

QUARTERLY DIGITAL EDITION

WAR MUSEUM

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**NEWS
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Vazelonos or Zavoulon Monastery ¹

Dr. Ioannis S. Papafloratos

The monastery was built at the foot of a steep rock in a wooded area in Matsouka (Maçka), near the regional commercial and administrative centre and the settlements of Hamsiköy and Sakhnoi. According to information in the archives of Pontus' old monasteries (Sumela and Peristereotas), the Monastery of Saint John Vazelon was built in 270. The Metropolitan Codex of Argyroupolis and manuscripts in the library of the metochion of the Holy Sepulcher in Constantinople confirm the date.

The monastery was founded by Christians escaping persecution by the pagans of Trebizond during the reign of Emperor Decius (249-251) and Valerian (253-260). It was named after the mountain on whose slopes it was built. However, according to another version, it was named after the land of Zebulun, where John the Baptist began preaching the word of the Lord. Eventually, the word Zebulun was corrupted to Vazelon.

In 580, the Persians attacked and ruined Vazelon, killing approximately four hundred monks. Before setting everything on fire, they looted the katholikon (the principal church building) and the monastery. Seventeen hermits and monks survived in the surrounding caves and canyons. General Belisarius funded the monastery's reconstruction a few kilometres from the original site. A decree (chrysobull) issued by Emperor Justinian confirms the imperial benevolence towards the monastery. Unfortunately, the chrysobull was lost. Later, the Grand Komnenoi Manuel and David also supported Vazelon.

Initially, the Grand Komnenoi granted Vazelon the rights of an exarchate. After 1461, the Patriarchate confirmed these privileges. As a result, the monastery's library included valuable codices, imperial chrysobulls, Ottoman firmans, donation documents, etc. Today, the only extant codices are those of the monk Azarias (1705) and another in a museum in Ankara. Until 1903, the Vazelon Monastery had jurisdiction over the surrounding villages, and approximately one thousand families recognised the monastery's spiritual authority.

Patriarch Ioannis Xiphilinos (middle of the 11th century) and Archimandrite Panaretos Topalides left accounts regarding the monastery. The monks

were called "vazeliots." In the late 17th century, the monastery faced significant financial difficulties but managed to cope with the assistance of the Russian czars. In 1719, bandits removed valuable documents, relics, and artefacts. In 1821, Abbot Chrysanthos rescued the inhabitants of the surrounding villages from the Muslims and liberated many captives. In 1872, the monastery founded the Central Urban School in Hamsiköy.

During the First World War and the Russian occupation, Vazelon remained under Turkish control and was forcibly evacuated. "On April 22, 1916, the Turkish police officer of Kaloger khan across the beautiful and famous monastery appeared at the door and cordoned it off with twenty gendarmes, eight soldiers, and many local Turkish farmers.

- You must be ready within four hours to depart for the villages of Gümüşhane (Argyroupolis) in the interior, said the police officer to the abbot. Abbot Gervasios was terrified and felt that their last moment had come. He did not care solely for himself and the other monks. The monastery housed 650 local Christian refugees, 130 people from Trebizond, and 29 Armenians. What would happen to them? The abbot begged the policeman not to persist in this order because the monastery would be destroyed.

- After all, he said in a low tone, imperial firmans guarantee the inviolability of the monastery. You will violate the commands of your superiors if...

The officer grew furious.

- I execute orders and know nothing about firmans. The firmans are useless before artillery. I told you, son of the devil, that you have four hours to quit the monastery... Do you hear me?

Then, he sent two gendarmes to inform the local irregular groups, the çetes, to reinforce the monastery's siege.

- Then, they will see how we will get them out.

Those confined in the Vazelon Monastery had nowhere to turn... There were many suggestions, and those brave enough decided to burst out

¹ See Ioannis S. Papafloratos, *Pontic Hellenism*. Athens: Leimon, 2023, p.p. 319-322.



of the gates and seek safety in the surrounding woods. It was a desperate solution. Five monks and three hundred civilians left the monastery in the middle of the night like ghosts from hell. They stealthily made their way to the forest.

The following day, gendarmes and çetes rushed into the monastery and butt-stroked, whipped, and beat everyone out. Then, they led them without clothes and supplies to Hamsiköy and Ardas-sa. The conditions during the march were terrible and designed to extract humiliation and blood.

