

Paschalis Valsamidis

(Associate Professor. Department of Language, Literature and Culture of the Black Sea Countries, Democritus University of Thrace)

An overview of monuments erected by refugees from Thrace in Thessaloniki

Abstract

This study examines monuments, such as statues and busts, that were erected by refugees from Thrace to honor iconic individuals and to stand as a reminder of their homeland in Eastern Thrace. In the city of Thessaloniki, there is the monument for the heroes Chatziantonis and Domna Visvizi, who fought in a sea battle during the Greek Revolution in 1821; a statue of the Greek prose writer, poet and scholar Georgios Viziinos; and the bust of the doctor Filippos Nicoglou. In the suburban town of Neoi Epivates, there is the grave of two great benefactors, Sarantis and Eleni Archigenis, which was transferred from the town of Epivates in Turkey along with their busts. In Agia Triada, there is the monument of Oikonomeio, displaying part of column that was transferred from the demolished church of the Dormition of God Mother in Oikonomeio; other monuments of heroes who fought during the attack of the Greek Army in the mountains of North Epirus, Albania in 1940; and the commemorative marble stone, erected by the Women's Society in Aghia Triada.

Key words: Thessaloniki, Turkey, Thrace, monuments

In November 22-24, 2019, KE.MI.PO. (Kentro Spoudis kai Anadeixis Mikrasiatikou Politismou) organized the 9th Symposium entitled *The Influence refugees from Asia Minor had on the Modern Hellenic Culture*, where I was honored to be invited by the President Mr. Loukas Christodoulou and his Administrative Board to give a lecture on the "Monuments of Minor Asia Refugees in Thessaloniki¹". During my research on Asia Minor monuments in Thessaloniki and its surrounding area, I tracked down monuments made by refugees from Thrace that truly impressed me. They are not many, but they are very interesting, standing as a constant reminder of the Thracian population and their homelands.

The Greek people who used to live in Eastern Thrace were forced to abandon their homeland immediately after the Armistice of Mudanya in October of 1922 and to settle in various cities and villages of Greece. They built new villages and struggled to preserve their culture, their traditions, and their customs. Since 1939, a group of refugees from Eastern Thrace started to organize and examine the possibility to found an association in Thessaloniki. The formation of this association was delayed, because in the meantime the Second World War bursted out (1939-1945) and then the Civil War (1946-1949). Finally, on the 26th of July, 1950, the Thrace Society of Thessaloniki² was founded, an association which is very active until today through the operation of its library, its festivals and dancing group.

¹ See <https://kemipo-neaionia.gr/9-symposium-kemipo/> (8.6.2020). The study is under publication in the conference proceedings.

² https://www.thrakikh-estia.gr/?page_id=214 (8.6.2020).

Memorials of Thrace are scattered all over Thessaloniki and its surrounding area. They can be found next to central roads, small parks, etc³.

At the coastline of Thessaloniki, at the very beginning of Great Alexander str., close to Macedonia Pallas Hotel, there is the monument of Thracian Heroes, dedicated to Chatziantonis and Domna Visvizi, who fought in a sea battle during the Greek Revolution in 1821.

Domna Visvizi was born in Ainos in 1783. In 1808, she married Chatziantonis Visvizi, who was a wealthy ship-owner and member of the Filiki Etairia. He also contributed to the Greek Revolution and took part in the naval battles of Athos, Lesvos and Samos. He lost his life in the open sea of Evoia in July 21st, 1822 and it was Domna who took over the handling of the ship *Kalomoira*. She fought really hard and served her country. She allocated her property for the maintenance of the ship, which she eventually offered to the Greek leadership of the Revolution in 1823. She lived alone with her five children in Hydra, Syros, Nafplio and in Syros again until 1845. After that, she moved to Piraeus, where she was left to live alone and helpless with an inadequate pension until 1849⁴.

The monument in their honor was manufactured in 1993 by the sculptor Giorgos Tsaras⁵. It was made from brass, set on a marble surface, and dedicated to the sea battle heroes of Greek Revolution in 1821, Chatziantonis and Domna Visvizi from Ainos in Eastern Thrace. It depicts a man who lays down, dead, holding a navy ship cannon and a woman, who keeps her hands above her head holding a torch⁶. On the front side of the monument, there is a marble inscription carrying the names of the sea battle heroes, who come from Eastern Thrace, and the year of their death, 1822 for Chatziantonis and 1849 for Domna Visvizi. On the eastern side of the monument, there is one more marble stone, commemorating the Thrace Society of Thessaloniki and the donors of the monument, Themistoklis, Gariphalia and K.X. Karaviotou from Kallikrateia⁷ in Eastern Thrace, as well as the year the monument was erected in

³ For the monuments of Greek Refugees see Michel Bruneau-Kiriakos Papoulidis, *Η μνήμη του προσφυγικού ελληνισμού: τα ανεγερθέντα μνημεία στην Ελλάδα (1936-2004)*, Thessaloniki 2004.

