location: Prefecture:

Ioannina

City: Ioannina

Address: Pindarou Street

Historical Facts: The building is one of the oldest urban houses in Ioannina. According to tradition, it survived the destruction of the city at the beginning of the 19th century. It was the urban residence of an eminent Muslim family of the city for several generations. The last owner gave it its name. After the departure of the Muslims, the building came into the hands of the Diocese of Ioannina for the creation of residences for bishops.

Brief Description: In type, the building belongs in the category of urban mansions. It is situated inside a large enclosed yard. Its ground plan has the shape of a three-sided rectangle with symmetrical sides. On the ground floor are the auxiliary areas of the house and on the first floor the living area. An arched external staircase leads to the upper floor, where a large covered central balcony gives access to each of the rooms.

Bibliography:

D. Rogoti - Kyriopoulou, *Ioannina, (Vol.) Traditional Greek Architecture*, Athens 1999.

Muslim mosque of Konitsa



Name: Muslim mosque of Konitsa (Suleiman mosque) and adjacent mausoleum (*tourbes*)

Type: Mosque

Date: 16th century

Location: Prefecture: Ioannina

City: Konitsa

Address: Lower town

Proclamation: M. of D. 27702/25-1-1969. (FEK 84/B/5-2-1969).

Historical Facts: There are very few written sources which indicate the exact date of the mosque. The prevailing opinions put its foundation during the period of Suleiman the Magnificent in 1536 but others present it as the work of Mourat 1st, Vagiazit 1st, Mourat 2nd and Moameth 2nd.

Brief Description: The only surviving mosque in Konitsa survives in ruins. The prayer room has no roof and is defined by three walls of adequate height, although on the NW where the entrance was, there is only a ruined opening. The minaret to the SW survives without a roof to a height of about 15 metres. It has a small mausoleum (*tourbe*).

Maintenance and Repairs: It survives in a ruined state. Some underpinning has been done by the 8th EBA.

Ownership: It belongs to the Ministry of Culture, together with the surrounding area and the small more recent building which houses a photographic exhibition of the monuments of the Konitsa area.

Bibliography:

A. Efthymiou, Monuments and foundations of Muslim worship and Muslim clergy in Konitsa, newspaper *Proinos Logos*, Ioannina 12-3-69.

M. Aheimastou – Potamianou, *A.D. 26, (1971) B2 Chron.*, 343.

D. Triandafyllopoulos, *A.D. 32 (1977) B1, Chron.*, 158 and *A.D. 31 (1976) Chron.*, 220.

Tourbedes of Konitsa



Name: Three Muslim mausoleums (tourbedes) of Konitsa

Type: Grave monuments

Date: Unknown

Location: Prefecture: Ioannina

City: Konitsa

Address: At different places in the town, on private land

Proclamation: M. of D. ARCH./B1/F33/24513/574/17-7-1990. (FEK 599/B/17-9-1990).

Historical Facts: None. More recent reports date the buildings to the late 18th early 19th century. They are on private land.

Brief Description: They are octagonal domed buildings which have outside the remains of painted decorations along the three windows and the entrance door.

Maintenance and Repairs: They are near to buildings of later construction, they were used as auxiliary space and they are in bad repair. Studies have been done on two of the buildings by the 8th EBA (office of programme agreements Ministry of Culture – TAPA – City Council of Konitsa).

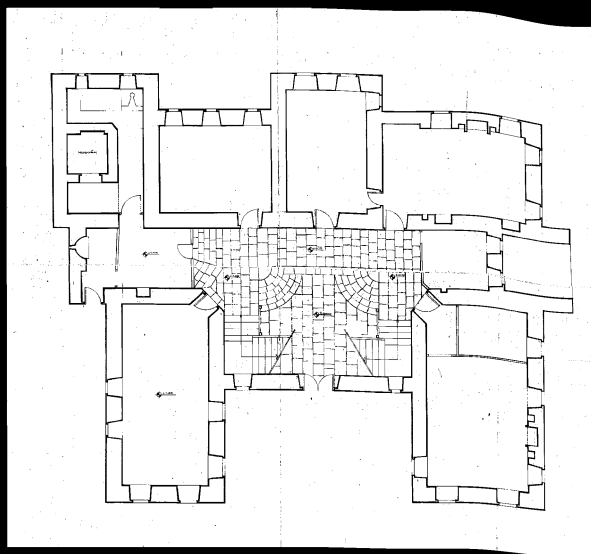
Ownership: 1st owner Kenanidis
2nd owner Dinis (Mourehidis)
3rd owner unknown

For the first two a decision of expropriation or outright purchase has been published by the Ministry of Culture. (M.C./ARCH/GDA/B1/F33/APPALL/34424/1091/4-1-2001)

Bibliography:

A. Efthymiou, Monuments and foundations of Muslim worship and Muslim clergy in Konitsa, newspaper *Proinos Logos*, Ioannina 12-3-69.

House of Hussein Sisko in Konitsa



Name: House of Hussein Sisko
(High School) in Konitsa
Type: Mansion – dwelling
Date: 19th century
Location: Prefecture: Ioannina
City: Konitsa
Address: Upper city

Proclamation: M. of D. 27702/25-1-1969, (FEK 84/B/5-2-1969).

The dwelling in Konitsa where the high school is housed, mansion from the past century.

Historical Facts: The large mansion belonged to a distinguished Muslim of the city. It dates from the mid 19th century. From the early post war years until recently it housed the High School of Konitsa. Afterwards it was handed over to the City Council of Konitsa, who started restoration work.

Brief Description: The large two storey mansion has a Π floor plan and a turret on the SE corner. The ground floor consists of seven rooms and two impressive staircases leading to the first floor which has six rooms on either side of the central reception room. A dark basement completes the building.

Maintenance and Repairs: In 1976 the 8th EBA carried out maintenance work. The City Council of Konitsa has carried out repairs. Underpinning work has been done but not completed. Today it has no roof.

Ownership: It belongs to the City Council of Konitsa.

Bibliography:

- A. Efthymiou, Turkish inscriptions of Konittsa, *Epir. Estia* 1980, 21.
D. Triandafyllopoulos, *A.D. 31 (1976), B2, Chron.*, 219-220.

Hamkos house in Konitsa



Name: Hamkos house in Konitsa

Type: Dwelling – mansion

Date: End of the 18th century

Location: Prefecture: Ioannina

City: Konitsa

Address: Upper city

Proclamation: M. of D. 27702/25-1-1969. (FEK 84/B/5-2-1969). As a historic listed monument.

Historical Facts: The building was the paternal house of the mother of Ali Pasha of Ioannina and she herself lived there in the 18th century. The house is said to have originally been built by the father of Hamkos, Zeinel Bey of Konitsa, in the middle of the 18th century and that later additions to the building and its surroundings gradually led to its large size and fortress-like appearance. The complex of dwellings was demolished at the beginning of the 20th century, apart from the high tower known as “the tower of Hamkos” and its gateway. Previously it was private property and it was expropriated by the Ministry of Culture, to be used as an archaeological site with the tower as an exhibition area.