As soon as the monastery was evacuated, Turkish soldiers, çetes, and villagers of both sexes and all ages rushed into the building and began looting. They removed every movable artefact, stripped the treasury, and burned the archive with all its rare and historical treasures: chrysobulls, codices, and manuscripts of the Gospels and other books. They set the church on fire, scattered the book collection, and destroyed whatever remained. The Vazelon Monastery was no more.

After completely plundering the monastery, the çetes and Turkish villagers of surrounding communities learned that many Greeks had escaped to the forest. This piece of information awakened their worst instincts. They had to capture the Greeks (especially the women) and spend the night rampaging and killing.

Like beagles, they went into the woods, looking

for their victims. Soon they reappeared, leading groups of terrified Christians to the monastery with blows and knives. Those who somehow resisted or proved difficult to transfer to the monastery were executed on the spot. The forest echoed with the shots, groans, cries, and screaming of people being slaughtered.

The Greeks were unarmed and accompanied by women and children. They did not know the forest hideouts and could not imagine the extent of Turkish criminal fury and beastly appetite for female flesh. Almost everyone was arrested wherever they hid temporarily. The women suffered the most. The abominable and horrific çetes, Turkish villagers, and refugee Laz people fell on them like wild beasts. Frequently they did not even wait for the women to reach the monastery. They raped them on the spot, in front of their relatives, either from sadism or criminal fanaticism. Afterwards, they slaughtered them."

The monastery never recovered. A handful of monks returned and offered accommodation to women and children in the aftermath of the Asia Minor Catastrophe and during the genocide's final phase. Shortly after that, they left. Fortunately, they rescued the sacred icon of St. John the Baptist. Monk Dionysios Amarantidis brought it to Serres. In 1970, the icon was placed in the Church of Saint John the Prodromos and Baptist



in Agios Dimitrios Ellispontou in Kozani. A festive celebration takes place every year on June 24. Today, Vazelon Monastery lies in ruins. The chapel

of Agios Elias, with the famous frescoes next to the monastery, dated back to the 17th century and served as the monastic cemetery.

The unknown liberation of Athens from the Turkish rule (April 25 1821) and Captain Meletis

Brigadier General Bibizas-Pinis

APRIL 25, 1821

"The villagers of Attica revolt against the Ottoman rule. An anniversary forgotten by the official State, unknown in the rest of Greece, but known in the villages of xotarides (outsiders), as the Athenians derogatorily called the villagers of Attica. 202 years have passed since the people of Hasia, Menidi, Liosia, Kamatero, Mesogia, Dervenochoria, Koulouri and Aspropyrgos (Kalyvia of Hasia at that time) led by the Hasiote Meletis Vasiliou, with limited number of weapons and various agricultural tools fought against the Ottoman Empire which oppressed them for 4 centuries."

CHRONOLOGY

The revolutionaries gathered from the various parts of Attica in Menidi, on April 24, 1821 in the afternoon. At dawn on the 25th of April they entered the city through the Boubounistra gate. Their armament was very inadequate: it consisted of rusty pistols, shovels, forks and all kinds of sharp objects. From the descriptions of Sourmelis, consuls and foreign travelers we learn that the revolutionaries entered Athens two hours before dawn, after slaughtering the sleeping guards. Led by Meletis Vasiliou, Anagn. Kiourkatiotis, Giannis Davaris, the Lekka family, the friendly Dimos Antoniou, together with many priests, armed and dressed in their vestments, the revolutionaries

- after joining the residents of Athens - shouted "Christos Anesti (Christ is Risen)" and "Freedom - Freedom", they started ringing the church bells and performed a doxology for the blessing of the weapons. Athens, but also the villages of Attica, after 252 years of Frankish rule and 365 years of Turkish rule, 617 years of slavery in total, were now free.

CAPTAIN MELETIS VASILIOU



Meletis Vasiliou was born in 1778 in Hasia (today's Fili, Attica) and came from a poor farming family. As a man of great influence, he managed to secure privileges for his region which was plagued by Turkish misrule. At the same time, he was a member of the Filiki Eteria.