⁴ See B. A. Mistakidis., «Ενια-Αίνια», *Θρακικά* 2 (1928) 53, 55-59. «Ο Χατζη-Αντώνης και η Δόμνα Βισβίζη», *Θρακική Ηχώ*, Thessaloniki 1992, p. 269. Tasos Libopoulos, «Οι Βισβίζιδες και η προσφορά των Αινιτών το 1821», *Ενδοχώρα* τ. 44, Μάρτιος-Μάιος 1996, pp. 41-44 Moschos Koukos, *Ο Ελληνισμός της Θράκης στον αγώνα του 1821*, Thessaloniki 1998, pp. 122, 124-125. Konstantinos Vakalopoulos, *Ιστορία του Βόρειου Ελληνισμού: Θράκη*, Thessaloniki 1991, pp. 113, 120-121. Apostolos Efthimiadis, *Η συμβολή της Θράκης εις τους απελευθερωτικούς αγώνες του έθνους (από του 1361 μέχρι του 1920)*, Alexandroupolis 2005, pp. 314-338. Panagiotis Kouloumbis, «Δόμνα Βισβίζη: Η ξεχασμένη ηρωίδα εφάμιλλη της Μπουμπουλίνας», <https://www.syrostopday.gr/News/120440-Domna-Visvizi-H-ksexasmeni-iroida-efamilli-tis-Mpoumpoulinas.aspx> (24.6.2020).

«Άγνωστοι Έλληνες ήρωες: Δόμνα Βισβίζη, η Κυρά των Θαλασσών», <https://web.archive.org/web/20160304204119/http://www.ethraki.com/index.php/component/k2/item/9049-domna-visvizi> (24.6.2020) Theodoros Ordoumbozani, «Δόμνα Βισβίζη. Η Θρακιώτισσα Ηρωίδα που την ξέχασε το Ελληνικό κράτος», <https://web.archive.org/web/20160304204119/http://www.ethraki.com/index.php/component/k2/item/9049-domna-visvizi> (24.6.2020).

⁵ Giorgos Tsaras is the art worker of more than 60 crafts in various cities both in Greece and abroad and he has been awarded with numerous prizes.

⁶ The sculptor Giorgos Tsaras described the monument before its construction see G. Tsaras, «Μνημείο Βισβίζη», *Θρακική Ηχώ*, Thessaloniki 1992, pp. 270-271.

⁷ For Kallikrateia see Paschalis Valsamidis, *Η Μητρόπολη Μετρών και Αθύρων*, Thessaloniki 2007, pp. 93-100, 132. Idem, «Τρεις ανέκδοτες διαθήκες της κοινότητας Καλλικράτειας», *Περί Θράκης* 1 (2001) 175-192. *Λαογραφικό λεύκωμα Καλλικράτειας. Καλλικράτεια από την Προποντίδα στη Χαλκιδική*, Nea Kallikrateia 2000.

1993. The signature of the sculptor “SCULPTOR G. TSARAS” is engraved at the bottom of the marble stone. The Thrace Society of Thessaloniki, which took part in the erection of the monument, honors the heros’ memory on March 25th by wreath deposit.

On the front side of the marble surface of the monument are incised the following:

XATZHANTΩNHΣ (†1822-ΔΟΜΝΑ (†1849)
ΒΙΣΒΙΖΗ
ΘΑΛΛΑΣΟΜΑΧΟΙ ΗΡΩΕΣ
ΣΤΗΝ ΕΠΑΝΑΣΤΑΣΗ ΤΟΥ 1821
ΑΠΟ ΤΗΝ ΑΙΝΟ ΤΗΣ ΑΝ. ΘΡΑΚΗΣ

On the eastern side of the marble surface of the monument is written the following:

ΘΡΑΚΙΚΗ ΕΣΤΙΑ
ΘΕΣΣΑΛΟΝΙΚΗΣ
ΔΑΠΑΝΗ ΑΔΕΛΦΩΝ
ΘΕΜΙΣΤΟΚΛΗ Κ ΓΑΡΥΦΑΛΙΑΣ
Κ. Χ. ΚΑΡΑΒΙΩΤΗ
ΑΠΟ ΤΗΝ ΚΑΛΛΙΚΡΑΤΕΙΑ
ΑΝΑΤΟΛΙΚΗΣ ΘΡΑΚΗΣ
1993

In Thessaloniki, at the cross-section of St. Dimitrios str. and Georgiou Viziinou str., opposite the graveyard of Evaggelistria, there is the marble statue of the proze writer, poet, and scholar Georgios Viziinos. The statue was created by the sculptor Thanasis Aleksiadis⁸. Viziinos is represented in a suit, wearing a hat, while he is holding a book in his right hand, his poetic collection “ATTHIDES AYRAI”, published in 1883. On the right side of the marble base, one reads the sculptor’s name “TH. ALEKSIADIS”. Under the marble stone, which is supported upon a marble surface, are written in Greek the honoree’s full name, his birthplace, Vizii, his birth year, 1849, and his death year, 1896⁹, as well as the following words “THRACE HAS A LOT OF VILLAGES, BUT NONE IS LIKE VIZO” and “THE POOR FLOWERS OF MY HEART FLOURISH AND WITHER IN THIS FOREIGN LAND AND THE ONLY [THING] THAT ECHOES WITHIN THE DEEP SILENCE IS MY PIERCING, PIERCING SONG(S)”.