Brief Description: The wider area of the complex extends gradually, and contains the ruined walls of the original buildings which indicate its size and grandeur. The ruined group of buildings is surrounded by a fortified wall, which is dominated by the central gate with its relief depictions on the arch above the gate. The west side is dominated by the fortified tower constructed in 1843.

Maintenance and Repairs: The tower was restored by the Ministry of Culture (office of programme agreements Ministry of Culture – TAPA - City Council of Konitsa) in 1997-98. Cleaning, earth removal and excavations of the wider area have also been done and reports produced for the organization of the archaeological site.

Ownership: The whole area of the mansion has been expropriated by the Ministry of Culture and is in the process of being paid off.

Eski mosque of Preveza



Name: Eski mosque of Preveza

Type: Mosque (destroyed by bombing during the 2nd World War)

Date: Beginning of the 19th century

Location: Prefecture: Preveza

City: Preveza

Address: Near the castle of St. Andrea

Proclamation: P.D. 28-12-1925, (FEK 4/A/7-1-1926).

Historical Facts: According to tradition, it was built by Ali pasha of Ioannina on the site of the church of St. Andrea. Between 1925 and 1944 it housed archaeological material from Nikopolis and the surrounding area. It was bombed and completely destroyed – together with the archaeological material – only the retaining walls which support the foundations and the nearby skillfully-made fountain (tap) survive. In 1957 a small building was constructed on the site of the mosque for the Greek By Scouts.

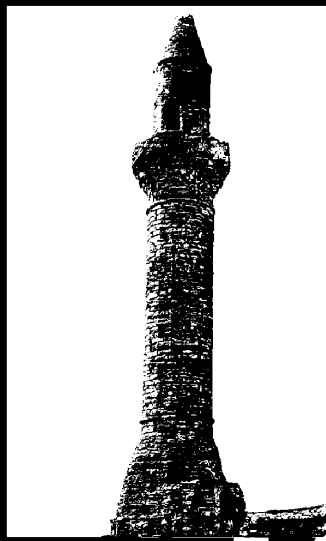
Brief Description: Only the foundations, which indicate the size of the mosque, survive.

Ownership: Unknown. The SEP has no title deed.

Bibliography:

S. Xenopoulos, *Historical essays concerning Arta and Preveza*, Athens 1884 (reissue Arta 1986), 176.

Mosque of Margariti



Name: Mosque of Margariti, P. Thesprotia

Type: Mosque

Date: Unknown

Location: Prefecture: Thesprotia

City: Margariti

Address: In the settlement

Proclamation: None.

Historical Facts: None. According to tradition it was built at the end of the 18th century.

Brief Description: Only the minaret survives.

Maintenance and Repairs: Bad.

Ownership: Public.

Koulia of Paramithia



Name: Koulia of Paramithia
Type: Part of a fortified house
Date: Late 18th century
Location: Prefecture: Thesprotia
City: Paramithia

Proclamation: M.of D. 145690/6419/1-4-1957. (FEK 119/B/29-4-1957).

Historical Facts: According to tradition, it was built by Ali pasha of Ioannina at the end of the 18th century, beginning of the 19th century. It is part of a fortified dwelling which is found in the NW Balkans. The tradition also survives that it belonged to the Bolateo family.

Brief Description: It consists of the ground floor and three storeys which show traces of floors. The building has a rectangular floor plan of 58 sq. metres and a height which reaches 26 metres.

Maintenance and Repairs: : In the 1980 the 8th EBA restored the roof, carried out repair work on the walls and installed door frames. After expropriation the service fenced the area.

Ownership: Forced expropriation in favour of the Ministry of Culture see decision 485/24-8-1995 (FEK 670/D/7-9-1995).

Bibliography:

D. Triandafyllopoulos, *A.D. 29 (1973-4) B2, Chron.*, 624, and *A.D. 1978, Chron.*

V. Krapsiti, *The History of Paramithia*, Athens 1991, 256.

Castle of Igoumenitsa



Name: Castle of Igoumenitsa
Type: Fortification
Date: 1798
Location: **Prefecture:** Thesprotia
City: Igoumenitsa
Address: Inside the settlement

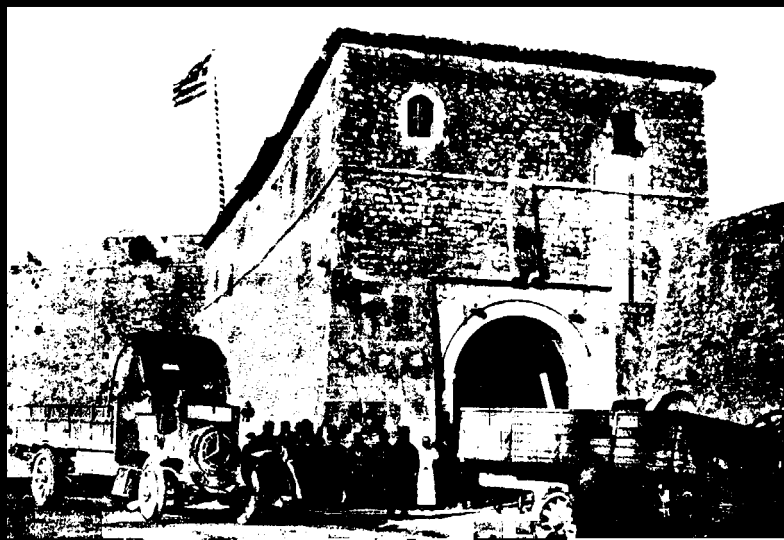
Historical Facts: At the end of the 18th century, a small fortress was built on the site of an old Venetian fortress to protect the small trading station in the city of Igoumenitsa. There is evidence that it occupies a site where there was not only the Venetian fortress, but an older Byzantine fortress of the 14th century. It seems to have been used as a warehouse for goods and a customs house.

Brief Description: The castle has a vertical perimeter wall strengthened by seven square towers. The gate is on the eastern side. Traces of the inside citadel can be seen in the northeastern corner.

Bibliography:

G. Smyris, *The network of fortifications of the pasaliki of Ioannina (1788-1822)*, Ioannina 2004, 91-92.

Castle of St. Andreas



Name: Castle of St. Andreas
Type: Fortification
Date: 17th century and later
Location: Prefecture: Preveza
City: Preveza

Historical Facts: It is first mentioned in Venetian archives of the 17th century as a Venetian fortress. After the breakdown of Venetian rule it originally came under French control and was finally seized by the Ottomans in 1798, when the city of Preveza came under the domination of Ali Pasha of Ioannina. It is also mentioned that during the period 1699 – 1718 it was temporarily seized by the Ottomans, before passing into Venetian hands for a second time. It acquired its present day appearance after its final occupation by the Ottomans, who made use of previous material from the site. It bears an inscription on the wall with the name of the architect, Petros, and the date of completion, 1807. Older parts can be seen in the exterior walls, as well as in many of the later buildings of the interior.

