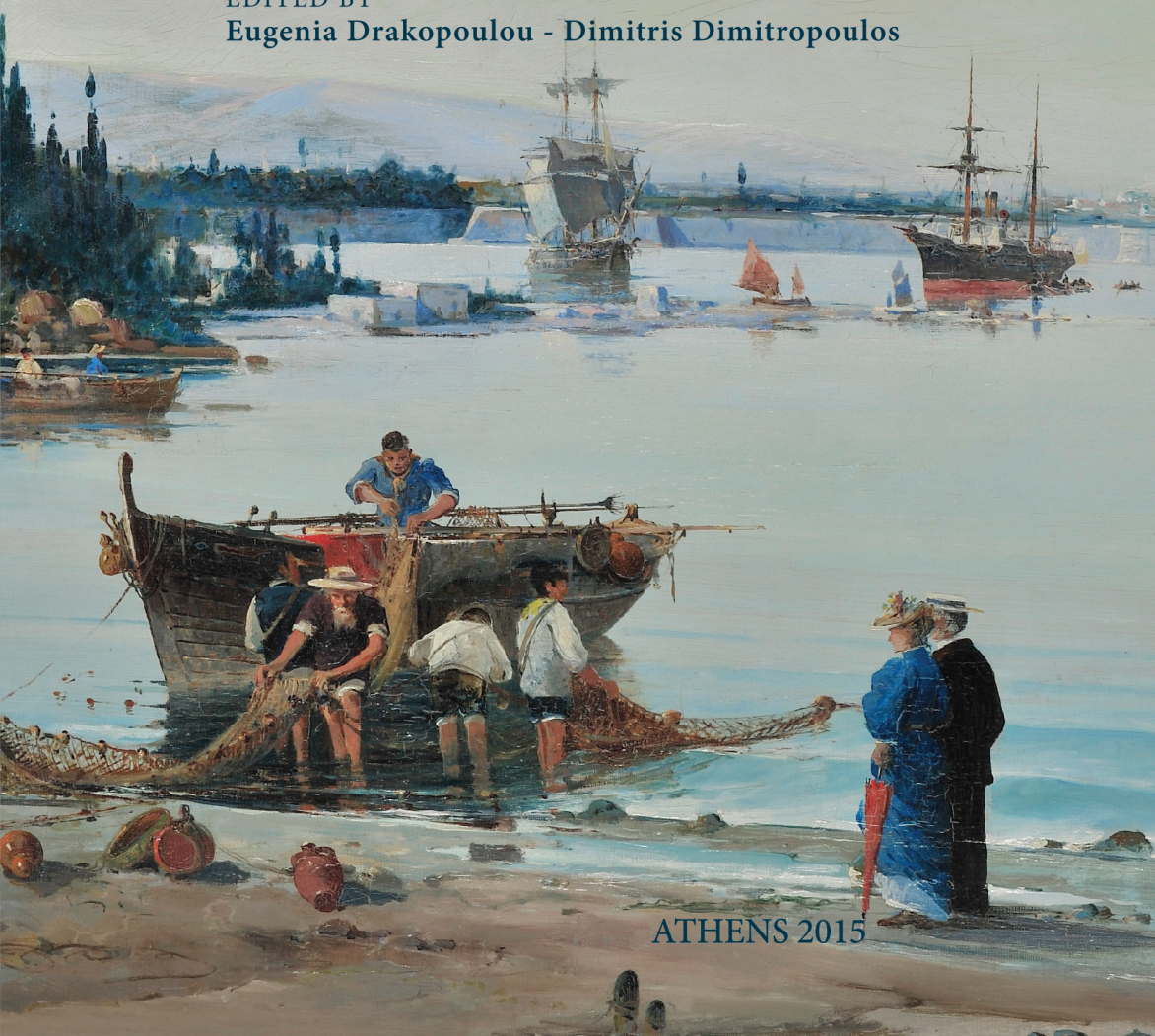


NATIONAL HELLENIC RESEARCH FOUNDATION  
INSTITUTE OF HISTORICAL RESEARCH  
PIRAEUS PORT AUTHORITY

# Sailing in the Ionian with History at the helm

EDITED BY  
Eugenia Drakopoulou - Dimitris Dimitropoulos



ATHENS 2015





# Sailing in the Ionian

with History at the helm

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## with History at the helm

Edited by Eugenia Drakopoulou – Dimitris Dimitropoulos

Translated by Deborah Brown Kazazis

ATHENS 2015



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## Foreword

by the Chairman and CEO of Piraeus Port Authority SA

2015 is a significant year for the Port of Piraeus, the Greek port system, and for Greek shipping, a worldwide leader in the field. This is, first, because European Maritime Day will be celebrated this year in Piraeus, and secondly, because the General Assembly and annual Conference of the European Port Authorities (ESPO) will also be convening in Piraeus.

Ports are engines of development for every country's economy, and they play an important role in the expansion of the European economy, given that 90% of third-country transport to and from Europe is by ship.

From ancient times, ports were places where a multitude of activities were conducted, and important cities rose up around them. It is no accident that the great cities in world history were built on the banks of rivers and on sixteen seacoasts, lending strength and power to cities and states through transport and trade.

But ports were also bearers of culture with multicultural characteristics, given that their operation and the ships they served were based on a mix of many ethnic groups, religions, and knowledge.

Ports were the open gates to the entrance and exit not only of goods, but of also ideas. Along with the development of mathematics and astronomy, naval technology, seafaring, and cartography were among the first scientific fields that boosted navigation.

Today, when the rules of competitiveness, transparency, environmental protection, security, and the quality of services reign preeminent in European port policies, in addition to corporate social responsibility and a respect for the local and regional authorities of port cities, it is our duty to promote culture and cultural activities within the land areas of our ports.

