

HELLENIC REPUBLIC - MINISTRY OF CULTURE AND SPORTS

Nomination for Inscription on the UNESCO World Heritage List

ARCHAEOLOGICAL SITE OF PHILIPPI



EDITED BY THE ARCHAEOLOGICAL RECEIPTS FUND

ATHENS 2015





ARCHAEOLOGICAL SITE
OF PHILIPPI

Cover illustration

Fig. 1. General view of the Walled City of Philippi.

Fig. 2. Lower terrace of the Walled City of Philippi.

HELLENIC REPUBLIC - MINISTRY OF CULTURE AND SPORTS

Nomination for Inscription on the UNESCO World Heritage List

**ARCHAEOLOGICAL SITE
OF PHILIPPI**

EDITED BY THE ARCHAEOLOGICAL RECEIPTS FUND

ATHENS 2015

EXECUTIVE SUMMARY

Inscription on the UNESCO World Heritage List - The archaeological site of Philippi

Country / State	Greece (Hellenic Republic)
State, Province and Region	Greece, Region of Eastern Macedonia and Thrace, Regional Unit of Kavala, Municipality of Kavala
Name of property	Archaeological site of Philippi
Geographical Coordinates to the Nearest Second	Component 1: The Walled City
(Coordinates (WGS84) -- Longitude-- Latitude)	<p>CORE ZONE:</p> <p>CORE ZONE 1 Central point: 24°16'59".06681, 41°00'53".50391</p> <p>CORE ZONE 1 North (max): 24°17'00".90982, 41°01'13".93274</p> <p>CORE ZONE 1 East (max): 24°17'18".68206, 41°00'40".28834</p> <p>CORE ZONE 1 South (max): 24°17'09".85283, 41°00'32".25847</p> <p>CORE ZONE 1 West (max): 24°16'40".71954, 41°00'47".92241</p> <p>BUFFER ZONE:</p> <p>BUFFER ZONE Central point: 24°17'07".60674, 41°01'09".00480</p> <p>BUFFER ZONE North (max): 24°17'14".12377, 41°02'02".27046</p> <p>BUFFER ZONE East (max): 24°17'33".29426, 41°01'14".53444</p> <p>BUFFER ZONE South (max): 24°17'04".87073, 41°00'23".95431</p> <p>BUFFER ZONE West (max): 24°16'35".60625, 41°00'53".53849</p>
	Component 2: The Battlefield of Philippi
	<p>CORE ZONE:</p> <p>CORE ZONE 2a Central point: 24°14'52".98899, 41°00'33".68820</p> <p>CORE ZONE 2a North (max): 24°15'08".13343, 41°00'59".41854</p> <p>CORE ZONE 2a East (max): 24°15'14".90099, 41°00'51".67622</p>

CORE ZONE 2a South (max): 24°15'07".85948,
41°00'47".21588

CORE ZONE 2a West (max): 24°15'01".32380,
41°00'56".16261

CORE ZONE 2b Central point: 24°15'08".04818,
41°00'53".43740

CORE ZONE 2b North (max): 24°14'56".76725,
41°00'37".55043

CORE ZONE 2b East (max): 24°14'58".42089,
41°00'36".93166

CORE ZONE 2b South (max): 24°14'48".70815,
41°00'30".96310

CORE ZONE 2b West (max): 24°14'47".34572,
41°00'31".54639

BUFFER ZONE:

BUFFER ZONE Central point: 24°14'52".98899,
41°00'33".68820

BUFFER ZONE North (max): 24°15'18".64226,
41°01'00".72196

BUFFER ZONE East (max): 24°15'23".77192,
41°00'51".63193

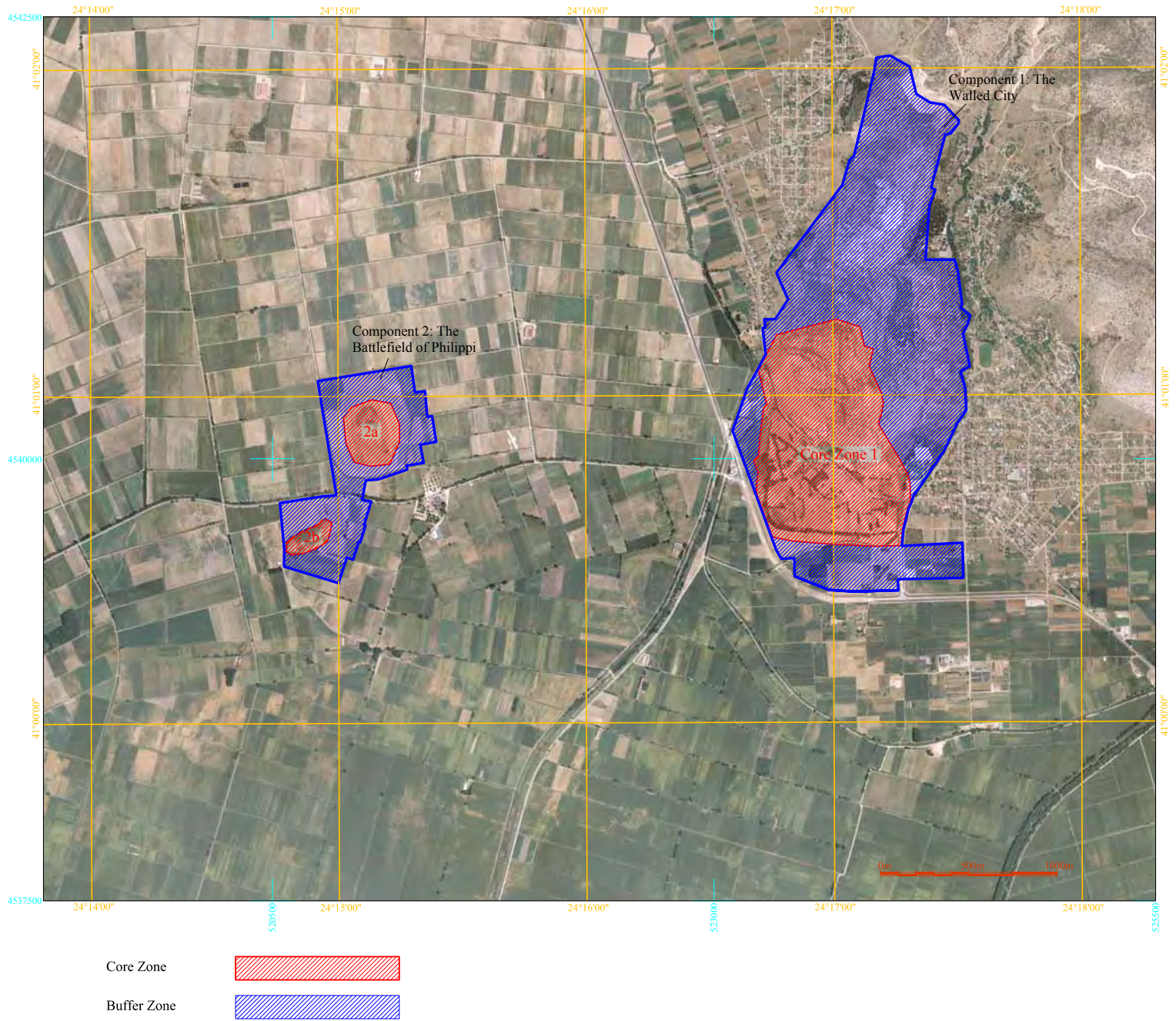
BUFFER ZONE South (max): 24°14'59".96946,
41°00'25".79052

BUFFER ZONE West (max): 24°14'45".85417,
41°00'40".49905

Textual Description of the Boundaries of the Nominated Property

The archaeological site of Philippi is located in Eastern Macedonia, between the modern cities of Kavala and Drama, at the south-eastern end of the plain that extends between them (the plain of Drama). In the site's immediate environment to east and west are the towns of Krinides and Lydia. It is a large site, rich in archaeological remains. It extends over an area of particular ecological interest for its natural environment and geomorphology. The site proposed for inscription is a serial property consisting of two components, the Walled City of Philippi, with an additional zone of 50 m from the city wall's perimeter, and the Battlefield of Philippi (42 BC).