The inscription on reads:

ΓΕΩΡΓΙΟΣ Μ. ΒΙΖΥΗΝΟΣ

⁸ See Georgios Tsitiridis, «Το άγαλμα "Βιζυηνού" του μεγάλου Πετρουσιώτη καλλιτέχνη Αθανασίου-Σάκη Αλεξιάδη κοσμεί τη Θεσσαλονίκη. Σύντομο Βιογραφικό Αθανασίου-Σάκη Αλεξιάδη». <https://parallaximag.gr/thessaloniki/anakalypse-ta-glypta-tis-polis-georgios-vizyinos-tou-athanasiou-aleksiadi> (20.6.2020).

⁹ He was born in Vize of Eastern Thrace in March 8th, 1849 and he died in Athens in April 15th, 1896. See Kostas Thrakiotis, «Ο Γεώργιος Βιζυηνός (1849-1896). Η ζωή και το έργο του», *Θρακικά Χρονικά*, Vol. IV/17-18 (Χειμώνας-Άνοιξη 1965): 17-44. *Η Θράκη και ο Έβρος. Πρωτοπόροι εις τους αγώνες της φυλής μας (1361-1920)*, Alexandroupolis 1971, pp. 342-343.

ΑΠΟ ΤΗ ΒΙΖΥΗ ΑΝΑΤ. ΘΡΑΚΗΣ
1849-1896

«ΤΗΣ ΘΡΑΚΗΣ ΤΑ ΧΩΡΙΑ ΠΟΛΛΑ
ΣΑΝ ΤΗ ΒΥΖΩ ΚΑΝΕΝΑ».
«ΕΤΣ' ΑΝΘΟΥΝ ΚΑΙ ΧΛΩΜΙΑΖΟΥΝ
ΣΤΗΝ ΞΕΝΗ ΤΗΝ ΓΗ
ΤΑ ΦΤΩΧΑ ΤΗΣ ΚΑΡΔΙΑΣ ΜΟΥ
ΛΟΥΛΟΥΔΙΑ
ΚΑΙ ΜΟΝΑΧ' ΑΝΤΗΧΟΥΝΕ ΣΤΗΝ ΜΑΥΡΗ ΣΙΓΗ
ΤΑ ΠΙΚΡΑ ΤΑ ΠΙΚΡΑ ΜΟΥ ΤΡΑΓΟΥΔΙΑ»

In the city of Thessaloniki, in the cross-section of Vasilissis Olgas str, in a small park near the Folklife and Ethnological Museum of Macedonia – Thrace, there is the bust of the doctor Filippus Nicoglou¹⁰. It was created in 1965. The name of the sculptor is unknown. It is made of copper and placed upon a marble surface, on which Filippus Nicoglou is referred as a National Man. On the marble surface, the following is written:

ΕΘΝΙΚΟΣ ΑΝΗΡ
ΝΙΚΟΓΛΟΥ ΦΙΛΙΠΠΟΣ

Filippus Nicoglou was born in Stenimachos in 1871. He studied in the Zarifeios School of Philippopolis and continued to study in a medical school in Germany. He settled in Sofia, where he practiced medicine as a surgeon and as a lieutenant in the Bulgarian Army. When he heard of the plans of the Bulgarians for the occupation of Thessaloniki, he informed Eleutherios Venizelos (via Nikolaos Souliotis Nikolaidis¹¹), who sent an army and liberated the city on October 26th, 1912. He died in Athens in 1953¹². The Municipality of Thessaloniki named a street after him¹³. The Thrace Society of Thessaloniki honors Nikoglou on the 26th of October with a wreath deposit in his bust.

¹⁰ Next to the famous restaurant Kameni Gonia, no. 72.

¹¹ He was born in Syros in 1878. He participated in the Macedonian War under the nickname Nikolaidis. He created and managed Thessaloniki Federation. In 1908, in cooperation with Ionas Dragoumis he also created the Constantinople Federation, which he managed until 1912. He died in March 22nd, 1945. See Athanasios Souliotis-Nikolaidis, *Ο Μακεδονικός Αγών. Η Οργάνωσις Θεσσαλονίκης 1906-1908*, Thessaloniki 1959. Idem, *Οργάνωσις Κωνσταντινουπόλεως*, Athens-Giannina 1984.

<https://www.ascsa.edu.gr/index.php/archives/athanasios-souliotis-biographical-note> (18.6.2020).

https://www.ascsa.edu.gr/index.php/archives/athanasios-souliotis-series-ii#Φάκελος_4_“ΟΡΓΑΝΩΣΙΣ_ΘΕΣΣΑΛΟΝΙΚΗΣ” (18.6.2020).