In these volumes, entitled *Sailing in the Aegean / Ionian with History at the Helm*, which are being published on the occasion of the two above-noted events, the National Hellenic Research Foundation's Institute of Historical Research has prepared with its usual high sense of responsibility a superb journey through myths and events in Greece's ports, demonstrating once again their historical role in the country's development and culture.

Yiorgos Anomeritis

## Foreword

by the Director of the Institute of Historical Research

The main part of the Greek mainland and the islands of the archipelago to the East and of the Ionian Islands to the West which surround it have many ports, ports which from antiquity down to the present play a critical role in the movement of people, goods, ideas and culture generally.

Dealing with the history of the Greek ports is at one and the same time the study of one of our oldest civilizations. A simple visit to Greece's mainland or island ports is sufficient to stimulate an interest in investigating their past and following their development over the course of centuries.

The Institute of Historical Research, the chief body for carrying out organized and targeted historical research on Greece and which emerged from the uniting of three established institutes of the National Hellenic Research Foundation (Greek and Roman Antiquity, Byzantine Research, Modern Greek Research) two years ago, within the framework of its policy of approaching the wider society, in parallel with and through its main work, gladly assumed the role of "helmsman" to this history of Greek ports.

Knowing that the Chairman and CEO of the Piraeus Port Authority, Mr. Yiorgos Anomeritis, is particularly interested in culture, our Institute proposed the publication of two volumes devoted to the ports of the Aegean Sea and Ionian Sea, respectively. Eugenia Drakopoulou, research director at the Institute of Historical Research –who had the initial idea– collaborated with her colleague and fellow Institute research director Dimitris Dimitropoulos to form a team of scholars –historians, philologists, and archaeologists– to write the texts. The fact that contributors came not only from the Institute of Historical Research, but from universities and Ephorates of Antiquities throughout Greece ensured both a broad chronological framework and

multidisciplinarity. The texts, which combine documented historical knowledge with free narrative and literary inspiration, are addressed in an original and comprehensible way to the wider public visiting the Greek ports.

We hope that the present volume will become a travelers' *vade mecum*.