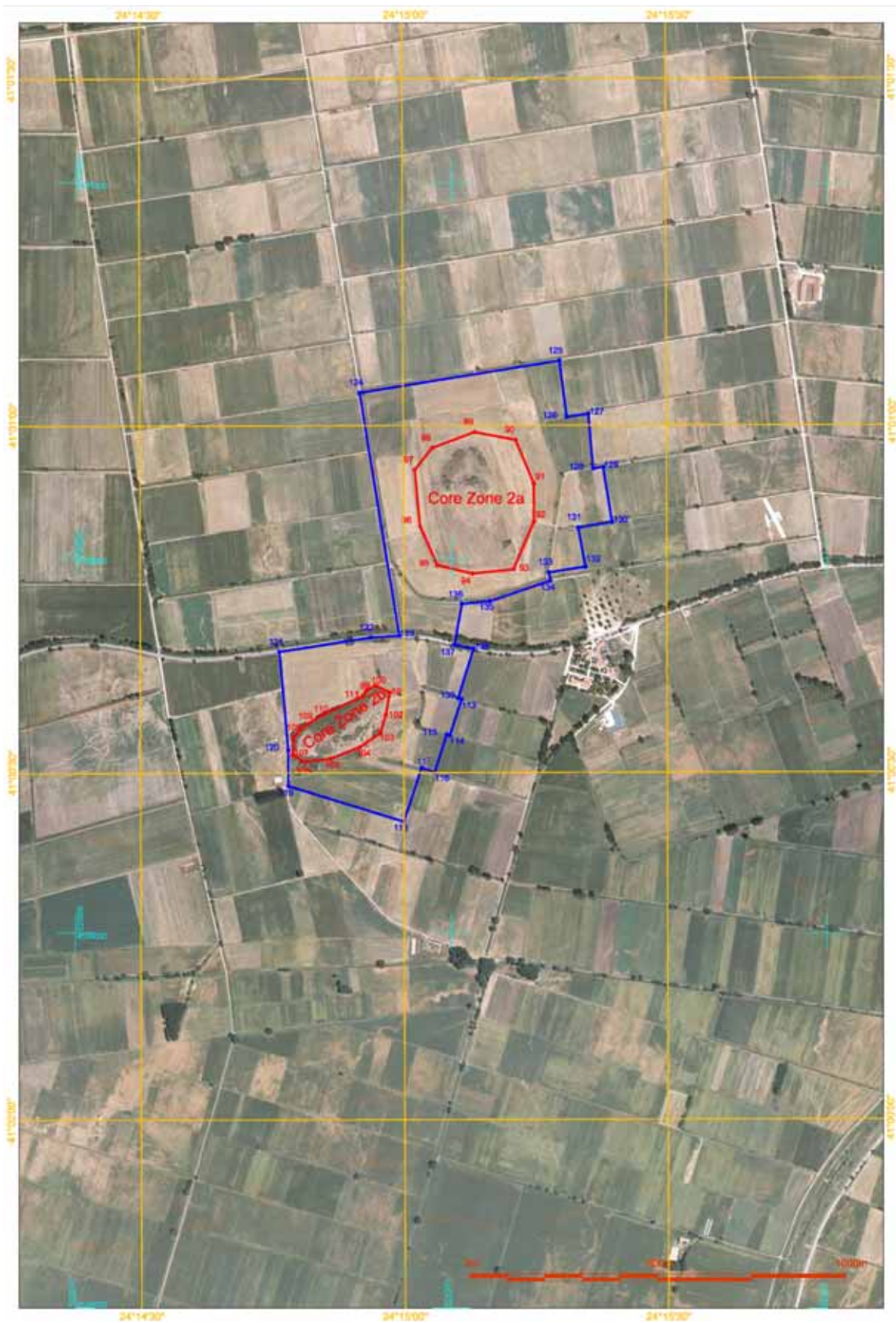
MAPS OF THE NOMINATED PROPERTY SHOWING BOUNDARIES AND BUFFER ZONE



The two components of the nomination of the Archaeological site of Philippi.



Component 1 – The Walled City.



Component 2 – The Battlefield of Philippi.

Criteria Under Which Property is Nominated

Nominated properties shall:

<p>Criterion (ii):</p> <p>... exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town planning or landscape design.</p>	<p>Philippi is an outstanding example of a city, founded in the Late Classical-Hellenistic period, which experienced significant growth during the Roman and Early Christian periods. It incorporates representative architectural and artistic elements from each period and contributes to developments in monumental architecture in the Roman Empire’s eastern provinces. The archaeological remains of Philippi reflect in a representative way the form and function of a Roman colony as a “small Rome” in the Balkans. Its splendid buildings, artworks, and the written testimony all reflect the exchange of ideas, institutions, and traditions between Greece and Rome. The influence of Constantinople is apparent in its Early Christian architecture.</p>
<p>Criterion (iii):</p> <p>... bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.</p>	<p>Philippi bears exceptional witness to the introduction and early expansion of Christianity on European soil before it reached Rome. It was in Philippi that Apostle Paul founded the first Christian church in Europe, whence the new religion would spread to the entire world. The Christian monuments built in Philippi have a pilgrimage character, and are directly connected with the presence here of Apostle Paul, a tradition that continues even today.</p>
<p>Criterion (iv):</p> <p>... be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.</p>	<p>The monuments of Philippi belong to various architectural types and represent in an exceptional way important stages in the development of monumental architecture during the Roman and Early Christian periods. More specifically, the Forum of Philippi is the most characteristic example of such a public space in the eastern provinces of the Roman Empire and echoes the Roman architectural tradition. The Early Christian architectural remains of Philippi are excellent examples of the early development of architectural types such as the Octagon church, the transept Basilica, and the domed Basilica. A part of the Via Egnatia, which runs through the ancient city, is preserved at the archaeological site in notably good condition. The Via Egnatia was perhaps antiquity’s most important military-commercial road.</p>

Criterion (vi):

... be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

Philippi is directly and tangibly connected to major personalities and events that affected the course of history. Philip II, a leading political figure in the Late Classical period and the father of Alexander the Great, turned the city of Philippi into an important economic and political power in his kingdom, and he gave it his name. The Battle of Philippi determined the course of the Republic towards the Roman Empire that would conquer the then-known world. Major political figures of the Roman age such as Brutus, Marc Antony, and Octavian determined the history of the city, and important Roman emperors (Claudius, Antoninus Pius, and Marcus Aurelius) adorned it with monumental public buildings. The Battle of Philippi is described in the works of ancient historians and inspired later writers. At Philippi the first Christian church in Europe was founded by Apostle Paul himself, who in this way inaugurated a new religion in the West which would later exert global influence. His substantive relationship with the Philippi congregation is attested by abundant evidence and created a tradition that has remained deeply rooted at Philippi down to the present day.

