



101

0:00 / 1:18

This building was constructed in 1904, in the heart of the business district of Thessaloniki and it was property of the Jewish Community of Thessaloniki. It is among the few buildings that survived the great fire of 1917. It is a typical commercial structure of the period, constructed with bearing masonry, a two-storey arcade with shops on the ground floor, an atrium with a perimetric corridor and offices on the upper floor. This design was common in the commercial centre of Thessaloniki from the late 19th century until the 1917 fire.

In the 1990s the building suffered several damages. Its facade, the entrance, the facades of the shops within the arcade, the central staircase were before the restoration, in a poor condition. On the ground floor the shops had been closed for commercial reasons, the original glazing of the roof, that shed plenty of light in the arcade, was covered with metal sheets; most of the marble floors were destroyed etc.

The building was restored between 1997 and 1999 with the financial support of the Organization “Thessaloniki, Cultural Capital of Europe 1997” and housed the newly founded Jewish Museum of Thessaloniki, which opened in 2001.





102

0:00 / 0:48

The Jewish Cemetery of Thessaloniki, with more than 300.000 tombs, was destroyed in December 1942 following an order by the German occupation authorities.

Monuments, tombstones and signs were either demolished or used as construction material for buildings and roads. The names and memory of prominent personalities and common people were lost forever.

The destruction of the cemetery was the starting point of the persecution and finally the deportation of the entire Jewish community of Thessaloniki. In this part of the museum you will see some of the very few remnants of the cemetery, unique samples of a destroyed civilization. The main photographs that accompany the tombstones were taken by Dr. Hugh Fawcett in the period 1915-1917.





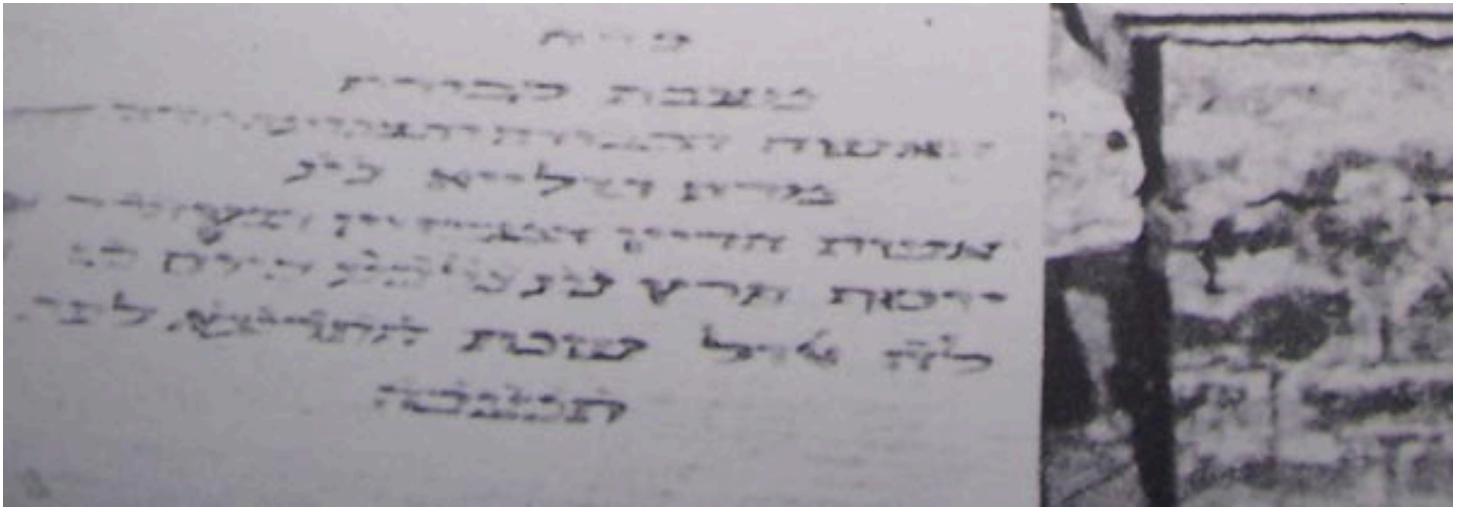


103

0:00 / 0:50

At times, entire congregations from the city would make formal ziyaras to visit the tombs of important elders and rabbis, where special prayers were recited. The rabbi in this picture was most likely a member of the Beth Din (rabbinical court), as is indicated by his white turban, called a bonetta. He is dressed in formal attire; wearing a striped silk antari and a long light overcoat known as a jubbe. His bonetta has a white ribbon, which could indicate that he was also a dayan, a religious judge. Behind him, in the far distance, one can discern the eastern walls of Thessaloniki and in between the ancient part of the cemetery dating from the 1st century CE. It appears that he is addressing what is possibly a group of people assembled for a grand ziyara, a formal visit to the cemetery.







104

0:00 / 0:15

Antique stele of the Roman period (3rd or 4th century), re-used as a Jewish tombstone in late 16th century

“[...] The armies will arise from Zfat [...] [Navon Hassid] [...] Rabbi Benveniste”









105

0:00 / 1:04

These two women have stopped to socialise during their visit to the cemetery. The Jewish necropolis was not simply a burial site and often provided, especially to the women, an opportunity to chat or even gossip. The social role of the cemetery was very important and the various ziyaras that took place during the year brought many people together, who otherwise might not have met frequently. The two women are wearing the traditional costume of the Jewesses of the city that was a lighter version of an Ottoman dress of the 17th century. The woman on the right has folded her kapitana – a fur lined satin jacket (as it is worn by the woman on the left), in a way to protect her head from the sun. The most characteristic and often noted item of the costume of Jewish women of Thessaloniki was the headdress, or kofia. This was compiled by various components – the most notable being the snood made of heavy green brocade with tassels at the end, decorated with a velvet patch embroidered with pearls.





106

0:00 / 0:15

“With this stone I raised a monument to the respected Rabbi Isaac Joseph, may his soul rest in peace. He passed away on the 27th (?)day of the month Tishrei 5490” (1729)







107

0:00 / 0:38

In several instances finding a specific grave and reading the appropriate prayers was problematic, as most Jewish women in the city were illiterate. The presence of special functionaries known as honaci was very common in this cemetery. The honaci, would locate a grave, for a price, and also recite prayers over it. The root of this word is hon, which in Ottoman Turkish means to call out. Hence a honaci was someone who called out prayers. The women in these three photographs searched, found and were then assisted in the recital of prayers at the tomb of a holy person.





108

0:00 / 0:41

By the 20th century, after some 24 generations of burials, the cemetery was a veritable maze. There were several family plots and as the necropolis expanded to the east of the city, burials were not performed in any special order other than that dictated by the available space. Many tombs were of special significance as they held the remains of noted respected rabbis, whose intervention was at times called upon since it was assumed in popular imagination that there was a community of the living and a community of the dead. The graves of Rabbi Samuel Gaon and Rabbi Levi Gattenio were especially sought after.





109

0:00 / 0:37

The use kameoth (amulets), which was very common amongst Sephardic Jews in general, was also found in Thessaloniki. They were written on parchment by amulet makers, who drew their arcane knowledge from cabbalistic texts. Carefully folded, they were pinned on the inside of garments or were slipped into special cases. The amulets that contained dust taken from the grave of an eminent rabbi were of significant worth. In such cases the person requesting the manufacture of the amulet was required to find the grave and say special prayers.





110

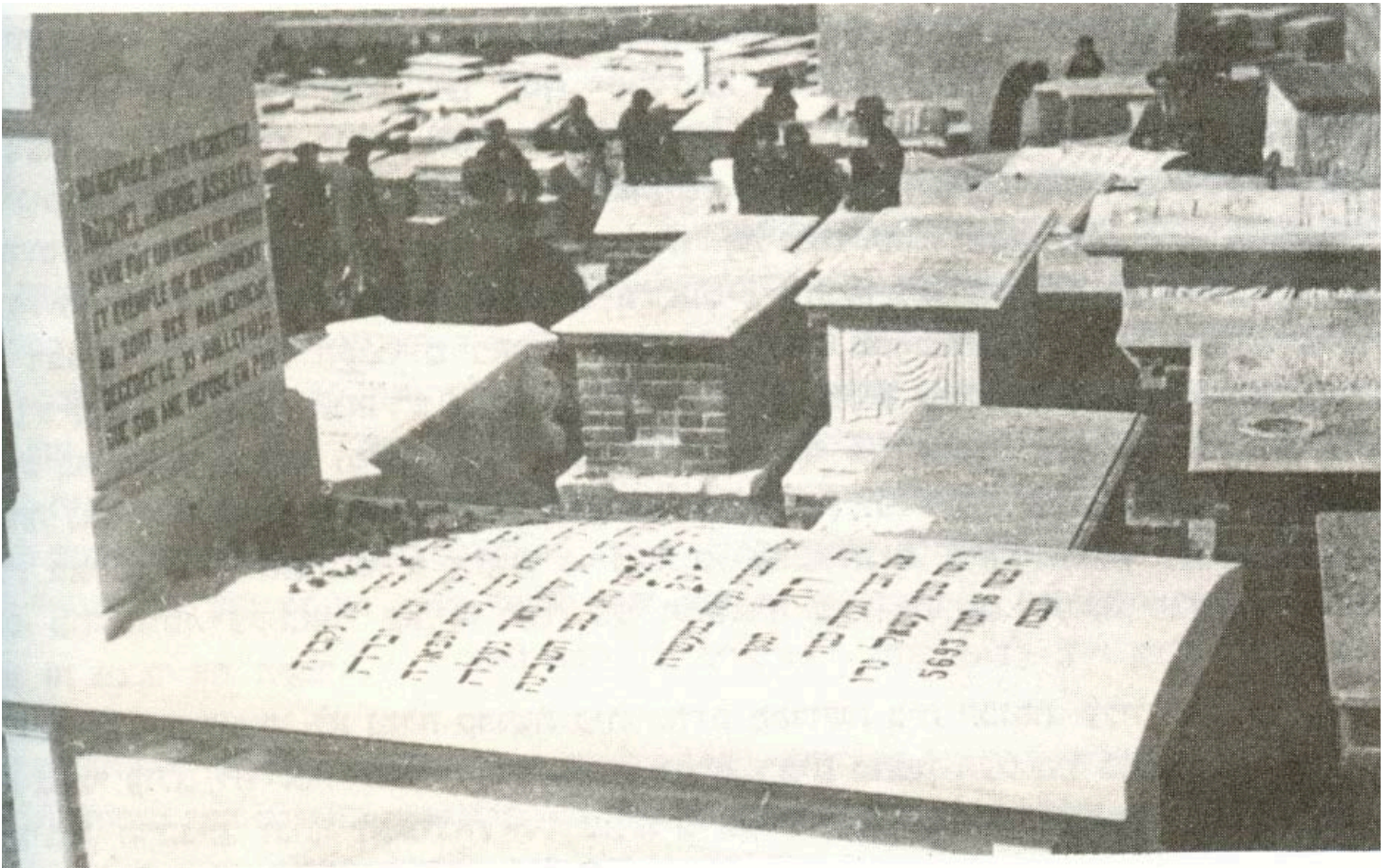
0:00 / 0:28

Stone stele of the Roman period (3rd or 4th cent CE) re-used as a Jewish gravestone.

‘This precious stone is worthy of the honorable Estrouk. He departed from this world in the month of Tamouz in the year 5294’ (1534)

There was a synagogue called Estrouk, after the name of this great family, located in the Findik quarter, the modern-day Kapani.







111

0:00 / 0:27

Formal pilgrimages, ziyaras, to the cemetery took place on the eves of the high holidays. Jewish women in Thessaloniki led somewhat restricted lives that were dominated mainly by family commitments. The Jewish population of the city was not restricted to only one area and chance meetings in the streets were somewhat limited. The cemetery provided an important place for conversation with the dead but also with the living.





112

The gravestone of Rabbi Hayim Cohen's widow

0:00 / 0:17

«With this stone I raised a memorial to the wife and widow of Rabbi Hayim HaCohen, may her soul rest in peace.

She passed away on the 8th day of the month Shevat in the year 5490» (1730)



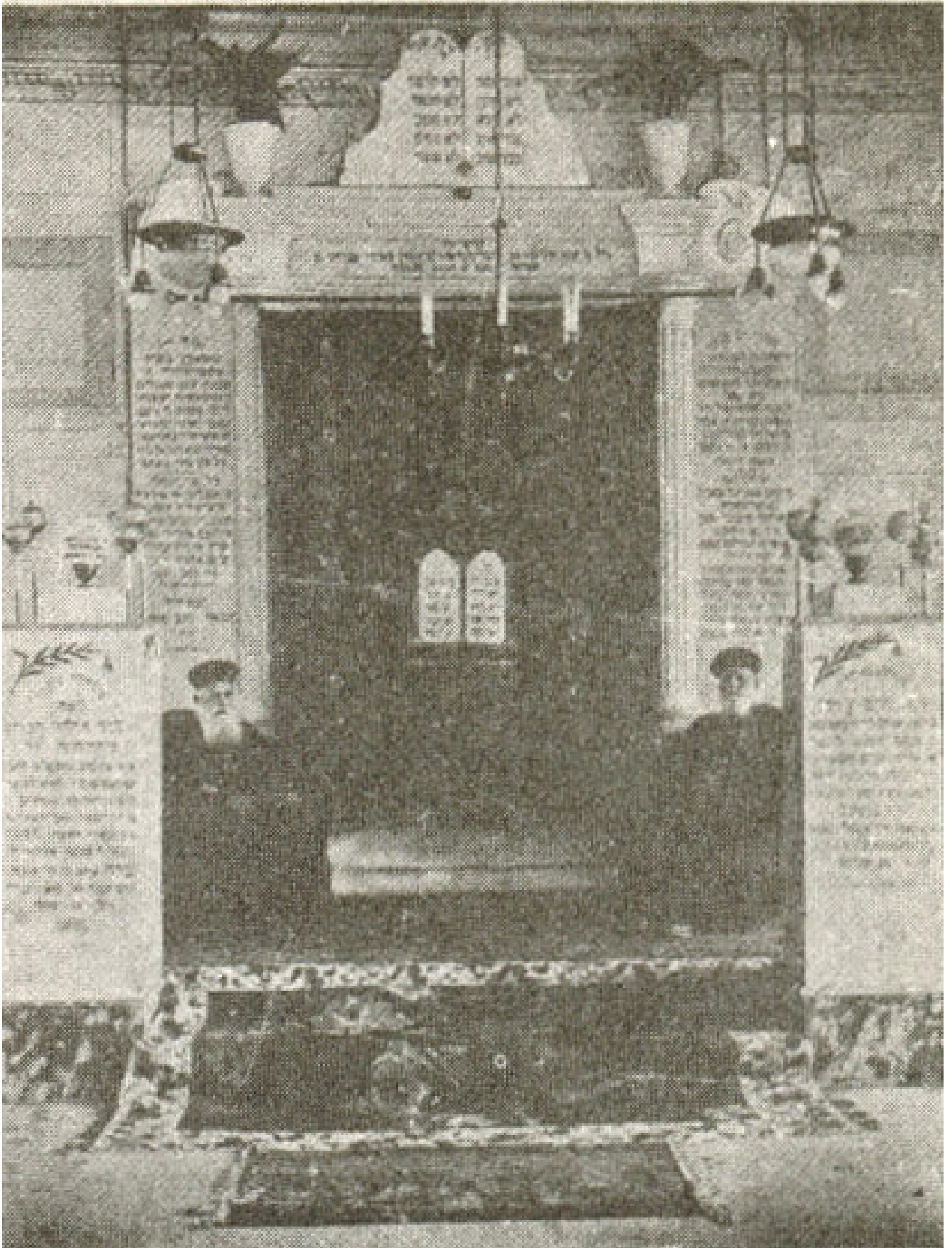




113

0:00 / 0:21

Rabbis Jacob Pipano and Jacob Nahmias in the Beth El synagogue. This synagogue was erected after the 1890 fire near the seafront, in the place of an earlier one. The building was destroyed by the fire of 1917, but not entirely; fire-stricken families took shelter in its ruins.



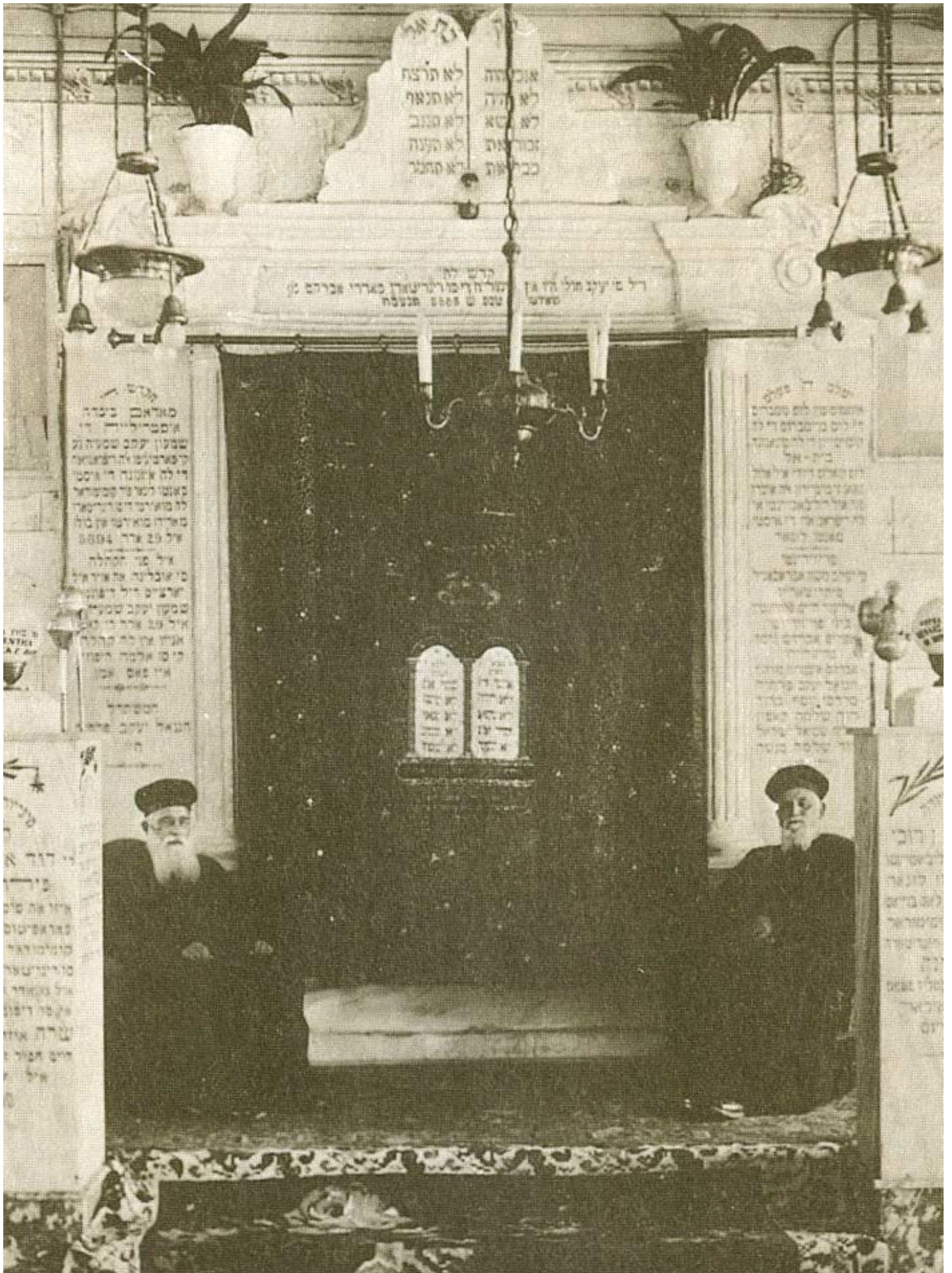


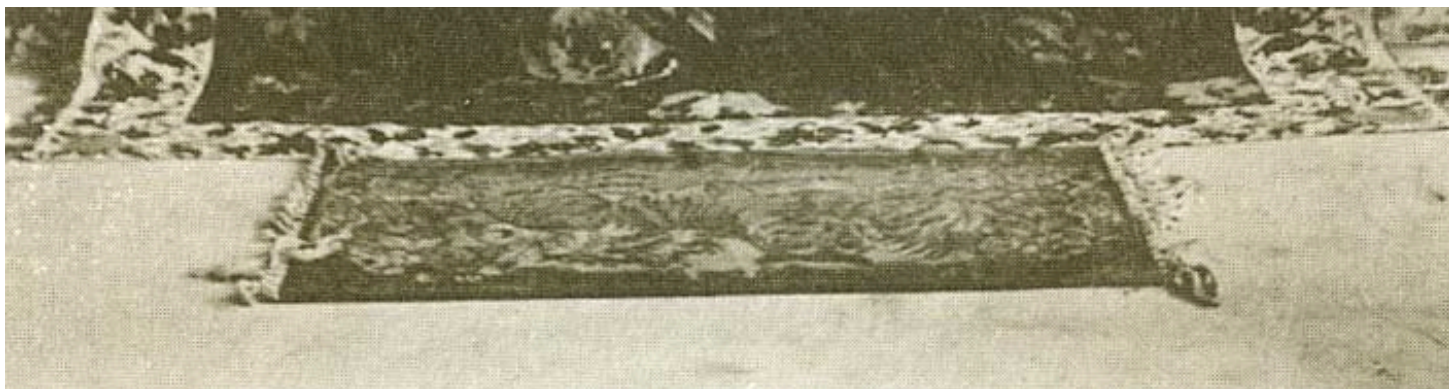
114

0:00 / 0:06

The Ten Commandments from the heikhal of the Beth El Synagogue, which was destroyed during World War II.