Taxiarchis Koliass

## Introductory note

History as it actually happened and fiction as History which might have happened are the protagonists in this volume. Thus, we have eighteen destinations and eighteen actual histories and fictions-as-history dealing with the ports of the Ionian. Today, these ports are reception centers for travelers, constituting open gateways to the region's natural beauties and to its products, culture, and history.

The Ionian Islands and its neighboring coasts of Epirus and the western Peloponnese form a natural unity. They were the gateways of the Greek world to the Ionian Sea and thence to the Adriatic and Italy, and from which people, goods, merchandise, ideas and cultures were channeled. They form a geographic zone where the islands' proximity to shores opposite them, the close bonds of communication and easy movement of residents, the gentle sea, and the place's natural beauty created a common environment with its own special characteristics. A fixed parameter was the area's westward orientation –preferably towards Italy, but also to other regions in Western Europe– which is reflected in the residential setting, **architecture, art, language**, economic practices and trade, customs, and mindsets of residents. At the same time, at least in recent years, the region was the border between East and West, between the Ottoman Empire and occasional European rulers of the Ionian Islands, that is a point of separation but also assimilation of people and cultures.

It was in searching out this history, not as a successive narrative of events and eras but as a flash of illumination on important or insignificant moments from the history of specific places, that we started this undertaking. As regards the style of writing and approach to various places, we attempted an experiment. Authors were asked to choose a topic anchored in a place and port, and to tell a story, that is, to recreate an incident involving “major” or “minor” history as they themselves would consider it most attractive and appropriate–i.e., by employing traditional historiographical

narrative or fiction—but with a commitment to scholarly validity and documentation.

Our decision to respect authors' preferences not only as regarded style and the immediacy of the narrative, but also with respect to spelling and punctuation, method of bibliographical documentation, and illustration was deemed necessary, since this endeavor was for us all an experiment which required freedom of choice.

In any case, the ultimate objective of our effort was not so much for readers to enrich their encyclopedic knowledge as it was for them to catch a whiff of vibrant moments from the past, to absorb something of an era's atmospheric quality, especially if the volume happens to be accompanying them during a tour of the Ionian. For this reason, we sought a chronological span for the texts hosted in the volume that would extend from prehistoric times to more recent ones. As regards its spatial development, the volume follows that of the ports visited by today's travelers.

Earlier we spoke of a publication experimental in its conception, and this increased the risks of an undertaking which in one way or another had its own idiosyncrasies. It required the participation of a large number of scholars coming from different specializations as well as collaboration by a public research institution with a major company on a shared program of mutual interest. We believe that the outstanding ensuing collaboration offers tangible proof that collaborations between research foundations and businesses are both feasible and productive even in the humanities, which are often (and with inexcusable levity) reproached as being economically unprofitable. And it is especially enterprises like the Piraeus Port Authority, which by virtue of their position and size play a crucial public role, which can assume the responsibility for interventions that while not directly profitable, represent an investment in longer-term interventions that can contribute generally to an improvement in the quality of services offered.

It is of course for readers to judge the final result. For our part, we feel the obligation to offer the many thanks owed to the many individuals whose contributions made this publication possible within a scant twelve months.

First, we owe wholehearted thanks to the President and CEO of the Piraeus Port Authority SA, Mr. Yiorgos Anomeritis, who along with his long service in politics and the administration of large public and private

organizations is a lover of history and has authored a large number of studies, particularly on his native Cyclades. His immediate acceptance of our proposal, rapid implementation and active though discreet participation throughout the project were decisive factors for both its start and completion. Thanks are also owed the PPA's administration and the head of its historical archive, Manolis Georgoudakis, for their first-rate cooperation.