¹² For Filippus Nicoglou, see Nikolaos Fotiadis, «Φίλιππος Νικόγλου ο Έλληνας υπίατρος του βουλγαρικού στρατού (Στενήμαχος 1871- Θεσ/νίκη 1953)», <https://xanthinews.gr/2011/11/09/φιλιππος-νικογλου-ο-ελληνας-υπιατρος/> (9.6.2020). <https://sitalkisking.blogspot.com/2015/12/1912.html> (9.6.2020). Nikolaos Fotiadis, «Οι Ήρωες που δεν γνωρίζουμε ... Υπίατρος του Βουλγαρικού Στρατού έσωσε την Θεσσαλονίκη το 1912!», <https://veteranos.gr/iroes-pou-den-gnorizoume-ippiatros-tou-voulgarikou-stratou-esose-tin-thessaloniki-1912/> (24.6.2020).

¹³ Vassilios Karakatsis, *Ιστορία των οδών της Θεσσαλονίκης*, Thessaloniki 1996, p. 104.

In the town of Neoi Epivates¹⁴, which belongs to the Municipality of Thermaikos, at the courtyard of the town hall, there is a monument of the great benefactors of the Genos, Sarantis and his spouse, Eleni Archigenous¹⁵. By the end of 1969, visitors from Neoi Epivates transferred from Επιβάτες (Selimpaşa) the gravestone of the great benefactors Genos Sarantis and his spouse, Eleni Archigenous¹⁶ in a tourist bus¹⁷. The monument depicts Sarantis and Eleni Archigenous, while an inscription on the bottom right reads “BORN ON THE 5TH OF FEB[RUARY]” and “DIED ON THE 10TH OF SEP[TEMBER]”. Initially, it was placed upon a stone surface, next to the entrance of the Archigeneio Primary School of Neoi Epivates.

The monument of the benefactors is comprised by a marble base, upon which are set the marble busts of the benefactors, made in Greece. On the left side, there is the bust of the doctor and national benefactor Sarantis Archigenis, with an inscription of his full name, birthplace (Epivates), birth-year, 1809, and death year, 1873. On the right, there is the bust of Eleni Archigenous, who was born in Constantinople in 1823 and died in Epivates on October 24, 1891. In the center of the monument, there is a marble stone praising the benefactors, upon which lies their gravestone.

On the marble stone the following are incised:

«ΖΗΤΩ ΤΩΝ ΕΠΙΒΑΤΩΝ Η ΔΟΞΑ
ΤΩΝ ΜΟΥΣΩΝ Ο ΕΡΑΣΤΗΣ
Ο ΣΑΡΑΝΤΗΣ ΑΡΧΙΓΕΝΗΣ
ΜΕΤΑ ΤΗΣ ΣΥΖΥΓΟΥ ΤΟΥ ΕΛΕΝΗΣ»

¹⁴ For more info about Neoi Epivates see Marianthi Palazi, *Ένα όνομα, δύο τόποι, Επιβάτες Ανατολικής Θράκης-Νέοι Επιβάτες*, Athens 2009, pp. 105-195.

¹⁵ For Sarantis Archigenis see Efstratios Drakos, *Τα Θρακικά ήτοι διάλεξις περί των εκκλησιαστικών επαρχιών Σηλυβρίας, Γάνου και Χώρας, Μετρών και Αθύρων, Μυριοφύτου και Περιστάσεως, Καλλιουπόλεως και Μαδύτου*, Vol I, Athens 1892, p. 33. Nikolaos Athinagenis, «Σαράντης Αρχιγένης», *Θρακική Επετηρίς*, Athens 1897, pp. 128-132. Zoi Sakkidou, *Σαράντης Αρχιγένης, ο εθνικός ευεργέτης και οσία Παρασκευή πολιούχος Επιβατών*, Athens 1938, pp. 8-21. Georgios Kariotis, *Μνήμες Επιβατών*, Thessaloniki [1999], pp. 146-167. Marianthi Palazi, *op.cit.*, pp. 79-80. Miltiadis Sarantis, «Σαράντης Αρχιγένης», *Θρακικά* 1 (1928): 483-492. Adamantios Tamvakidis, «Ιστορία των Αρχιγενείων εν Επιβάταις Εκπαιδευτηρίων», *Θρακικά* 2 (1929): 372-383. Idem, «Μορφές της Θράκης. Σαράντης Αρχιγένης», *Θρακικά Χρονικά* 2 (1962): 198-202. K. Amantos, «Λόγιοι της Θράκης», *Θρακικά παράρτημα* 3 (1931): 148. Angelos Germidis, «Θρακιώτες μεγάλοι ευεργέτες στα χρόνια της Τουρκοκρατίας. Σαράντης και Ελένη Αρχιγένη μεγάλοι ευεργέτες Επιβατών Ανατ. Θράκης», *Θρακική Εστία Θεσσαλονίκης Λεύκωμα-Ημερολόγιο* 1 (1981): 23-25. Paschalis Valsamidis, «Ο Μέγας Ευεργέτης του Γένους Σαράντης Αρχιγένης», *Ρωμαϊκό Ημερολόγιο 2013*, İstanbul 2013, pp. 29-36. Cemal Kozanoğlu, «Geçen yüzyıldan bir İstanbul Rumu Dr. Sarandi Arhiyenis (Ο Σαράντης Αρχιγέννης: ένας Κωνσταντινουπολίτης Ρωμιός του προηγούμενου αιώνα)», *Toplumsal Tarih*, 2 (1994): 38-39.