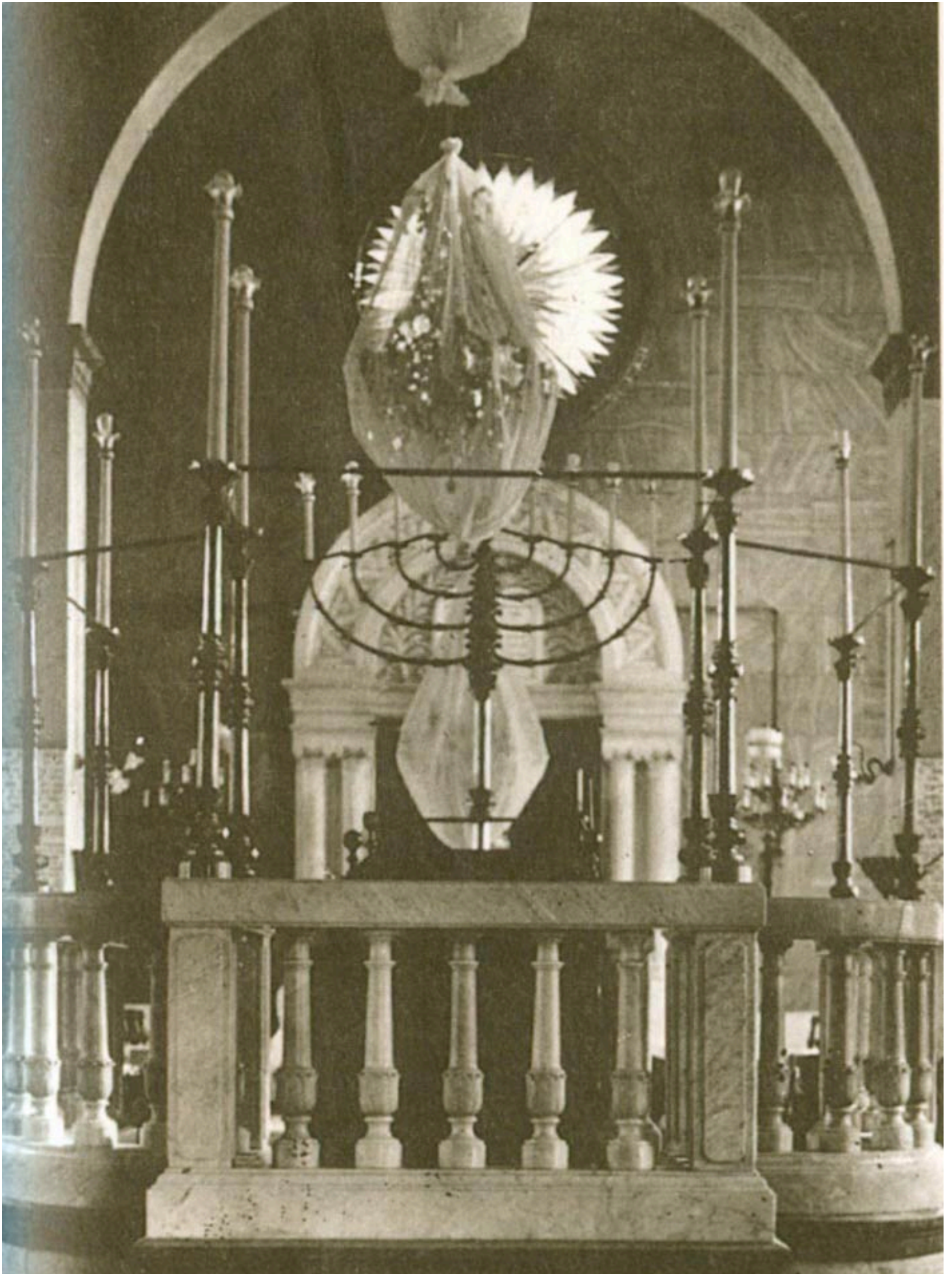
115

Fragment of a tombstone decoration

0:00 / 0:02









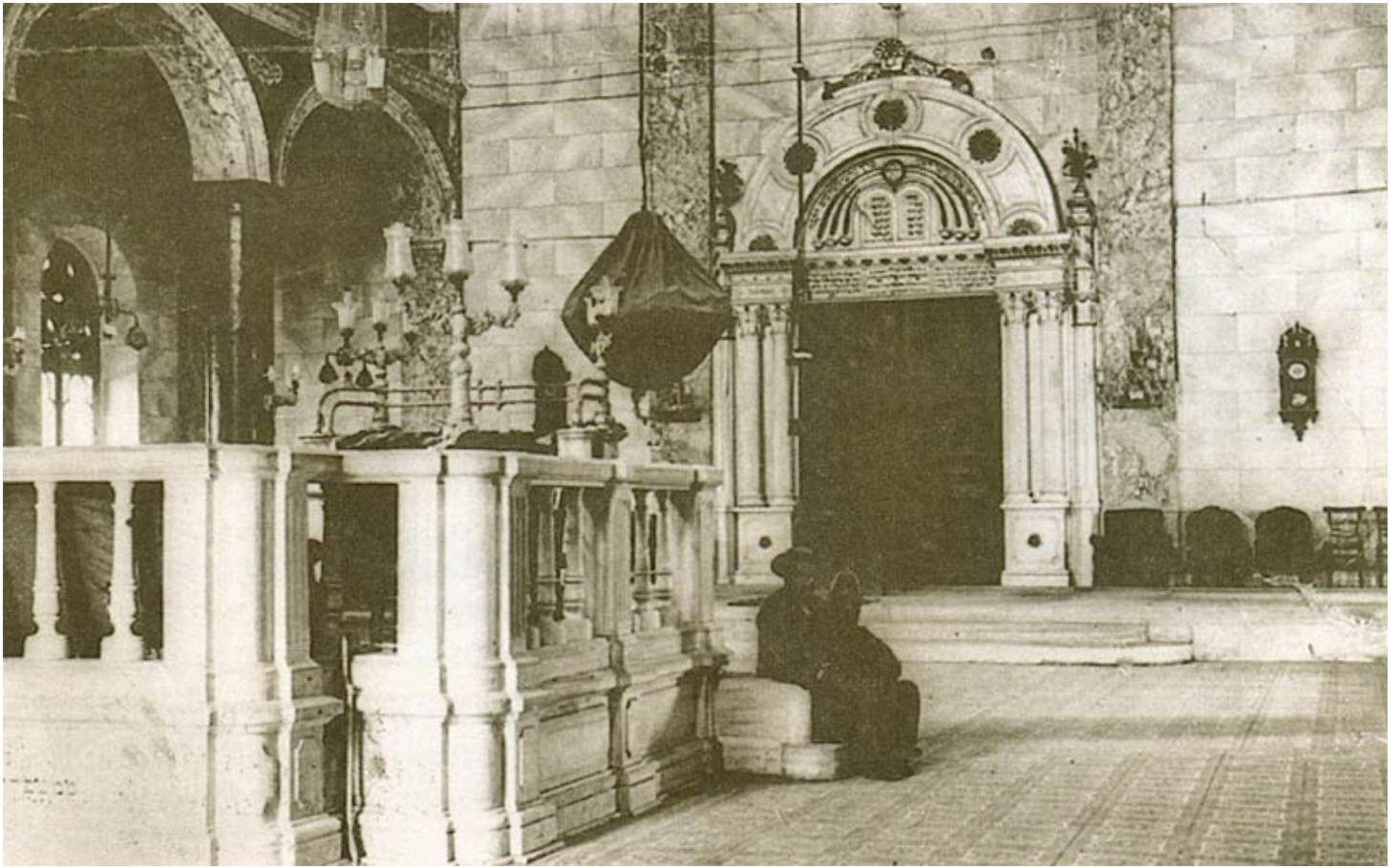


116

Italia (Yashan) synagogue

0:00 / 0:38

The Italian synagogue was founded in the late 15th century by refugees from Italy. After 1567 Italia synagogue was split in Italia Yashan (the old one) and Italia Hadash (the new one). Italia Yashan was burnt in 1890. It was rebuilt in 1898 near Aristotelous street. It was partly destroyed by the 1917 fire and later it was demolished for the implementation of the new urban plan. The synagogue was later relocated to the Nissim School, on Velissariou Street.





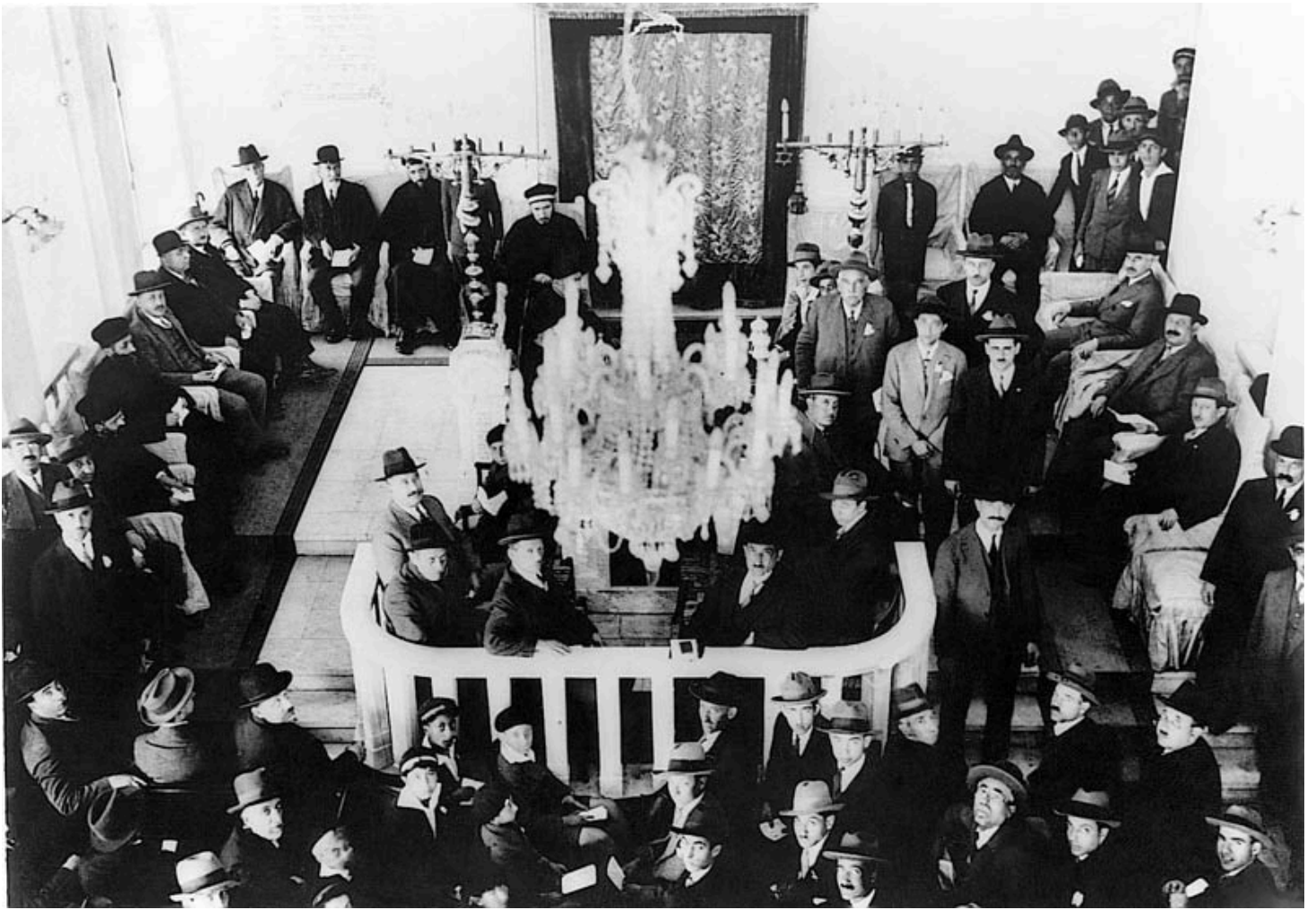


117

0:00 / 0:07

The Ten Commandments that were once mounted on the wall above the arch of the synagogue, which was destroyed during the World War II.







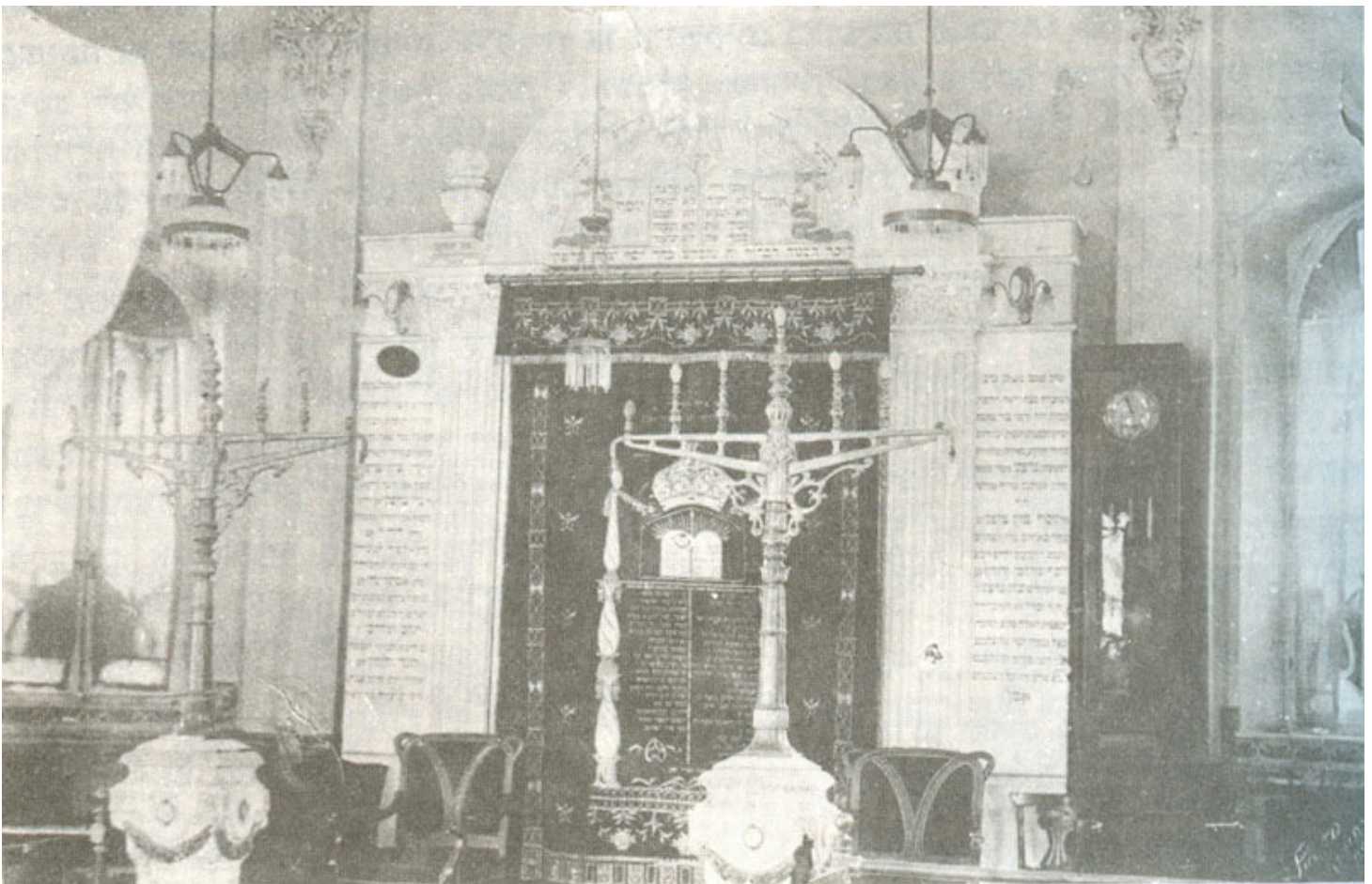


118

OHEL YOSEPH Synagogue (The 'Sarfati' Synagogue)

0:00 / 0:11

This large, baroque style synagogue was erected on Pittakou Street in 1921 and was destroyed during the World War II.





119

Commemorative plaque in honor of Jacob Moshe Abravanel (1939)

‘May his memory be eternal.

0:00 / 0:36

This plaque was erected by the Community Council in honor of the late Jacob Moshe Abravanel, may the Lord rest his soul, who dedicated his powers to create and establish this Community. May the Lord repay him. The Community shall commemorate his death annually. He passed away on the 16th day of the month Tevet 5699”. (1939)







120

Fragment of a synagogue's decoration

0:00 / 0:02







121

Marble fountain from the courtyard of the Sarfati Synagogue

0:00 / 0:51

The fountain once stood in the centre of the courtyard of the Ohel Joseph Synagogue, also known as the Sarfati Synagogue. When the Synagogue was demolished, it was moved to the new Jewish cemetery for several years. As a symbol of rebirth, it found its proper place here in this Museum.

(In Ladino) a) “Ohel Joseph Synagogue” b) “This courtyard has been dedicated by David Zion Sarfati and his wife Rachel” c) “Half of the fountain is a token of friendship for their children Yaakov, Mario, Yoseph and Shlomo – May the Lord protect them.” d) “ The other half is dedicated by his father in memory of Yoseph Zion Sarfati, who died at the age of 10, in the year 5666” (1906).