With the outbreak of the Revolution, he managed, by tricking the Turkish authorities by feigning loyalty to them, to get permission to recruit men and on April 18, 1821, he attacked the Turkish detachments coming from Evia at Kalamos. A few days later he led an attack on Athens. Specifically, during the night between April 25 and 26, 600 armed men attacked the walls from the side between the Agioi Apostoloi and Boubounistra and quickly managed to dominate the entire city except for the Acropolis. From 1822 until 1825, Vasiliou was gradually promoted to the ranks of pentecontarch and finally brigadier, while at the same time he participated in battles at Schimatari, Acropolis, Marathon as well as in the campaign of Androutsos in eastern Central Greece. Later, Vasiliou was appointed by Giannis Gouras, tax collector of Attica, thus rekindling the local rivalries of the previous years.

In May 1826, Meletis Vasiliou was murdered by his fellow citizens, who, with Ömer Pasha's raid in Attica, rushed to declare submission (an action that Vasiliou disagreed with) being at rift with the guard of Acropolis, Gouras.

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THE BOUBOUNISTRA GATE OR MESOGEITIKI GATE

Was a gate in the eastern walls of Athens near Hadrian's Gate, where today the corner of Amalia Avenue and Othonos Street is located, in Syntagma Square. It got its name Boubounistra from the spring of the same name that was located next to it, within the walls, whose waters bubbled (boubounizo in Greek) as they rushed down from Ambelokipi neighbourhood, following Hadrian's aqueduct.



War Museum Events

The Chief of the General Staff of the National Defense, **General Konstantinos Floros**, visited the War Museum, on the **anniversary of March 25, 1821**. The Chief of the Armed Forces toured an exhibition of sculptures on the theme of the Greek Revolution of 1821 and expressed his unlimited pleasure to the President of the Museum, Anastasios Liaskos, for the multifaceted work and the diverse actions of the Museum.

The War Museum celebrated the National Anniversary of March 25, with special activities and free admission, as follows:

- Free themed tours of the 1821 rooms and anniversary diorama: March 25.
- Free tour and experiential anniversary programme on the theme of the Greek Revolution of 1821, for children aged 9 to 16, in the "RIGAS FERAIOS" hall.
- Tour of an exhibition of sculptures on the theme of the Greek Revolution of 1821, by the President of the Association of Greek Sculptors, Mr. Xenophon Destefanos.
- Presentation of the secret communication code of Filiki Eteria and decoding of text using the cryptographic alphabet.
- Perform a free fall jump using a virtual reality (VR) mask.
- Presentation by the hagiographer-painter Elena Krystallis of the exhibition of hagiography on the theme "Ornate Compositions".
- Participation of Revivalists in uniforms and equipment of the 1821 era.
- Screenings of anniversary audio-visual material, in parts of the exhibition spaces.
- Screening on a TV screen, in the 1821 room, of the movie "Birthday Notebook of a Beautiful and Strange Country-1821" War Museum Production, with songs by Fotini Darra (piano: Giorgos Papachristoudis - Film production sponsorship: Sky Express).
- Screening of a documentary dedicated to the National Anniversary entitled "The Secret Assembly of Vostitsa as the Beginning of the Twentieth Century" in the auditorium of the War Museum.



Anniversary of March 25, 1821

Opening of the Chalkida Branch



8 Thrasylvoulo Papastrati Ave., Chalkida 34100

War Museum Events

On Saturday, May 6, 2023, Prime Minister **Kyriakos Mitsotakis** inaugurated the War Museum of Chalkida.

The War Museum of Chalkida is housed in the historical emblematic area of the Infantry School and was founded on the initiative of the President of the War Museum Anastasios Liaskos and the Members of the Board of Directors. It is another Branch of the War Museum.

The President of the War Museum **Anastasios Liaskos**, in his recent statements to journalists, expressed his firm belief that this initiative of the War Museum opens a new important chapter for Chalkida and the wider region of Evia, which will bring significant benefits to many levels in the local community and by extension in the entire country.

At the same time, Mr. Liaskos pointed out that the War Museum of Chalkida will be a characteristic point of reference and an important pole of attraction for young and old friends of the rich history of Greece, with the ultimate goal of stimulating national memory and strengthening national self-awareness. Essentially, it is also a multipurpose recreation area, with reference and focus on historical knowledge, touristic utilization and entertainment.