The project was also exceptionally well-received by our own organization, the Institute of Historical Research and National Hellenic Research Foundation. And so we first extend warm thanks to the Director of the Institute of Historical Research, Professor Taxiarchis Koliass, who embraced the project and included it among the Institute's activities. Thanks are also due for their support to the Director and Chairman of the NHRF Board of Directors, Dr. Vasileios Gregoriou, and to the foundation's administrative services, especially Central Administration Director Ioanna Petrohilou. We are grateful to our colleague Ourania Polycandrioti for her substantial contribution to this edition. Katerina Dede has supported us in multiple ways—moreover, the “history” about Katakolo which she spontaneously narrated to us one midday while we were improvising, in search of a guiding “compass” for *Sailing in the Aegean/Ionian*, persuaded us to launch the project. Konstantina Simonetatou readily and patiently contributed to the edition's typographical appearance in both Greek and English; Dimitra Pelekanou did the cover design, Filippa Chorozi provided secretarial support and Evi Delli edited the English edition; our thanks go to each of them. The texts' parallel translation into English for foreign visitors to the Ionian Islands presented its own challenges. Deborah Brown Kazazis, an experienced translator of historical and archaeological texts, carried out this difficult task with especial enthusiasm. We thank her for an admirable collaboration, together with Fanis Rigas, who volunteered to assist us in comparing the Greek and English texts.

We also thank the National Art Gallery of Greece for granting publication rights to the photo of Vasileios Chatzis' painting, as well as local Ephorates of Antiquities for their ever-willing response to our search for photographic material. Special thanks go to Andreas Rigas for the drawing of Paxos, and to Demetris Athanasoulis, Zisis Melissakis, Evripidis Kleopas, Machi Marouda, Pia Tolia and Athina Chatzidimitriou for their photos of Kalamata, Messolonghi, Corfu, Patras, Kefalonia and Parga.



In closing this introductory note, we express our heartfelt gratitude to the authors who entrusted us with their texts: Demetris Athanasoulis, Maria Christina Chatziioannou, Stamatis Chondrogiannis, Ioannis Chouliaras, Charalambos Gasparis, Katerina Dede, Haris Drimousis, Eugenia Halkia, Myrina Kalaitzi, Maria Kamonachou, Theodora Lazou, Sofia Matthaiou, Machi Paizi-Apostolopoulou, Ourania Polycandrioti, Giorgos Riginos, Angeliki Stavropoulou, and George Tolia. Each writer met the strict time constraints imposed by the contractual obligations of this sui generis project, working with pleasure, creativity, and imagination on a publishing venture which required us all to surpass (and at the same time, safeguard) scholarly rigor in our narrating of incidents, phenomena, ways of thinking and social conditions in Ionian ports in a manner reflected by our sources.

Eugenia Drakopoulou – Dimitris Dimitropoulos

# Patras

## Greeks and foreigners in the port city of Patras during the 19th century

*The history of Patras and the surrounding area in the 19th century clearly reveals the irresistible pull of agriculture in Greek history. Multiple waves of Greek and foreign settlers arrived and took root in Patras, influencing the development of the urban plan. In a climate of ideological faith in the progress of agronomy, rooted in the 18th century, a number of plans were carried through to settle areas in the Northern Peloponnese with foreign immigrants (e.g French, Polish) after the end of the Greek Revolution. Thus, the rich agricultural hinterland nourished the urban development of Patras.*

*Patras, where many Greek and foreign merchants had settled, became the epicenter of a new “Peloponnesian War” over currants, a product named after nearby Corinth. The currant crisis reached its climax in 1893, resulting from the currant monoculture in conjunction with the overall national recession and unfavorable international conditions. This “war” affected all social strata in the Northwest Peloponnese, and did not die down until the first decade of the 20th century.*

*A whole world sprang up in Patras around the trade in Corinthian raisins. This included both currant growers and city dwellers: vineyard owners, currant traders, middlemen, notaries, insurers, bankers, as well as currant growers, farmhands, and sailors. The outer “ring of the currant” included the merchants who traded in colonial items, fabrics, furniture, building materials, as well as actors, musicians, typographers, servants and other skilled workers and small tradesmen whose living standard depended on the purchasing power of the world of the currant.*

*Next, we will take a look at some momentous occasions in the life of the city during the 19th century.*



The port and city of Patras (photo: Machi Marouda).