DRAFT STATEMENT OF OUTSTANDING UNIVERSAL VALUE

a. Brief synthesis

The archaeological site of Philippi is located in Eastern Macedonia, between the modern cities of Kavala and Drama, at the south-eastern edge of the plain of Drama. In its immediate environs to east and west are the towns of Krinides and Lydia. It is a large site, rich in archaeological remains. It stretches across a region of considerable ecological interest for its natural environment and geomorphology.

The site proposed for inscription is a serial property consisting of two components: the Walled City of Philippi, with an additional zone of 50 m from the city wall's perimeter, and the Battlefield of Philippi (42 BC).

The ancient city of Philippi was built at a strategic location which brought it to the forefront of major historical events. Thasians founded here the colony of Krinides in 360 BC. The colony was soon (356 BC) conquered by Philip II of Macedon (359-336 BC), father of Alexander the Great and one of the leading political figures of the Late Classical period, who directly determined the fate of the Ancient Greek world. Philip, recognizing the city's advantageous location, made it a significant economic power in his kingdom, and gave it his own name. In 42 BC the Battle of Philippi, between the armies of the supporters of Julius Caesar, Octavian and Marc Antony, and the republicans Cassius and Brutus took place on the plain of Philippi and the hills south and south-west of the ancient city; Cassius and Brutus were defeated, thus opening the way for Octavian to the Empire. The Emperor Octavian accorded Philippi the name *Colonia Augusta Julia Philippensis* in 27 BC. The Battle of Philippi is described in detail in the ancient sources (e.g., Appian, Plutarch), and inspired the poet Horace and later writers like Shakespeare.

Philippi played a decisive role in the expansion of Christianity when, in 49/50 AD, Apostle Paul visited the city, founded the first Christian church in Europe and baptised the first European Christians, an event that impacted the entire continent. His presence sealed the long and close relationship between the Apostle and the Philippi congregation. There was an episcopal see at Philippi from as early as the mid-4th century AD. The archaeological remains of the city attest to its growth particularly during the Roman and Early Christian periods and represent important stages in the history of architecture. The history and culture of the ancient city is evidenced in its entirety: administrative center, public space, religious buildings, residential remains, workshops, and cemeteries. The growth of the city over time reflects the influences it received from Rome and later, from Constantinople. The Via Egnatia, the great road joining East and West, passed through the city. Perhaps the most important military and commercial road in antiquity, for more than 2,000 years the Via Egnatia played a key role in the history of the Roman, Byzantine, and Ottoman empires.

The field where the Battle of Philippi was fought extends south and south-west of the ancient city. Two low hills in the plain of Philippi mark the historic landscape as it is described in the sources, while defensive works of the opposing forces are traceable today.

b. Justification of criteria

Criterion (ii): Philippi is an outstanding example of a city, founded in the Late Classical-Hellenistic period, which experienced significant growth during the Roman and Early Christian periods. It incorporates representative architectural and artistic elements from each period and contributes to developments in monumental architecture in the Roman Empire's eastern provinces.

The archaeological remains of Philippi reflect in a representative way the form and function of a Roman colony as a "small Rome" in the Balkans. Its splendid buildings, artworks, and the written testimony all

reflect the exchange of ideas, institutions, and traditions between Greece and Rome. The influence of Constantinople is apparent in its Early Christian architecture.

Criterion (iii): Philippi bears exceptional witness to the introduction and early expansion of Christianity on European soil before it reached Rome. It was in Philippi that Apostle Paul founded the first Christian church in Europe, whence the new religion would spread to the entire world. The Christian monuments built in Philippi have a pilgrimage character, and are directly connected with the presence here of Paul the Apostle, a tradition that continues even today.

Criterion (iv): The monuments of Philippi belong to various architectural types and represent in an exceptional way important stages in the development of monumental architecture during Roman and Early Christian periods. More specifically, the Forum of Philippi is the most characteristic example of such a public space in the eastern provinces of the Roman Empire and echoes the Roman architectural tradition. The Early Christian architectural remains of Philippi are excellent examples of the early development of architectural types such as the Octagon church, the transept Basilica, and the domed Basilica. A part of the Via Egnatia, which runs through the ancient city, is preserved at the archaeological site in notably good condition. The Via Egnatia was perhaps antiquity's most important military-commercial road.

Criterion (vi): Philippi is directly and tangibly connected to major personalities and events that affected the course of history. Philip II, a leading political figure in the Late Classical period and the father of Alexander the Great, turned the city of Philippi into an important economic and political power in his kingdom, and he gave it his name. The Battle of Philippi determined the course of the Republic towards the Roman Empire that would conquer the then-known world. Major political figures of the Roman period such as Brutus, Marc Antony, and Octavian determined the history of the city, and important Roman emperors (Claudius, Antoninus Pius, and Marcus Aurelius) adorned it with monumental public buildings. The Battle of Philippi is described in the works of ancient historians and inspired later writers. At Philippi the first Christian church in Europe was founded by Apostle Paul himself, who in this way inaugurated a new religion in the West which would later exert global influence. His substantive relationship with the Philippi congregation is attested by abundant evidence and created a tradition that has remained deeply rooted at Philippi down to the present day.

c. Integrity

The main elements that convey the site's Outstanding Universal Value lie inside the proposed boundaries. The majority of its monuments—located amidst a natural environment that has remained unaltered by modern life—are well-preserved and offer a representative picture of the city over time. Neither the city nor the battlefield has been subjected to later intervention, since no later settlements grew up at this location. The greater region around the site is agricultural, and building is forbidden at both the site proposed for inscription and its buffer zone in accordance with special legislation concerning the protection of the archaeological site of Philippi.

Inside the ancient walls, the existing modern Kavala-Drama road has been abolished by law, which will effectively contribute to restoring the site's unity in the future. It is not at any particular risk from fire, given that there is no dense vegetation; besides, there is provision for the site's clearing. Preventive maintenance measures are taken on the monuments so that they will be less vulnerable in case of earthquakes; generally, consolidation and restoration are provided for wherever necessary. Tourist growth does not pose any current threat; on the contrary, a growth in tourism is considered desirable.

d. Authenticity

Authenticity of the Walled City as well as of the Battlefield is noteworthy. The shrinking of the site between the 7th century and its abandonment in the 14th century, and the consequent absence of later settlements and generally any constructions, resulted in the preservation of both the urban fabric of the city as well as the architectural form, the decoration, and the original material as it was in antiquity. Those monuments which were always visible did not change use and were not subject to alterations and interventions; thus, they preserve their original form. Modern works and interventions at the site are limited to archaeological investigation (excavations, surveys, etc.) and necessary actions for the protection and enhancement of the site. Restoration and conservation works, completed or in progress, require a special study and approval by the Ministry of Culture and Sports. The elaboration of these studies takes into account commonly accepted principles and international standards as these stem from international conventions. For restoration and conservation projects, the original material is used as much as possible; requisite repairs are done with compatible materials. Finally, the Battlefield of Philippi, which has been in continuous traditional agrarian use down to the present, remains intact. The site continues today to retain its spiritual-religious character as a place of pilgrimage.

e. Requirements for protection and management

The archaeological site of Philippi is protected by the provisions of Law 3028/2002, “On the Protection of Antiquities and Cultural Heritage in General”. Philippi is a classified archaeological site since 1962. Recently the re-designation of the site (ΥΠΠΟΤ/ΓΔΑΠΚ/ΑΡΧ/Α1/Φ43/15931/844/10-4-2012, Government Gazette 131/ΑΑΠ/27-4-2012), along with the delineation of protective zones (ΥΠΠΟΑ/ΓΔΑΠΚ/ΔΙΠΚΑ/ΤΑΧ/Φ18/171892/91557/11622/5399/23-9-2013, Government Gazette 357/ΑΑΠ/9-10-2013) have been established. On the basis of the latter, both components of the property proposed for inscription now belong to a non-construction zone.