Cooperation of the War Museum with the Aegean College



A dynamic and multi-level collaboration is born between the War Museum and the Aegean College, with multiple and mutual benefits for both the staff of the Museum and the students of the College.

The cooperation agreement includes the following fields:

- Provision of a tuition discount, with retroactive effect from August 1, 2020 and for 8 years, to the officers and serving soldiers of the War Museum, as well as to their first degree relatives, in all study programmes of the College.

- Possibility of practical training for students of the College in areas where the War Museum is active.
- Joint development of actions that promote culture, Greek history and education.

The relevant memorandum of cooperation was signed by the President of Aegean College, **Mr. Nikolaos Makryplidis** and by the 1st Vice President of the Board of Directors of the War Museum, Lieutenant General **Nikolaos Chionis**.

Armor of a Japanese warrior "Samurai" of the 14th c. AD

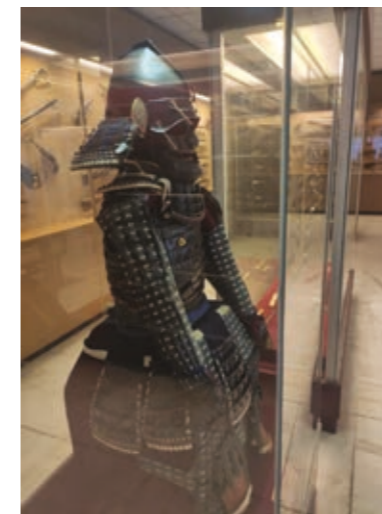
First Lieutenant Theofanis Vlachos
Head of Historical Archive / War Museum



The first Samurai armor appeared in Japan in the early 9th century AD and they were especially luxurious and heavy. Armor evolved over the following centuries and kept pace with the evolution of war and their time, while in peaceful times they were an indication of the prestige of the person who wore it. Their use stopped in the second half of the 19th century.

The armor exhibited in the War Museum is part of the Saroglos Collection and consists of the front and back parts of the chest, connected together by an iron link, a helmet and a mask, two arm-pads, one main girdle, two girdles and two shin protectors.

According to an inscription on the left ear of the helmet, the date of manufacture of the armor is probably 1351, the first phase of the Japanese Muromachi period (1338-1537). In all probability this particular armor was intended not for the battlefields, but for ceremonies and parades due to its light construction.



The chest is made of thin pieces of wood coated with lacquer (varnish), derived from the resins of Japanese conifers. Narrow iron plates internally reinforce the wooden parts. The wooden sections have external copper decorative elements. On the spine there is a wooden slot for fixing and carrying a flag. On the right side of the chest there is a gold-plated decorative element in the shape of a chrysanthemum.

The arm-pads and the girdle, which was tied around the warrior's waist with a linen belt, are made of leather which is lined internally with linen cloth and externally with iron chain mesh. Their part that covers the palm consists of anatomical iron plates in the shape of the hand. They are held to the body of the armor by horn buttons and cloth loops.

The two girdles were worn by the warrior over the girdle at the waist. It was held to the body of the costume by two silk cords, which are made of lacquered narrow wooden sections and tied together with silk cords.

The shin protectors are made of vertical lacquered wooden sections, reinforced internally with thin iron plates, while the wooden sections are connected with silk cords. On the part of the inner side of the shin protectors there is a protective leather part.

The helmet and visor are iron lacquered with Japanese lacquer. The wings that the helmet carries are wooden, lacquered and reinforced with narrow iron plates, connected with silk cords, which served as neck protectors. The helmet is lined internally with fabric. Due to the heavy iron construction of the helmet, it is possible that it was not part of the particular armor, which is of very light construction, but was intended for battlefields. Helmet and visor are connected with silk cords. The visor was a face protector, having repulsive features to cause terror to the enemy, due to the ferocious form of the warrior who wore it.

Presentation of a collection on the Hellenistic Period (4th BC - 1st AD)



Ancient Palmyra

The Museum's Library has the privilege of hosting the unique collection of books related to the History of the Hellenic World and Eastern Culture in the Alexandrian and Hellenistic Era, which was donated by Dr. Potitsa Grigorakou, historian, researcher of the history of the Hellenistic Civilisation of the East and Professor at the Open People's University.