### *The position of the city and the port*

The combination of its geographic position and rich agricultural environs made Patras particularly attractive to new settlers. Patras possessed a bay where sailing vessels that traveled to and from the Ionian Islands, Central Greece, and the Peloponnesian Coast could lay anchor. As a contemporary observer accurately put it, “there are few cities with a more favorable position for trade, with more fertile soil, with more natural products, with a more beautiful view, more varied, more picturesque. [Patras] has no harbor, but its natural bay is safe enough for small ships from Zakynthos, Cephalonia, and Corfu to drop anchor and load wheat, barley, cheese, and livestock, throughout the year. The European ships bring fabrics, hats, sugar, coffee, kermes (crimson) oak, indigo, dyes, iron, and paper, as they do to all the other trading posts of the East; and they load [...] Corinthian raisins, olive oil, silk, cotton, wax, wool, and nuts”<sup>1</sup>.

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1. G. A. Olivier, *Voyage dans l'Empire Ottoman*, Paris 1801, vol. 3, p. 475.

The city stood at the terminus of the first land routes of the Modern Greek state. Patras communicated easily with most of continental Greece, as well as with the islands, from the very founding of the Modern Greek state. The bay of Patras was connected to the surrounding agricultural regions, and it eventually acquired modern breakwaters and wharfs in the late 19th century. Patras was never an interregional transit center for moving goods in the Mediterranean. Instead, its port served as the “natural end” of the currant trade in the northwest Peloponnese, a commercial product from Aigion, Kalavryta, Pyrgos, and Amaliada that required an export site for the foreign markets that consumed currants.

Modern Patras was built by the seashore, near the bay, according to a regular city plan. Greek merchants and businessmen from Greece and abroad settled in Patras, and together with its existing inhabitants, they organized the social and economic fabric of the modern city.

*Greek and foreign settlers in the “new city”*

The new settlers were not all merchants, nor did they all settle in Lower Patras. We can reconstruct a pattern of internal migration from the nearby region of Kalavryta. Dimitrios Kotopoulos was a general store owner who lived in Ypsila Alonia in Upper Patras, as we know from his will, drafted in 1867. He rented an empty plot of land on Kalavryta Street from the Argyropoulos brothers, where he used wooden planks to build a general store, in which he also slept. Based on Kotopoulos’ bequests, we may surmise that he was not local, for he left small sums for charitable purposes, including the construction of a fountain with a reservoir and monetary bequests to poor families, in the village of Livartzi in the former province of Psofida. This is located in what is today the municipality of Kalavryta<sup>2</sup>, which must have been Kotopoulos’ place of origin. It is traditional for migrants to leave charitable bequests in their will to benefit the towns and villages of their birth.

A series of eager merchant entrepreneurs, well versed in the tricks of their trade, settled in Patras, seeking new markets and new sources of funds. Along with the military men and politicians who had left their original

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2. Historical Archive of the Bank of Greece, Will no. 5431, 18 May 1867, 1/21/15/ fol.25.

homes, they would develop in Patras a new type of *homme d'affaires*, the merchant-landowner, who owned vineyards near the city and enjoyed the advantages of a product with a “guaranteed” market, as well as the attendant social prestige.

The years between 1832 and 1870 were a period of organization for the newcomers in Patras. Their social ascent was based on the ownership of vineyards in proximity to the city, and on building their urban residences in the coastal zone of the new city, which had been divided into 41 rectangular building blocks, and was designed by Stamatis Voulgaris, a former officer in the French Army. In a letter Voulgaris sent from Patras to President Ioannis Kapodistrias dated 26 January 1829, the officer said: “I have the honor of sending you the design that I have prepared for the planning of the city of Patras, and for the part that extends to the seashore, where industry has laid the groundwork for a city whose interesting position will one day make it beautiful and prosperous. I have divided this new city into four quarters (neighborhoods) and have sought to connect it with Patras, which is now emerging from the recent ruins under which it lay buried. There is nothing left standing from the old city apart from some stone houses near collapse, and four stone mosques”<sup>3</sup>.