Brief Description: It is an oblong, quadrilateral fortress with four corner ramparts. It covers an area of about 30,000 square metres and today houses military facilities. It is located inside the city of Preveza and is positioned with its largest side parallel to the sea. Its interior walls are banked with earth to their highest levels. Today its access is from the Eastern seaward side, but previously there was also a central gate known only from older archival material. Although it underwent significant alterations during the period of Turkish rule, and also later, its form is that of a European fortress, establishing it as a unique fortress of the Ottoman period.

Bibliography:

G. Velenis, The Fortifications of Preveza and the surrounding area, *Prevezanika Chron.* 36, Preveza 1999.

G. Smyris, *The Network of Fortifications of the pasaliki of Ioannina (1788-1822)*, Ioannina 2004, 98-100.

Castle of Pantokrator



Name: Castle of Pantokrator
Type: Fortification
Date: circa 1800
Location: Prefecture: Preveza
City: Preveza
Address: SW of the city on the coastline

Historical Facts: Originally, and probably in a different form, the fortress was constructed by Ali Pasha of Ioannina after the occupation of Preveza in 1788. This original stage can be detected in the central part of the fortress, which is surrounded by a high wall around the pentagonal interior yard. Later, mainly in the late 19th century, a seaward rampart was added by the Ottomans which gives it its current form. It is one of the most characteristic examples of a coastal Ottoman fortification.

Brief Description: The fortress has two characteristic elements: the pentagonal interior fortress which includes billets for the soldiers and its later external strengthening. This includes the strengthening of the wall on the north side and a seaward rampart to the south, which was placed after a dry moat. Both of these express the different views regarding fortification during the time when they were built. The former, dating from 1800, is inside high perimeter walls, and the second, dating from the end of the 19th century, has low walls and a completely geometric line, a design which lasted until the First World War. The gate is on the north side after the surrounding moat, which today is dry.

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G. Smyris, *The Network of Fortifications of the Pasaliki of Ioannina (1788-1822)*, Ioannina 2004, 98-100.

Castle of Aktio



Name: Castle of Aktio

Type: Fortification

Date: 1812

Location: Prefecture: Aktio

Aitoloakarnania

City: Anaktorio

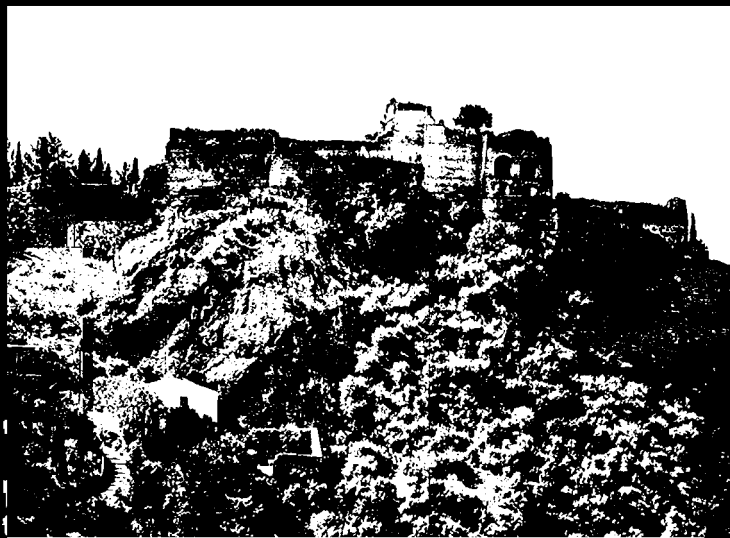
Historical Facts: The fortress was built in 1812 by the pasha of Ioannina in an area where he had large private holdings, but its main role was to control the mouth of the Gulf of Amvrakiko. It was one of the fortresses built to control the coast of Akarnania. It remained an important fortress for the Turkish administration until the end of the 19th century. It was built entirely of ancient material brought from the area around Aktio.

Brief Description: The coastal fortress has a triangular shape with ramparts at the apexes of the triangle. The largest of these faces the city of Preveza on the opposite coast, and the others are simple rhomboids. The height of the walls reaches 6 metres, and on the inside, around the triangular yard, there is a series of small quadrilateral covered spaces.

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Castle of Parga (citadel)



Name: Castle of Parga (citadel)

Type: Fortification

Date: 15th century and 1820

Location: Prefecture: Preveza

City: Parga

Address: Inside the settlement

Historical Facts: In the interior of the castle of Parga, which dates from the 15th century and was mainly the work of the Venetian state, there is a citadel which was constructed in 1820 by the pasha of Ioannina after the surrender of the city. Its construction started in 1819 and was finished in 1820. Inside the citadel was accommodated the large serai of the pasha, military installations, cisterns and a bathhouse. The Citadel of the Castle of Parga, together with other regional fortresses, was the last work of the Pasha of Ioannina.

Brief Description: The citadel consists of two angled walls which are completed by the natural fortification to the west. The walls contain a series of rectangular areas and the cisterns of the fortress. Inside the walls there is a large complex which belonged to the serai, with a small bathhouse at the highest point.

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C.P.H. de Bosset, *Parga and the Ionian Islands*, (re-issue) Athens 2000, 61-63.

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Castle of Anthousa



Name: Castle of Anthousa

Type: Fortification

Date: 1814

Location: Prefecture: Preveza

City: Parga, between the communities of Anthousa and Agias

Historical Facts: The fortress was built after 1814, during the period of Ottoman operations to seize control of French - held Parga. Don Santo di Montaleone, who served in the army of Ali Pasha of Ioannina, is said to have been the architect. In 1816 major repairs were carried out which give it the form it has today. The fortress is a part of the general fortifications of Parga, which were constructed by the Ottomans with the aim of occupying this port, which after Venetian rule fell into the hands of the French, the English and was later sold to the Ottomans, who remained in the area until its liberation in 1913.

Brief Description: The fortress consists of a high quadrilateral tower to the Northeast and a strong surrounding wall which forms two projecting quadrilateral ramparts to the west and encloses the buildings and the yard to the south. The whole the structure is characterized by its massive construction, with its strength concentrated in the above mentioned tower. There is easy access between the ground floor areas, while a wide staircase leads to the upper floors of the tower. The way this strong feature is set out is characteristic, as apart from the broad vaulted ground floor it includes a covered outer corridor in the body of the wall and a strong parapet on the upper level where there are gun emplacements. The entrance is on the west side, between the two quadrilateral ramparts which defend it.