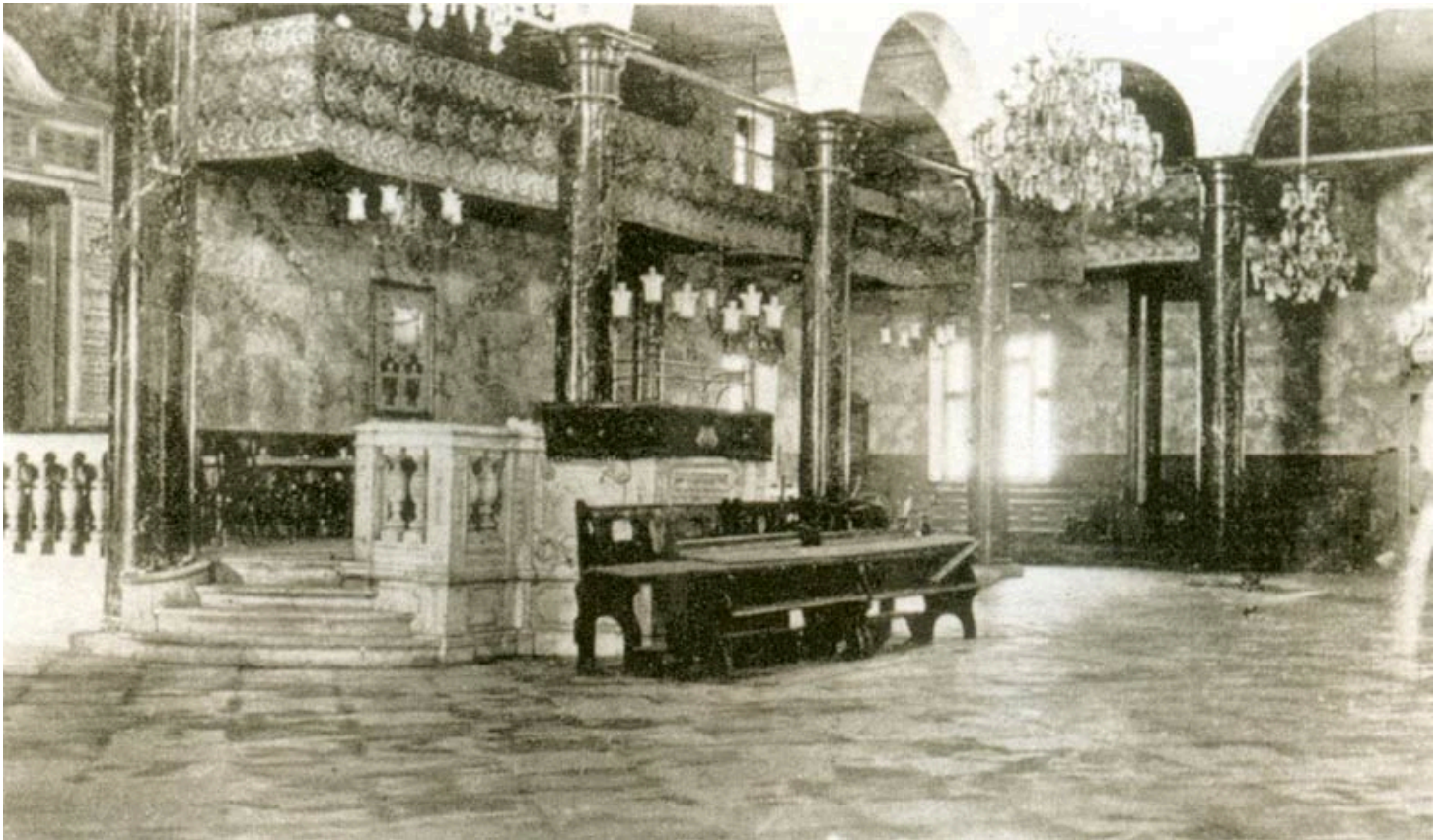


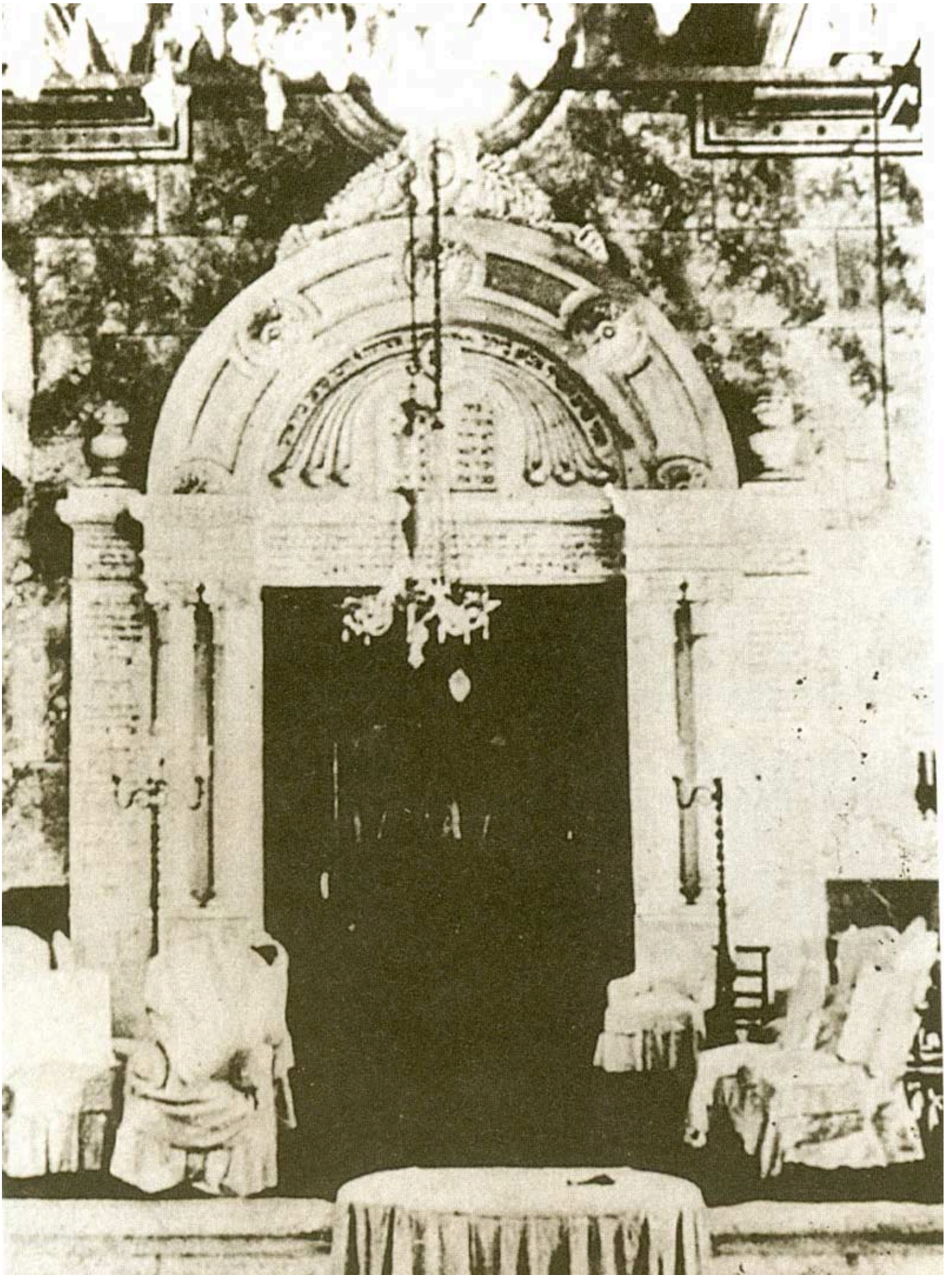


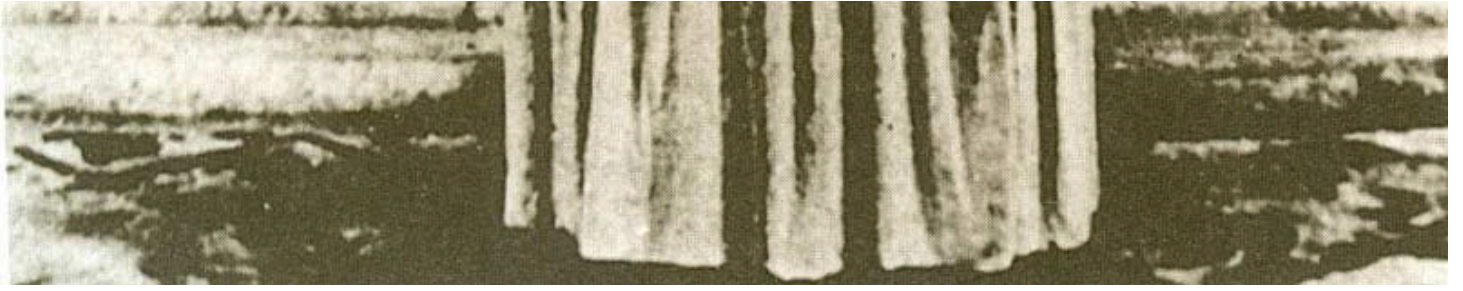
122

0:00 / 1:56

The Talmud Torah Hagadol Synagogue was the central Synagogue of Thessaloniki. It formed part of a large building complex, which included a School, an asylum and a matzah (unleavened bread) bakery. Part of the Synagogue was burnt during the fire of 1917, but not entirely and dozens of fire victims took shelter in its ruins. The Synagogue was demolished when the new urban plan was implemented (around 1920). It was located near the Modiano market. After its demolition, the Synagogue was relocated to Edmond Rostan street, in the eastern part of the city.









123

0:00 / 1:56

Marble inscription situated above the main entrance of the Kianna Synagogue. According to tradition, the congregation of this Synagogue was established in 1545 following the secession of members of the Calabrian Synagogue congregation (Neve Shalom). There are four Calabrian Synagogues mentioned in an ottoman document of 1567, Kianna must have been one of them. The Synagogue was completely destroyed by the 1917 fire and was rebuilt approximately in the same place (Valaoritou Street) in 1919. It was desecrated during World War II and later demolished. This foundation inscription is the only remnant.

Consecration of the Kianna Synagogue

It was one of the many family Synagogues situated in the commercial center of the city.

a) “Celebration of the Synagogue’s Foundation

May the congregation of Kianna Synagogue, young and old, poor and rich praise the Lord with violins and glorifying songs, so that when we depart from this world we will rest in blissful peace. We thank Him with gratitude and may He bless this first foundation stone.

Year (indecipherable)”

b) “For the Holy Synagogue

Our wondrous faith and the beauty of this ceremony will render pride to our

community.

Lord, may You care for us and give us knowledge, wisdom and piety.

Yacov Kovo

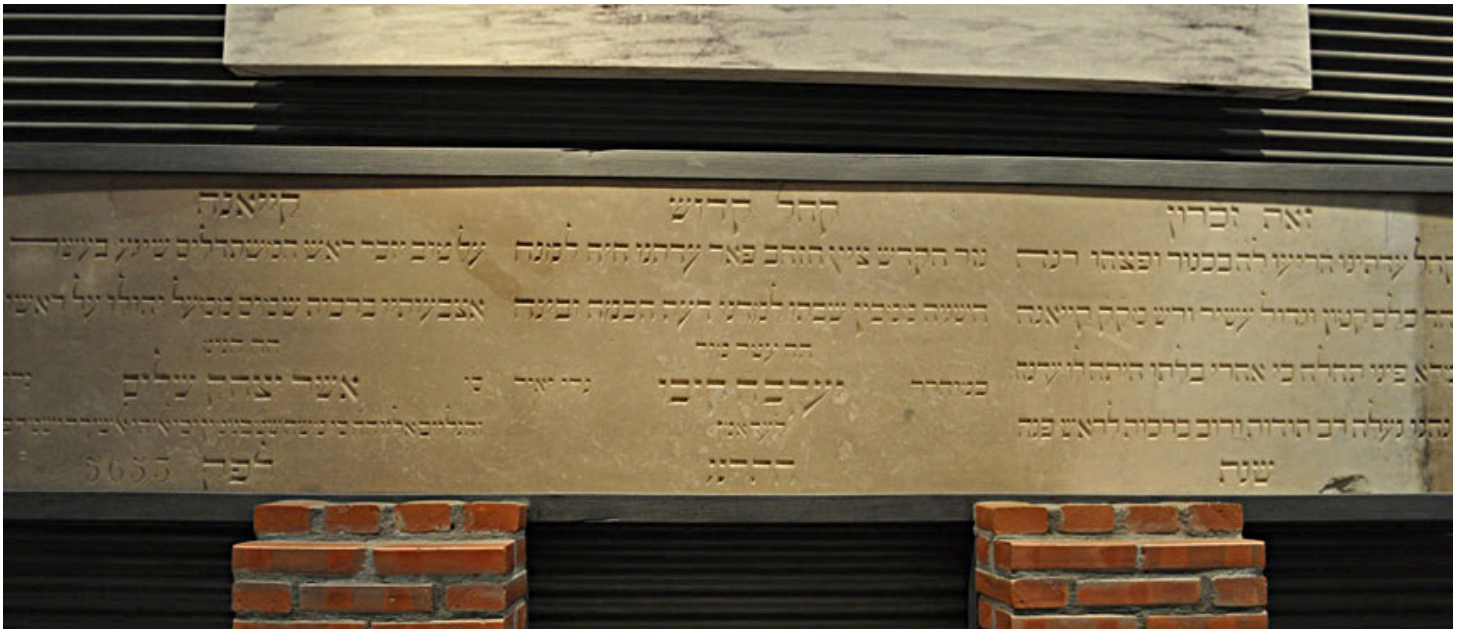
will be blessed by the Lord.

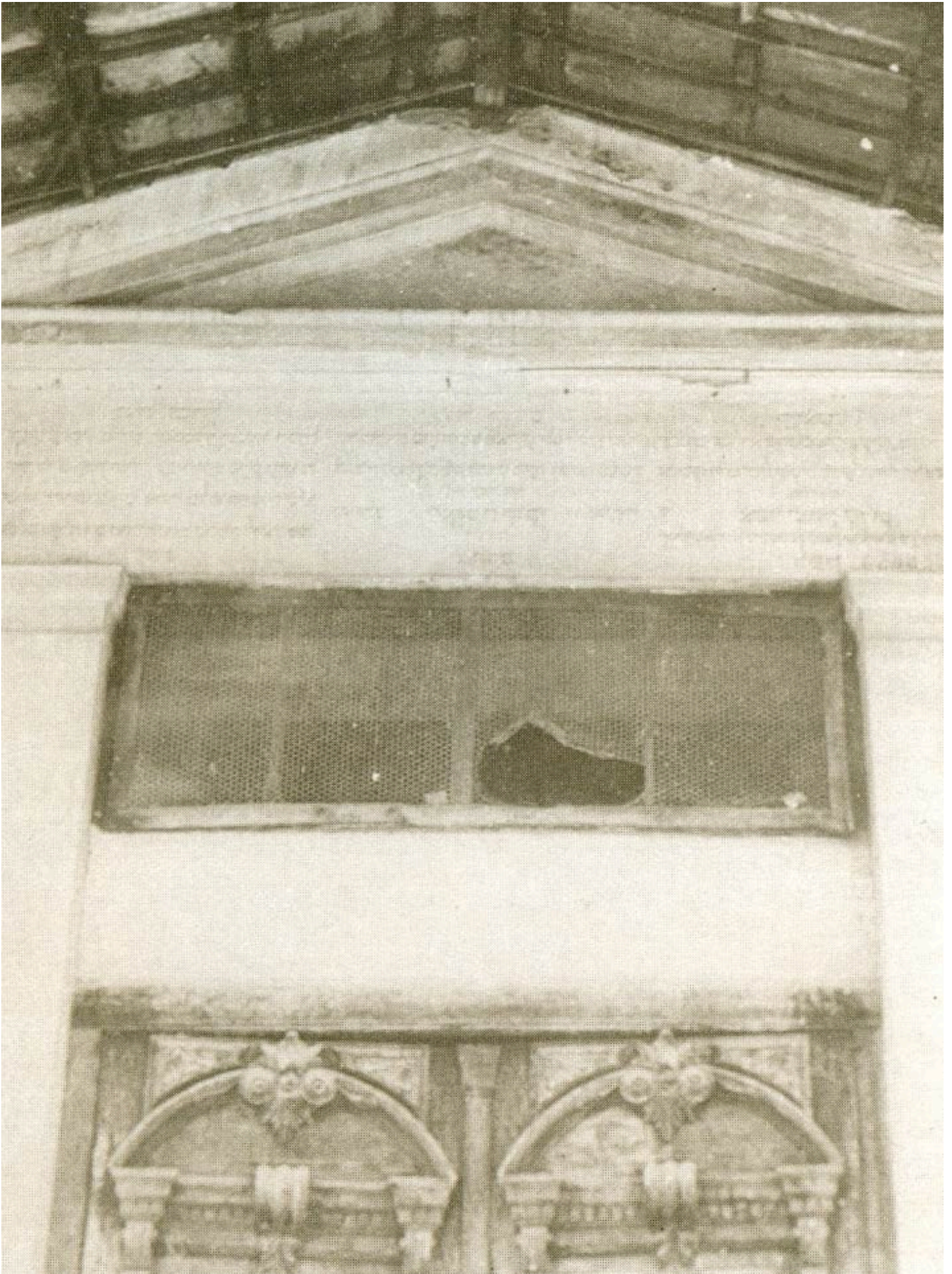
c) “Kianna

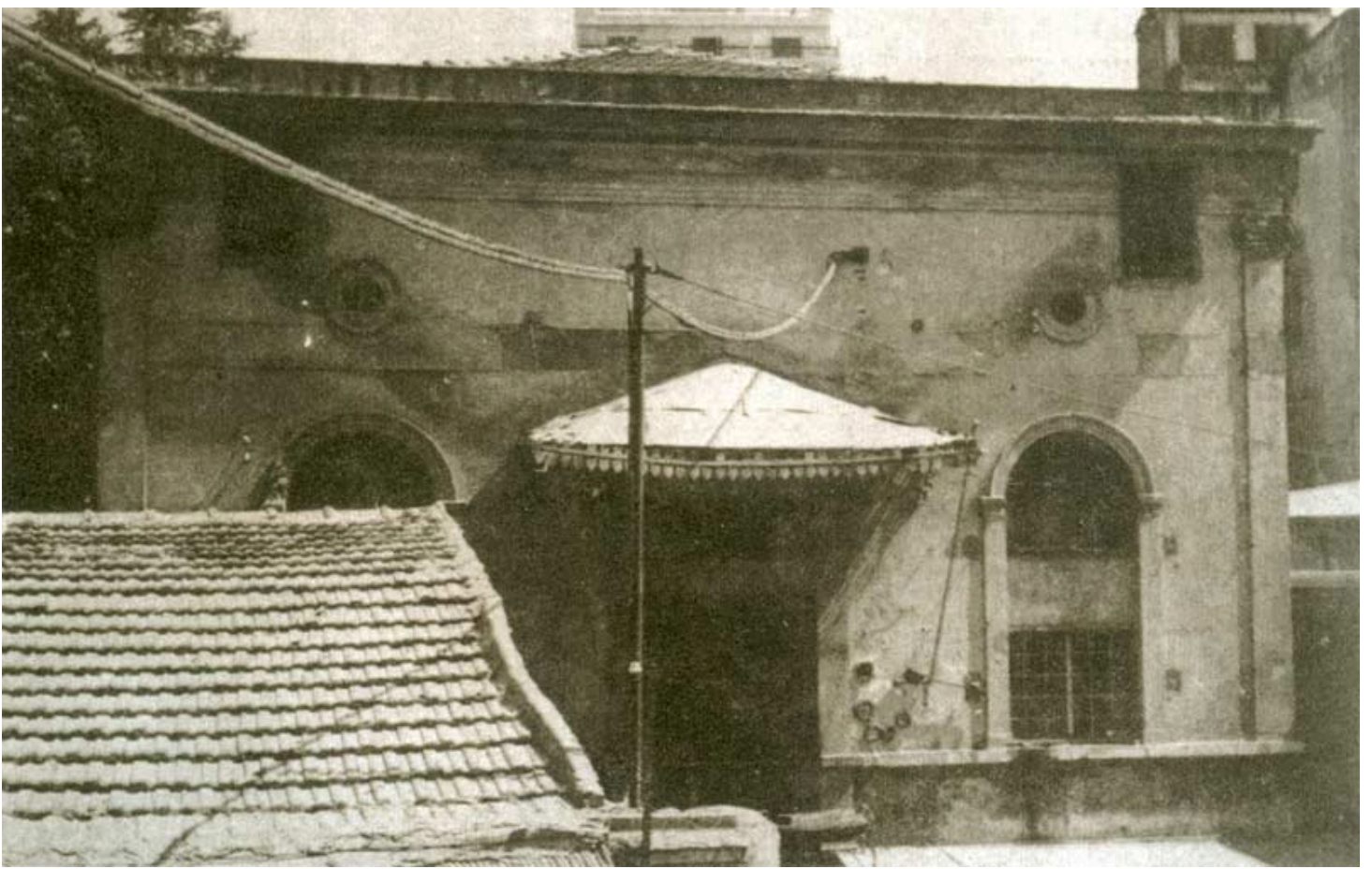
For all of these benefits we should honor the man, who worked hard with both hands.

The blessings of heaven will rest upon his head – his name was Asher Isaac Shalom and he was assisted by Moshe Shemtov Benjamin and Eliahou Altcheh – May the Lord protect them.

Year 5653 (1913).









124

Fragment of a synagogue's decoration

0:00 / 0:02







125

Fragment of a synagogue's decoration

0:00 / 0:02





126

Fragment of a synagogue's decoration

0:00 / 0:02



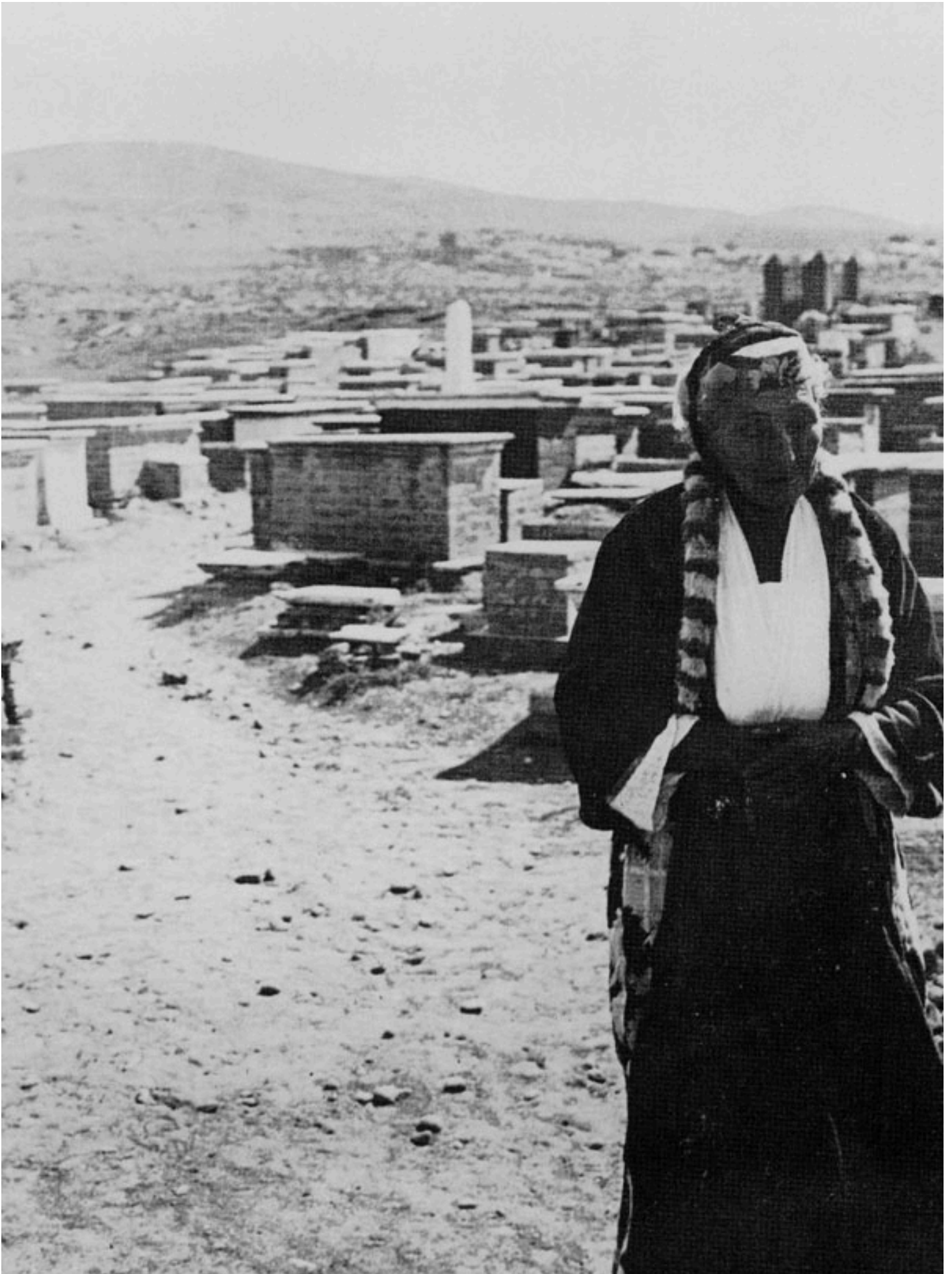




127

0:00 / 0:36

This woman appears to be leaving the northern part of the old cemetery and is following a path that goes through it. There are elevated tombs on either side of the path, that were typical of burials in the 19th century. She is wearing the typical formal attire of Jewish women of Thessaloniki and the front of her kofia, headdress, consists of a wide silk band, known as the tocardo. Another wide silk ribbon was worn over that, which went over the head and was tied under the chin to hold the entire assemblage firmly together.







128

0:00 / 0:20

Stele from the Roman period (3-4th century CE), re-used as a tombstone (16th century).

‘This is the gravestone of the beloved Ronia Hora Vehinia, wife of the rabbi and daughter of Shmuel [..enssoussan}. May their souls be commemorated forever’







129

0:00 / 0:29

Plaster copy of an marble inscription, found in the Jewish cemetery of Iraklion, Crete. The original is on display at the Historical Museum of Crete (catalogue number A 1-67). Dimensions 45 X 66 X 7 cm. The embossed depiction of a lion is common in the Venetian coats of arms. The inscription reads: Coat of arms of the house of Don Saltiel for ever.