Responsibility for the site’s management lies with the Ministry of Culture and Sports, and is exercised through the Ministry’s competent Service, which, at the local level is the Ephorate of Antiquities of Kavala – Thasos (the former 18th Ephorate of Prehistoric and Classical Antiquities and the 12th Ephorate of Byzantine Antiquities were unified to one single Ephorate, responsible for all historic periods after the recent restructuring of the Ministry of Culture and Sports). The operation of the Ephorate and the site’s basic needs are funded by the State budget. Over the past decade, funds from the 3rd Community Support Framework (CSF) were made available for technical studies and the execution of major projects, namely the renovation of the Archaeological Museum of Philippi and the restoration of parts of the ancient Theater.

Within the framework of the site’s candidacy for the World Heritage List, a Management Plan has been prepared that aims at organizing intervention at the site for the protection, conservation, and restoration of the monuments, at improving access and quality of visit, as well as interpretation and community outreach. Actions included in the Management Plan will be funded either by State resources or other grants to be sought; a proposal including a great number of these actions will be submitted for funding by the Regional Operational Programme of the Partnership Agreement 2014-2020.

Name and Contact Information of Official Local Institution Hellenic Ministry of Culture and Sports

Ephorate of Antiquities of Kavala - Thasos
14, Kyprou Str., 651 10 Kavala / Greece
Tel: +30 2510 224716, +30 2510 228689
Fax: +30 2510 620753
E-mail: efakav@culture.gr

HELLENIC REPUBLIC - MINISTRY OF CULTURE AND SPORTS

Nomination for Inscription on the UNESCO World Heritage List

Archaeological site of Philippi

Imprint

Project Contributors

Project Coordinator

EUGENIA GEROUSI

Archaeologist, Focal Point and Head of the Directorate of Byzantine and Post-Byzantine Antiquities

Editors of the Nomination File

CONSTANTINA BENISSI

Archaeologist, Head of the Department for the Supervision of Greek and Foreign Scientific Foundations and the Coordination of Issues of International Cooperations and Organizations, Directorate of Prehistoric and Classical Antiquities

ERSI BROUSKARI

Archaeologist, Head of the Department for the Supervision of Greek and Foreign Scientific Foundations and the Coordination of Issues of International Cooperations and Organizations, Directorate of Byzantine and Post-Byzantine Antiquities

STAVROULA DADAKI

Archaeologist, Head of the Ephorate of Antiquities of Kavala - Thasos

MARIA NIKOLAIDOU-PATERA

Archaeologist, Head of the former 18th Ephorate of Prehistoric and Classical Antiquities, now Head of the Ephorate of Antiquities of Drama

DIMITRA MALAMIDOU

Archaeologist, Head of the Department of Prehistoric and Classical Archaeological Sites, Monuments, Archaeological Research and Museums, Ephorate of Antiquities of Kavala - Thasos

Work Team

Hellenic Ministry of Culture and Sports

VASSILIKI DIMITROPOULOU

Art-historian, Directorate of Byzantine and Post-Byzantine Antiquities

CHRISTOS GARSIOUDIS

Topographer

ELISSAVET NIKOLETOU

Designer, Ephorate of Antiquities of Kavala - Thasos

JULIA PAPAGEORGIU

Archaeologist, Directorate of Byzantine and Post -Byzantine Antiquities

SOTIRIS PATRONOS

Archaeologist

STELLA POIMENIDOU

Archaeologist, Ephorate of Antiquities of Kavala -Thasos

ELENI SFAKIANAKI

Archaeologist, Directorate of Prehistoric and Classical Antiquities

ERIETTA SKOURKEA

Archaeologist, Directorate of Byzantine and Post-Byzantine Antiquities

AMALIA TSITOURI

Museologist, Directorate of Byzantine and Post -Byzantine Antiquities

PAULOS ZDRATSKIDIS

Topographer, Ephorate of Antiquities of Kavala -Thasos

Municipality of Kavala

DIMITRA TSANAKA

Mayor of Kavala

KOSTIS SIMITSIS

Former Mayor of Kavala

THEODOROS PAPADOPOULOS

Former Deputy Mayor of Kavala

LAZAROS TSATALMPASIDIS

Former Mayor of Philippi

ELEFThERIOS KOTAIDIS

Former Mayor of Philippi

ANASTASIA SAKELLARIADIS

Archaeologist

Other Contributors

YIORGOS KARADEDOS

Professor at the Aristotle University of
Thessaloniki, architect - archaeologist**Special thanks are due to the following institutions:**

Municipality of Kavala (and ex Municipality of Philippi)

French Archaeological School at Athens

Center of Environmental Education of Philippi

Diocese of Philippi, Neapolis and Thasos

Aristotle University of Thessaloniki

Technical Chamber of Greece, Kavala Department

Hellenic Center of Rock Painting

Panhellenic Federation of Guides

Association of Guides of Thessaloniki

PANTELIS NIGDELIS

Professor of Ancient History at the Aristotle
University of Thessaloniki

IOULIA STAMOU

Architect

YIANNIS VASILEIADIS

Architect

Translation

DEBORAH KAZAZIS

Text editing

VASILIKI KREVVATA

Lay-out

ROULA GIANNOULAKI

EDITED BY THE ARCHAEOLOGICAL RECEIPTS FUND

TABLE OF CONTENTS

1. IDENTIFICATION OF THE PROPERTY	25	
1.a. Country		Palaestra
1.b. State, Province or Region		Private buildings
1.c. Name of property		The urban villa called “House of Wild Animals”
1.d. Geographical coordinates to the nearest second		The blocks east of the Octagon
1.e. Maps and plans, showing the boundaries of the nominated property and buffer zone		Basilica A
1.f. Area of nominated property (ha.) and proposed buffer zone (ha.)		The “Prison of the Apostle Paul”
2. DESCRIPTION	27	Basilica B
Introduction		Basilica C
Overview		“Basilica of Paul”
2.a. Historical background		The Octagon complex
Prehistoric period		The north annexes
Classical Hellenistic period		The Bath-House (Balneum)
Roman period		Bishop’s Residence (Episkopeion)
Early Christian period		Monuments identified but not yet excavated
Byzantine period		The cemeteries
Post-Byzantine period		B. THE BATTLEFIELD OF PHILIPPI
Modern period		
2.b. Description of the property		3. JUSTIFICATION FOR INSCRIPTION
A. THE WALLED CITY OF PHILIPPI		75
The Walls		3.1.a Brief synthesis
The acropolis		A. THE WALLED CITY OF PHILIPPI
The city’s road network		B. THE BATTLEFIELD OF PHILIPPI
Water supply - Roman Aqueduct		3.1.b Criteria under which inscription is proposed
The Theater		3.1.c Statement of Integrity
Hellenistic Funerary Heroon		3.1.d Statement of Authenticity
Temple-shaped Monument (Heroon)		3.1.e Protection and management requirements
The Rock Sanctuaries		3.2. Comparative Analysis
Sanctuary of Artemis		A. INTRODUCTION
Sanctuary of Silvanus		B. COMPARATIVE ADVANTAGES OF THE PROPERTY
Sanctuary of Cybele		B.1. Philippi’s privileged location
Sanctuary of the Egyptian Gods		B.2. Philippi as a characteristic example of Roman and Early Christian urban culture
Rock-cut reliefs on the outskirts of the hill of the acropolis (Reliefs Rupestres)		B.3. The typology, importance, and symbolism of the Roman and Early Christian monuments at Philippi
The Forum		The Forum
The Commercial Market (Macellum)		The Theater
		Early Christian Basilica A