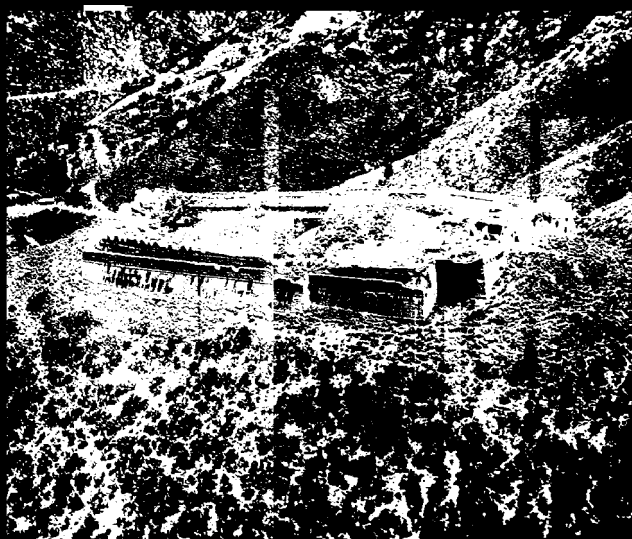
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C.P.H. de Bosset, *Parga and the Ionian Islands*, (re-issue) Athens 2000, 67, 77.

I. Manzour Efendi, *Memoires sur la Grece et L'Albanie pendant le gouvernement d'Ali-pacha*, Paris 1827, 352, 355.

G. Smyris, *The network of fortifications of the pasaliki of Ioannina (1788-1822)*, Ioannina 2004, 178.

The Castle of Kiafa, Souli



Name: The Castle of Kiafa, Souli

Type: Fortification

Date: After 1803

Location: Prefecture: Thesprotia

City: Community of Samoniva Souli

Historical Facts: The castle of Kiafa was constructed immediately after the conquest of the villages of Souli by Ali Pasha of Ioannina in 1803. It forms part of the fortifications which were built for military control of the area and particularly for the control of this rebellious region. Petros from Koritsa, who was responsible for a great many large constructions during this period, is said to have been the engineer responsible for this work. In the interior of the fortress there was reportedly a large pasha's serai, a mosque and accommodation for the garrison. Descriptions of the fortress are given by 19th century travelers, from whom we can gain information as to its original form and military role.

Brief Description: The castle of Kiafa at Souli has its foundations on a prominent hill in about the centre of the area which is occupied by the four villages of Souli. A strong wall surrounds a level expanse, on which were the interior buildings, of the serai, of the military installation and the mosque. It is a rectangular fortress with ramparts on the NE side, while the other sides are fortified in a natural way. The entrance is on the SW side where the path from the settlement ends. The surviving wall, more than 10 metres high, still shows the original perfection of its construction and the size of the fortress. A large number of other elements of fortification complete the picture.

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W.M. Leake, *Travels in Northern Greece*, London 1835, vol 1, 228-229.

G. Smyris, *The network of fortifications of the pasaliki of Ioannina (1788-1822)*, Ioannina 2004, 117.

Castle of Five Wells



Name: Castle of Five Wells

Type: Fortification

Date: 1805 and later

Location: Prefecture: Ioannina

Address: Five Wells, on the old road Ioannina-Arta

Historical Facts: In the place of the same name, which also had an inn of the same name, a small fortress had already existed since 1760. Its ruins are visible adjacent to the new fortress which was constructed after 1805 by the Pasha of Ioannina to control the passage between Arta and Ioannina. The fortress is mentioned in a large number of travellers' descriptions of the 19th century and its military role remained important until the 20th century. It seems to have been radically repaired in the late 19th century to conform to new conceptions of fortifications.

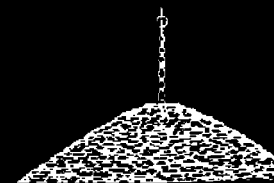
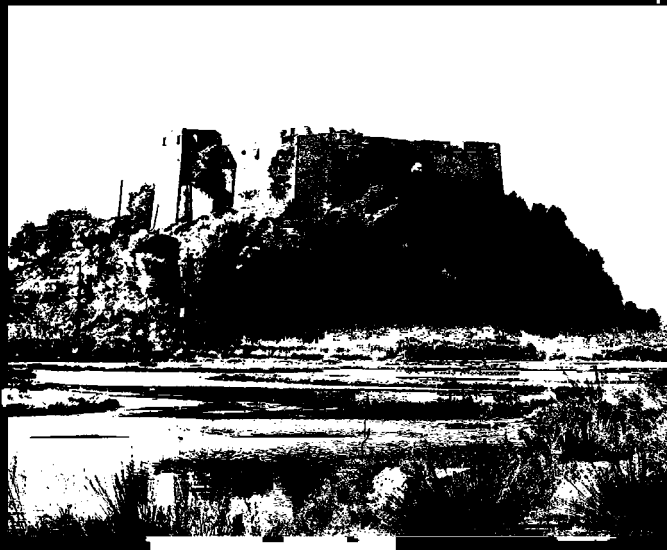
Brief Description: It is a detached fortress in the shape of a Greek cross, which is strengthened by two polygonal ramparts at each end of the transverse. Originally, it seems to have been completely covered by a roof. Inside on both floors, the areas were designed to serve the needs of the garrison. Its method of construction, with the use of intersecting vaults and arches make it a unique example of the small fortresses of the 19th century, along the mountain passes.

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G. Makris – S. Papageorgiou, *The overland network of communications in the state of Ali Pasha*, Athens 1990, 151.

Castle Teke



Name: Castle Teke (or Griva)

Type: Fortification

Date: 1807

Location: Between Vonitsa and Lefkada

Historical Facts: The small fortress was constructed where there had been an Ottoman monastery (*teke*), already known from the 17th century. It is one of the fortifications which were built by the pasha of Ioannina to control the coasts of Akarnania, mainly during the Russian -Turkish war after 1806. An inscription on the wall states that it was completed in 1807. According to written sources, the plan of the fortress was drawn up by French engineers, and it was used for systematic attacks against the garrison of Lefkada. Today it is in private ownership.

Brief Description: The small fortress follows the standard quadrilateral layout with corner ramparts. The perimeter wall reaches a height of 10 metres and surrounds a small inner yard where the gunpowder store for the complex was situated. An ascending path leads to the entrance to the castle on the eastern side. Inside the perimeter walls there were a great number of covered areas which met the needs of the garrison.

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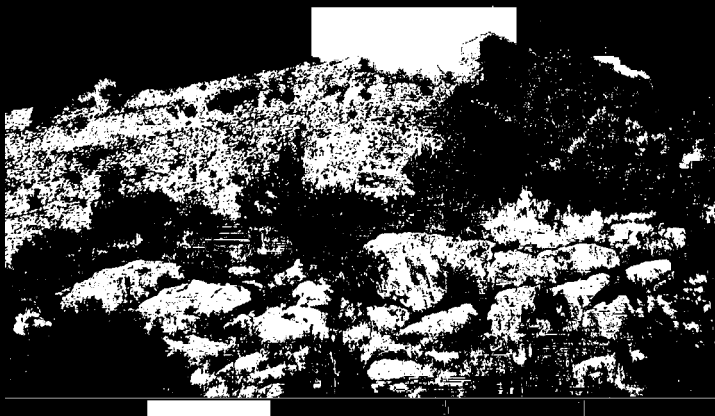
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Castle of Margariti



Name: Castle of Margariti

Type: Fortification

Date: 1549 and later

Location: Prefecture:

Thesprotia

Municipality: Margariti

(On the outskirts of the settlement)

Historical Facts: The castle of Margariti is said to have been built by the Ottomans in 1549. It was destroyed by the Venetians after 1571; and was rebuilt by the Ottomans before 1670, when we have the first description of the castle in Ottoman sources. Later works were carried out in many places. The castle was one of the strongest fortresses of Turkish rule in the area and it played an important role in the events relating to the coast of Thesprotia, which mainly belonged to Venice. Furthermore, the area of Margariti was a semi independent Ottoman area and the castle was the seat of the bey of the region.