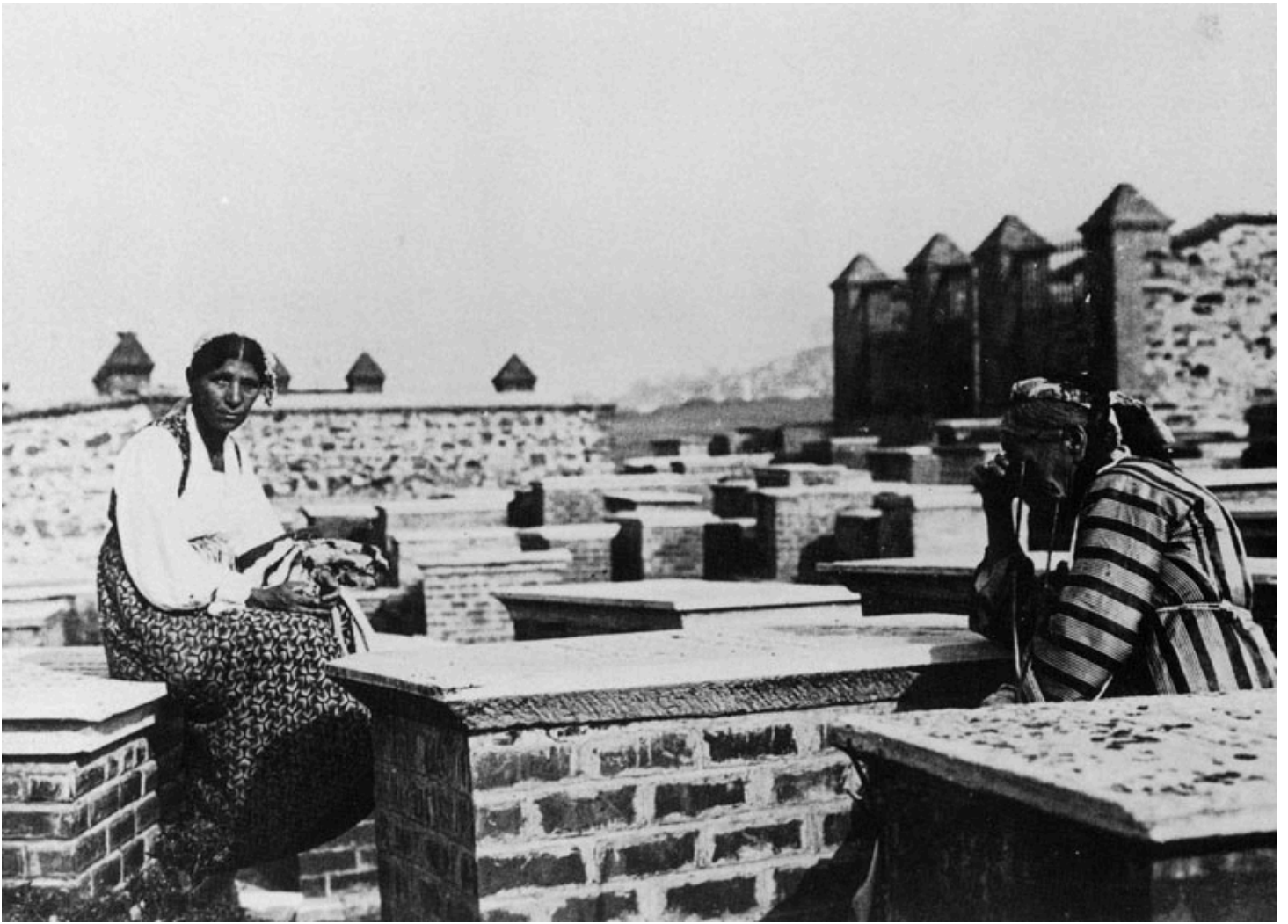


130

0:00 / 0:52

This photograph was taken from the highest point of the cemetery. The burials took place in accordance with the requirements of Jewish law directly into the ground. At the time of placing the gravestone, it was common to construct an elevated base, which was usually made of bricks or chiselled stone.

The woman on the right is dressed in the complete urban attire; the woman on the left appears to be her servant. She is wearing a mumi on her head, a casual white muslin head - dress that was also worn by unmarried women. As she is not wearing an antari, her pukamis and sayo, (shirt and wrap skirt) are clearly apparent. She is also wearing a devantal (apron). The fur-lined capitana of her mistress is folded in her hands.



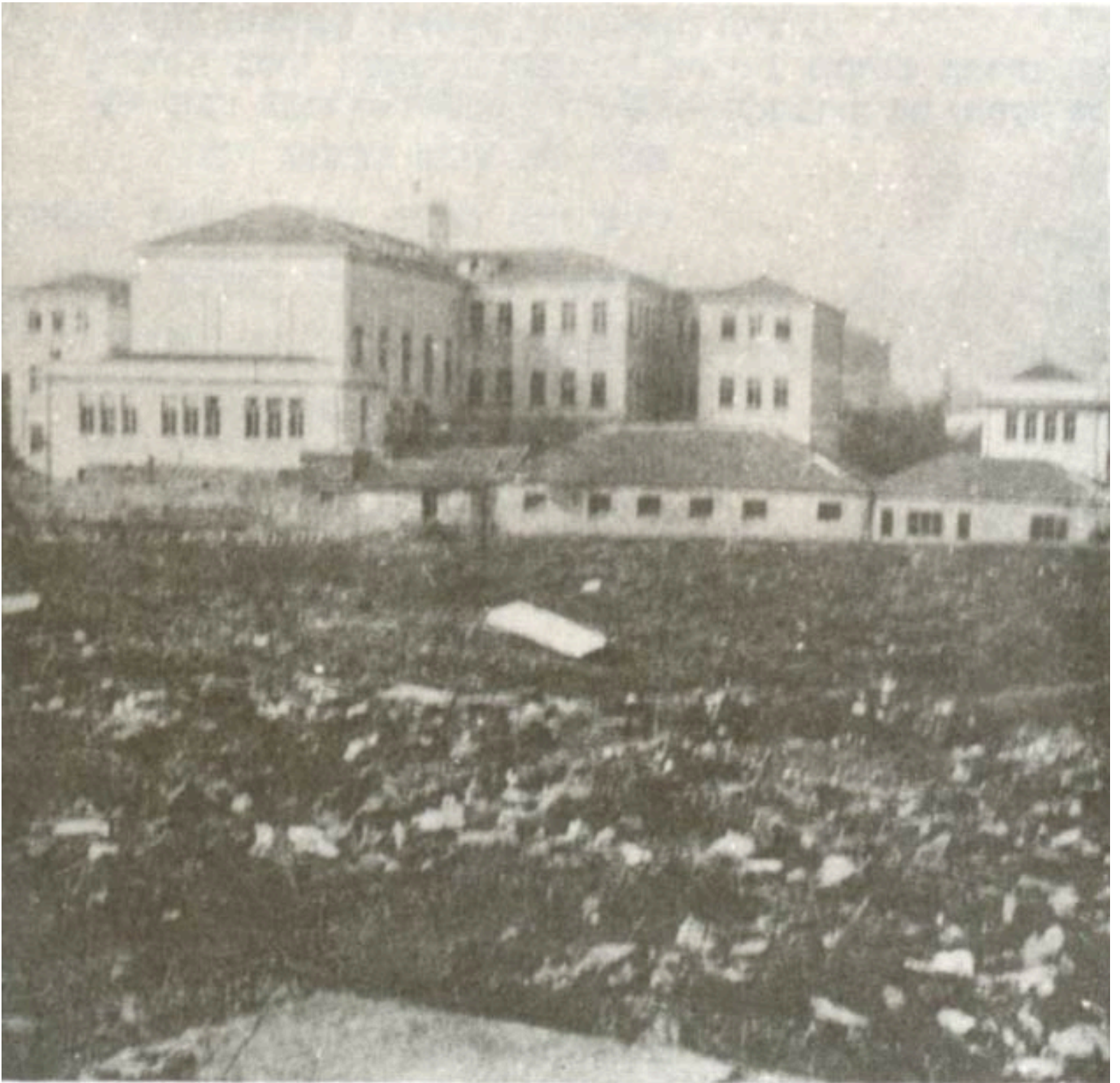


131

0:00 / 0:17

Fragment of a woman's tombstone. 'Here rests ...'. Many tombstones bore symbols that indicated the occupation of the interred person. This woman appears to have been a seamstress. The date is missing (probably late 19th c.).





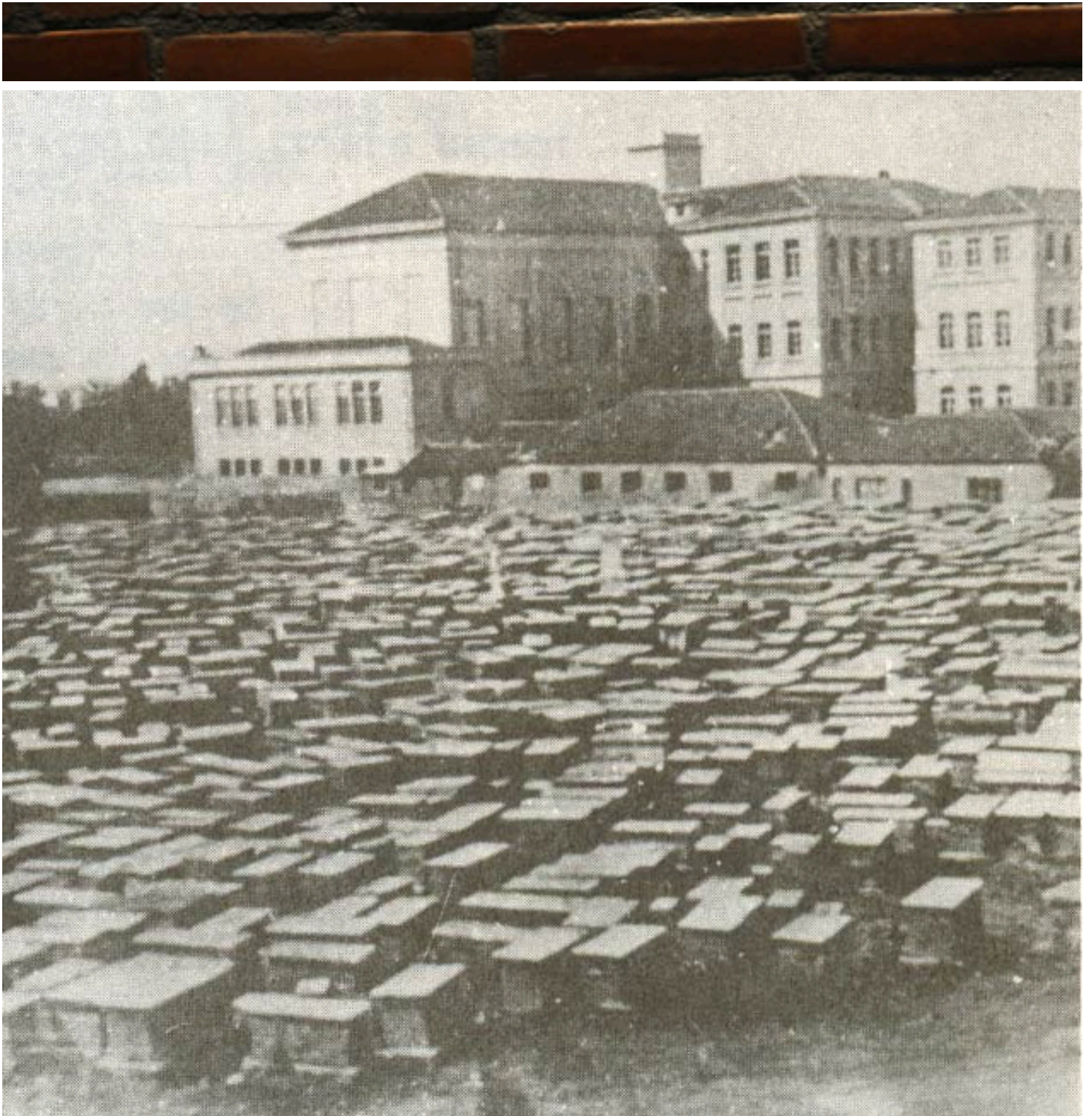


132

0:00 / 0:11

Jacko Moshe Grotas' tombstone, who was probably a tram conductor. 'Jacko Moshe Grotas – May his soul rest in peace – 5674 (1914)'







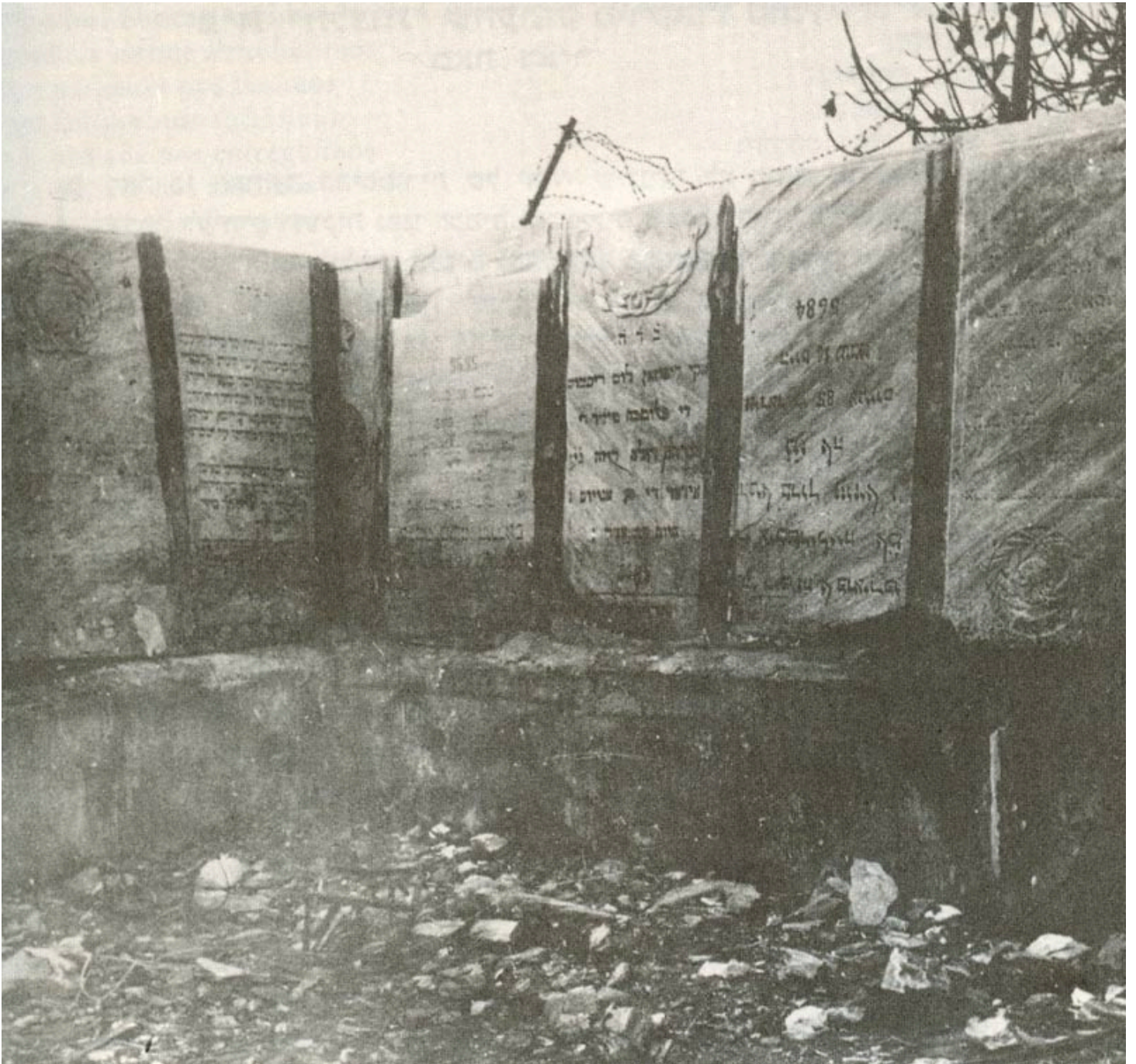
133

Gracia's tombstone

0:00 / 0:10

‘Here rests the body... Gracia’. (The knife probably refers to the way she died: she was murdered)







134

0:00 / 1:00

Monumental gravestone in ottoman style and decoration, early 17th century. The text is based on Medieval Sephardic poetry.

FRONT:

[...] “Mourning and devastation. The best man, like whom no -one can be found. Jacob, how did your star fall from the sky? A kind and devout person, a pleasant nature, full of mercy. Full of good deeds as a pomegranate, as difficult to count as Jacob’s granules of sand. Heaven decided to summon him. In the sky he was taught to rest. His body was not vanquished by the worms. Jacob could not have imagined: his soul was planted in Eden, he will live there forever inside the circle of life”.

BACK:

From the inscription on this side that is composed in the same poetic manner, we learn that even though he did not leave any descendants, he left the legacy of his charitable deeds.





135

0:00 / 0:23

Coloured photograph from the Albert Khan collection; the photographer Léon Busy took it, on September 6th, 1918. It is quite possible that the women posing here were pleniadores, professional mourners, who accompanied funerals in the cemetery. It is most likely that the rabbi was also a functionary of the cemetery participating in a funeral.





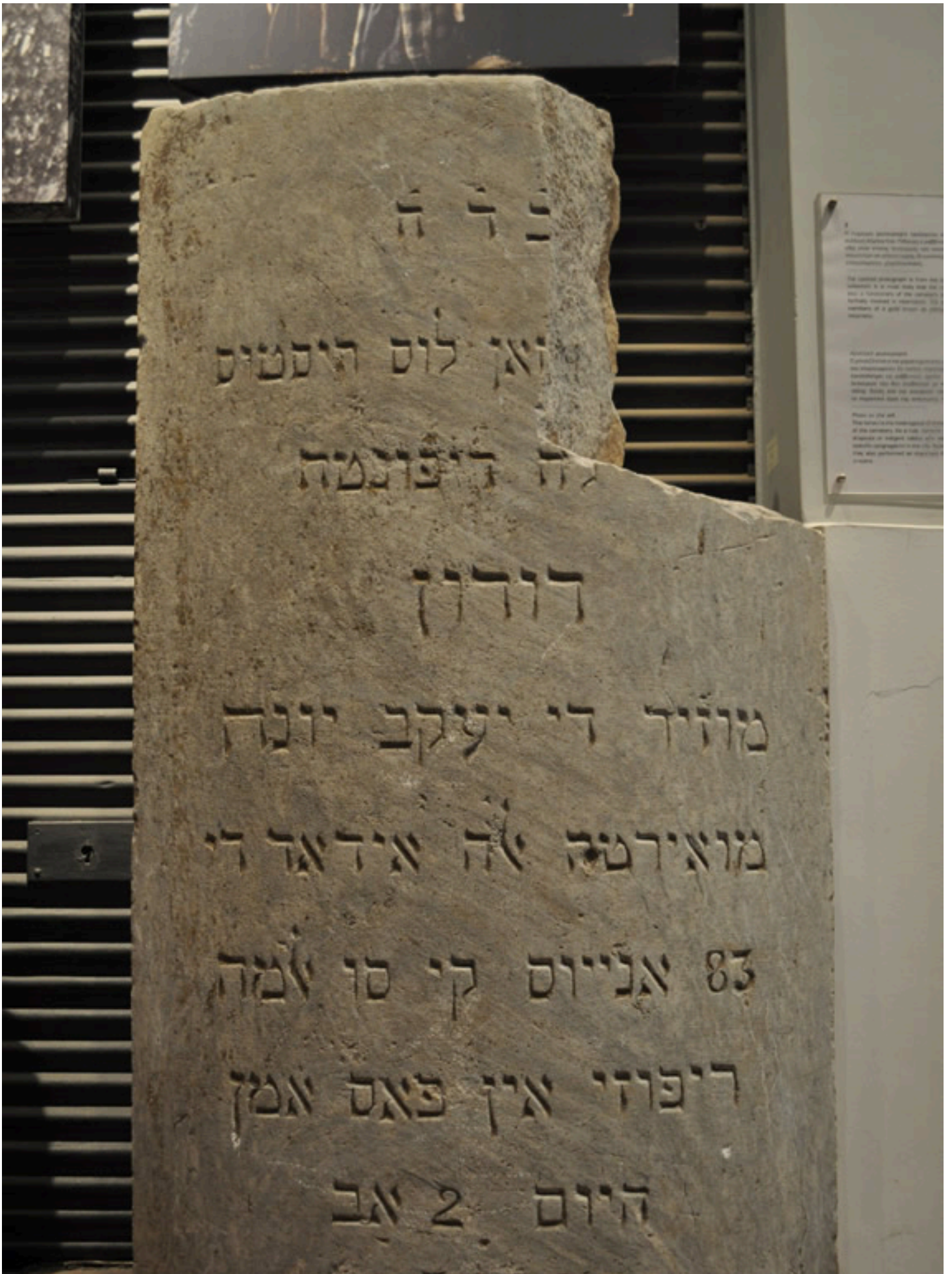
136

0:00 / 0:29

Dudun, wife of Yakov Yona's tombstone (1932).

“Here rest the remains of Dudun, wife of Yakov Yona, who passed away at the age of 83. May her soul rest in peace, Amen. Today – the 2nd day of the month Av, 5692” (1932)

(Yakov Yona was a well-known poet of the community, who lived in the 19th century.)