Early Christian Basilica B
The Octagon

B.4. The importance of the Battle of Philippi (42 BC)

B.5. Philippi as the first Christian community in the West

C. Comparative analysis

Comparative Description - A. The monuments in the Greek region

Thessaloniki (World Heritage Site in Greece)

Dion

Beroia (Veria)

Amphipolis

Nikopolis (on the Tentative List of Greece)

Phthiotic Thebes - Thessalian (or Christian) Thebes

Corinth

Patras

Gortyn

Comparative Description - B. The monuments in Asia Minor

Pergamon (World Heritage Site in Turkey)

Ephesus (on the Tentative List of Turkey)

Hierapolis (World Heritage Site in Turkey)

Aphrodisias

Comparative Description - C. The monuments in the Balkan Peninsula

Apollonia (on the Tentative List of Albania)

Butrint (Buthrotum) (World Heritage Site in Albania)

Justiniana Prima (on the Tentative List of Serbia)

Nicopolis ad Istrum (on the Tentative List of Bulgaria)

Stobi (FYROM)

D. General conclusions of the comparative analysis

3.3. Proposed Statement of Outstanding Universal Value

a) Brief synthesis

b) Justification of criteria

c) Statement of Integrity

d) Statement of authenticity

e) Requirements for protection and management

4. STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY 105

4.a. Present state of conservation

A. The current state of the property

B. History of excavations

C. Brief history of restorations

The Octagon of Philippi

Basilica A

Basilica B

4.b. Factors affecting the property

(i) Development pressures

(ii) Environmental pressures

(iii) Natural disasters and risk preparedness

(iv) Responsible visitation at World Heritage sites

(v) Number of inhabitants within the property and the buffer zone

(vi) Other factors

5. PROTECTION AND MANAGEMENT OF THE PROPERTY 110

5.a. Ownership

5.b. Protective designation

General framework for protection

Special legal protection of the archaeological site of Philippi

Protection of the landscape

5.c. Means of implementing protective measures

5.d. Existing plans related to municipality and region in which the proposed property is located

Traffic regulations

Program by the Ministry of Culture and Sports' Regional Service:

Program by the Municipal Authority

Other program

5.e. Property management plan or other management system

5.f. Sources and levels of finance

5.g. Sources of expertise and training in conservation and management techniques

5.h. Visitor facilities and infrastructure

General infrastructure - site access		B. A selection of publications concerning the wider region:	
The Museum			
Touring the site			
5.i. Policies and programmes related to the presentation and promotion of the property		8. CONTACT INFORMATION OF RESPONSIBLE AUTHORITIES	150
Educational program by the Ephorate of Antiquities		8.a. Preparer	
Events at the archaeological site		8.b. Official Local Institution / Agency	
Other activities sponsored by local groups		8.c. Other Local Institutions	
5.j. Staffing levels and expertise (professional, technical, maintenance)		8.d. Official Web address	
6. MONITORING	129	9. SIGNATURE ON BEHALF OF THE STATE PARTY	150
6.a. Key indicators for measuring state of conservation		ANNEX A: Management Plan of the Archaeological site of Philippi	153
6.b. Administrative arrangements for monitoring property		Appendix 1: Table of actions	190
6.c. Results of previous reporting exercises		Appendix 2: Maps and plans of the archaeological site	209
7. DOCUMENTATION	132	ANNEX B: Maps and plans, showing the boundaries of the nominated property and buffer zone	224
7.a. Photographs and audiovisual image inventory and authorization form		ANNEX C: English translation of Law 3028/200 “On the Protection of Antiquities and Cultural Heritage in General”	231
7.b. English translation of Law 3028/200 “On the Protection of Antiquities and Cultural Heritage in General”		ANNEX D: Tourism facilities and infrastructure in the wider region of Philippi	265
7.c. Form and date of most recent records or inventory of property		ANNEX E: Selection of texts related to the archaeological site of Philippi	267
7.d. Address where inventory, records and archives are held			
7.e. Bibliography			
A. Basic publications about the archeological site:			



Fig. 3. The Theater.

PROPERTY FOR INSCRIPTION ON THE WORLD HERITAGE LIST

1. IDENTIFICATION OF THE PROPERTY

The archaeological site of Philippi is located in Eastern Macedonia, between the modern cities of Kavala and Drama, at the south-eastern end of the plain that extends between them (the plain of Drama). In the site's immediate environment to east and west are the towns of Krinides and Lydia.

It is a large site, rich in archaeological remains. It extends over an area of particular ecological interest for its natural environment and geomorphology.

The site proposed for inscription is a serial property consisting of two components, the Walled City of Philippi, with an additional zone of 50 m from the city wall's perimeter, and the Battlefield of Philippi (42 BC).

The Walled City of Philippi includes the acropolis and the *intra muros* buildings of the ancient city from the era of its founding in the 4th century BC until its abandonment in the 14th century AD. Today there is preserved to a considerable height above ground a significant number of monuments which were either always visible, or were discovered in the course of archaeological investigation, for example:

- the ancient Theater,
- the Roman Forum, with its administrative and cult buildings which served the city's public life, and shops on the south side of the Forum,
- part of the Roman Commercial Market (*Macellum*),
- part of the Palaestra,
- the Octagon complex and the Hellenistic Funerary Heroon
- the Early Christian Basilicas A, B, and C
- the complex of the Bishop's Residence (*Episkopeion*)
- four building blocks in the eastern part of the city with houses containing various spaces that served their needs, workshops, and a small bath,
- the urban villa called "House of Wild Animals" in the south-west part of the city,
- the basic axes of the street system such as the *decumanus maximus* (Via Egnatia), the so-called Commercial Road (*decumanus*), the Diagonal Road, and seven *cardines* that enclosed the building blocks,
- the city wall on the east, south, and west sides of the southern part of the city,
- part of an aqueduct running along the western slopes of the acropolis along the western walls and into the city.

The second component of the serial nomination proposed for inscription is the Battlefield of Philippi, marked by two hills about 2.5 km south and south-west of the ancient city; according to ancient sources, these were at the center of the battlefield.

The battle took place in 42 BC, between the armies of Julius Caesar's followers Octavian and Marc Antony and the republicans Cassius and Brutus. The battle was decisive, not only for the history of Philippi but for that of the entire Roman Empire.

1.a. Country

Greece (Hellenic Republic).

1.b. State, Province or Region

Greece, Region of Eastern Macedonia and Thrace, Regional Unit of Kavala, Municipality of Kavala.

1.c. Name of property

Archaeological site of Philippi.

1.d. Geographical coordinates to the nearest second

See the following table with the components of the property.