Brief Description: The castle is situated to the south of the settlement on a naturally fortified hill. An unusual perimeter wall of great height encircles the top of the hill and is strengthened by a large circular rampart in the southwest corner. In its interior, mainly on the western side up against the wall, there are large covered areas for the garrison, and its cisterns. Entrance was gained from the western side where there was a gate, today ruined. A large inner yard made up the greater part of the interior.

Bibliography:

G. Smyris, *The network of fortifications in the pasaliki of Ioannina (1788-1822)*, Ioannina 2004, 186.

Castle of St. George Plagias



Name: Castle of St. George Plagias
Aitoloakarnania
Type: Fortification
Date: 1807 and later
Location: Prefecture:
Aitoloakarnania
Community: Plagia

Historical Facts: The castle of St. George was constructed during the period 1806-1807, when Russian-Turkish relations had worsened. Relevant documents from the period, which originate mainly from Russian held Lefkada, provide us with information about the preparations of the Ottomans of the *pasaliki* of Ioannina for the occupation of the island. The work took shape under the guidance of French engineers who were serving the pasha of Ioannina at that time. After the Treaty of Tilsit, between the Russians and the French, the work stopped and the fortress remained half finished. It was used sporadically by the Pasha of Ioannina and his independent beys in Akarnania.

Brief Description: The fortress is situated at the top of a hill of the same name where there was a citadel in ancient times. It has a rhomboid shape with four ramparts at the highest points. In the main, the perimeter wall does not contain important covered areas, apart from those near the gate which is situated on the Eastern side. A strong sloping surface leads to the upper level of the walls, where there are embrasures for cannon and rifles respectively. The perimeter wall reaches three metres at its highest point. Its geometric construction, the simplicity of its structure and its completely ergonomic design make it one of the most mature military works of the 19th century. Its position is particularly strategic, as it controls the narrow strip of land between Akarnania and Lefkada.

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Islamic mosque port of Nafpaktos



Name: Islamic mosque port of Nafpaktos (Fetihe Mosque)

Type: Mosque

Date: End of the 15th beginning of the 16th century

Location: Prefecture: Aitoloakarnania

City: Nafpaktos

Address: Formionos 4, (harbour)

Proclamation: None

Historical Facts: The mosque was originally built between 1499 and 1512 together with the exterior fountain and is known as the Fetihe Mosque. In the place of the current front part of the building there was a portico, which is indicated by the position of the minaret and the characteristic wall. The minaret was part of the second phase of building. The front part of the mosque was built at the beginning of the 19th century and was used as a salt storehouse.

Brief Description: The building consists of a rectangular prayer room, which is covered by a hemispherical dome and rounded triangles. On the west side of the complex, in the place of the previous portico, there is a newer trapezoid-shaped building with a wooden roof. The minaret in the NW corner of the prayer room and the mihrab on the east side of the interior survive. Outside the dome is octagonal and the minaret is twelve-sided.

Maintenance and Repairs: The building has been fully restored within the framework of the 2nd E.C.F. with planning by the 8th EBA and overseeing of the work by DBMM. Preparations are being made to convert it into a visitable archaeological site, with funding from the European Funds.

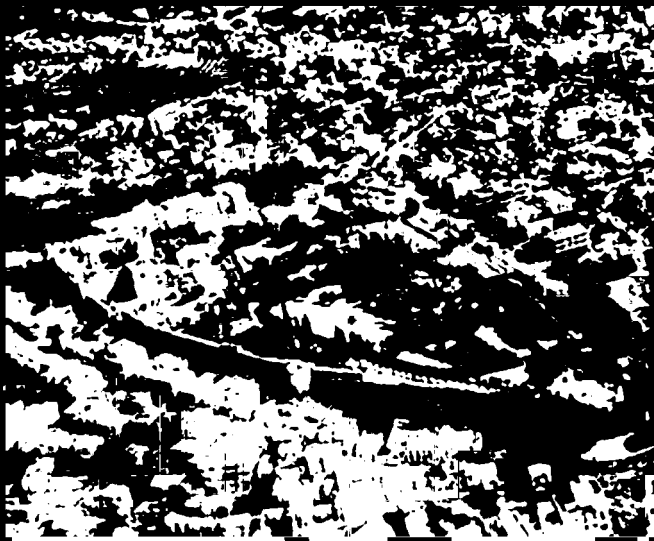
Ownership: It belongs to the Ministry of Culture through direct purchase from the National Bank.

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G. Vardaloukas, A description of Nafpaktos by Ludwig Salvador, *Nafpaktiaka*, t. 6, 1992, 575.

Fortress of Patras



Name: Fortress of Patras

Type: Fortification

Date: In the 1st Turkish period
around 1460 (551)

Location: Prefecture: Achaia

City: Patras

Address: Castle, Ano Poli

Historical Facts: The building phases that can be seen in the castle are evidence of the work that has been carried out by the various conquerors for its repair and fitting during the development of fighting technology. The mosque was built around 1460, in the 1st Turkish period, the period of Moameth B'. Additional repairs were made to the fortress in 1715, after the great earthquake in 1714. Furthermore, in 1818 new repairs were carried out, under the provision of Aga Xatzi Isouf.

Brief Description: These days only ruins of the mosque exist, as it was destroyed during the periods of fighting. The existence of the mosque can be verified through the reports, diaries and old photographs of various observers. The main Turkish constructional additions to the Castle of Patras are, the formation of a curved gate which was protected by a rectangular tower, the formation of the bastions in order to place the guns, the seven sided tower in the southeast corner, which appears to be a very delicate structure with replicated Byzantine construction characteristics, and last but not least, the semi-circular tower in the middle of the north side, and great parts of the walls of the castle, where one can observe the roughness of the construction.

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S. N. Thomopoulos, *The History of the City of Patras*, Patras 1999.