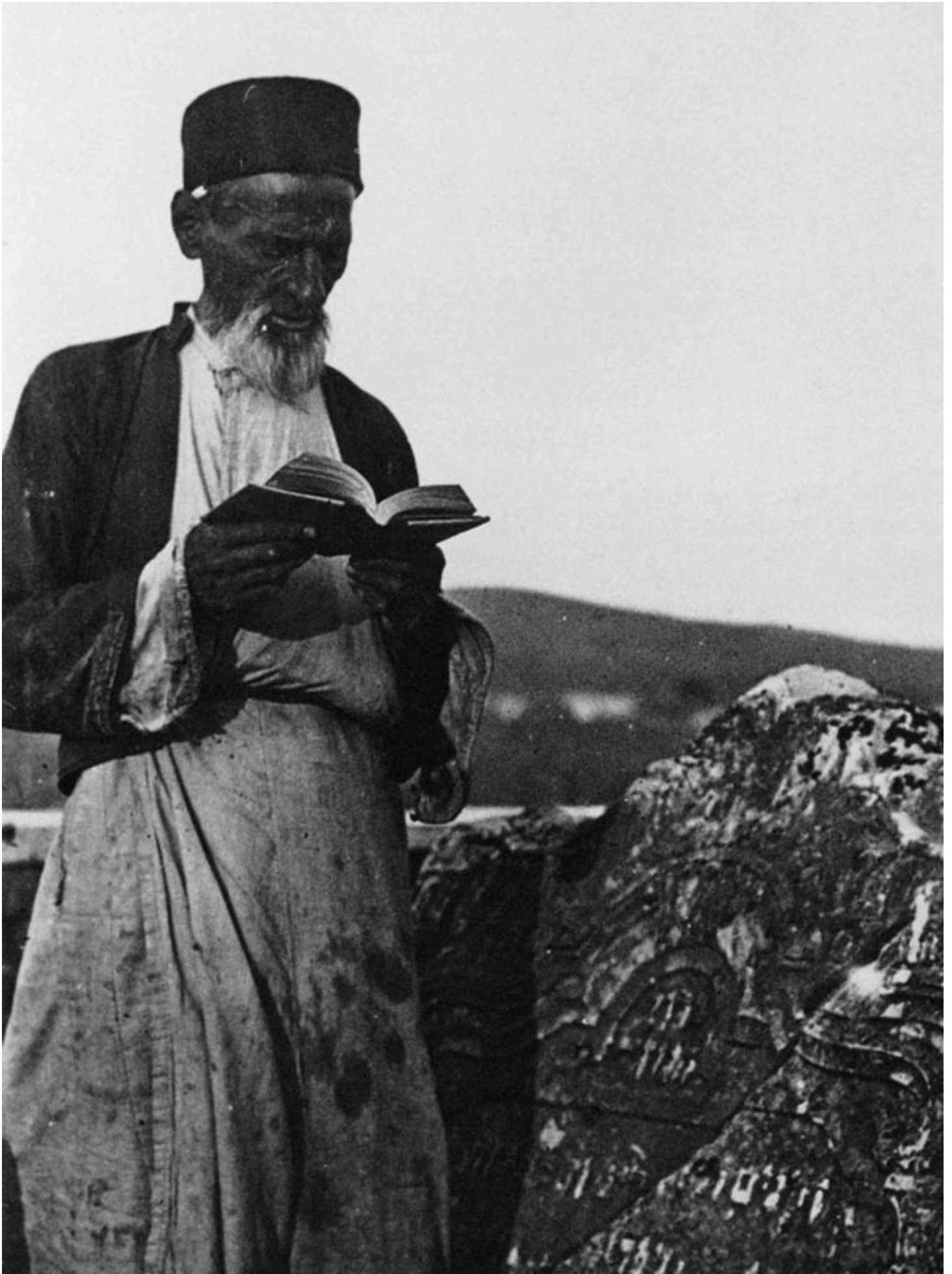


137

Honaci

0:00 / 0:31

The honaci was the most characteristic functionary of the cemetery. In many cases, honacis had either dropped out of a rabbinical school or they were rabbis, who were not related to a particular congregation. Usually they were quite poor too. Apart from locating the plots, they also performed the important function of reciting the prayers. This man is wearing a striped antari, a short jacket and a black kavuk on his head, which was appropriate for his position.





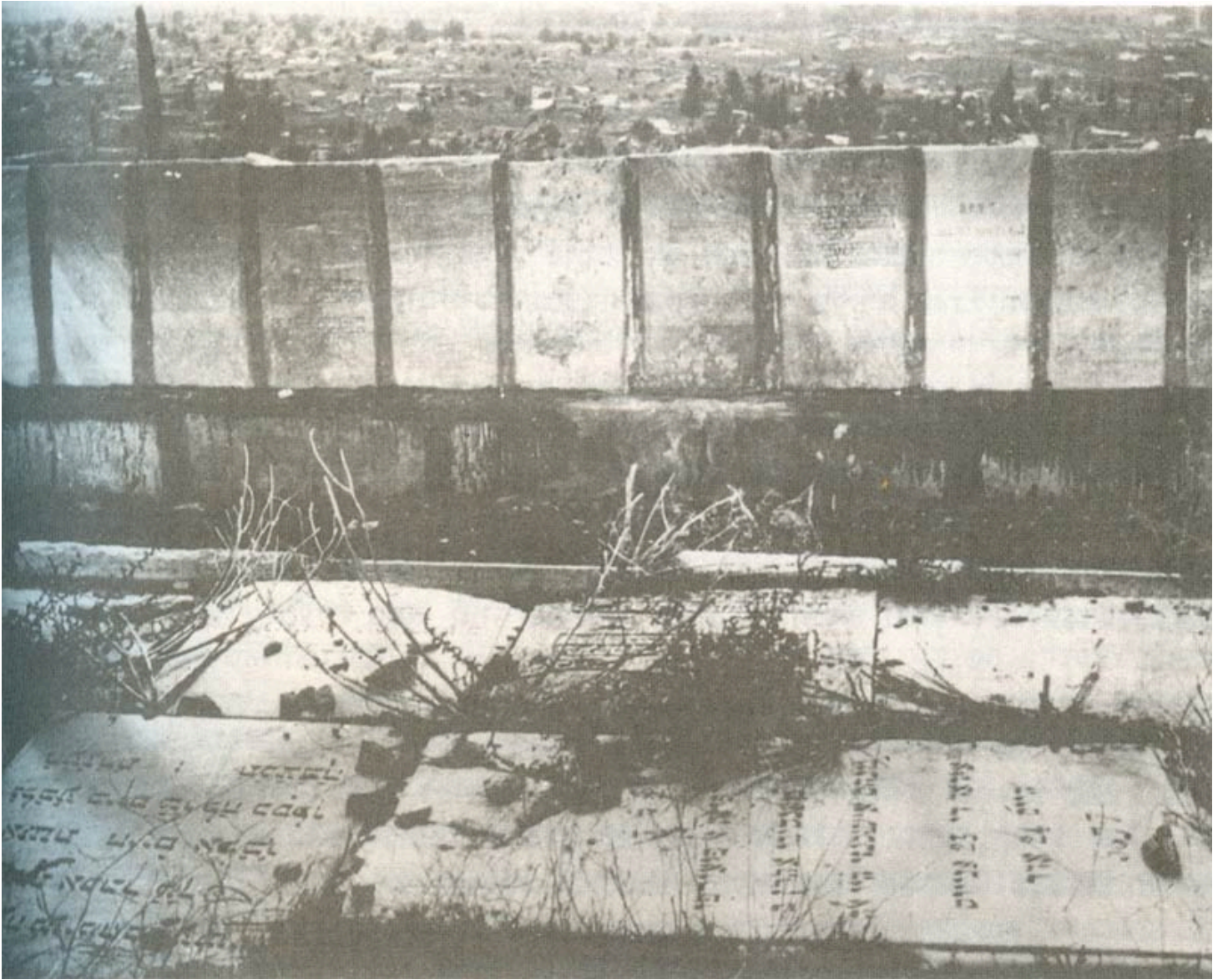


138

0:00 / 0:06

Late Roman - early Byzantine (4th- 5th c.) capital, used as a basin







139

0:00 / 0:19

Commemorative tombstone for Isaac Eliezer Florentin

“May the memory of the late Isaac Eliezer Florentin be eternal. He passed away on the 6th day of the month Elul 5695” (1935).

[The original script is in Ladino]







140

0:00 / 0:29

Commemorative plaque for Rachel Jacob Abravanel (1936)

“This stone is dedicated by the Committee in honor of Jacob Moshe Abravanel, President, and in memory of his beloved wife Rachel, who passed away on the 19th day of the month Tishrei 5696 (1935). The Community shall commemorate her death in the synagogue every year”

[The original script is in Ladino]







141

Synagogues

0:00 / 3:20

In front of the middle steel shutters are exhibited photos of and structural pieces from Thessaloniki's old synagogues.

Before the Second World War Thessaloniki had about thirty synagogues. Nineteen of these were large ones, and the remainder were for neighborhoods and families. The Germans destroyed all of them during the war except for the Monastirioton synagogue on Singrou Street, which the International Red Cross used as a warehouse.

Nowadays the Monastirioton synagogue is the community's large synagogue for occasions when there are many worshippers – important Jewish holidays, weddings and bar- and bat-mitzvahs.

The smaller synagogue Yad le Zikaron is used for everyday needs, and is built on the site of an old pre-WWII synagogue. Interior pieces and furnishings from older synagogues were incorporated into it.

Next to the staircase to the second floor is a list of all the synagogues that ever existed in Thessaloniki. The names of most of the synagogues indicate the geographic origin of the Jews who established them.

In every generation, it is said, Thessaloniki has experienced a catastrophic earthquake or fire. Synagogues destroyed by these were rebuilt on the same site with the same name. This practice continued until the great fire of 1917, when the entire city-center was destroyed. After this disaster, plots were redistributed and the city redesigned. Many displaced people had, therefore, to move outside the

historic center of the city, and the destroyed synagogues were not rebuilt on their old sites but in the new neighborhoods.

The map next to the list of synagogues shows the areas burnt by the 1917 fire – they are outlined by a dark black line.

The next map depicts the Thessaloniki city-center before the 1917 fire. The various shades of gray mark the areas occupied by the three largest communities: Jewish, Muslim and Orthodox Christian. Outside the city's eastern walls you can see the cemeteries – Christian, Jewish, Donme and Muslim. Only the Christian cemetery survives today.

On the panel opposite the map you can see photos of famous Thessaloniki rabbis and information about the community's religious and political development.







201

0:00 / 1:20

Along the staircase you can see enlarged post-cards picturing homes of notable Jewish families in Thessaloniki. Most of these houses no longer exist. The Allatini residence, however, which belonged to one of the most influential Jewish families in the Ottoman Empire, is still used by the prefecture.

On the upper floor you can see the typical mezzanine of an early 20th century commercial arcade. There are rooms surrounding an oblong corridor, with a glass roof to let in the abundant sunlight.

The permanent exhibition “Thessaloniki, Mother of Israel” is presented as you move along the corridor.

This exhibition was designed and presented in the Beit Lohamei a Getaot kibbutz in Israel. Its reproduction here was financed by the Michael Marx Charitable Trust.

Besides this exhibition there are another four halls in the back exhibiting artefacts used in religious and everyday Jewish life in Thessaloniki and some documentation about the Holocaust in Thessaloniki. On your right you can find details regarding charity Institutions and celebrities of the Jewish Community as well as the Museum’s Library.

Besides this exhibit, there are another four rooms in the back containing artefacts of Jewish religious and everyday life in Thessaloniki, and containing documentation of the Holocaust in Thessaloniki. On your right you can see details about charitable institutions and notable personalities of the Jewish community, as well as the museum’s library.



THE TREE OF LIFE



VILLA BENOUZILIO



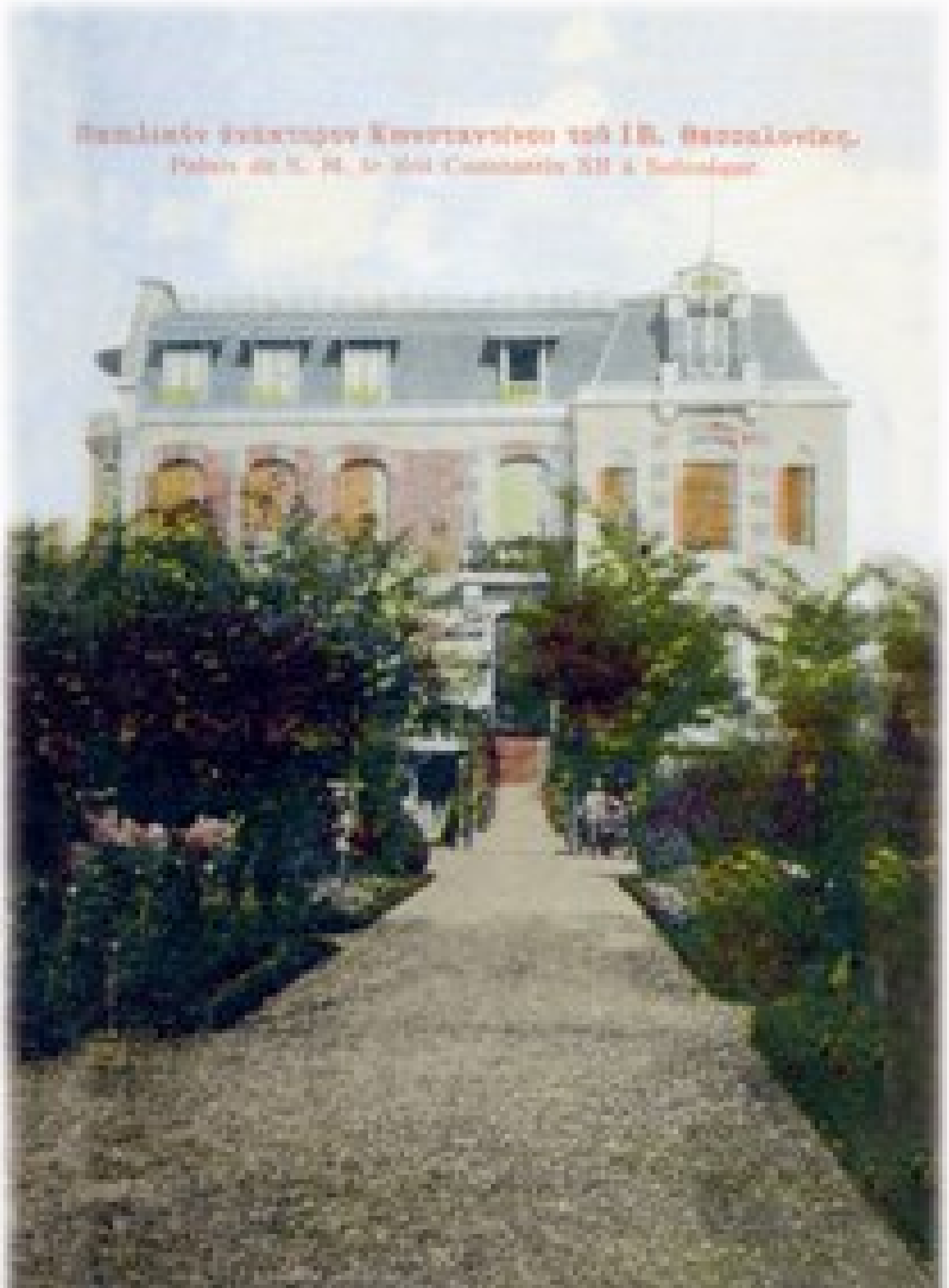
VILLA ALLATINI



VILLA ALLATINI today



VILLA BENROUBI



Εβραϊκό Μουσείο Θεσσαλονίκης
Παλαιό Σχολείο του Σουλτάνου Σηΐχ Κεμάλ



VILLA MODIANO



VILLA IDA



301

Antiquity, Byzantium

315 BCE
(Before the Common Era)

0:00 / 0:45

The permanent exhibit “Thessaloniki, Mother of Israel” showcases the history of the Jews in Thessaloniki, in chronological order beginning with the establishment of the city in 315 BCE.

Greece is mentioned as a place in the Jewish Diaspora by the prophets Isaiah (66.19) and Joel (4.6).

Jews are believed to have moved to the city right after its establishment.



Foto: The White Tower



302

168 BCE (Before the Common Era)

0:00 / 1:11

In 168 BCE Thessaloniki was taken over by the Romans, who made it the capital of the Macedonian province. The city developed significantly after the building of the major Roman road Via Egnatia (146-120 BCE) and was considered the most populous city in the whole of Greek territory. The Jewish communities within Greece grew in numbers and Jews began relocating to the interior parts of the Balkan Peninsula.

The first text mentioning an organized Jewish community in Thessaloniki is the “Praxis” of the Apostles. The Apostle Paul visited the community around 50 CE and preached in its synagogue “for three Shabbats.”

The ancient Jewish community of Thessaloniki was a typical example of a Jewish community in a large Mediterranean city during the Hellenistic and Roman periods. Its members used the Greek language and Hellenized their names, but kept Hebrew script which was used to write in Greek. In later years the Greek-speaking Jews were named “Romaniotes.”



Foto: Apostole Paul preaches in the Synagogue of Thessaloniki



The Arch of Galerius



303

395 CE (Common Era)

0:00 / 0:30

Following the separation of the Roman Empire into eastern and western halves in 395 CE, and the consequent development of the eastern half into the Byzantine Empire, Thessaloniki became the second most important city of Byzantium after Constantinople. What little information can be taken from historical sources shows that Thessaloniki's Jewish community not only continued, but that its Jewish neighbourhoods flourished as well.



Foto: Vest worn by the Romaniotes during the 19th century



304

12th Century

0:00 / 0:41

Despite the ongoing wars in the region and the sieges and ransacking of Thessaloniki, the city's population remained substantial. In 1169 the famous Jewish traveller, Benjamin of Tudela, visited Thessaloniki and mentioned in his writings that the Jewish community consisted of 500 families who were engaged mainly in silk production. By 1185 there was a Jewish neighborhood called Krania on the outskirts of the city. Jews had gained the right to settle outside existing boundaries and so they took over Christian homes and land.



Foto: Vest worn by the Romaniotes during the 19th century



305

1423 CE

0:00 / 0:47

A Jewish neighborhood in the northwest quarter of the city, possibly Krania, existed as of 1298. By 1420 it had burnt down and was abandoned.

In 1423 the Byzantines handed Thessaloniki to the Venetians, in order to prevent its being taken over by the increasingly powerful Ottoman Turks. The city's population decreased during the Venetian occupation (1423-1430).

In 1429 the Jewish community asked the Venetian elders to reduce the burdensome taxes, which had driven away from the city many Jews. They also asked for lower fees for opening the city gates when Jews ventured out to perform their burials.



Foto: Skirt worn by the woman Romaniotes during the 19th century



306 Ottoman Empire

1492 CE

0:00 / 1:24

In 1430 the Ottoman army captured Thessaloniki following a siege. Since the city had not surrendered, it was looted and the population enslaved. In following years Sultan Murat II allowed the return of captives and refugees to the city. When Mehmet the Conquerer captured Constantinople in 1453, however, he resettled populations from all over the empire to the capital, now called Istanbul. Among those resettled were the Jews of Thessaloniki and the region of Macedonia (modern northern Greece).

In 1492 the rulers of Spain expelled all the Jews of their realm. The Ottoman Sultan Bayezit II ordered that these exiled Jews be admitted to his empire. In the next few years, about 15,000 to 20,000 Spanish Jews found refuge in Thessaloniki. They were known as Sephardim, from the Hebrew word for Spain, Sefarad. More Jews from Portugal, Sicily, Italy and North Africa would follow. The first list of Thessaloniki Jews appeared in the 1500s and included the names of 800 heads of extended families.



Foto: Map of Spain dated 1492



307

16th century

0:00 / 1:59

By the mid-16th century, Thessaloniki had become a large Jewish center in the Ottoman Empire. According to Ottoman tax records in 1530, there were 16,700 Jews in the city, or 59% of the city's population; by 1613 there were 17,300 Jews, or 64% of the population. The traveler Lithgow mentioned that in 1609 Jews were the majority in Thessaloniki, which had become an international center for rabbinic studies.

During the 16th century a number of prominent rabbis with international reputations lived in Thessaloniki. Among them were Solomon Alkabets, creator of "Lecha Dodi"; Isaac Adarbi, writer of the "Divrei Rivot" and "Divrei Shalom"; Moshe Almoshnino, who wrote many excellent works; and Samuel di Medina ("Rashdam"), who left more than 1,000 responsa – questions and answers on everyday and religious matters – and who was an expert on Halacha, or Jewish religious law.

Thessaloniki was also famous as a center for the study of Kabala, or Jewish mysticism, ranking just after Tsfat in what was then Ottoman Palestine. Also, rabbinical schools in 16th century Thessaloniki doubled as schools for piyyutim (religious poetry) and song, as well as for social studies, medicine, natural sciences, astronomy and other subjects.

It is generally accepted that in 1512 the first book was printed and published in Thessaloniki, by the Jewish Gedalia family.





Foto: A map illustrating Thessaloniki's harbour in 17th century



308

1655 CE

0:00 / 2:17

In the mid-17th century, Shabbetai Tzvi (1626-1676) appeared in Thessaloniki. He had roamed the Ottoman Empire claiming that he was the Jewish messiah. Ottoman authorities arrested Tzvi in 1666, and he converted to Islam in order to avoid a death sentence.

Around 300 Jewish families in Thessaloniki followed Tzvi's example and converted to Islam, thus creating the "Donme" (convert) community. They called themselves "the faithful" – "Mumin" in Turkish, "Ma'aminim" in Hebrew. The Donme were never fully part of the Muslim community, behaving as Muslims only in public. They considered Thessaloniki as their religious center, from which the sect expanded to Istanbul and other places.

This destabilization led, in 1680, to the unification of some thirty separate inner-city Jewish communities, each of which was centered around its own synagogue, into one centralized community. This was intended to better manage any future threats such as the Shabbetai Tzvi episode. The leadership consisted of a supreme council, composed of three rabbis and seven elders. During this same period, the traveller de La Croix mentioned that the Jews of Thessaloniki enjoyed the highest standard of living in the Ottoman Empire.