¹⁶ Georgios Kariotis, *op.cit.*, p. 151.

¹⁷ For Epivates see «Επαρχία Σηλυβρίας», *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 1 (1872-1873): 57-59, 2 (1873-1874): 94-95. Efstratios Drakos, *op.cit.*, pp. 27-38. Ahilleas Samothrakis, *Λεξικόν γεωγραφικόν και ιστορικόν της Θράκης*, Athens 1963, pp. 183-185. Elpiniki Stamouli-Saranti, *Από την Ανατολική Θράκη. Η Σηλυβρία με τα γύρω της χωριά*, Vol I, Athens 1956, p. 51. Akilas Millas, *Προποντίδα μια θάλασσα της Ρωμοσύνης*, Athens 1992, pp. 135-136. «Κώδιξ Επιβατών», *Θρακικά* 14 (1940): 260-277. Katina Veikou-Seremeti, «Επιβάτες Ανατολικής Θράκης. Βιβλιογραφικά στοιχεία (1829-1980)», *Θρακικά Χρονικά* 3 (1980-1981): 90-94. Marianthi Palazi, *op.cit.*, pp. 35-103. Cemal Kozanoğlu, *Her yönüyle Silivri*, Silivri 1994, pp. 162-176. Georgios Kariotis, *Μνήμες Επιβατών*, [Thessaloniki] 1999.

Below the bust of Sarantis Archigenis, set upon a white marble stone, one reads the following:

ΣΑΡΑΝΤΗΣ
ΑΡΧΙΓΕΝΗΣ
ΙΑΤΡΟΣ
1809-1873
ΕΘΝΙΚΟΣ
ΕΥΕΡΓΕΤΗΣ

ΕΞ ΕΠΙΒΑΤΩΝ
ΑΝΑΤΟΛΙΚΗΣ ΘΡΑΚΗΣ

ΣΥ Ω ΠΑΙ ΘΑ ΓΙΝΕΙΣ
ΑΡΧΗ ΤΟΥ ΓΕΝΟΥΣ
(ΚΑΘΗΓΗΤΗΣ
ΝΙΚ. ΛΟΓΑΔΗΣ)¹⁸

And, below the bust of Eleni Archigenous, which is set on the marble stone, are inscribed the following:

ΕΛΕΝΗ
ΑΡΧΙΓΕΝΟΥΣ

In 1925, refugees from the villages Oikonomeio (Kumburgaz)¹⁹ and Eksastero (Celaliye)²⁰ in Eastern Thrace and Pontoirakleia (Karadeniz Ereğlisi)²¹ of Minor Asia

¹⁸ For professor Nikolaos Logadis see Manouil Gedeon, *Χρονικά Πατριαρχικής Ακαδημίας*, Constantinople 1883, pp. 155, 191-192. Tasos Gritsopoulos, *Πατριαρχική Μεγάλη του Γένους Σχολή*, Vol II, Athens 1971, σσ. 123-126. Idem, «Λογάδης Νικόλαος», *Θρησκευτική και Ηθική Εγκυκλοπαίδεια* 8 (1966) 317-319.

¹⁹ For more info about Oikonomeio see «Επαρχία Σηλυβρίας», *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 1 (1872-1873): 60, 2 (1873-1874): 96. Efstratios Drakos, *op.cit.*, p. 42. Ahilleas Samothrakis, *op.cit.*, p. 387. M. Maravelakis-A. Vakalopoulos, *Αι προσφυγικά εγκαταστάσεις εν τη περιοχή Θεσσαλονίκης*, Thessaloniki 1955, pp. 417-422. Angelos Kaniatsakis, «Ιστορικές μνήμες. Η σφαγή του Οικονομείου Ανατολικής Θράκης (Δημοσιευθέν εις την Επαρχιακή Φωνή την 21-10-79)» *Θρακική Εστία Θεσσαλονίκης Ημερολόγιο-Λεύκωμα* 3 (1984): 8-10. Roula Sinodinou, *Στου Ξάστερου και Οικονομείου τα άγια χώματα*, Perea 2003.

²⁰ M. Maravelakis-A. Vakalopoulos, *op.cit.*, p. 417.