Also, its rich archive on the same subject is hosted in electronic form, it is an important page of our cultural history and we must save it for future generations. It contains digitised books, scholars' texts, researcher studies, videos and many files in Power Point format, concerning the Hellenistic cities of the East, with many images and their complete history. Also, large albums with images of the most beautiful findings of Hellenic civilisation in the East, such as "Parthenons" in the deserts and the Delphic orders in Asia.

Brief presentation of the subject

Alexander implemented Philip's strategic plan to liberate the Greek colonies on the coast of Asia Minor, Greek city-states from the 6th-7th c. BC, in order to prevent and remove the Persians from the Aegean, the vital area of Hellenism since the most distant antiquity, in which the

Persians had established at that time (337-336 BC) a large military naval force. His victories in three major official battles against Darius' vast army gave him the Persian Empire in Asia. The impact of Alexander and the Greeks in the East changed the world politically and culturally at the time. The Alexandrian times are the end of classical antiquity and the beginning of the period of world history called Hellenistic (4th century BC – 1st century AD).

The arrival of Alexander and the Greeks in the East, mainly from 330 BC onwards, changed the geopolitical and cultural shape of the then Eastern world. His empire (26 countries, from the Northern Balkans to the borders of China and the Himalayas, 5,200,000 sq.km.) was succeeded by the Hellenistic kingdoms (300 BC), from Egypt to the borders of China and Asia became scattered with Greek cities along with 70 cities named Alexandria, according to Plutarch. The communication between East and West created intense commercial and cultural exchanges bringing the two worlds into contact and forming multi-cultural societies. The Greek language became universal and was a channel for the spread of Greek culture. Many elements of it were adopted by local peoples and preserved in the arts and legends of Asia.

Two important cores were created, the Near East centered on the cities of Alexandria, Egypt - Damascus - Antioch, Ptolemaic and Seleucid kingdoms, and Central Asia with the Hellenistic kingdoms of the Greek-Bactrian and the Indo-Greek (330 BC - 10 AD).

Alexandria, in the kingdom of the Ptolemies (330 BC), was the most important port in the world at the time, a hub of three continents, a city of wealth and opulence, but also of intense spiritual life. It became a beacon of Greek culture with its great Library, a center of universal knowledge and the world's first University. The wise men from all over the Greek territory created there the foundations of all the sciences and technology, which are still taught today in the Universities. Archimedes of Syracuse in Physics, Euclid in Geometry, Aristarchus of Samos, Eratosthenes of Cyrene, Eudoxus of Cnidus in Astronomy, Herophilus in Medicine, Heron, Philo of Byzantium in Technology, etc. Cosmogony of Sciences and Philosophy and lastly with Hypatia closing the chapter of ancient Greek Literature in the 5th c. AD. The city influenced the entire Hellenistic world and Rome, which adopted most elements of Greek art, sculpture, painting, mosaics with themes from Greek Mythology.

The hollow axis of the Eastern Mediterranean, which starts from Cyrene-Cyrenaica (Libya), Greek colonies from distant antiquity, continues in Alexandria (331 BC), includes Damascus, completely Hellenised, reaches Antioch (300 BC .X.), an important center of trade, wealth and arts, in Pergamos, a center of Art and sophisticated life and continues with the Greek colonies of Asia Minor (6th-7th century). Axis of purely Greek culture and Greek language. The Romans went to this place in 64 BC. and they preserved the Greek language of the area, which was strong, especially in the cities. The local inhabitants, mostly Arameans, kept their culture and language, but Greek was the main language of communication. But others became Hellenised thanks to Greek schools. On this axis was created the Roman Empire of the East which was later called Byzantium and also kept the Greek language of the area. The Arabs went in 640 and until they Arabised residents and Public Administration they kept Greek as the official language of communication until

the 7th century (Walid Law, Mostafa El Abadi). Almost 10 centuries of speaking Greek for the region!

The core of Central Asia with the Hellenistic kingdoms kept the Greek administration for three centuries. Kingdom of the Seleucids until 250 BC, then independent kingdom of Bactria until 140 BC. There are many Greek cities on the map, some known, while others were not located. Some were simple fortresses, while others were located at important trade hubs and became cosmopolitan and impressive. They fascinated local peoples who adopted elements of Greek culture and art into their own arts. One such city was Ai Khanum in northern Afghanistan, excavated by the French Mission (1965-1967) (Paul Bernard) and found as it was, so that get to know HOW these Hellenistic cities of the East were, with Greek and local elements, with Greeks and local residents.