Id No	Name of the component part	Region(s) / District (s)	Coordinates of the Central Point	Area of Nominated component of the property (ha.)	Area of Buffer Zone (ha.)	Map No.
001	The Walled City of Philippi	Regional Unit of Kavala, Municipality of Kavala	Core 1: 24°16'59''.06681 (E), 41°00'53''.50391(N)	Core 1: 87.545	161.228	Maps Nos. 2, 3 and 4
002	The Battlefield of Philippi	Regional Unit of Kavala, Municipality of Kavala	Core 2a: 24°15'08''.04818(E), 41°00'53''.43740(N) Core 2b: 24°14'52''.98899(E), 41°00'33''.68820(N)	Core 2.a: 9.669 Core 2.b: 2.902	40.444	Maps Nos. 2 and 5

1.e. Maps and plans, showing the boundaries of the nominated property and buffer zone

The following maps have been included in Annex B:

Map 1. Location of the archaeological site of Philippi on the map of Greece (1:2000000, September 2014)

Map 2. The serial nomination with both components (1:25000, September 2014)

Map 3. The Walled City of Philippi, core and buffer zone (1:10000, September 2014)

Map 4. The Walled City of Philippi: location of the monuments (1:2500, September 2014)

Map 5. The Battlefield of Philippi, core and buffer zone (1:10000, September 2014)

Map 6. The archaeological site of Philippi and other protected archaeological locations in its environs (1:25000, September 2014)

Map 7. Urban and road network (1:25000, September 2014)

1.f. Area of nominated property (ha.) and proposed buffer zone (ha.)

See the preceding table with the components of the property.

2. DESCRIPTION

Introduction

The growth of Philippi was inseparable from its natural environment, history, and intangible values. Its urban planning and architectural history, the form and function of its space, cannot be examined independent of the socio-political, intellectual, and spiritual context of each era. This context imposed multiple alterations on the site until it assumed its current form. Thus, for better understanding the values of the property, the text that follows comprises a general introduction, a presentation of the greater area and landscape to which Philippi belongs, a brief history of the site and the various historical phases it passed through, and finally a detailed description of the organization and monuments in the Walled City and Battlefield of Philippi in connection with local history.

Overview

Philippi is located near Kavala, Eastern Macedonia. Its exact location is at the south-eastern part of the plain surrounded by Mount Falakron (north), Mount Pangaion (west), which dominates the local landscape, Mount Orvilos (east), and Mount Symvolon (south). The site lies on the only existing route from the coastline of Kavala to the mainland and overlooks the whole plain and more specifically the area better known as “the marshes of Philippi”.

The natural environment played an important role in the historical evolution of the region. Life in Philippi was always closely linked with the marshes that occupied the south-eastern part of the Drama valley, their possibilities for agricultural cultivation, and their influence on issues of public health. The region was drained between 1931 and 1944, but drainage works had already been carried out since antiquity by Philip II and Alexander the Great to improve the possibilities for settlement and farming. To east and west of the immediate environment of the area proposed for inscription are the local communities Krinides and Lydia. Within these modern-day villages are the East and West cemeteries of the ancient city respectively. Directly west of the ancient city, parts of the Via Egnatia have been identified, and a triumphal arch connected with this road has been revealed. In the same area is the Gangites/Zygaktis River where Apostle Paul baptized Lydia, the first woman Christian in Europe. East of the walls of the ancient city are two Early

Christian *extra muros* churches, large cemeteries dating to various periods on both sides of the Via Egnatia, and the funerary monument of the Roman veteran officer C. Vibius Quartus, near the tell of the Prehistoric settlement of Dikili Tash (“Standing Stone” in Turkish).

2.a. Historical background

Prehistoric period

The first archaeological evidence for the existence of organized life in the Philippi area dates back to the Prehistoric period (5500-1050 BC). It was found on the eastern outskirts of the modern town of Krinides at the site of the Prehistoric tell of Philippi - Dikili Tash. This settlement had a long life extending from the 6th millennium BC (Neolithic period) down to the Late Bronze Age. In the Early Iron Age the settlement at Dikili Tash was abandoned and a new settlement grew up further west on the summit of the fortified hill, the subsequent acropolis of Philippi.

Classical / Hellenistic period

In 360 BC, Thasian colonists under the leadership of the Athenian general Kallistratos founded a colony in the area that was called “Krinides” because of its abundant springs. The new colony was in a privileged location on the only route from the coastline to the mainland, close to abundant sources of water and with access to a wealth of agricultural goods, timber for shipbuilding, and rich gold and silver mines. With the founding of this new colony, Thasos circulated coins with the inscription ΘΑΣΙΟΝ ΗΠΕΙΡΟ (“[of] the Mainland of the Thasians”). No building remains or material evidence of this period are preserved. By virtue of its privileged location, the Thasian colony did not enjoy independence for long. It was soon under constant threat from neighbouring Thracian tribes, and the Thasian settlers were compelled to seek aid from the Macedonians.

The Macedonian King Philip II (359-336 BC) immediately saw an opportunity and took over the city in 356 BC. Recognizing its privileged location, he fortified it with strong city walls, built the Theater, installed Macedonian settlers, and renamed it Philippi; it was the first city named after him, though subsequently there were others, e.g. Philippopolis (Bulgaria). The Macedonian

MAIN HISTORIC PERIODS AND EVENTS RELATED TO THE ARCHAEOLOGICAL SITE OF PHILIPPI

1. Prehistoric times

1.1 Stone Age

1.1.1 Palaeolithic period: 600000-11000 BC

1.1.2 Mesolithic period: 11000-6800 BC

1.1.3 Neolithic period: 6800-3200 BC

*6200 BC: Indications of a human settlement at the tell Dikili Tash**

5500 BC: The earliest excavated levels at Dikili Tash: building remains, objects

1.2 Bronze Age: 3200-1050 BC

1200 BC: Abandonment of the settlement at Dikili Tash

2. Ancient times

2.1 Geometric period: 1050-700 BC

2.2 Archaic period: 700-480 BC

680 BC: Foundation of Thasos by colonists from Paros island

2.3 Classical period: 480-323 BC

360 BC: Foundation of the colony of Krinides by a group of Thasians under the exiled Athenian politician Kallistratos

359-336 BC: Reign of Philip II

356 BC: Re-foundation of Krinides by Philip II under the name Philippi

336-323 BC: Reign of Alexander the Great

2.4 Hellenistic period: 323-148 BC

2.5 Roman period: 148 BC-324 AD

148 BC: Battle of Pydna - Macedonia becomes a Roman Province

146-120 BC: Construction of the Via Egnatia

44 BC: Assassination of Julius Caesar

42 BC: Battle of Philippi - Foundation of the Colonia victrix Philippensium by Marc Antony

31 BC: Re-foundation of the Roman colony of Philippi by Octavian

49/50 BC: Visit of the Apostle Paul at Philippi: Lydia, the first European Christian, is baptized

3. Byzantine times

3.1 Early Christian period: 324-610 AD

5th/6th c. AD: Flourishing of Philippi, transformation of the city into a center of Christian worship

3.2 Early Byzantine period ("Dark Ages"): 610-867 AD

7th c. AD: Great earthquake

3.3 Middle Byzantine period: 867-1204 AD

965/6 AD: Repairs of the fortification wall of the acropolis by Nikephoros II Phokas (963-969 AD)

1076/77 AD: Construction of the fortifications of the triangular fortress on the west side of the city

3.4 Late Byzantine period: 1204-1453 AD

1383: Fall of Serres to the Ottoman Turks

1387: Fall of Thessaloniki to the Ottoman Turks and incorporation of the region of Philippi in the Ottoman Empire

1430: The ruins of Philippi impress Cyriaco d'Ancona, one of the first European travelers who visits the city

4. Post-Byzantine times: 1453-1830 AD

1546-1549: The European traveler P. Belon passes through the region of Philippi

1861: The scientific research of the area and the city's monuments begins (L. Heuzey, H. Daumet)

5. Modern times: 1830-

1913: Treaty of Bucharest - incorporation of the area of Philippi into the Greek State

1914: The French School at Athens began systematic excavations at Philippi

1945-: Regular excavations and restoration of buildings by the Archaeological Service and the Archaeological Society

Today the Ministry of Culture and Sports in collaboration with the University of Thessaloniki and the French School at Athens is working on historical and archaeological aspects of the site and on the protection and enhancement of its unique values.