Initially the Donme of Thessaloniki lived around the Kadi Abdullah mosque, located in the old Roman market area, which burned down in 1917. In 1902 they built the "Yeni Djami" (new mosque) in the newly-developed areas east of the city. The Donme community, though closed to outsiders, was active in the city. It survived until the defeat of Greek forces in Asia Minor in 1922 and the negotiated population exchange, in which Muslims left Greece and Christians left Turkey.



Foto: "YENI DJAMI": Donme's Mosque



309

19th and 20th centuries

0:00 / 1:18

After 1870, European companies, in cooperation with the Ottoman state, began modernizing Thessaloniki. European technology and culture poured into the city. In 1873 the Alliance Israelite Universelle established a modern school and, following this example, more schools conformed to Western standards. Doctors who had studied in Europe helped to stop the spread of diseases here. The Jewish-owned Thessaloniki Bank was established in 1886. In the early 1900s, when the modern Thessaloniki port was built, about 80,000 Jews lived in the city, and they were a majority of the population.

According to estimates made by Greek banks, 40 out of the 50 wealthiest citizens in 1906 Thessaloniki were Jewish. Super-wealthy Italian-Jewish families contributed to the city's growth, and names such as Allatini, Modiano, Fernandez, and Rekanati are still familiar to the people of Thessaloniki today.



Foto: ALLIANCE ISRAELITE UNIVERSELLE school



310

1908 – 1912

0:00 / 1:34

In 1908 the Young Turk movement took control over the Ottoman Empire. Among the members of this movement, which changed life in the empire, were several Jews and Donme. Among other measures it enacted, non-Muslims were now obliged to serve in the military. Many Jews left the empire in order to avoid serving in the Ottoman army, which was organized strictly according to Muslim law. Where political circumstances allowed, Jews organized socialist and trade-union parties, the most prominent of which was La Federation. Also, the first Zionist organizations emerged, including Agudat B'nei Zion and Maccabi.

The Italian-Turkish war of 1911 forced the most prominent Jewish businessmen – who were Italian nationals – to flee Thessaloniki. In 1912 the city was occupied by the Greek army and the following year it was annexed to the Greek state. The port of Thessaloniki, therefore, ceased to function as the gateway to the entire Balkans, and hundreds of Jewish-owned businesses collapsed. Many wealthy businessmen emigrated. The First World War followed. Tens of thousands of troops from France, Great Britain and other allied countries camped near Thessaloniki, and this caused food shortages for the poor. It also created business opportunities for the wealthy.



Foto: Allatini Mills



311

0:00 / 5:25

The great fire which destroyed Thessaloniki in August 1917 was a keystone in the modern history of the city; it caused demographic changes and, above all, extensive re-planning. When the fire broke up, Thessaloniki had already been turned into a vast barrack. Permanent populace and refugees bunched up in the city, enhanced with the troops from six states.

The fire broke out on Saturday, August 18th, at about 15.30 hours. A house-wife, who resided at Olympiados Street, number 3, was frying aubergines, when sparks flew on heaps of forage, stored in the basement, and produced fire, which immediately surrounded the neighbourhood. After a while the fire sprawled in the centre of the intra muros city as well as the coastal areas. The main reason for the rapid spread of the fire was the strong local northerly wind. Other reasons were the narrow streets and the lack of open spaces, the wooden houses, the obsolete fire-fighting service and the lack of water.





312

0:00 / 0:38

Between the last Ottoman and the first Greek official population census (1904 and 1928), the Orthodox Christian population increased tenfold, the Muslim population reached to zero (because of the exchange of Christians and Muslims between Greece and Turkey) and the Jewish population increased by 20% approximately.

In these photos the family of Lisbon Yashan synagogue rabbi, Samuel Benveniste (1940) is depicted, as well as women in the Mesud Hasan Muslim neighborhood. The graphic depicts the demographic changes according to the official census.



Η οικογένεια του γαβρ νου νου σκουωβίτς
Αντρέι Βαζόν, Σαμουήλ Βενεσίτς, 1940.
© 1940 Omer Visual Documentation Center
Omer Visual Documentation Center, Salonia Collection



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0:00 / 0:38

According to the Law 2456/1920 on Jewish communities, the Jewish Community of Thessaloniki acquired the status of a public legal entity. The Community comprised the autonomous synagogue committees, the administrations of the various autonomous foundations, an elected central board, an executive body and an administrative mechanism. Providing food and shelter to the poor used to be the main problems of the Jewish community in the interwar period. The problem arose because the city was rebuilt according to a new city plan following the Fire of 1917.





314

0:00 / 0:23

In the 1930s, the Jewish Community converted Bikur Holim outpatients' surgery at Baron Hirsch neighborhood into a psychiatric clinic; they also founded a gynecological clinic at the Hirsch communal hospital. Depictions: A medical document issued by Hirsch hospital as well as photographs depicting the staff, the operation and the inauguration of the clinics.





315

0:00 / 0:23

On 26 June 1936, King George II visited Beth Saul, which after the fire of 1917 became the central synagogue. The photograph depicts the King entering the courtyard of the synagogue, accompanied by the chief-rabbi Koretz and the community leadership. The King was welcomed by Maccabee scouts and students of the Jewish schools.





316

0:00 / 0:24

Under Metaxas dictatorship (1936-1941), the anti-Semitic publications were prohibited and the anti-Semitic organizations were disbanded. However, the community leaders were put aside and the communal boards were appointed by the government. In 1939, a communal board appointed by the government reelected Koretz as chief-rabbi of the community.

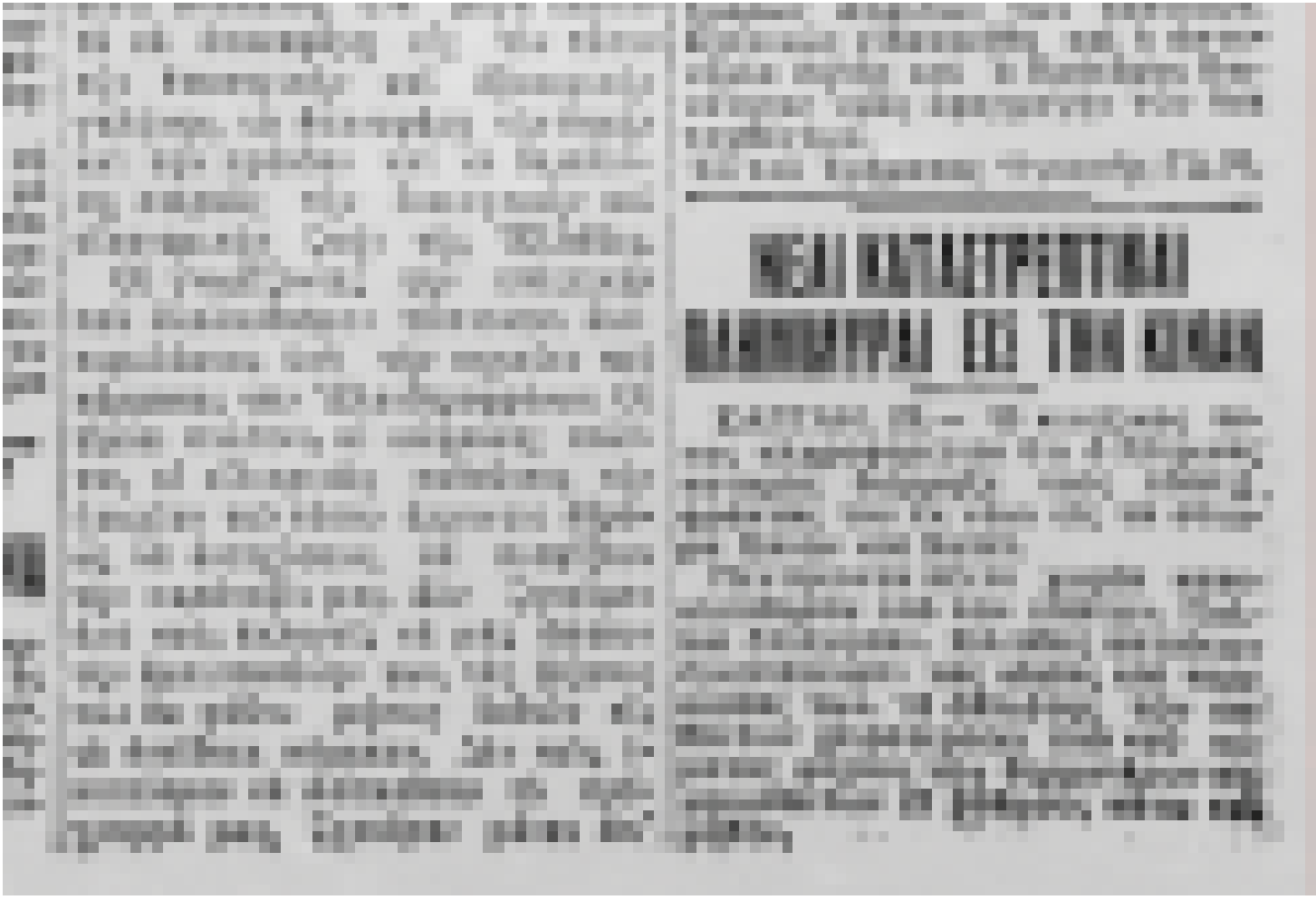




317

0:00 / 0:48

In the last prewar parliamentary elections (26.1.1936), only one Jewish candidate, Alber Tsenio, was elected in the parliament. He had run with a right-wing party which also included a few anti-Semitic candidates. The Jewish candidates of the other parties failed. Two Jewish candidates ran with the anti-parliamentary Metaxas Party, i.e. Daut Levi and Sabi Saltiel; later they both attracted the interest of historians. Levi wrote the last historical narration in Spanish-Jewish language (Judezmo) about the Jewish community. Saltiel was appointed by the Germans as president of the Community (April 1941- December 1942).

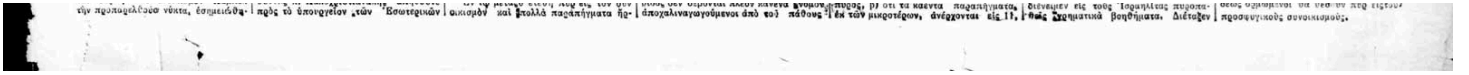




318

0:00 / 0:39

Anti-Semitism reached its peak in 1931, when the anti-Semitic fascist organization “E.E.E.” repeatedly attacked Jewish targets, such as the offices of Maccabee, the Jewish quarter “151”, etc. We present contemporary anti-Semitic newspaper clips blaming Jews for the incidents. The attacks culminated with the burning of the Jewish quarter “Campbell” (June 6 1931). In the trial that took place for the arson in Campbell (18/4/1932), the defendant leadership of the organization “E.E.E.” was cleared of all charges.





319

0:00 / 0:21

In 1933, the Minister of National Economy, George Pasmazoglou, issued a decree defining the local holidays in Thessaloniki and he included the Jewish holiday of Yom Kippur. His decision provoked many reactions. The Jewish Community of Thessaloniki responded calmly, calling for the holiday to be celebrated only by Jews.



ΕΛΛΗΝΟΣ

Η ΠΡΩΤΗ ΠΡΟΪΝΗ ΕΦΗΜΕΡΙΣ ΕΝ ΘΕΣΣΑ

Οι Έλληνες δὲν δά γίνουιν Ἑβραῖοι! Πῶς τὸ "Γκράν Πάρντὸν" τῶν Ἑβραίων ἔγινεν ἐθνικὴ ἑορτὴ τῶν Ἑλλήνων!..

Οὐδέποτε ἐφρονόζαιτο ὁ Ἕλληνας λαὸς διὰ τὴν ἔργασι εἰς τὴν ἄρχην μίαν ἑλληνικὴν κυβέρνησιν ἢ ἑστία διὰ διατάγματα θὰ τὴν μετέβαλε τὴν θρησκείαν. Αἱ Ἑβραϊκαὶ ὀρθοί, πληροσφραβεύσαι τὸ γεγονός, ἀπαγορεύσαν. Αἱ Ἑβραϊκαὶ ἐφημερίδες, μὴ πηχυσίαις τίτλοις, ἐσάλλισαν τὴν νόστον οἱ Ἕλληνες τῆς Θεσσαλονίκης ὑπεκρίθησαν τὰ κλίματα τὰ καταστήματα τῶν τῶν ἡμέρων τοῦ Ἑβραϊκοῦ «Γκράν Πάρντὸν». Ἡ Θεσσαλονικὴ ἔγινεν Ἑβραϊκὴ. Ὅλα ὑπεκρίθησαν εἰς τοὺς Ἑβραίους!

«Οἱ Ἑβραῖοι τῆς Θεσσαλονίκης —γράφει ἕνα ἀνδάλιτικόν ἔβραϊκὸν ἔντυπον— ἀκ σαρκαζοῦν καὶ λαμβάνοντες γέλοον μὴδ χειρονομίας ἰξαιρετικῆς ἀποτίτες εἰς τὴν ἡ κυβέρνησιν, τῆς χύρας προση χάρην αὐτῶν. Ἡ «Ἐφημερίς τῆς Κυβερνήσεως» ἐδημοσίευσε μὲτις πρὸ τινὸς ἐκλογῆς συμπεριλαμβάνων τὴν Ἑβραϊκὴν ἑορτήν, τὴν ἡμέραν τοῦ «Γκράν Πάρντὸν», μεταξύ ἑστίων καὶ ἄ; τὸ κλείσιμον τῆς ἀγορῆς εἶναι ἀποκλειστικὸν εἰς τὴν Θεσσαλονίκην.

«Τὸ πνεῦμα, ὅμοι ἀπρωτάνου κατὰ τὴν ἀπεργασίαν τοῦ διατάγματος τούτου ἀπέβη ὀκνηρὸν φιλελευθέρων. Ἡ κυβέρνησις ἠθέλησε νὰ ἀποκοιταστήσῃ πραγματικὴν ἰσότητά μεταξύ τῶν Χριστιανῶν καὶ τῶν Ἰσραηλιτῶν ὁμολλήλων καὶ μισθίων.

«Ἡθέλησαν, ὅμοι, οἱ Ἑβραῖοι, εἰ κλείοντες τὰ καταστήματα τῶν κατὰ τὴν μεγάλῃς ἑθνοσυντακτικῆς χριστιανικῆς ἑορτῆς, ἀπελάθου, ὁ ζ η μ ε ι ὁ τ η ς, τοῦ αἰῶτος προνομήσῃ τοῦλάχιστον κατὰ μὲν τῶν ἑορτῶν τῶν, τὴν μεγαλυτέραν.

κρατίας τὸ αἰετὸν ὄριζι διὰ ἐπίσημος θρησκεία εἶναι ἡ ἑβραϊκὴ ἑλληνικὴ θρησκεία.
Ἰσοὶ ἢ ἀπορίθμησις τῶν ἐορτῶν.
1) Ἡ πρώτη τοῦ ἔτους ἡμέρα

τῆς εὐαγγελίας ὀρισμένων Ἑβραίων διὰ νὰ ἀπελευθεθῇ ἕνα λαὸς ἀλλοκλήρον —τὸ μόνον ἔγναγμα τοῦ αἰῶτος ἀπέβη ἡ καταστροφὴ τῆς εἰς τὴν ἐκλογῆς — παρέχει προνομήσῃ εἰς τὴν φυλὴν τοῦ Ἰ-

Volonté

NOUVEAU DÉCRET POUR LA FERMETURE DU MARCHÉ

Le jour du Grand Pardon est compris parmi ceux où tous les magasins de la ville doivent fermer

L'ordonnance y relative vient de paraître à l'Officiel

Les habitants de Salonique auront très prochainement un nouveau règlement d'usage relatif à leur participation volontaire aux manifestations de la grande semaine de la ville de leur ville. Les jours officiels sont, en effet, de même les jours officiels de la ville. Le jour de la grande semaine est compris parmi ceux où tous les magasins de la ville doivent fermer à Salonique. L'ordonnance y relative est établie au chapitre de la loi sur les fêtes et jours officiels de la ville de Salonique. Elle a été publiée par les journaux de Salonique le 19 mai 1926. Elle est relative à la grande semaine de la ville de Salonique.

- Les magasins de Salonique de la ville de Salonique doivent fermer pendant les journées suivantes, conformément aux dispositions :
- 1) Le jour de la fête de St Basile
 - 2) Le jour de la fête de St Georges
 - 3) Le jour de la fête de St Nicolas
 - 4) Le jour de la fête de St Georges (19 mai)
 - 5) Le jour de la fête de la Noël (25 décembre)
 - 6) Le jour de la fête de St Georges (19 mai)
 - 7) Le jour du grand pardon

REPUBLIQUE HELLENIQUE

Le jour de la fête de St Georges de Salonique est compris parmi ceux où tous les magasins de la ville de Salonique doivent fermer pendant les journées suivantes, conformément aux dispositions de la loi sur les fêtes et jours officiels de la ville de Salonique. Elle a été publiée par les journaux de Salonique le 19 mai 1926.

ARTICLE 3
Les jours de la grande semaine, les magasins de Salonique doivent fermer pendant les journées suivantes :

- 1) Le jour de la fête de St Basile
- 2) Le jour de la fête de St Georges
- 3) Le jour de la fête de St Nicolas

Le jour de la fête de St Georges (19 mai) est compris parmi ceux où tous les magasins de la ville de Salonique doivent fermer pendant les journées suivantes, conformément aux dispositions de la loi sur les fêtes et jours officiels de la ville de Salonique. Elle a été publiée par les journaux de Salonique le 19 mai 1926.

<p>ΕΡΕΣ ΤΟ ΠΟ- ΛΗ ΑΝ. ΚΕΙ ΤΟ ΚΗΝ ΑΝ- ΤΟ ΤΟΙ ΝΟΙ. ΘΗ ΓΑ- ΑΝ ΤΟΥ</p>	<p>« Έξου, ες άλλαν τὴν κείρανεν τοῦ σχετικοῦ διατάγματος, τὸ ὄμοιον δημοσιεύει ἡ Ἐφημερίς τῆς Κυβερνήσεως εἰς τὸ τέλος ταύτων ἑλλέν τῆς. »</p> <p>Εἰς τὸν πρόλογόν του, τὸ ἀν- τιχριστιανικὸν τοῦτο διάταγμα διαφέρει διὰ ὃ Ἰταυργός τῆς Ἐθνικῆς Οἰκονομίας κ. Περμε- ζόγλου διὰ νὰ καθυστερήσῃ τοὺς Ἕλληνας εἰς τὰς ἀλλοίας ἐπιθέ- δων τῆς Ἐβραίων, ἐλάβην ὡς ἀφῆς σχετικὸν ἀπόρημα τῆς διοικήσεως τοῦ Ἐμπορικοῦ καὶ Βιομηχανικοῦ Ἐπιμελητηρίου τῆς</p>	<p>Le journal de la République Alexandrie Zaiton De l'Égypte et de la Palestine C. Parnassopoulos</p> <p><i>Coup d'œil</i> <i>Quotidien hebdomadaire</i></p> <p>A PROPOS DES LOTERIES</p> <p>Ἐξου καὶ ἡ φωτογραφία τοῦ πρώτου ἑβραϊκοῦ ἐπιπέδου τὸ ὄμοιον με ἀρχαίους τίτλους ἐοικῶσι τῶν ἑβραίων νόμων τοῦ ἁγίου Βασιλείου.</p> <p>3) Τὰ Θεοφάνεια ἢ Ἰαγουα- ρίου.</p> <p>3) Ἡ Δευτέρα τῶν Ἀπόλων.</p> <p>4) Ἡ ἑσπέρη τῆς Παναγίας (15 Ἀβνοῦστου).</p> <p>5) Ἡ δευτέρα ἡμέρα τῶν Χρι-</p>	<p>στού, διὰ τὴν ἀνακαταστάσιν διὰ τὰς ὁμαδικὰς ἀναθεωρῆσι φῆσας τῆς, κατὰ τὴν ἀνάγκην εἰς ἄλλαν τῆς ἐπιπέδου, πρὸς ἐξου- τιάζουσιν τῆς, κατὰ ἀποδοχὰς συναίτων τῆς. ...</p> <p>Ἡ σημερινὴ ἀβέρσησι δὲν εἰς</p>
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320

0:00 / 0:37

On April 3, 1933, the Jews of Thessaloniki closed their shops and gathered at synagogues, in reaction to anti-Semitic measures in Germany. Following a German petition, the Greek government had banned the holding of protest rallies. "Nationalist" organizations' members stoned the closed markets and cheered in favor of Hitler. Depictions: Excerpts of temporary local newspapers praising the Hitler regime and using anti-Semitic comments such as: "The Struggle against the Jews" and "The nations have woken up: the Jews are outlawed."



321

0:00 / 0:34

The local economy has been stagnant for several years. This was mainly due to the Italian-Turkish war (1911), the departure of families such as Modiano and Allatini, the rearrangement of the borders (1913), the involvement of the city in World War I and the social restructuring following the fire of 1917. Nevertheless, during the interwar period 32 joint stock Jewish companies and hundreds of smaller businesses established in Salonika. Depictions: Letterheads and advertisements of these businesses.