²¹ For more info about Eksastero see Χαριδής Γκέρτσος, *Η Ανατολική Θράκη. Μερική και σύντομος ιστορία αυτής. Το Εξάστερον και λαογραφία αυτού*, Athens 1967. M.A.P., «Κώδιξ Εξάστερου (Σηλυβρίας)», *Θρακικά* 18 (1943): 161-175. Angelos Kaniatsakis, «Ιστορικές μνήμες. Ανατολικής Θράκης. Θρησκεία-παιδεία, στο Εξάστερο Ανατ. Θράκης», *Θρακική Εστία Θεσσαλονίκης Ημερολόγιο-Λεύκωμα* 3 (1984): 164-167. «Επαρχία Σηλυβρίας», *Επετηρίς του Θρακικού Φιλεκπαιδευτικού Συλλόγου* 1 (1872-1873): 60, 2 (1873-1874): 96. Efstratios Drakos, *op.cit.*, pp. 38-41. Ahilleas Samothrakis, *op.cit.*, p. 183. M. Maravelakis-A. Vakalopoulos, *op.cit.*, pp. 423-425. Roula Sinodinou, *Στου Ξάστερου και Οικονομείου τα άγια χώματα*, Perea 2003.

settled in Aghia Triada²². The latter were Turkish fishermen, who moved to Beksinar²³ in 1927 and in Kalamaria²⁴ in 1939 in search for work.

In 2002, under the guidance of Argiro Sunodinou, the first woman president of the Refugee Society of Eastern Thrace in Aghia Triada²⁵, the residents who came from Oikonomeio transferred part of a column from the demolished church of the Dormition of the Mother of God of Oikonomeio²⁶. The column was donated by the Turkish authorities to the official visitors of the village of Aghia Triada in memory of their homeland. The Refugee Society of Eastern Thrace in Aghia Triada, in cooperation with the Municipality of Thermaikos, took the initiative to erect a monument inscribed *Oikonomeio your children live today in Aghia Triada* and incorporate in it the column of the church. An inscribed marble stone informs us that the monument was created with the support of the Municipality of Thermaikos and that the initiative was taken by the Refugee Society of Eastern Thrace in Aghia Triada. The dedication took place on January 27th, 2002. The erection was undertaken by the mayor of Thermaikos, Antonis Matzaris and the work executed by Georgios Chouzounidis. It is located at the beach of Aghia Triada in a visible spot by the end of Oikonomeio Street. The inscription on the monument reads:

Οικονόμειο
αρχαία χώρα
στην Αγία Τριάδα κατοικούνε
τα τέκνα σου τώρα ...

ΔΑΦΝΗ ΔΗΜΟΥ ΘΕΡΜΑΪΚΟΥ
ΠΡΩΤΟΒΟΥΛΙΑ ΑΝΕΓΕΡΣΗΣ ΜΝΗΜΕΙΟΥ
ΤΟΥ ΣΥΛΛΟΓΟΥ ΠΡΟΣΦΥΓΩΝ ΑΝΑΤΟΛΙΚΗΣ
ΘΡΑΚΗΣ ΑΓΙΑΣ ΤΡΙΑΔΑΣ
ΕΓΚΑΘΙΣΤΗΚΕ ΣΤΙΣ 27.01.2002
ΑΠΟ ΤΟΝ ΔΗΜΑΡΧΟ Κ^ο ΑΝΤΩΝΗ ΜΑΤΖΑΡΗ

Close to the Oikonomeio monument, to the west, there is another memorial dedicated to the heroes who died for their country fighting with the Greek army at the

²² See Dorothea Kolkou-Bakoyannis, *To Χωριό μου...*, Thessaloniki 2004, pp. 16-25. Lili Karahaliou, *Πορεία στο χρόνο. Περαία, Νέοι Επιβάτες, Αγία Τριάδα, Κερασιά, Αγγελοχώρι, Μηχανιώνα, Μεσημέρι, Επανομή*, Thessaloniki 2015, pp. 27-29, 63-68, 95.

²³ Beksinar (in Turkish it means the five plane trees) it was an area in Thessaloniki, which nowadays is located at the port, close to the third and fourth dock, near villa Petridis and Pili Aksiou.

²⁴ See Panagiotis Makris, *Ηράκλεια του Πόντου μετά τινων αρχαίων τοποθεσιών: Ειδήσεις τοπογραφικά, ιστορικά, στατιστικά και αρχαιολογικά*, Athens 1908. Vassilios Stavridis, *Αι μητροπόλεις Χαλκηδόνος, Δέρκων και Πριγκηποννήσων*, Thessaloniki 1991, pp. 45-47. Anastasios Iordanoglou., *Η Μητρόπολις Χαλκηδόνος από την αρχαιότητα έως σήμερα*, Athens 2000, pp. 222, 376, 571. Akilas Millas, *Σφραγίδες μητροπόλεων Χαλκηδόνος-Δέρκων*, Athens 2000, pp. 110-115. Georgios Chrisogonis-Stamatios Hatzopoulos, «Μονογραφία της μητροπόλεως Χαλκηδόνος», *Ακτίνες* 2 (1908): 168.

²⁵ The Society was founded in June, 1995. See <https://www.facebook.com/groups/133708913354192/> (10.6.2020).

²⁶ The church was demolished by the late 1990s. For some time after the demolition, one could still find remnants of the church along the beach of Oikonomeio. The residents took certain marble stones and columns to decorate their gardens or to use in their houses.

mountains of North Epirus of Albania, in order to occupy/free Koritsa on November 22nd, 1940.