*In Italics are mentioned events related to the archaeological site of Philippi.

king carried out drainage works in the surrounding marshlands, which added to the total amount of cultivable land. Through intensive exploitation of the neighboring mines, Philip turned the city into an important economic center in the kingdom of Macedon. At the same time, a royal mint may also have begun operation at Philip, where the *philippeion* was minted. This coinage allowed Philip to strengthen his economic superiority and ensure his political domination of the Greek world.

Philippi was transformed into an important city of the Macedonian kingdom. However, little is known about its history during the Hellenistic period. The surviving building remains, inscriptions, coins, and a variety of other finds, as well as fragmentary information provided by the ancient sources go to make up the first picture we have of the city in the Late Classical and Hellenistic periods. The city's area during this period is known, since the phase of the wall dating to the age of Philip has survived. Other buildings from the Hellenistic city that have been identified include the first phase of the ancient Theater with circular orchestra, the Hellenistic Funerary Heroon in the center of the city, remains of roads in the area of the Octagon and north of the Via Egnatia, and a few grave monuments in the city's cemeteries.

As a city-state, Philippi, through the survival of its old political institutions (e.g., the *Ekklesia tou Demou*, "Assembly of the People") retained its political autonomy in its internal administration. At the same time, thanks to the exploitation of the surrounding area, its *chora* functioned as an autonomous economic unit within the kingdom of Macedon. From a fragmentary inscription found at Philippi, there results the information that the question of disputed boundaries in the surrounding *chora* was settled by a special decree of Alexander the Great (336-323 BC).

The period of the successors of Alexander the Great down to the final clash between the Macedonian kingdom and Roman forces was for the city of Philippi one of tranquillity and no active involvement in important historical events. Though few, the archaeological finds point to the city's importance down to the Roman occupation of Macedonia in 148 BC.

Around the mid-1st century BC, the Macedonian city appears to have become a small town, as mentioned by the geographer Strabo: "Philippi was formerly called Krinides; it was a small settlement, but increased after the defeat of Brutus and Cassius".

Roman period

At the time of the Roman Republic, the great Roman road Via Egnatia passed through Philippi and returned the city to the forefront of major historical events. The Via Egnatia, perhaps antiquity's most important military and commercial road, played a significant role in the fortunes of the Roman, Byzantine, and Ottoman empires for over two millennia.

The Battle of Philippi was a landmark for the history of the city, and more importantly for the history of the Roman Empire. It was waged between the armies of the republicans Cassius and Brutus and the followers of the politics of Julius Caesar, Octavian and Marc Antony, in 42 BC outside the city's western walls. The defeat of the republicans sealed the end of the Roman Republic and opened Octavian's road to the Empire. Around a decade later, Octavian, having overcome Marc Antony in the Sea Battle of Actium (31 BC) and subdued the last Hellenistic kingdom, that of Cleopatra of Egypt, established his monarchy in Rome and became the first Roman emperor. During the time they were camped in the plain of Philippi, both Antony and Octavian had the chance to discern the strategic and economic importance of the city and the greater area, through which passed the Via Egnatia linking Europe with Asia.

After the victorious battle, Marc Antony disbanded a part of his forces and founded the *Colonia victrix Philippensium*, which was re-founded in 31 BC by Octavian Augustus, receiving the name *Colonia Iulia Augusta Philippensis*. During its "re-founding", the Macedonian colony of Philippi received new settlers who relocated from their lands in Italy to settle in the fertile Philippi region.

The colony belonged to the tribe Voltinia, and like the other colonies in Macedonia was subject to the special tax-free status of the *ius italicum*. The character of the colony was primarily agrarian. Its boundaries are not entirely known, but in any case, apart from the walled city of Philippi itself, its extensive hinterland included villages (*komes*) and agrarian settlements where the Roman colonists settled together with local populations. The villages were hierarchically below the city but nevertheless maintained their own independent system of governance. The colony's land was split up into allotments consisting of square parcels and distributed to the new settlers. With the installation of Roman colonists, a new aristocracy was established in the Macedonian city, which acquired a purely Roman character, reflected not

only in its splendid edifices and art works but also in its inscriptions, which were written in the official language, Latin. In addition to the native population and Roman settlers, populations from Asia settled in Philippi—including many Jews—who brought with them a variety of religious traditions. The presence of new population groups in the region is confirmed by inscriptions found in the city's cemeteries. In Apostle Paul's Epistle to the Philippians there is mention of Jews, while a funerary stele dating to the Late Roman period attests to the existence of a synagogue in the Roman colony of Philippi. Another significant event with widespread impact occurred with the founding of the first Christian church in Europe by Apostle Paul in 49/50 AD. Paul's coming to Philippi and preaching there was the forerunner of historic changes and put Philippi at the center of developments during the first centuries of Christianity. Paul visited Philippi on two further occasions, in 57 and 58 AD, and in 62-63 AD, he addressed one of his Epistles to the Philippians. This epistle allows us to infer the special bond the Apostle "of All Nations" developed with the Christian church of Philippi.

The Acts of the Apostles (Acts 16:11) describes the journey of Paul and his companions Silas, Timothy, and Luke from Asia Minor via Samothrace to Neapolis (modern Kavala) and thence to Philippi. During the period Paul came to Philippi, the new residential program implemented by Augustus and Claudius had changed the appearance of the Macedonian city. However, the Julio-Claudian city may just be made out beneath the monumental buildings later erected by Antoninus Pius, Marcus Aurelius, and subsequently, Justinian I. The era of his visit to Philippi must have been the first phase of the Roman Forum, as is demonstrated by excavation; its general design coincided with that of forum in the Antonine age. Imperial worship was already widely-disseminated during that period, and bronze coins carried the portrait of Claudius (42-54 AD).

The Acts mentions a woman named Lydia, a seller of purple from the city of Thyatira, who was baptized a Christian together with her family on the banks of the Gangites (Zygaktis) River. The Acts also mentions a place of "prayer" outside the city wall for the Jews, the existence of which is confirmed by epigraphic testimony.

The most representative building complex of this period is doubtless the Forum. It consisted of two main parts, divided by the city's main street: a square with public

buildings to the south, and a monumental terrace with temples to its north. The homogeneity of the complex and its similarity to other, similar public spaces in the West proves that the design was based on an established urban planning and architectural type, adapted on a case-by-case basis to local needs and conditions.