L. S. Vrettos, *Patras Information Guide*, Patras 1998.

Castelli of Moreos (Fortress of Rion)



Name: Castelli of Moreos
(Fortress of Rion)

Type: Fortification

Date: 1499

Location: Prefecture: Achaia

City: Patras

Address: Castle, Rion

Historical Facts: The Castle of Rion was built on the ruins of the temple of Poseidon, which existed in ancient times. In 1499 the first fortification of the passage was made by Sultán Bayazet II in a period of three months. It was smaller in area and with a double circuit and moat. The Castle was built together with and exactly opposite the Castle of Antirion or Castelli of Roumeli, in order to control the sea passage. The narrows between the Gulf of Patras and the Gulf of Corinth are also called the Little Dardanelles. In 1603 the Knights of Malta wrought significant destruction to it. In 1687 it was taken by Morozini and drastic repairs were made which gave it the form it has today: new towers - bastions, strengthened ramparts. The fortress was siezed by the Turks in 1715, and in 1828 after a siege, the Turks surrendered it to General Maison.

Brief Description: The initial plan was circular with many towers and ramparts. In its current form the Castle of Rion has, externally, the shape of an isocetes triangle, whose north corner follows the edge of the peninsula, while its other two sides are parallel to the coasts (water-sides). The south side, besides the walls and the towers is protected by a moat which was filled with sea water, resulting in a direct link between the Corinthian and the Patraiko Gulfs. The north side of the castle is also protected by towers, while in its internal triangle exist the ruins of a circular building.

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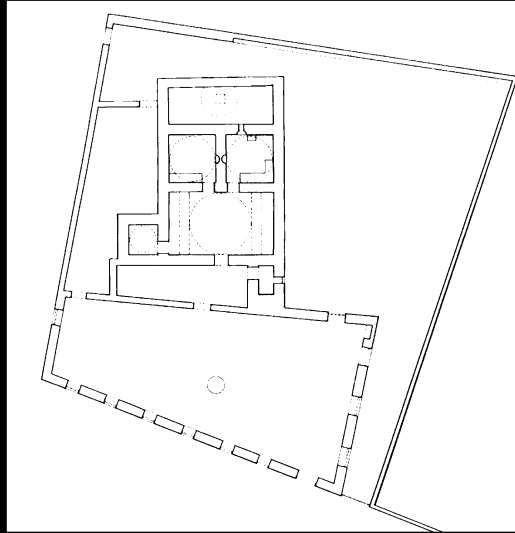
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Hamam (Turkish Baths)



Name: Hamam (Turkish Baths)

Type: Baths - Hamam

Date: 1500

Location: Prefecture: Achaia

City: Patras

Address: Mpoukaouri 29, Ano Poli

Historical Facts: The building of the Hamam of Patras was constructed in 1500 and since then it has operated as a Turkish bath continuously. The hamam is unique not only in terms of its architecture but mainly because it is the only one that has operated for so many years in Greece, although there is a similar one in Paris. During the Turkish period, two Turkish baths existed, according to the report of two doctors in 1873. "The Ottomans built next to temples two hamams, one more luxurious than the other." The two hamams were located, one in Ano Poli of Patras and the other one in Kato Poli. After the liberation the one in Ano Poli was restored and operated for a period of six months each year. The other one in Kato Poli, in the center of Patras, was abandoned mainly because of a lack of users. In 1909 the building was restored and since then three more restorations have been done, one in 1934 by the owner, one in 1987 by the owner's daughter and one in 1997.

Brief Description: Since the hamam was built in 1500 a lot of restoration work has been done over the years. These days the building has some traces of mixed architectural styles, such as a marble capital in the entrance hall and baths of a classical simplicity. Apart from that, the three main arched spaces have kept their initial architectural character. In the 1934 restoration, the entrance hall was formalized along with the 12 internal cubicles - changing rooms. A low internal door leads to the three circular arched spaces with a magnificent lighting effect

from the circular roof windows. The spaces communicate with each other via low doors and the temperature gradually rises from colder to hotter. The three arched rooms have baths and pavements for relaxing. The exterior of the building is white and has two bright white lower domes and a taller one.

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L. S. Vrettos, *Patras Information Guide*, Patras 1998.

Castle Chlemoutsi (Castel Tornese)



Name: Castle Chlemoutsi
(Castel Tornese)

Type: Fortification

Date: 1460 (1220)

Location: Prefecture: Elis

City: Killini

Historical Facts: The Castle of Chlemoutsi, in French, Clermont, was built by Geoffrey of Villehardouin (Prince of Achaia) to protect his kingdom in the western part of the Peloponnese. The castle is located on the summit of a hill on the westernmost promontory of Peloponnese with an extensive view over the plain of Elis and the Ionian Sea and it faces the islands of Zante and Cefalonia. The inner enclosure contained the residence of the Prince, a chapel, and other residences. Konstantinos Palaiologos, the last Byzantine Emperor, lived here from 1428-1432. In 1687 the Venetians conquered the castle for a short period and did not make any changes to it. On the other hand, the external walls were added by the Turks, who built a mosque and other facilities in the area between the castle and the external walls.

Brief Description: The castle shows its structure, based on a polygonal shape with towers at each of its corners. It is interesting to note that the towers are not higher than the walls. The courtyard of the castle is rather small and once in there you realize that the walls of the Castle Chlemoutsi are actually made up of large buildings and it is a sort of fortified palace. The castle consists of two enclosures. The inner enclosure, which included the residence of the castellan, the chapel and the residence for the garrison, is built on the highest point of the hill. It has the shape of an irregular hexagon made up of a continuous row of halls around a vast central courtyard. In addition, internally the castle has a variety of spaces - different rooms - for a variety

of inhabitants and activities, such as its large rooms that could host the court of the Prince. In the outer enclosure, extending north and west, exist the remains of other buildings, of cisterns and of a Turkish mosque. In the buildings of both enclosures are the remains of numerous fireplaces. Western architectural features are predominant in the castle, such as the depressed or slightly pointed arches for the openings and the ovoid vaults, which cover the halls of the inner enclosure.

Bibliography:

E. Karpodini - Dimitriadi, *The Castles of The Peloponnese*, Athens 1999.

Castelli of Rumelli



Name: Castelli of Rumelli

(Fortress of Antirion)

Type: Fortification

Date: 1500

Location: Prefecture: Aitoloakarnania

City: Antirion

Address: Antirion, Castle

Historical Facts: The Fortress of Antirion was built on the ruins of the ancient castle “Molikreion Rio” within a period of three months by Sinan pasa, under the command of Sultan Bayazet II. It was built exactly opposite the Castle of Moreos, in order for the Turks to control the narrows between the Gulf of Patras and the Gulf of Corinth. The narrows between the two Gulfs were also called the Little Dardanelles. In 1504 the Castle of Antirion was reinforced with artillery by Souleiman. In 1532 the Castle was besieged by the admiral of the emperor of Germany and King of Spain, Andrea Doria. Although the Turkish fought back, the battle resulted in victory for the admiral. In 1533 the Turks besieged the Castle of Antirion once again and in 1543 the fortress was reinforced with artillery brought from Nafpaktos by Chairentin Barbarosa. In 1603 the Knights of Malta besieged the castle and shipped its artillery to Malta. In 1687 the Turkish lost the battle with General Morozini and blew up the castle. According to Evlia Tselempi, within the castle there existed 80 houses with roofs made of ceramic tiles, without any gardens or courtyards, most of them abandoned, a mosque Sultan Vagiazit and a hamam.