On the upper side of the monument a flame is incised. Below it, an inscription explains that the community of Aghia Triada is grateful to those heroes. More specifically, on the marble column it is written:

Η ΚΟΙΝΟΤΗΣ ΑΓΙΑ ΤΡΑΔΟΣ
ΕΥΓΝΩΜΟΝΕΙ ΤΟΥΣ ΗΡΩΙΚΩΣ
ΠΕΣΟΝΤΑΣ ΥΠΕΡ ΠΑΤΡΙΔΟΣ

At a later period, a marble stone was placed at the bottom, incised with the names of the heroes Christos Soumpekis, Stavros Chatzistavrou and Gkelos Nontas:

ΥΠΕΡ ΠΑΤΡΙΔΟΣ ΠΕΣΟΝΤΕΣ
ΧΑΤΖΗΣΤΑΥΡΟΥ ΣΤΑΥΡΟΣ
ΣΟΥΜΠΕΚΗΣ ΧΡΗΣΤΟΣ
ΓΚΕΛΟΣ ΝΩΝΤΑΣ

Two branches are depicted below their names.

In Aghia Triada, there is one more monument, located on Thessaloniki Avenue, next to the bus stop of Aghia Triada towards Thessaloniki. The monument was founded by the Women's Club of Aghia Triada on March 8th, 1987. It is a marble stone topped by a pigeon with a branch on its right. On the bottom it mentions that the village of Aghia Triada was established in 1922 by refugees who settled there when they came from Exastero and Oikonomeio in Eastern Thrace, as well as from Pontoirakleia in Minor Asia. Moreover, the Women's Association of Aghia Triada honors its residents by organizing summer festivals in Eksasteria, so as not to be forgotten by the next generations. The following is written on the marble stone:

ΤΟ ΧΩΡΙΟ ΑΥΤΟ ΑΓΙΑ ΤΡΙΑΔΑ
ΙΔΡΥΘΗΚΕ ΤΟ 1922
ΑΠΟ ΠΡΟΣΦΥΓΕΣ ΠΟΥ ΗΡΘΑΝ ΑΠΟ
ΤΗΝ ΑΝΑΤΟΛΙΚΗ ΘΡΑΚΗ ΑΠΟ ΤΑ
ΧΩΡΙΑ ΕΞΑΣΤΕΡΟΝ ΟΙΚΟΝΟΜΕΙΟΝ
ΠΟΝΤΟΗΡΑΚΛΕΙΑ

Ο ΣΥΛΛΟΓΟΣ ΓΥΝΑΙΚΩΝ
ΤΙΜΑ ΤΟΥΣ ΚΑΤΟΙΚΟΥΣ
ΑΦΙΕΡΟΝΟΝΤΑΣ ΤΟΥΣ ΤΙΣ
ΚΑΛΟΚΑΙΡΙΝΕΣ ΕΚΔΗΛΩΣΕΙΣ ΤΟΥ
ΤΑ ΕΞΑΣΤΕΡΙΑ ΓΙΑ ΝΑ ΤΟΥΣ
ΘΥΜΟΥΝΤΑΙ ΟΙ ΕΠΟΜΕΝΕΣ ΓΕΝΙΕΣ
Ο ΣΥΛΟΓΟΣ ΓΥΝΑΙΚΩΝ
ΑΓΙΑΣ ΤΡΙΑΔΟΣ
8 ΜΑΡΤΙΟΥ 1987

Between 1985-2000, the administrative board of the society added below the monument a commemorative marble stone, inscribed with the names of the president Kaiti Rousaki and the members of the administrative board Diamantoula Zaptie, Goni Argyriou, Pitsa Kameni and Zozo Kalfa:

ΕΠΙ ΤΗΝ ΠΡΟΕΔΡΙΑ
(1985-2000) ΤΗΣ ΚΑΙΤΗΣ ΡΟΥΣΑΚΗ
ΤΟ Δ.Σ ΣΥΛΛΟΓΟΥ ΓΥΝΑΙΚΩΝ
ΖΑΠΤΙΕ ΔΙΑΜΑΝΤΟΥΛΑ
ΑΡΓΥΡΙΟΥ ΓΩΝΗ
ΚΑΜΕΚΗ ΠΙΤΣΑ
ΚΑΛΦΑ ΖΩΖΩ

APPENDIX



A monument for the heroes Chatziantonis and Domna Visvizi who fought in a sea battle during the Greek Revolution in 1821 (From the personal records of P. Valsamidis, photo June 9, 2020).



The marble inscription of the monument of the heroes from Thrace, Chatziantonis and Domna Visvizi (From the personal records of P. Valsamidis, photo June 9, 2020).



The inscribed marble plaque mentioning the Thrace Society of Thessaloniki, accompanying the monument of the heroes Chatziantonis and Domna Visvizi (From the personal records of P. Valsamidis, photo June 9, 2020).



The statue of Georgios Viziinos (From the personal records of P. Valsamidis, photo June 16, 2020).