The assimilation of settlers into the new city of Patras was completed through social networking and organization. For instance, the Triantis family, descended from Amfissa, was established in Patras, in the same area as the Tzinis family from Arta, the Chairetis family from Crete, and the Gerousis family from Smyrna—all of them vineyard owners and merchants. These settlers did not form a community of immigrants in a stratified society; marriages with the local women of Patras was common as their fortunes and standing grew. For example, the English merchant Richard Green, brother of Philip Green, the trader and British consul in Patras, married Avrokomi Kalamogdarti, who was the daughter of Periklis Kalamogdartis of the illustrious Patras family of landowners, merchants, and politicians. Similarly, Michael Kollas of Chios married Sofia Argyropoulou, and Gustav

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3. Varvara Despiniadou, *Πάτρα. Πολεοδομικοί Μετασχηματισμοί στη Νεώτερη ιστορία της. Από το σχέδιο Βούλγαρη (1829) στα ρυμοτομικά διαγράμματα (1866-1867)*, PhD, University of Patras, Department of Civil Engineering, Patras 1998, p. 5.

Clauss, who had traveled to Patras as a commercial representative, settled outside the city and founded the famous winery *Achaia Clauss* on a vast tract of private farmland.

Sotirios Gerousis was born in Smyrna in 1800 and died in Patras in 1870. His family grave is in the central grove of the First Municipal Cemetery of Patras. The following is carved on his gravestone: “Here lies Sotirios Gerousis, born in Smyrna in 18(...) He lived generously. He excelled at trade and was a good citizen, friend, husband and father”.

Gerousis’ entrepreneurial strategy and life make him a good illustration of the title of this text. A Greek of the Ottoman Empire, he had worked for his family’s merchant house in Trieste before migrating to Patras after the founding of the Modern Greek state. A Greek and a foreigner all in one, he put down roots in Patras. By 1837, he had purchased 100 stremmata (25 acres) of currant vineyards in the surrounding farmland, in Kastelokambos, Rio, and Agia, and he continued buying land throughout his life, according to records in the Patras land registry. He also bought some urban plots in the Lower City of Patras, in the seaside neighborhood of Tsivdi<sup>4</sup>, the old Jewish Quarter between Agiou Andrea Street and the sea. Gerousis commissioned a German architect to build him a home between that of the great foreign currant merchant Barff and that of the great Greek currant merchant Petzalis. In the mid-19th century, Sotiris Gerousis had founded a limited liability insurance company and a maritime bank, and had become president of the Patras City Council. He gave to charities for the support of the underprivileged foreign residents who had at times flocked to Patras, as well as to the Italian community that had lived in Patras since 1849, and that reminded Gerousis of his life in Trieste, where he had lived as a hard-working youth.

Five years before his death, a major family event defined Gerousis’ social standing. His only daughter, Aspasia Gerousi entered her second marriage, this time to Manolis Chairetis, son of Theofrastos Chairetis, the director of the Patras branch of the National Bank of Greece. Theofrastos Chairetis was of Cretan extraction, with strong roots in the Patras community. The dower

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4. The name *Tsivdi* is likely due to the Romaniote Jews of Patras, who had opened shops in this neighborhood, and were rumored to deal in counterfeit coins (*tsivdas* > Greek *kiv-dilos*= fake).



View of the port of Patras today (photo: Machi Marouda).

contract, signed in 1865, recorded real property worth 18,957 drachmas, 1,000 English pounds, stocks in Gerousis's company, and other real estate and fields.

In the streets of Modern Greek Patras, the Greek settlers met and collaborated with foreigners from Malta, Italy, Britain and France. By 1848, Patras was home to many Italian refugees, and soon after, refugees from Cephalonia also arrived, following the bloody suppression of the rebellion in Skala, Cephalonia. None of these refugees came willingly, nor did they stay for long. But the arrival of a thousand foreigners in a city of 15,000 residents was inevitably a momentous event, and the contemporary citizens of Patras were occupied with the current trade. Some of the Italian refugees planned a future in their new city, finding a place in the always valuable field of agriculture. So, in 1849, a proposal was put together in Athens to grant some land to create an Italian rural settlement. Corinth was proposed as the best candidate, possibly because land in and around Patras was in high demand and it would have been difficult to give any of it away by public grant. Most of the Italian refugees had left Patras by 1859, when the Italian government granted amnesty to former insurrectionists and declared war against the Austrians in Northern Italy. Notably, one of these Italian refugees, Innocentius Romaniolis, went on to become Mayor (1854-1866) and leader of a political faction in nearby Aigion.