Brief Description: The Castle of Antirion was built in a strategic position at the entrance to the Corinthian Gulf. It is a fortress with a hexagonal plan and with polygon ramparts on its corners. One of its sides penetrated the sea and the other towards the land where the main

gate also existed was protected by impressive ramparts. Towers embraced and reinforced the corners of the castle along with toothed machicolations. Its walls were built with semi-hewn stone. An intercepting ditch was built in the northeast and southwest sides of the Castle of Antirion, in order to protect it both from the sea and the land. Nowadays, the west and the north sides of the castle are embankment filled. The thickness of the walls is 4 meters and they are 8 meters in height. Its external facade is slightly inclined.

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Huseyin Pasa Hamam



Name: Huseyin Pasa Hamam
(Castle of Nafpaktos)

Type: Baths - Hamam

Date: 1702-1703

Location: Prefecture: Aitoloakarnania

City: Nafpaktos

Address: Castle of Nafpaktos,
Turkish Baths

Historical Facts: The Huseyin Pasa Turkish bath was built on the 2nd level of the Fortress of Nafpaktos. The Fortress of Nafpaktos is a representative sample of Venetian fortification. The fortifications consisted of a castle on top of a little hill from which two walls went down to the sea. The sea-line was protected by maritime walls and three other walls were built at various levels on the hill between the maritime walls and the castle. It is important to underline the fact that during its occupation by the Turks the walls and the castle were maintained. The Huseyin Pasa Turkish bath is a building of the second period of the Turkish occupation and according to the Turk Machiel Kiel it was built around 1702 to 1703. The area where the hamam exists is called Vezir Tzami and the area took its name from a mosque which existed there during the Turkish occupation. According to L. Salvador, in 1875 in the place of the Vezir Tzami there was left only the arch of the sacral facing towards Mekka and the ruins of the mosque. On the other hand, according to L. Salvador in 1875 on the same level of the castle a building for Turkish baths was rising.

Brief Description: The Huseyin Pasa Hamam is a characteristic example of the eastern architecture of Turkish baths. Its entrance is located below ground level. As you enter the bath you may see an unroofed courtyard space with built-in Muslim seats. The entrance is low and arched and once you pass it you end up in a room with a high, arched roof with no windows.

The surrounding walls of the room are plastered and based on four blind arches which support the dome. On the right side of the room a smaller space exists, which is a bath. Opposite the main entrance a second door leads to an abandoned great room for bathing. Around the main room seven smaller spaces exist, but in the present only their domes can identify the sense of their past luxury. It is very interesting to observe the architectural characteristics of the semi-spherical domes of the baths, mainly because their surface is constructed with various small pentagonal openings, referring to an image of a night sky with stars. In the old days these small openings would have had colourful panes and the interior would have been filled with various colours of light.

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Kioursoum Tzami



Name: Kioursoum Tzami
(Temple of Pantokratoras)

Type: Mosque

Date: 1676 and earlier (900)

Location: Prefecture: Achaia

City: Patras

Address: Temple of Pantokratoras

Historical Facts: The Kioursoum Tzami was named during the Turkish period. The initial Temple of Pantokratoras was built in 900 on the ruins of an ancient temple of Zeus and it was designed as a miniature of Saint Sofia in Istanbul. When the Turks siezed Patras, the temple was used as the Kioursoum Tzami (mosque), and took this name because its dome was covered with lead. After the liberation the mosque was demolished and a new church was built.

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Vezir Mosque and baths

Name: Vezir Mosque and baths at “Mosque”
in the castle of Nafpaktos

Type: Mosque and baths

Date: 17th – 18th century

Location: Prefecture: Aitoloakarnania

City: Nafpaktos

Address: Location “Mosque”

Proclamation: None.

Historical Facts: From information available so far, the mosque was the centre of a large philanthropic complex which was built by Amtzazade Husein Pasha (1695-1703), in an area where there had previously been another mosque called The Mosque of Wells.

Brief Description: Only parts of the eastern wall of the mosque, with the minaret, the ruined complex of baths, and next to it, a characteristic Ottoman fountain, survive today.

Maintenance and Repairs: It is in a ruined condition.

Ownership: Public.

Bibliography:

A. Petronotis, Ottoman Architectural Structures of Nafpkatos, *Nafpaktiaka t. 6, 1992, 254-258.*

Mosque of the castle

Name: Mosque of the castle (church of the Prophet Elias)

Type: Mosque which has been converted into a church

Date: Unknown

Location: Prefecture: Aitoloakarnania

City: Nafpaktos

Address: The castle of Nafpaktos

Proclamation: It is included in the proclamation for the castle of Nafpaktos.

Historical Facts: The mosque is identified with the Baba tsaous mosque which is already mentioned in sources before 1668. The mosque had already been converted into a church at the beginning of the 19th century.

Brief Description: The remains of the mosque are preserved in the church of the Prophet Elias. The base of the minaret and parts of the west wall are clearly visible.

Maintenance and Repairs: As a church it is preserved in good condition.

Ownership: Unknown.

Bibliography:

A. Petronotis, Ottoman Architectural Structures of Nafpaktos, *Nafpaktiaka t. 6, 1992, 254-258.*

Ottoman baths belonging to Tarabikos

Name: Ottoman baths belonging to Tarabikos

Type: Ottoman baths

Date: Before 1688

Location: Prefecture: Aitoloakarnania

City: Nafpaktos

Address: Efth. Plastira 6 (Under the Tarabikou house)

Proclamation: M.of D. B1/F33/35662/366/8-4-1986 (FEK 447/B/18-7-1986)

Historical Facts: They are identified with baths which were already mentioned in 1688.

Brief Description: They are located in the basement of the building of G. Tarabikos. Many of the architectural features of the bath complex are preserved and they are covered by a system of Islamic arches and small domes with characteristic small glazed skylights.

Maintenance and Repairs: Bad.

Ownership: Private building.

Bibliography:

A. Petronotis, Ottoman Architectural Structures of Nafpaktos, *Nafpaktiaka t. 6, 1992, 254-258.*

Tower of Yiousouf Aga

Name: Tower of Yiousouf Aga

Type: Tower-like dwelling

Date: 17th century

Location: Prefecture: Aitoloakarnania

City: ex 'commune' Dafni,, Borough of Nafpaktos

Address: Between the quarters of Upper and Lower Dafni

Proclamation: M.of D. B1/F33/15000/324/6-4-1993. (FEK 348/B).

Historical Facts: According to tradition, the Tower and the buildings next door were built at the end of the 17th century. The last inhabitant gave his name to the building.

Brief Description: The tower was a two storied construction (11 by 6 metres) with a total height of 8 metres. Traces of the middle floor, embrasures and niches inside can be seen. An exterior stone staircase leads to the entrance to the tower which is on the first floor. To the NW of the tower and adjoining it, there survives an auxiliary rectangular building used as a storehouse.