The inscription on the marble statue-base of Georgios Viziinos (From the personal records of P. Valsamidis, photo June 16, 2020).



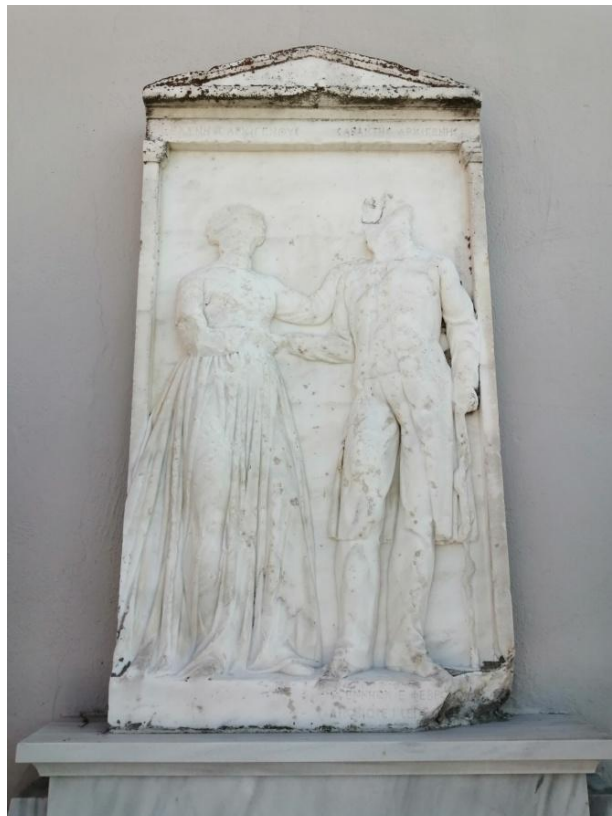
The bust of Filippou Nikoglou (From the personal records of P. Valsamidis, photo June 9, 2020).



The address sign Filippou Nikoglou (From the personal records of P. Valsamidis, photo June 9, 2020).



The monument of the benefactors Sarantis and Eleni Archigenous in Neoi Epivates (From the personal records of P. Valsamidis, photo October 14, 2019).



The grave marker of two benefactors, Sarantis and Eleni Archigenous, in Neoi Epivates (From the personal records of P. Valsamidis, photo October 14, 2019).



The monument of Oikonomeio in Aghia Triada (From the personal records of P. Valsamidis, photo July 4, 2020).



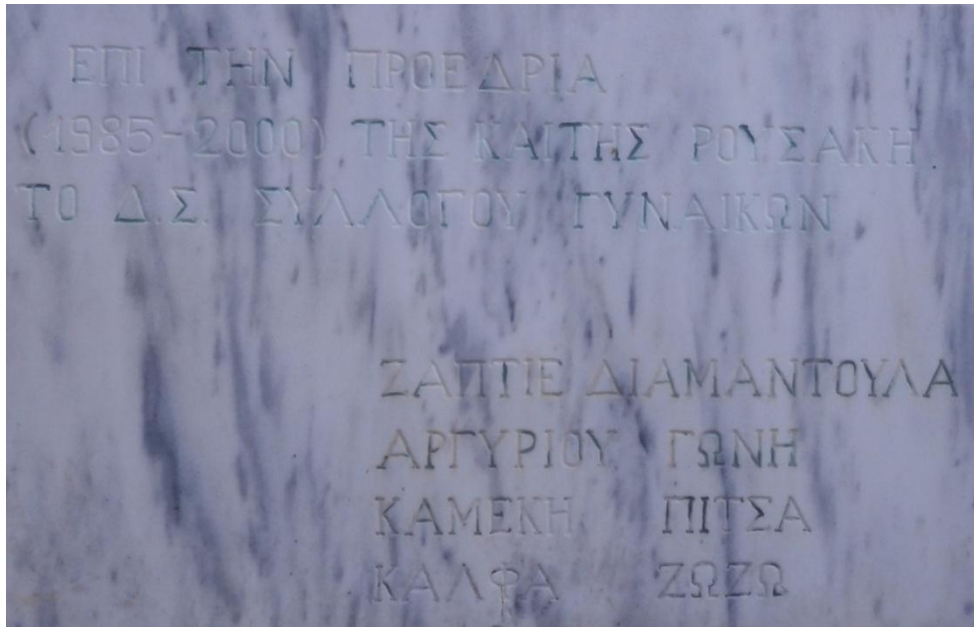
Detail of the monument of Oikonomeio in Aghia Triada (From the personal records of P. Valsamidis, photo September 18, 2019).



A heroic monument in Aghia Triada, Thessaloniki (From the personal records of P. Valsamidis, photo September 18, 2019).



A monument in Aghia Triada, Thessaloniki (From the personal records of P. Valsamidis, photo October 14, 2019).



A commemorative marble stone in Aghia Triada, on which are inscribed the names of the members of the administrative board of the Women's Society in Aghia Triada for the period 1985-2000 (From the personal records of P. Valsamidis, photo July 4, 2020).