### *The stories of the “Italians of Patras”*

In the last quarter of the 19th century, the construction of a new harbor by French engineers, along with other infrastructures, drew more settlers from Italy to the Northern Peloponnese. They were chiefly laborers and artisans from Puglia, a poor rural region in Southern Italy, who found in Patras a promising place to settle and gathered round the neighborhood of Agios Dionysios. A steady stream of Italians came to Patras, settling and then leaving all within half a century; they had been strangers to one another, but gradually built up a social and cultural reception network in the city. Such groups, whose members stood out from the Greek majority in terms of nationality and religion, found pockets of hospitality and connections in a city that was being continuously subjected to social reorganization. A local Italian Catholic community developed in the late 19th century, living on the margins of the currant business, but always maintaining channels of communication with the Orthodox community of Patras. Walks, excursions, sports and other bourgeois entertainments offered the opportunity for social mixing between natives and foreigners. Ground was broken for the lyrical theater “Apollo” in 1871, which was completed the following year. It had been designed by the German architect Ernst Ziller to resemble a miniature version of the *Teatro alla Scala* in Milan. The “Apollo” came to be surrounded by other theaters and venues for entertainment and refreshment, such as the coffee shop of Bellagamba at the intersection of Amalia and Filopoimenos Streets, which was both a popular gathering-place of the time and a theater. The jetty of Agios Nikolaos in the new harbor gradually came to be a popular place for casual walks, public discussions, and social gatherings. In addition to public buildings, Otto-Amalia Street, which in those days was on the waterfront, also had a spinning factory, barrel factories, tanneries and shops where currants, leather, and gypsum were sold in the late 19th century. There were many public spaces for socializing in Patras, and they continued to multiply throughout the 19th century.

By the end of the 19th century, Patras had a large Italian enclave, when the total population of the city proper was around 33,000 people<sup>5</sup>. The 1878

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5. In 1889, the city of Patras had a population of 33,529. See M. Houliarakis, *Γεωγραφική, Διοικητική και Πληθυσμιακή εξέλιξις της Ελλάδος 1821-1971*, Athens National Centre for Social Research (EKKE), 1974.



treaty between Greece and Italy reinvigorated the terms of the Italian presence on Greek territory, for it permitted Italian sailors and fishermen to fish in Greek seas while flying the Italian flag, as well as permitting laborers and artists to work within the Greek state while maintaining their Italian citizenship. A workers' enclave developed in Patras, revolving around the currant trade, but lacking the significant capital that would have enabled its residents to win the "privileges" enjoyed by the merchant settlers of the 1830s.

Around 1880, the Italian engineer Ercole Zuccoli arrived in Patras. He was the director of a gas-lighting company, and he would eventually reorganize the Italian enclave of Patras. Just after his arrival in 1881, along with 120 fellow Italians, Zuccoli established a workers' solidarity society named after the first king of unified Italy, Vittorio Emanuele II (*Società Operaia Italiana di M.S. Vittorio Emanuele II*). Zuccoli led the society until 1889. The founders of the movement were of course Italians, but numerous Greeks, such as the physician Dionysios Melissinos and the famous lawyer Konstantinos Filopoulos, assisted. Such societies, quite popular in Italy between 1872 and 1882, often organized night schools, public lectures, and traveling libraries. These social initiatives were directly connected with the ideology of Giuseppe Mazzini, the well-known Italian politician and intellectual who had been a leading figure in the national unification of Italy known as the *Risorgimento*. Mazzini preached the unification of capital and labor through workers' mutual cooperation, and his ideas were later developed by other social movements spanning the unbridgeable distance from anarchism and socialism to fascism. Notably, it was in the 1880s that an Italian Consulate was built in Patras, its first consul being Count Edoardo di Brichanteu from Turin; an Italian school, the *Scuola Italiana Coloniale*, was also built during this period. Patras was home not only to Italian sailors, artisans, and ship's carpenters, but also to Italian engineers and company directors, such as Giovanni Battiti from Bologna, who was in charge of the trams of the Thomson-Houston Electric Company. The Italian community of Patras included a variety of social and professional circles.