After the conquest of the Hellenistic kingdoms by the Kushans, the Greeks moved to India, in the Indo-Greek kingdom, until 10 or 30 AD. with gradual Indianisation. Elements of Greek culture and art were adopted by the Kushans and passed into Gandhara Buddhist art and traveled to the Far East for many centuries.

In western China, Buddhist temples show figures with Western features and elements of Greek mythology, such as the winged lion or "angels" with wings (elements that went to western China with the neighboring Gandhara art). Going further, in Japan, the form of Hercules passes from the coins of the Greek kings of Bactria to the Patronus Buddha Vajrapani who holds the vajra, i.e. the thunderbolt, instead of the club. Arriving in Japan, he takes the form of the Japanese Warrior Mio and becomes the deity Shokonguzi, protector of the Buddha.

All of the above material is available to every Greek and foreign citizen who would like to explore this page of our culture.

Thessaloniki Branch

Tetralogy of Polykleitos Regos

The entire fresco of Polykleitos Regos originally decorated a room of the funeral hall of the soldiers of the 3rd Army Corps. The building was built in the early 1940s to function as a "Soldier's Home". It was later converted into a Military Theater. The painter Polykleitos Regos was invited in 1949 by the then Corps Commander, General Grigoropoulos, to decorate the two rooms that were symmetrically placed with respect to the entrance and were intended for a library and a refreshment room. In the first room the painter composed a fresco with historical content (a tetralogy of Greek history) and in the second room another fresco with subjects from the daily life of the soldiers, which has not been saved.

On July 5, 1980, a report was sent to the Ministry of Culture regarding the removal of the work from the wall, and on August 7, the proposal to classify it as a "Work of Art in need of special state protection". On Oct. 24, 1980, the relevant classification decision was issued (Ministry of Education/GDPA/YAPA/DI-



LAP/2293/64900) which was published in Official Gazette 117/B/6-11-80. Immediately after the removal of the "tetralogy", due to the demolition of the Military Theater, the final maintenance and placing of the parts of the mural in frames, were undertaken and carried out by the conservators of antiquities Dionysis Kapizionis and Thanasis Palousis in the mural workshop of the 4th Ephorate of New Monuments. The now preserved frescoes were waiting for a permanent suitable place for their final placement. In 1993, following a relevant document from the War Museum of Thessaloniki, the exhibition was requested to be placed in its halls and since then it remains until today.

Murals occupy an important place in the artist's painting work. He has painted frescoes in Thessaloniki: the chapel of Saint Dimitrios, Saint Stylianos, a small church on the premises of the University of Thessaloniki (1943), the Church of the Prophet Elias at the military airport of Sedes (1954), also in Paris the cathedral Saint Stephan's Church and in Washington, the Hagia Sophia Cathedral.



Self-portrait of Polykleitos Regos, 1927, oil painting.

Collection of Konstantinos P. Regos.

Polykleitos Regos was a Greek painter and engraver of the 20th century. He was born in 1903 in Naxos and in 1913 his family settled in Thessaloniki. He studied in the period 1920-1926 at the School of Fine Arts next to Nikolaos Lytras, while after his marriage in 1930, he continued his studies for five years in Paris where he studied at the Grande Chaumiere Academy, at the Louvre and at the engraving workshop of Dimitrios Galanis. Also, he visited museums of various countries, closely studying the works of great painters. After his return to Greece, he settled permanently in Thessaloniki, where he lived until his death on November 3, 1984. He is the originator of the art of painting in Thessaloniki and the progenitor of modern visual artists in Northern Greece. The visual arts of the city are intertwined with his progress in art and his wider presence in the visual scene, since he himself was the teacher of the younger painters, the organizer of exhibitions and other events for the visual arts, while also participating in various positions throughout the artistic life of the city. Finally, it should be noted that Regos' contribution to the iconography of 1940 is the fragment of his fresco in the library room of the Officers' Funeral Home and the Soldiers' room of the 3rd Army Corps (Military Theater). The assignment was made in 1949 by the Lieutenant General, Commander of the 3rd



Army Corps, Theodoros Grigoropoulos. The bold fresco, measuring 1.07x10.50 m, was removed and kept in 1980 in the warehouse of the 4th Ephorate of New Monuments of Thessaloniki. Her theme was a frieze with the continuum of the struggles of the Greek race: from Alexander the Great and Byzantium, to 1821, 1912-13 and 1940-41. The last composition depicts the repulse of the Italians and further the German tanks (Panzer) advancing towards the Silk Line.