ΕΧΑΡΤΟΣΗΜΑΝΘΗ ΤΟ ΑΚΤΙΓΡΑΦΟΝ

Αριθ. 3805

ΝΙΣΙΜ ΔΗΚΑΛΑΗ

Κ Σ Ι Α

ΨΙΛΙΚΑ

ΘΕΣΣΑΛΟΝΙΚΗ

ΑΠΟΘΗΚΗ ΝΕΩΤΕΡΙΣΜΩΝ
ΟΔΟΣ ΕΡΜΟΥ 5

Εν Θεσσαλονίκη τη 9/3 1937

Ο Κύριος *Λαυρέος Παναγιώτης* *Ναυπλιώτης* ΔΟΥΝΑΙ

ΤΥΠΟΣ ΚΑΡΤΗΣ ΟΥ ΔΙΑΤΗΡΕΙΤΑΙ

Ποσόν	ΕΙΔΟΣ	Τιμή	Αριθμός	Όμιλόν
✓ 45	Σαπύλα μικρά	10	450 ✓	
✓ 1	Σαπύλα 215 Β4/δ		85 ✓	
✓ 1			110 ✓	
✓ 5	Καμ (Επιστομα 32 F	48	240 ✓	
✓ 3	32 A	115	345 ✓	
	1 Εξοχικαί ταχυίς 1 Καρταβί		35 ✓	1265
			Σρ.	1265 ✓
	1 Καρταβίον Σαπύλα	Μεσοβί	7	
		Μεσοβί	15	
			35	
			57	



322

0:00 / 0:18

Commercial advertisements were mainly published in the local newspapers. Many Jewish professionals used to advertise in the Greek-language press and many Christians in the Judezmo- language press respectively. Depictions: advertisements in Greek and Judezmo, as well as bilingual advertisements.







323

0:00 / 0:36

In the interwar period, cinema used to be the main means of entertainment and provided models to pattern people upon them. The most famous cinema hall, frequented by Jewish audience, was "Apollon"; it screened mainly French-language films and was located in the eastern neighborhoods, where the majority of Jews lived. Furthermore, some other cinemas, which were located in the central area, preferred the Judezmo for their advertisements on the "Axion" newspaper. The few Spanish-language films screened in Thessaloniki, such as "Carmen", have been a huge success for the Jewish public.

לם קריסיקס סונדזשעלעכ, אב לב קינזשעס די קו פון-
 זי-קיינן סניזשעלעכ און איינזעכ, לי דוין איל סיסונז די
 אעל סייטו קעטן-לעבונז דעל פונדוקסיין די אונזענע.
 נחנסדוק סוק לויסעלעק אב קעניזשעל איקסו אי אב די-
 קוסינזשעל קענזשעלעכ אב נויקענזק קונקילדזשענעק
 קי גון סיינזשעל איקסי קעטן לעבונז.

אגילאם די לאם מארים

(סארלאן פראנסיס)

אי לב איינזעכ סיינזשעל
 סארילין כאריל

קון איל די דעל קעניזשעל
 סארילין סארילין





און גרענדיען פילטו די עקקירן אי די טעלעפונעק, ליטו
די אינזקירן, טונט אי אינעליק.

אויי

אין טינטו פייסטו אק

פאלאס א אק פאלטי

לויט



324

0:00 / 0:39

The name of the older street vertical to Egnatia was “Charsi”, i.e. market. Later the road took other names ending up in the name of Venizelos (an important statesman). With the new Ernest Hébrard urban plan, the property rights along Venizelos street were abolished and new plots were designed and sold in auctions. A new parallel to Venizelos street, Ionos Dragoumi (another important statesman), was opened. In the 1920s, both these roads were the main commercial streets of the city. Depictions: Photos, documents and a list of companies located in these two streets.





325

0:00 / 0:59

On 9 April 1941 German troops enter Thessaloniki and anti-Semitic measures were immediately implemented, such as the banning of Jewish newspapers, the confiscation of Jewish houses, schools and hospitals (12/4/1941), the seizure of the community leadership (15/4/1941) and prominent Jews of the city (18/4/1941), as well as the confiscation of community archives (17/4/1941) and rare books and artifacts of the synagogues (14/4/1941). The next few days, the confiscation of radios, pianos and Jewish bookstores (28/4/1941 & 4/5/1941) were also enforced. The culmination of these actions was the seizure of rabbi Koretz in Athens and his displacement in Vienna (17/5/1941).





326

0:00 / 0:28

The famine in the winter of the 1941-1942 affected the Jews of the city in a higher proportion than the Christians, first due to the lack of connections between the Jews and the agrarian population, second because a great number of pauper and malnourished Jews already existed before the war. Statistic evidences about the mortality as well as photos of a Jewish neighborhood in September 1941 are presented in this section.





327

0:00 / 0:31

In the German-occupied Europe, the German authorities used the local communities as “tools” of the “Final Solution” implementation. They appointed the community administrative boards, which operated under their control, and used to change their composition according to the German interests. On 14 May 1941, Sabetai Saltiel was appointed as President of the community. On 11 December 1942 he was replaced by chief-rabbi Koretz.

ΑΝΑΚΟΙΝΩΘΕΝ

ΤΗΣ ΙΣΡΑΗΛΙΤΙΚΗΣ ΚΟΙΝΟΤΗΤΟΣ

Ἄριθ. πρωτ. 2144.

Καλοῦνται πάντες οἱ Ἰσραηλιταὶ Θεσσαλονίκης, ὀφειλέται πρὸς τὴν Ἰσραηλιτικὴν Κοινότητα ἐξ πληροφοριῶν πάσης φύσεως, ὅπως ἐξοφλήσωσιν ὀλοσχερῶς τὰ χρέη ταῦτα, ἐντὸς 8 ἡμερῶν ἀπὸ τῆς δημοσιεύσεως τοῦ παρόντος.

Θεσσαλονικὴ 25 Ὀβρίου 1941

Ὁ Πρόεδρος

τῆς Ἰσραηλιτικῆς Κοινότητος Θεσσαλονίκης

(423) .. Σαμπετάϊ Σαμ. Σαλιέλ



328

0:00 / 0:42

Starting with the forced gathering of Jews in Eleftherias Square (11/7/1942), under the pretext of recording them, the German authorities submitted 9.000 Jews aged from 18 to 45 years old to forced manual labour under terrible conditions which led to death of famine and diseases. Following negotiations the forced labour obligation was redeemed by the Jewish community with ransom payments (October 1942). The ransom caused the economic collapse of the community, which also imposed heavy taxation on its members to collect the money. Depictions: documents related to the exemption or repurchase of forced manual labor.

ΙΣΡΑΗΛΙΤΙΚΗ ΚΟΙΝΟΤΗΣ ΘΕΣΣΑΛΟΝΙΚΗΣ

ΓΡΑΦΕΙΟΝ ΣΥΝΔΕΣΜΟΥ | ΥΠΗΡΕΣΙΑ ΠΡΟΣΛΗΨΕΩΣ ΕΡΓΑΤΩΝ

Αύξ. αριθ. **1976**

Δυνάμει τῆς υπ' αριθ. 173 τῆς 1 Φεβρουαρίου 1943

ἀποδείξεως τῆς Τραπέζης Εβραϊκῆς κατατεθείσης παρ' ἡμῖν, κατε-
βλήθησαν παρὰ τοῦ κ. Δαβὶδ Παχάμιου Κασίντ (ΚΖ/9)

Δραχμαὶ διακόσιαι χιλιάδαι (200.000)

εἰς πίσωσιν τοῦ παρὰ τῆ εἰρημένη Τραπέζῃ λογαριασμοῦ μας.

Αἰτία καταβολῆς ἐξόφλητες

ἐπὶ κινήσει αἰφρονείας **ΕΙΣΦΟΡΑ ΔΙΑ ΤΗΝ ΕΞΑΓΟΡΑΝ ΤΗΣ ΕΡΓΑΣΙΑΣ ΤΩΝ ΙΣΡΑΗΛΙΤΩΝ**

Ἐν Θεσσαλονίκη, τῆ 1 Φεβρουαρίου 1943

Ο ΔΙΕΥΘΥΝΤΗΣ

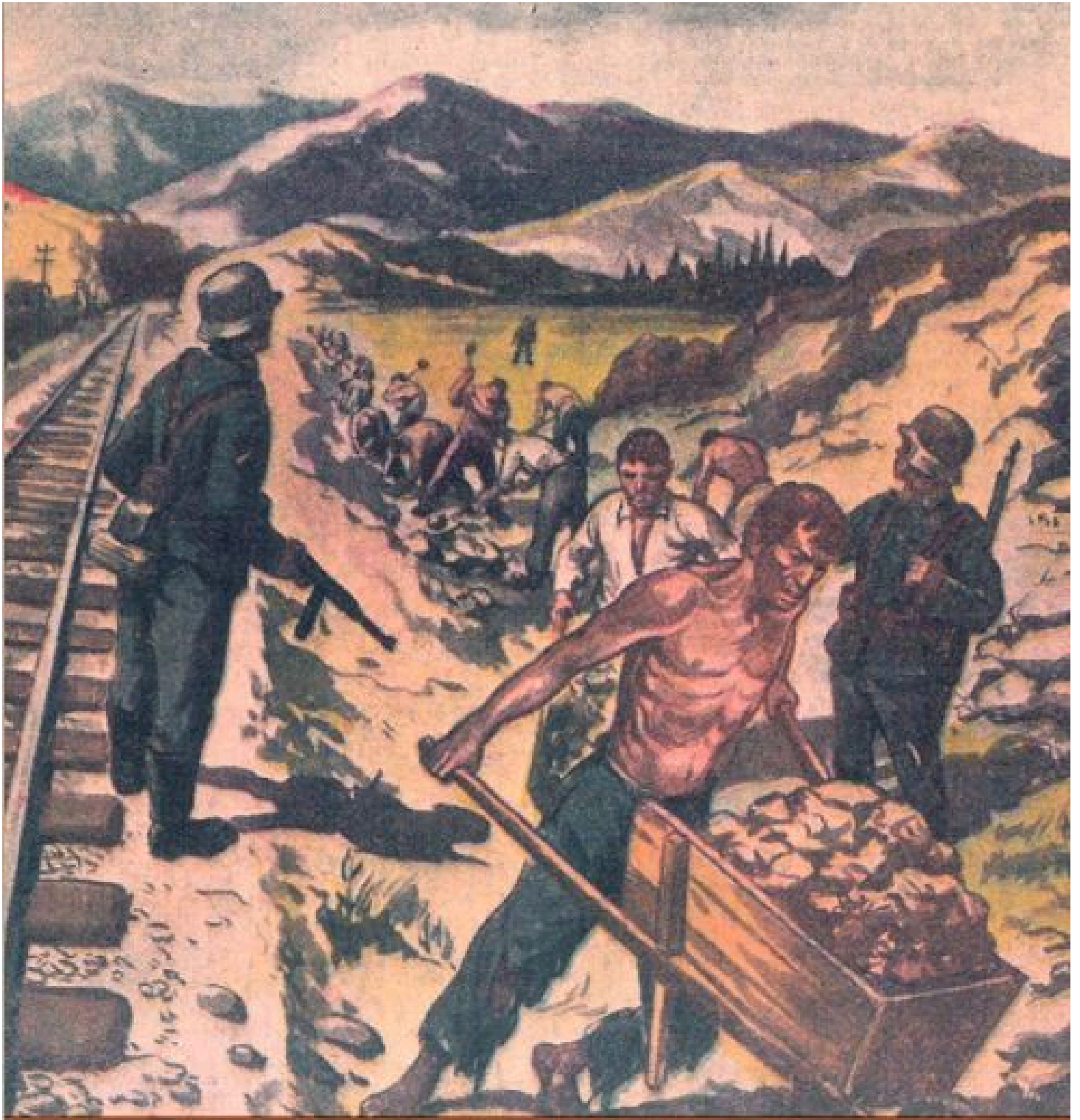
ΕΠΙΧΕΙΡΗΣΙΑΣ ΑΣΦΑΛΕΙΑΣ - ΠΑΡΑΧΩΡΗΣΗ 1.5333



329

0:00 / 0:39

In 1955, the journalist with the Athenian newspaper of “Ethnos”, Giorgios Sporidis, published an illustrated narration entitled «The Great Persecution: The destruction of Greek-Jews” in a sequence of twenty editions. The narration was based upon the notorious volume by Michael Molho and Joseph Nehama “In memoriam”, (published during 1948-1953) and oral sources. The illustrations presented here are related to the forced manual labour. The sketches are unsigned, but the painter and cartoonist of the same newspaper Nikos Kastanakis is presumed to be their creator.





330

0:00 / 0:31

In regard with the ransom collection for the redemption of the forced manual labor, a new office was established in the Jewish community with the responsibility to collect money in a special account with the Bank of Thessaloniki. Ransoms were paid in checks issued by the Jewish Community on this special account. The checks thought to be lost and were discovered as late as in 2003. Documents in regard with the imputation of an extra contribution on the Community's members and copies of the ransom checks are depicted.





331

0:00 / 0:27

Almost 46.000 Jews of Thessaloniki were violently displaced to the death camps of Poland in 1943. Their properties were looted. The ancient cemetery as well as the synagogues were destroyed. The few survivors along with those who managed to hide became the core of the post-war Jewish Community of Thessaloniki. For further information please visit the Holocaust Hall on this floor and the Holocaust Victims' Hall on the ground floor.







332

0:00 / 0:14

Prior to the displacement of the Jewish population to the death camps, the Jews had been excluded from the rest of the society. Here you may see newspaper excerpts advocating the Jews' isolation, which was followed by the looting of the Jewish properties.





333

0:00 / 0:12

Colonel Mordochay Frizis and hundreds of other Jews fell on the Albanian battle fields fighting alongside the Greek army. More than 1.000 Jews fought among the ranks of the National Resistance movement.





334

0:00 / 0:10

Over the last 20 years the Jewish communities of Greece have claimed the historic place that befits the Jewish heroes of the Greek-Italian war and the Resistance.





335

0:00 / 0:46

On 29 October 1944 the Germans left Thessaloniki. The following day the Resistance army paraded across the city and later on the British colony troops “Ghourkas” disembarked in the city. Neither food nor means of transaction had been left in Thessaloniki. Out of 50.000 Jews who lived in the city in 1940, only 724 had been left in April 1945. They survived because they had gone into hiding or had participated in the Resistance. In 1946, following the return of the camp survivors, the total number reached 1.950. The 56 surviving children were the nucleus of the new community.





336

0:00 / 0:37

The few surviving Jews returned to Thessaloniki only to find out that all Jewish public buildings and neighborhoods, synagogues and cemeteries had been looted and devastated. Meanwhile, their shops and houses had been taken by others. The old Jewish neighborhoods had been appropriated. The Jewish community paid efforts to re-posses Jewish properties which were in the hands of depositories who had been appointed by the Germans and the Greek puppet Government. The unwillingness of the post-war Greek governments to deal with the depositories as well as the complicated law system made things difficult.





337

0:00 / 0:27

Dozens of survivors who returned to Thessaloniki had to live in communal buildings (synagogues or foundations) that had been recovered by the Jewish Community until they find a job or recover their property. Examples of temporary shelters of this kind were the premises on 28 Mizrahi Street, where forty men aged 22 to 38 used to live, as well as the old Boys Orphanage on 3 Paraskevopoulou Street where 34 men used to live.

ΜΕΡΙΚΟΙ ΑΠΟ ΤΟΥΣ ΕΝΟΙΚΟΥΣ ΤΗΣ ΟΔΟΥ ΜΙΣΡΑΧ 28

ΟΝΟΜΑ	ΠΑΤΡΩΝΥΜΟ	ΜΗΤΡΩΝΥΜΟ	ΕΠΑΓΓΕΛΜΑ	Α/Α	ΓΕΝΝΗΘΗΚΕ
Αβράμ	Μακελ	Βίδα	άεργος	1128	1918
Αβράμ	Λεβή	Αλέγρια	άεργος	1009	1923
Αρών	Αρών	Μπενβενίστε	υπάλληλος	1512	1922
Γιακπέλ	Σολομών	Όλγα	υπάλληλος	819	1920
Δαυίδ	Πίνχας	Αλέγρια	άεργος	518	1924
Ελιέζερ	Χαΐμ	Καλομοίρα	υδραυλικός	714	1914
Ισακ	Μενακέμ	Λέα	άεργος	457	1916
Ισάκ	Δανιήλ	Ρικέτα	άεργος	77	1921
Ιωσήφ	Ραφαήλ	Ρασέλ	καπνεργάτης	538	1911
Ιωσήφ	Σολομών	Μερκάδα	τορναδόρος	285	1919
Λεών	Αβράμ	Εστέρ	σπαροπώλης	413	1911
Μωύς	Χαΐμ	Ντουντού	άεργος	609	1908
Μωύς	Ζαχάρ	Σογκούλα	άεργος	945	1924
Σαμουήλ	Δόριο	Σόλ	εφημεριοπώλης	608	1920
Σιμπτώβ	Αβράμ	Μοίρη	διδάσκαλος	1152	1912
Σολομών	Εμμανουήλ	Ρέινα	ιχθυοπώλης	510	1917
Σολομών	Ζαχαρίας	Λούτσα	άεργος	728	1910
Σολομών	Μωύς	Μπενβενίδα	άεργος	826	1913
Σολομών	Μαρθαχάι	Μύριαμ	άεργος	587	1913
Χαΐμ	Αβράμ	Σάρρα	καπνεργάτης	704	1912



338

0:00 / 0:25

In the 1930s, 6.000 Jews migrated to Israel. After the Declaration of the Establishment of the State of Israel in 1948, they were followed by many coreligionists. Depictions: Greek passports of Jews who migrated to Israel and the label of the first consular plate of Israel in Thessaloniki. Below we see the pavilion of Israel at the Thessaloniki International Fair.





339

Charitable Institutions

0:00 / 2:15

The Jewish community of Thessaloniki operated a series of important charitable institutions and mutual-aid systems which had no equal in any other Diaspora Jewish community.

The health organization “Bikur Holim,” established immediately after the flight of the Jews from Spain, provided health care, medicine and hospital needs for the poor Jews of the city. Several famous doctors, exiled from Spain and Portugal, served there and settled in our city, including Amato Lusitano in 1558.

In 1786 the traveller John Howard mentioned the existence of a Jewish hospital, located in the middle of the cemetery: “Some tombstones serve as tables and chairs. It is a kind of roomy shed, divided by a wall in the middle, its sides resting on columns.”

In 1908 the Hirsch Hospital was founded, thanks to a donation from Baroness Klara de Hirsch and to the tireless efforts of Dr. Moses Mizrachi. Prominent Jewish doctors such as Dreyfus, Sciaky, Jean Allalouf, Alber Israel, Meir Yoel, Leon Koenka and Moshe Modiano served there.

On the wall you can see marble commemorative plaques from the Bikur Holim (the community’s Pinchas Hospital) and from the Hirsch hospital. The Hirsch hospital is now called “Ippokrateio” (Hippocrates) and is owned by the state.

The community also operated the Saul Modiano old-age home, the Allatini and Aboav orphanages, the Lieto Noah psychiatric asylum, and charitable

organizations such as Matanot L' Evionim and Torah Umlacha (support for poor students).



Handwritten header text in Greek script, possibly a date or recipient information.

Handwritten entry 1	172 200 ₪	
Handwritten entry 2	12000 ₪	
Handwritten entry 3	10 000 ₪	
Handwritten entry 4	27 000 ₪	
Handwritten entry 5	<u>110 000 ₪</u>	172 200 ₪
Handwritten entry 6	11 000 ₪	
Handwritten entry 7	2000 ₪	
Handwritten entry 8	11 000 ₪	
Handwritten entry 9	<u>110 000 ₪</u>	110 000 ₪

Handwritten notes and signatures in the bottom left section of the document.

Handwritten text at the bottom right, possibly a date or reference number.

A document from the Jewish Mental Clinic “ASILO DE LOKOS” (1925)



A document of “BIKUR HOLIM” an organization for the relief of the poor patients (1934)



An operating room at Hirsch Hospital



Foto: Hirsch Hospital, the Hippokrateio



Girls Orphanage "MAIR ABOAV"



Firemen of the Jewish-owned "SUN" company, 1916



401

0:00 / 0:19

The first Sephardic Jews who arrived in Thessaloniki settled in neighborhoods close to the city walls of Thessaloniki and the coastal gate. The heart of Jewish life was the main synagogue of the city, Talmud Torah Agadol (today Agora [Market] Modiano), around of which dozens of Kehalim developed.