The changing fortunes of the currant would affect all of Patras, including the Italian enclave, which lived on the periphery of the currant trade. The balance of supply and demand was badly shaken during the Panic of 1893, when the money stopped flowing. The currant farmers were irreparably harmed,

and with them all the farmhands, as well as the landless Italians who depended for their employment on the prosperity of the bourgeois citizens of Patras. There is no need to ask who first influenced whom –the anonymous Italian workers, or the anonymous laborers in the currant vineyards– but the two groups exerted a mutual influence on one another as the social movement developed during the currant crisis of the 1890s.

In the same decade, more Italians arrived in Patras, and the *Società Operaia Italiana* was re-established. The Italian state, which was pursuing a colonial policy under Francesco Crispi, wished to found a new school, and expected the *Società* to provide a new curriculum, consistent with its national educational program. The new *Società* was 500 members strong, and was rumored to include Italian anarchists, which provoked a crisis among the Italian enclave. Each faction, the “old Italians of Patras” including the Italian Consul, Conte Vittorio Thaon di Revel, on the one hand, and the new Italian settlers on the other, wanted its own living space and rights of free expression. The question was submitted to the Italian Parliament. The President of the *Società* in Patras was an Italian who had taken on Greek citizenship, and the Vice President was a “dangerous” Italian wanted by the Italian authorities at Bari<sup>6</sup>. Italian national consciousness was threatened by a society of mutual cooperation in Patras, whose members had begun to abandon their language and their Italian citizenship. The Italian population of Patras continued to evolve, although no longer flourishing, until the Greco-Italian War of 1940, at which point it was disbanded.

### *After the Belle Époque*

During the *Belle Époque* (1871-1914), the population of Patras reached about 37,000. The British settlers, who had long ago established their economic presence in the city, enjoyed a social life to rival any medium-sized British town. They met with foreign diplomats and with Greek and foreign merchants, they went to musical concerts, they played tennis and football, they went on excursions and bicycle rides. They lived near a sea that was friendly and lucrative. For instance, the Irishman William Morphy experienced the

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6. *Atti Parlamentari*, Camera dei Deputati. Tornata del 20 maggio 1893, 3658-3663.

urban prosperity of Patras, not by growing or trading currants, as did his compatriots Hancock and Crowe, but by profiting from the mass emigration that followed the crisis of 1893 and the collapse of the currant monoculture. Morphy was a shipping agent, and he organized the transportation of people leaving Patras for new lands, often across the Atlantic, in search of better fortunes.

Between the World Wars, the city received a number of settlers. In the fall of 1922, refugees arrived en masse from Asia Minor, flooding the coastal street and the currant warehouses with uprooted, impoverished Greeks. These migrants would go on to claim their own quarter of the city, as had so many other migrants, both Greek and foreign, since 1828. There were so many Italian and English settlers that a neighborhood near *Midilogli* was named *ta Englezika*, the English Quarter.

All the above sheds light on a famous statement written after the Second World War by Panagiotis Kanellopoulos, the well-known intellectual and politician. Referring to the complexity of Patras and its people, in conjunction with its urban planning, and its dual development as a place of economic prosperity and as both a starting point and a destination for migrants, he wrote: “We citizens of Patras have a sense that a city is not complete unless divided in half. And our souls are likewise divided; we are more like Faust than the people of other cities!”<sup>7</sup>

### *Selected Bibliography*

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7. P. Kanellopoulos, “Η Πάτρα. Πρόχειρες σκέψεις- Βαθειές εντυπώσεις”, *Peloponniasiaki Protohronia* (1957), p. 6.