Maintenance and Repairs: It is in a ruined condition.

Ownership: Public.

Bibliography:

M. Mentzas, The Tower of Daphni, Nafpaktos, *Nafpaktiaka t. 6, 1992-3, 353-358.*

Tower of Palaiopyrgo

Name: Tower of Palaiopyrgo

Type: Fortified dwelling

Date: 17th – 18th century

Location: Prefecture: Aitoloakarnania

City: ex 'commune' of Palaiopyrgo, Borough of Nafpaktos

Address: On the road between Nafpaktos and Karpenisi via Platanos

Proclamation: M.of D. Ministry of Culture/ARCH/B1/61905/1787 pe/21-1-1996 (FEK 159/B/14-3-1996).

Historical Facts: According to tradition, the tower was built at the end of the 17th century or the beginning of the 18th century for military reasons, and it also served as the residence of the Head of the Guard. It was built at Marathia from where it took the name the tower of Marathia.

Brief Description: It is a three storied tower-like building. It has an L-shaped floor plan and there remain traces of the middle floor and woodwork. The west and north sides survive to a height of about 9 metres, but the other sides are in a ruined condition. There are lines of gun slits and slits for lighting along the walls. Wall cupboards and a fireplace survive on the inside. The entrance was probably in the ruined SE corner. A series of ruins to the SE of the tower indicate the existence of auxiliary buildings.

Maintenance and Repairs: Ruins.

Ownership: Public.

Imaret mosque, baths and ruins

Name: Imaret mosque, baths and ruins of Ottoman complex

Type: Mosque and accompanying buildings (imaret)

Date: End 15th beginning 16th century

Location: Prefecture: Arta

City: Previously 'commune' Maratiou, now Municipality of Vlacherna, Arta

Address: The place of Imaret

Proclamation: BD. 13-1-1938 (FEK 16/A/ 20-1-1938).

Historical Facts: According to tradition and partial indications from sources the mosque was built at the end of the 15th century or the beginning of the 16th century by Faik pasha, the first conqueror of Arta. In the past it was the centre of a Muslim philanthropic institution (imaret) when the accompanying buildings such as the baths, the tank and the complex of cells were built. It was converted without alteration into a church named St. John the Baptist.

Brief Description: The mosque consists of a rectangular prayer room covered by a dome and a portico to the west. The mihrab and many marble decorative features of the façade remain. There are also marble decorative features scattered throughout the area. The baths and tanks survive intact while the rest of the buildings have been demolished.

Maintenance and Repairs: The mosque is in an adequate condition but the rest of the complex, apart from the baths, is in ruins. Earth removal has been done by the 8th EBA in the area of the baths.

Ownership: Public land.

Bibliography:

S. Xenopoulos, *Historical Essays concerning Arta and Preveza*, Athens 1884 (reissue Arta 1986) 176.

Feyzul Mosque of Arta

Name: Feyzul Mosque of Arta

Type: Mosque

Date: Unknown

Location: Prefecture: Arta

City: Arta

Address: Katsantoni 1

Proclamation: M.of D. 15904/24-11-1962 (FEK 473 /B/17-12-1962).

Historical Facts: The mosque is situated in the historical quarter of Evliasbey in Arta, near the area where there were Mills in the past. According to tradition, it was originally founded at the beginning of the 16th century and was paid for by an unknown Muslim named Feihoullah. Later work was done on it, as shown in evidence found and after the liberation it was part of the exchange. It came into the hands of private owners who converted it into a shop and was expropriated by the Ministry of Culture in the 1980. Today it houses archaeological material of the 8th EBA.

Brief Description: The mosque consists of a domed prayer room and the later addition of a two storey building on the north side. The domed part has reinforced concrete incorporated in it and there is a middle floor made of slabs of reinforced concrete. The two storey addition to the north is of the same construction. The minaret and other features are missing. It is used as a storage area for material by the 8th EBA.

Maintenance and Repairs: It has no particular problems of stability. The later additions must be removed and the mosque returned to its original form.

Ownership: It belongs to the Ministry of Culture, as a result of expropriation.

Bibliography:

S. Xenopoulos, *Historical essays concerning Arta and Preveza*, Athens 1884 (reissue Arta 1986) 176.

Geni mosque of Preveza

Name: Geni mosque of Preveza

Type: Mosque

Date: 1844

Location: Prefecture: Preveza

City: Preveza

Address: Between Arkadiou, Klemanceau and Polytechniou Streets

Proclamation: Under proclamation

Historical Facts: The mosque was built in 1844 and was funded by Ahmet Dino bey. Today it survives in a dilapidated condition and is difficult to recognize because three shops have been added on the west side and the inside is used as a joinery.

Brief Description: It is a rectangular building with openings on all its sides, most of which have since been closed. The walls are constructed in the brickwork system. In the southwest and northwest are two windows with arched tops, while the others are rectangular. On the north side the polygonal base of the minaret survives. The mosque, which originally had a wooden roof, is now covered with corrugated iron.

Maintenance and Repairs: Bad.

Ownership: Private. Supposed owner Fountaras Theodoros.

Mosque in ex 'commune' of Dramesis

Name: Mosque in ex 'commune' of Dramesis, N. Thesprotia (Borough of Parapotamos)

Type: Mosque

Date: Unknown

Location: Prefecture: Thesprotia

City: ex 'commune' Dramesis, now Borough of Parapotamos

Address: Number of piece of land 85

Proclamation: None.

Historical Facts: None.

Brief Description: The building has been converted into a dwelling.

Ownership: Supposed owner Lambros Petsos by concession from the Ministry of Agriculture.

Opium Den of Gazi Evrenoz

Name: Opium Den of Gazi Evrenoz

Type: Muslim monasterial centre

Date: Unknown. Final form, the end of the 19th century

Location: Prefecture: Ioannina

City: Ioannina

Address: Mavili Square

Proclamation: M.of D. Ministry of Culture/ARCH/B1/F33/58238/1315/29-11-1994. (FEK. 921/B/14-12-1994).

Historical Facts: Although the building bears the name of a distinguished Ottoman nobleman who settled in the Balkans in the 15th century, it does not seem to have any direct connection to him. According to tradition, it was founded on the site of the Byzantine church of St. Triados. We have direct written sources for the building from the mid 19th century which inform us about the activities of the institution. During the process of exchange it became a private building and remains one.

Brief Description: The surviving elements belong to a polygonal room of mean construction, while pieces of the surrounding walls belong to a rectangular building with many rooms, a continuation to the south of the polygonal room. The building seems to have had two storeys.

Maintenance and Repairs: The surviving ruins are on private property and have been incorporated into the adjacent building.

Ownership: It is the private property of Triandafillos, Bousios, Kourmatzis, Douvlis, Vafiadis.

Bibliography:

B. Pysinella, History of the city of Ioannina, *Epir. Estia* 8, (1959), 762-763.