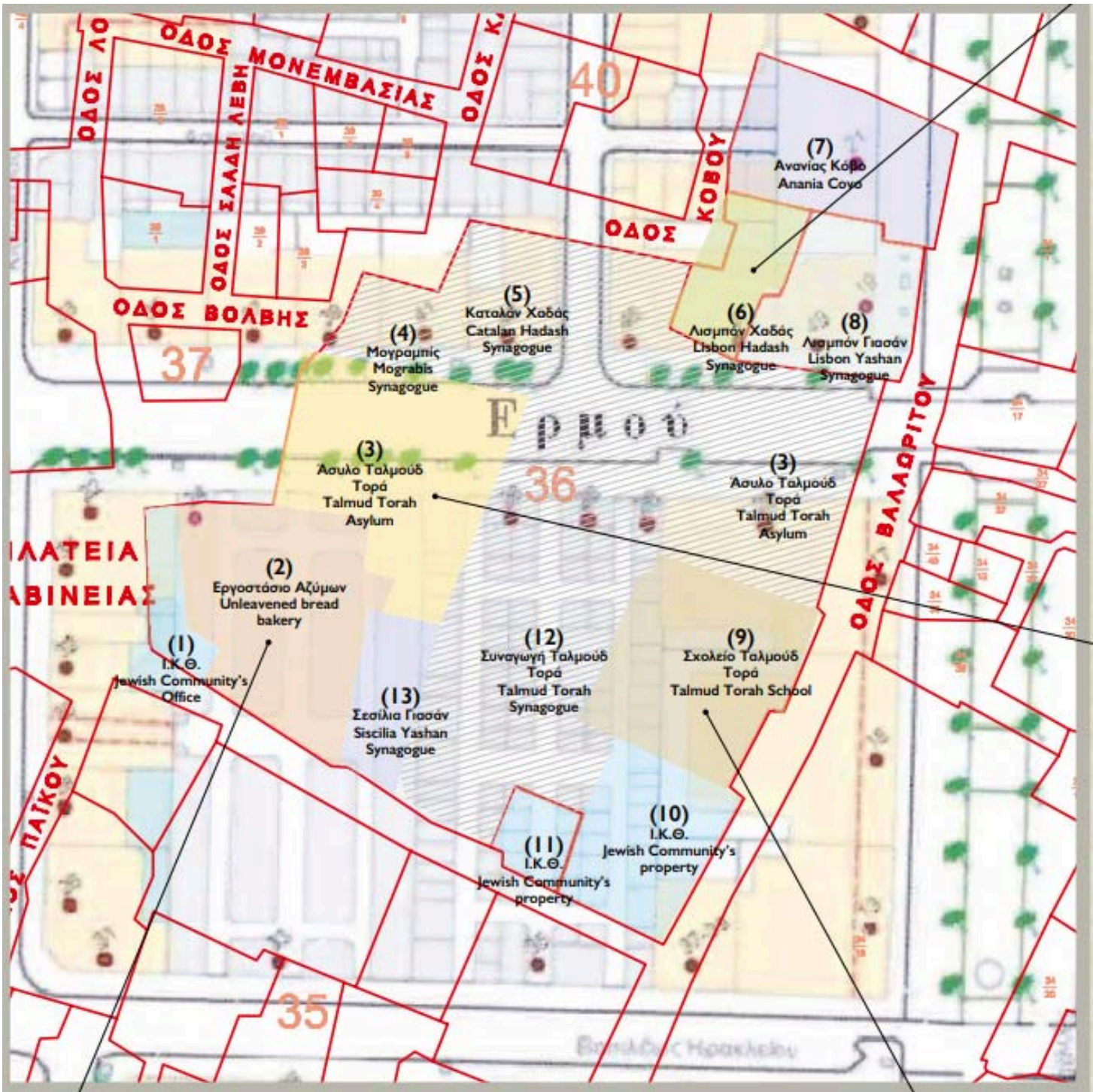




402

0:00 / 0:25

Talmud Torah complex was located in the crossroad of the modern Aristotelous and Ermou streets. This complex covered the area between the modern Vasileos Irakleiou Street and Egnatia street. It was the largest property within the city walls of Thessaloniki and belonged to the Jewish community. Perhaps it was the first area given to the Sephardic congregations after they arrived in Thessaloniki.





403

0:00 / 0:19

Talmud Torah complex consisted of many synagogues named after the origin of their members', such as Mograbis (Magreb, which is North West Africa), Lisbon (old and new) Sicily, as well as the main synagogue, Talmud Torah, besides schools and other communal buildings.

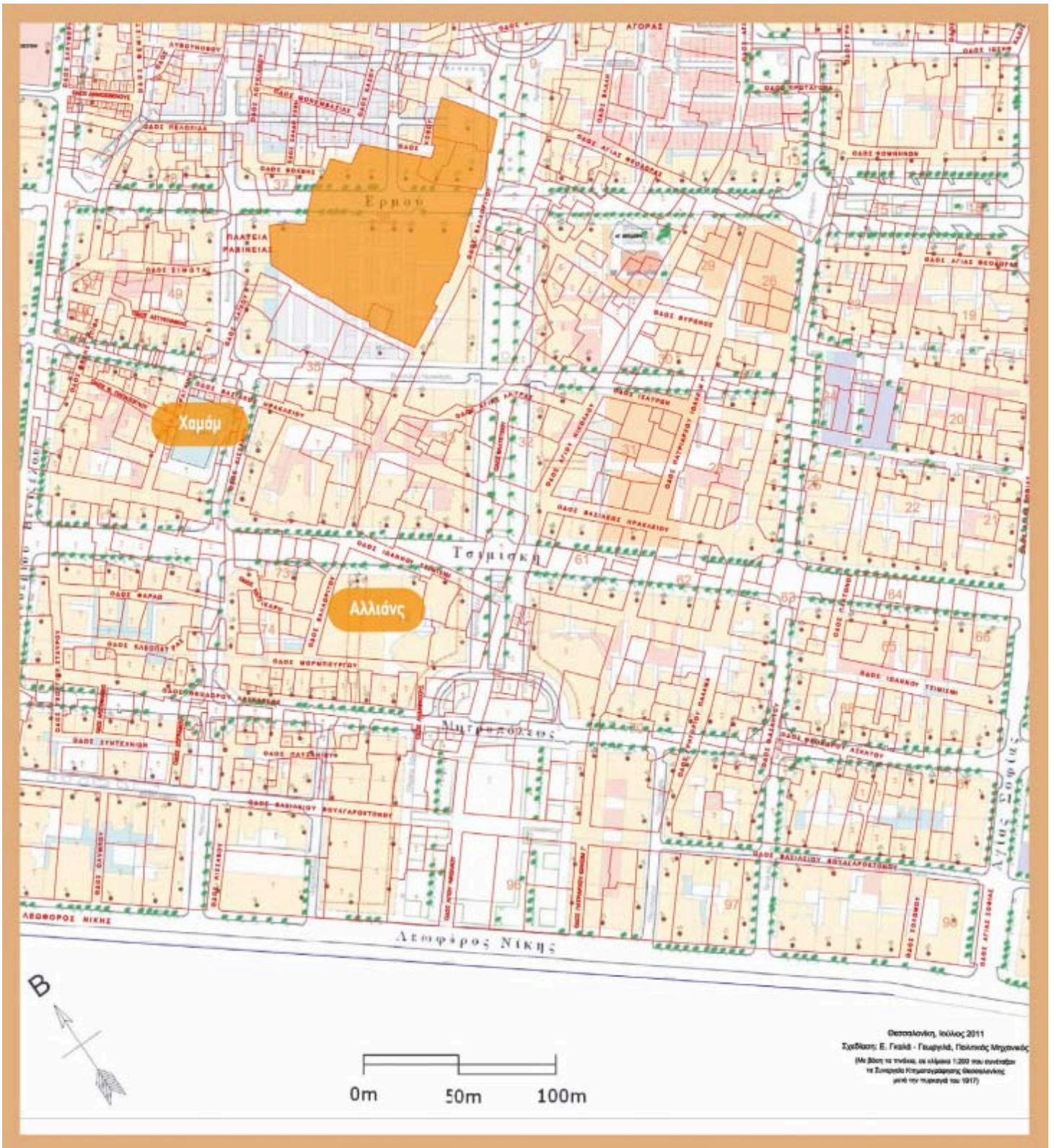




404

0:00 / 0:15

We present a reconstruction of the urban area of the Talmud Torah complex with the assistance of an old map, which has been matched to the corresponding present-day map; French army's aerial photographs (dated 1917) were also used.

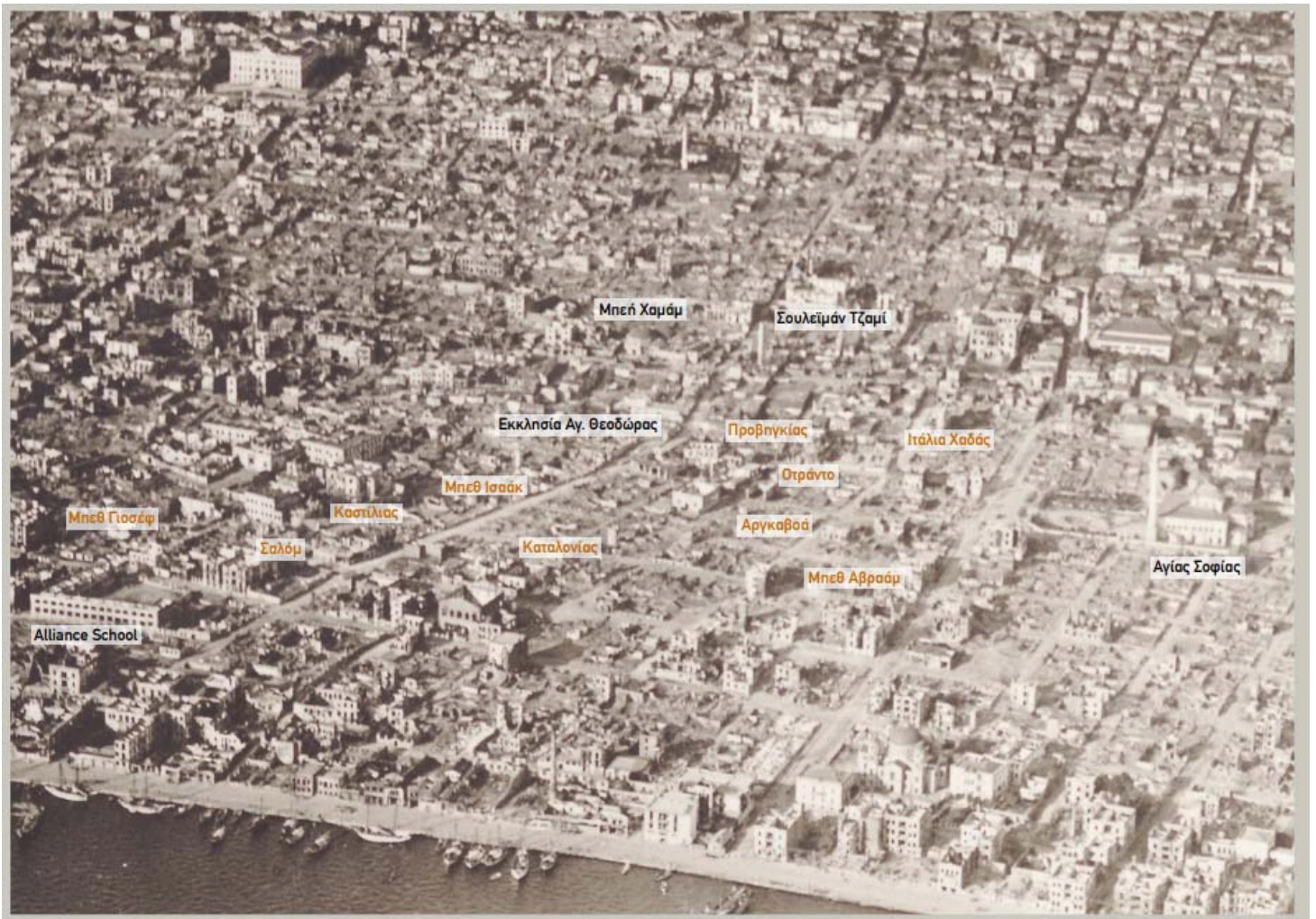




405

0:00 / 0:14

To the south and east of the Talmud Torah complex, at least 15 synagogues were located in an arc-shaped spreading. The locations of selected synagogues on an air photograph taken after the fire of 1917 are depicted.

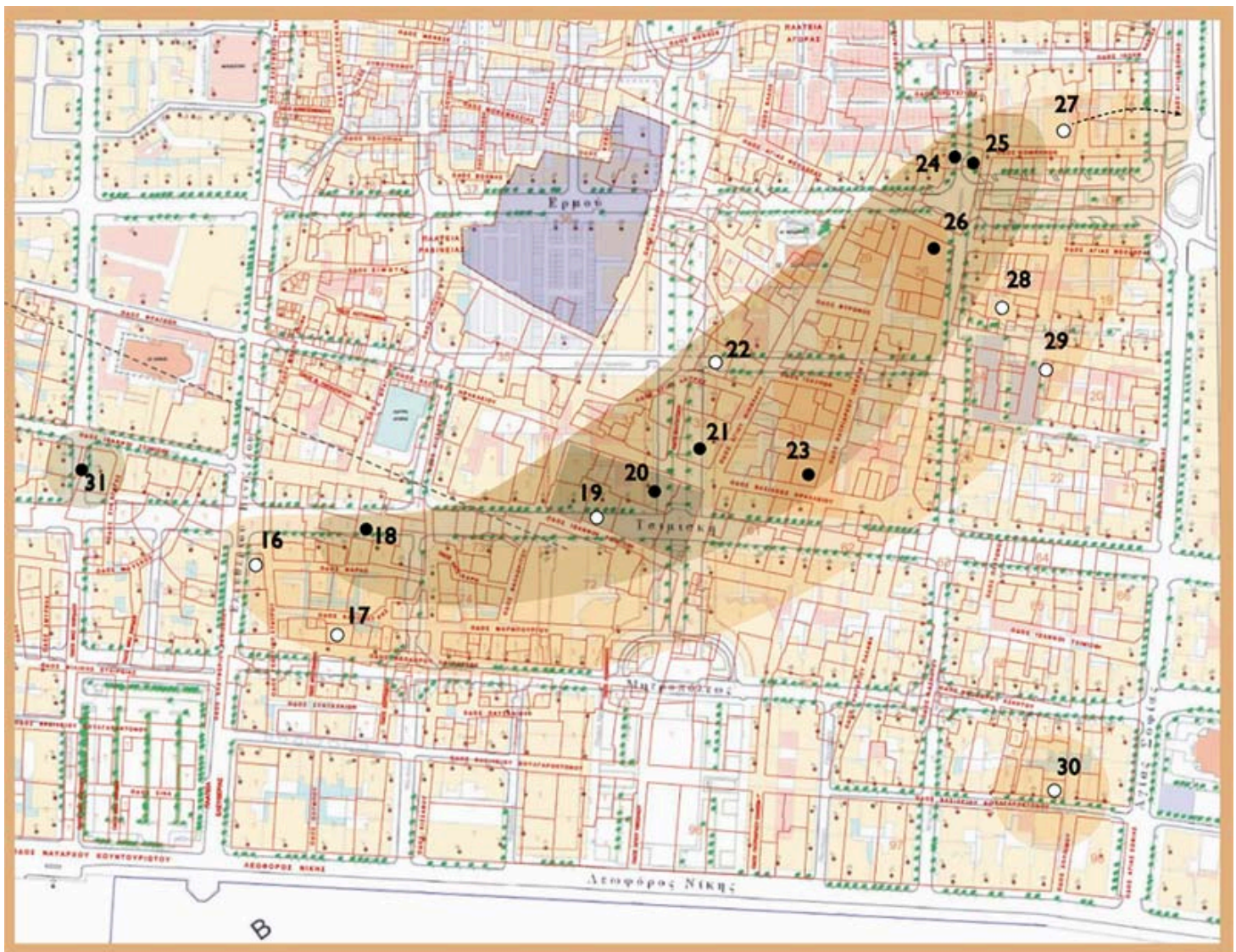




406

0:00 / 0:18

You may also see rough plans of the synagogues' plots and their locations on a map of the pre-1917 urban plan which has been matched to the corresponding present-day map. Talmud Torah complex is marked on the map, as well as the arc of the 15 synagogues to the south-east of the complex.





407

0:00 / 0:48

The area south of Talmud Torah underwent no city planning changes between 1882 and 1917. The area west of Talmud Torah underwent an alignment and an opening of passageways, but here, too, the changes were not fundamental. This means that the sites of the identified synagogues in this area were likely very old. On the contrary, the area southeast of Talmud Torah was altered and some old markets were demolished. However, the ownership status of the area did not change. The zone of the 15 (apparently old) synagogues suggests that the initial core of Jewish settlement extended well beyond the Talmud Torah, since the arc includes some of the earliest synagogues founded in Thessaloniki

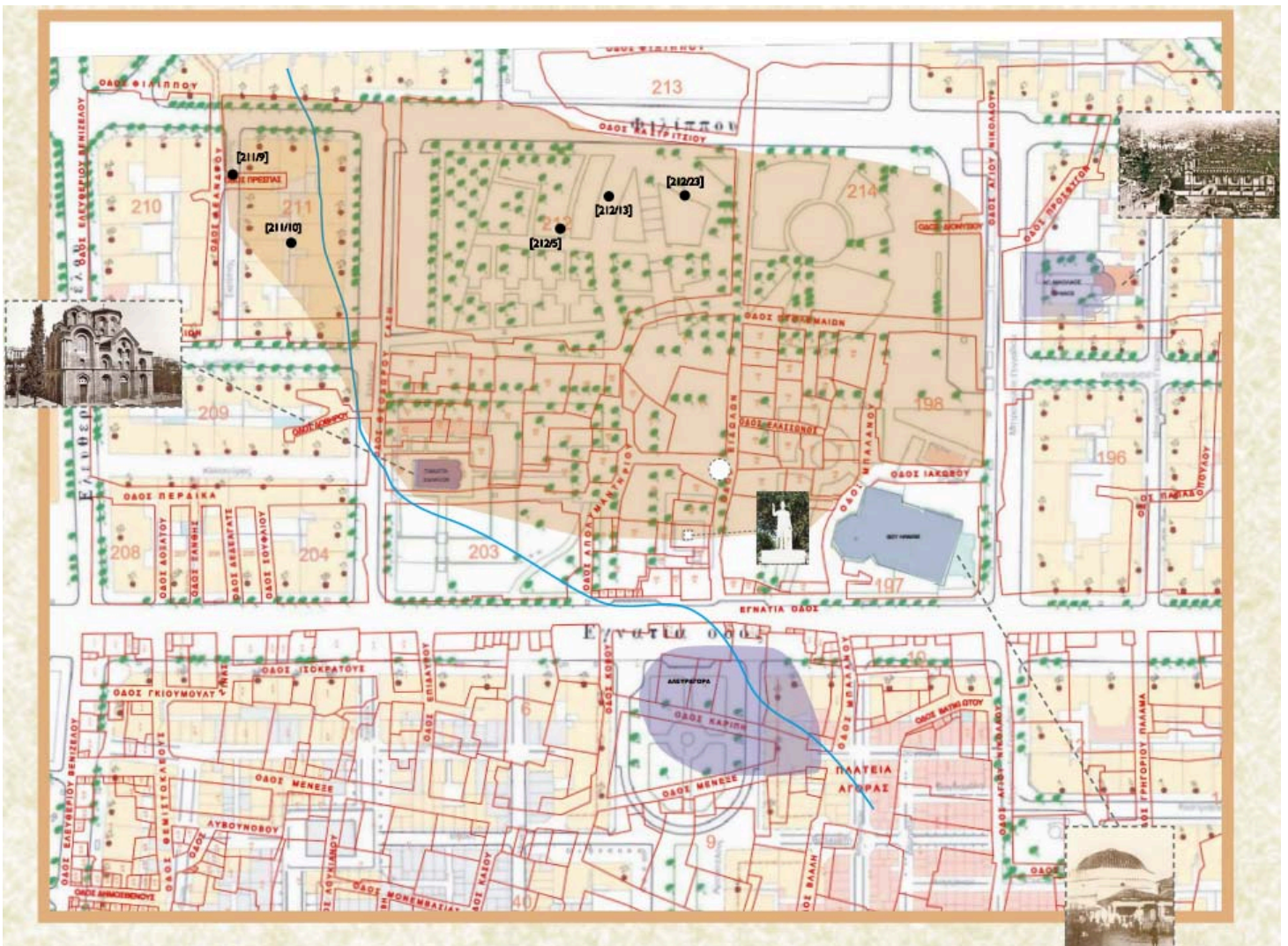




408

0:00 / 0:21

Rogos was a Jewish district, situated on the remnants of the ancient Roman “Agora”; it survived for five consecutive centuries. Between Talmud Torah and Rogos the city’s Flour Market (Un Kapanı) was located. Rogos’ location is marked on a map of the old urban plan, which has been matched to the corresponding present-day map.





409

Zionism

0:00 / 2:57

Zionism is a political movement, begun in the 19th century, which sought to create a new Jewish state in Palestine for Diaspora Jews.

From the beginning Zionism had fanatical supporters in Thessaloniki. Their groups were usually organized as clubs, such as ~Kadima~ which was founded in 1899 and whose stated goal was the teaching of Hebrew language.

After the Young Turk revolution and the proclamation of the Ottoman constitution in 1908, the Zionist movement became more openly active. It founded the “Bnei Zion” club and the “Maccabi” sports club. After 1912 more Zionist clubs were created, representing the whole spectrum of the movement: Mizrachi groups, Artzenu and Betar revisionist groups, and Poalei Zion socialist groups.

The first Pan-Hellenic Zionist Conference was held in Thessaloniki in 1919. The Greek Zionist Federation was formed during the conference. The federation’s mouth-piece was “La Esperanza” magazine published by Yosef Ouziel. The federation leaders were Asher Malach, Asher Moisis, David Matalon, David Florentin, Mendes Bensanci and Isaac Angel.

Opposing Zionism was the ideological movement for Jewish integration within Greece. This was represented in Thessaloniki by the association of graduates of the Alliance Israelite Universelle.

Almost simultaneously with the formation of the Zionist organizations and through the populous Jewish working class of Thessaloniki, the Socialist Workers Federation sprang in 1909, more popularly known under its Ladino name “La

Federasion”. Its founder and leader was Abraham Benaroya, while Alber Ardit, Shabetai Yona, Vital Dassa and others were considered to be some of its exceptional leaders.

Simultaneously with the formation of Zionist organizations, there came from the Jewish working-class in 1909 the Socialist Workers’ Federation, usually known by its Ladino name, “La Federasion.” Its founder and leader was Avram Benaroya. Some of its other notable leaders were Alber Ardit, Shabetai Yona and Vital Dassa.

La Federasion operated autonomously until 1918, when along with the rest of the Greek political left-wing, it became part of the Socialist Workers’ Party of Greece. This was later renamed the Communist Party of Greece (KKE).



Foto: Zionist Conference in Thessaloniki



Proclamation of the state of Israel, Thessaloniki



410

Education

0:00 / 0:58

During the 16th century, Thessaloniki became an important center for Jewish religious studies, attracting students from all over Europe who came to the city to study at its rabbinic schools.

Each synagogue had its own elementary school (hevra) and higher-education seminars (yeshiva). There was also the “Talmud Torah HaGadol,” an actual university of Judaism founded in 1520 with the help of the Jews of the city.

Education was reformed in the middle of the 19th century by modernizing community schools and by the founding of the Alliance Israelite Universelle school in 1873. Private Jewish schools teaching general and professional courses were also founded. The student bodies of the various foreign schools in Thessaloniki were comprised mainly of Jewish youth.



Foto: Alliance Israelite Universelleschool and students