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Nafplio Branch

European Night of Museums 2023

The War Museum Nafplio Branch on Saturday May 13, the day the European Museum Night 2023 is celebrated, participated with free entry for the public, from 20:00 to 23:00.



Visual exhibition entitled FEELINGS by Ms. Ioanna Tsachtsirlis

On Saturday, May 13 & at 8:00 p.m., the art exhibition titled EMOTION by Ms. Ioanna Tsachtsirlis was inaugurated, on the ground floor of the Museum. The exhibition remained at our Museum with free admission for the public, until May 31st.



Vest or short coat. Part of the costume of Queen Amalia of Greece. In dark color, gold embroidered & very fitted. It dates from 1839.

Tripoli Branch

The War Museum Tripoli Branch hosts the mosaic by the artist Eleftheria Geka, "Theodoros Kolokotronis", based on the portrait of Karl Krazeisen who painted Kolokotronis in 1828. Eleftheria Geka, who created the work in her special hometown of Ptolemaida, has been placed as visual artist of the 1st Primary School of Tripoli and in her luggage she brought the mosaic to Tripoli honouring the National Hero choosing the War Museum for its exhibition.

In the project there is direct voting with an Italian dona murano mosaic. On the points of the face, the tesserae have been cut smaller to give expressiveness and emphasis. The plain (background) has been created from mortar and is imprinted with Kolokotronis' handwriting and the phrase "if" was sown many times but it did not sprout."

The visitor who stands in front of the mosaic senses that the carving of the lifeless and rough stone with the ritual placement of the mosaics, convey the artistic voice and passion of Eleftheria Geka for art, which in this particular work is primarily inspired by her respect for Theodoros Kolokotronis.



Kalamata Branch

General Venetsanos Ketseas

Venetsanos Ketseas was born in 1892 in Koroni, Messinia. He studied at the elementary school of Kampos Avias and at the Boys' High School of Kalamata. After finishing school, he enlisted in the army as a soldier and in a short time became a Sergeant. With the beginning of the Balkan Wars he served as Sergeant and fought on the Epirus front. At the end of the war he entered the Military School Evelpidon in 1913 and graduated as a Second Lieutenant in 1916 where he served in various units in Northern Greece. In 1916 he fought in the First World War and in 1919 he participated in the Asia Minor Campaign. In 1924 he married Eftychia Tzailopoulou in Kalamata and later had two children.

In 1937 he assumed command of the 9th Infantry Regiment of Kalamata. Colonel Ketseas organized the regiment in an exemplary manner which excelled in the most difficult sector of the fronts in Albania. With the invasion of the Germans, the Greek Army was forced to retreat and the 9th Regiment returned to Kalamata in formation. Ketseas gathered the officers and soldiers in the square of Kalamata and shouted with a thunderous voice "Long live unfortunate Greece. You are free to go". This exemplary retreat could not be carried out by the other Constitutions.

When the occupation came, in the house of Colonel Ketseas in Kalamata, various meetings were held to start the resistance action, with the result that these meetings were noticed by the Italians and Ketseas was arrested three times. On February 3, 1955, he died of cancer at the age of 62. It is noteworthy that everyone appreciated him for the integrity of his character, his Christian faith, adherence to military law and above all for his great military and professional training.

The bust of General Venetsanos Ketseas adorns the second floor of the Kalamata War Museum.



Chalkida Branch

On May 09, 2023, the students and teachers of the 26th Experimental Junior High School Marasleio of Athens, visited the War Museum of Chalkida during their one-day educational trip to the city of Chalkida.



Independent Division.
Races. Fight

Topic: Sports during the Asia Minor Campaign



Independent Division.
Races. Triple jump



Independent Division.
Gymnastic Exercises



Independent Division.
Races. High jump