Early Christian period

The recollection of the Apostle Paul's visit in 49/50 AD and his imprisonment remained deeply imprinted in the memory of Christians and gave the city an ecumenical Christian pilgrimage character which survives today. With the transfer of the capital of the Eastern Roman state to Constantinople (330 AD) in parallel with the recognition of Christianity by Constantine the Great as the official religion of the new ecumenical empire (4th c. AD) and the gradual Hellenization of the Eastern Roman state, the Roman colony of Philippi recovered its Greek character. The Greek language once again prevailed in inscriptions and residents of Philippi spoke Greek, gradually displacing the Latin spoken by Roman colonists. The new religion likewise employed Greek as its official language. Philippi became a metropolitan see (Metropolis) as early as the 4th century AD, having between five and seven dioceses in its jurisdiction. The Bishop Porphyrios, who took part in the Council of Sardica (343 AD) adorned the "Basilica of Paul", Philippi's oldest Christian church, with a mosaic floor. The Bishop Flavian replaced the Archbishop of Thessaloniki at the Council of Ephesus (431 AD). The Bishop of Philippi Sozon signed the proceedings at the Second Council ("Robber Synod") of Ephesus (449 AD) and at the Ecumenical Council of Chalcedon (451 AD). Funerary inscriptions dating to the 4th-6th centuries AD mention the holy Church of the Philippians.

Under these new conditions, Christian churches—sometimes monumental ones—succeeded Roman public buildings and the city was transformed into a center of Christian faith and pilgrimage in the name of the founder of its church, the Apostle Paul.

The size and quality of these buildings betray direct and indirect influences by the capital Constantinople, but they also exude an air of grandeur characteristic of triumphal ages. Their construction defied the previous urban fabric in the center of the Roman colony since these enormous religious edifices occupied more than one of the older building blocks. Their construction, with the use of many re-used elements from Roman

buildings, reveals that the earlier secular buildings in the Forum were demolished to provide ready-made building material. This development may have marked the change in function of the Forum and reflects the growing influence of the Church. The flourishing Early Christian period (4th-6th c. AD), which reached its height with the construction of the domed Basilica B, came to an end as a result of a series of earthquakes in the late 6th-early 7th century AD.

The Early Christian funerary inscriptions provide evidence about society during this era, including names, professions, and the ranks of officials. Other excavation finds in the Early Christian city show the city's high standard of living.

However, from the 4th century AD Philippi found itself in the path of barbarian invasions. In 473 AD the Goths reached the city walls; though unable to take the city, they set fire to its suburbs. In the late 6th and early 7th centuries the city presented signs of a sharp decline, unable to restore the buildings that had begun to be destroyed by earthquakes and Slavic invasions.

Byzantine period

The expanse and nature of the settlement at Philippi during the "Dark Ages" (7th-9th c. AD) is not sufficiently well-known to us. The archaeological evidence from the investigation of the large early Christian building complexes of Philippi leads to the conclusion that most of the monuments had collapsed after a devastating earthquake, which is generally placed in the same period as the major earthquakes that shook Thessaloniki around 620 AD.

Until a few years ago, the lack of information about life in Philippi after the 7th century AD had led scholars to assume that the city became deserted and that Slavic invasions had interrupted communication between Thessaloniki and Constantinople. In recent years this discussion has been placed on a new footing, as some meagre but nevertheless very important archaeological evidence has begun to supplement the gaps in our historical knowledge for the period of the so-called "Dark Ages" (7th-9th c. AD), not only for the city of Philippi but the wider region.

It appears that Philippi was not entirely abandoned by its inhabitants after the earthquakes of the 7th century AD. It is certain that the economic and other difficulties (Slavic invasions) the city (indeed, the entire Empire) was experiencing at that time did not allow the resto-

ration of the luxurious Early Christian building complexes. Nonetheless, the people of Philippi managed to maintain places of worship inside the same complexes respecting the sanctity of the place, according to the archaeological evidence. We have confirmed interventions for Basilicas A, B, and C. The narthex of Basilica B was used as a main nave, and a new apse was constructed in front of its central gate. Finally, small Byzantine chapels were erected in the eastern part of the Octagon, as well as the extramural Basilica.

Growth returned to the city in the second half of the 10th century AD, when the fortification wall of the acropolis was repaired by Nikephoros II Phokas (963-969 AD) according to an inscription discovered. According to another inscription, a triangular fortress was constructed in the second half of the 11th century (1076/77) at the Marsh Gate on the western side of the city. These interventions were part of a wider imperial project of building new castles and strengthening existing ones. Investigations in recent years permit us to assume that the focus of the Byzantine city shifted to the west, around the Gate of Marshes, inside the smaller, triangular fortification. Middle Byzantine residences have been excavated, however, in the building blocks east of the Octagon as well. The site also remained a commercial center in the 12th century, as reported by the Arab geographer Idrīsī. A direct consequence of the development and strengthening of security of the Middle Byzantine city of Philippi was population growth between the 10th and 14th centuries AD. It seems that in this period the area around the Middle Byzantine chapels began to be used as a cemetery. Organized cemeteries in use during the 11th and 12th centuries have been excavated at the sites of Basilicas B and C. There is also a Byzantine cemetery and funerary chapel (at the site Mantra) on the eastern slopes of the acropolis.

The transfer of the cemeteries inside the city marks the transition from its ancient to its medieval organization, in accordance with which the city's inhabitants gathered in neighborhoods, and the cemeteries were transferred to within the city around churches. The latter were not mortuary churches, but rather parish churches belonging to the Byzantine city.

Post-Byzantine period

The fall of Serres (1383), Christoupolis (Kavala), and Thessaloniki (1387) to the Ottoman Turks meant the definitive incorporation of the region of Philippi in the

Ottoman Empire. When P. Belon passed through the region in the 16th century (1546-1549), there were only five or six houses outside the walls. During ensuing centuries, Philippi impressed antiquities-loving European travelers between the 15th and the late 19th century as a vast site of ruins.

The scientific research of the area and the city's monuments began in 1861. Napoleon III constituted a scientific team made up of the archaeologist L. Heuzey and architect H. Daumet, which investigated the ruins of the city and the Theater.

Modern period

In 1912, after the end of the Balkan Wars and the incorporation of the area into the Greek State, the Hellenic Archaeological Service became responsible for the antiquities, initially through the Ephorate of Antiquities of Northern Greece based in Thessaloniki, and later through the local Ephorates of Antiquities based in Kavala.

In 1914, the French School at Athens began systematic excavations under the supervision of Ch. Avezou and Ch. Picard. At that time, the city walls, the towers of the acropolis and the pillars of Basilica B were still visible. The French School at Athens, the Aristotle University of Thessaloniki, the former local Ephorates of Antiquities and now the newly established Ephorate of Antiquities of Kavala - Thasos have been conducting research in the area almost uninterruptedly down to the present day.

2.b. Description of the property

A. THE WALLED CITY OF PHILIPPI (Figs. 1, 2, 4, 7)

The Walls (Figs. 6, 7, 49)

The area inside the walls measures 67 hectares, of which 38 are on level ground. The oldest phase of the enclosure dates to the time of the King of Macedonia Philip II (359-336 BC) and the more recent one to the reign of Justinian I (527-565). During the Middle and Late Byzantine periods, the city walls were repaired and reinforced again.

One can see the wall's Hellenistic phase in the eastern part of the city and on the acropolis. With a width of 2.30-2.85 m and built of large marble plinths in the isodomic system, the wall's perimeter is 3.5 km. The shape of the enclosure, slightly trapezoidal, follows on the south and south-west the line of the marshes that

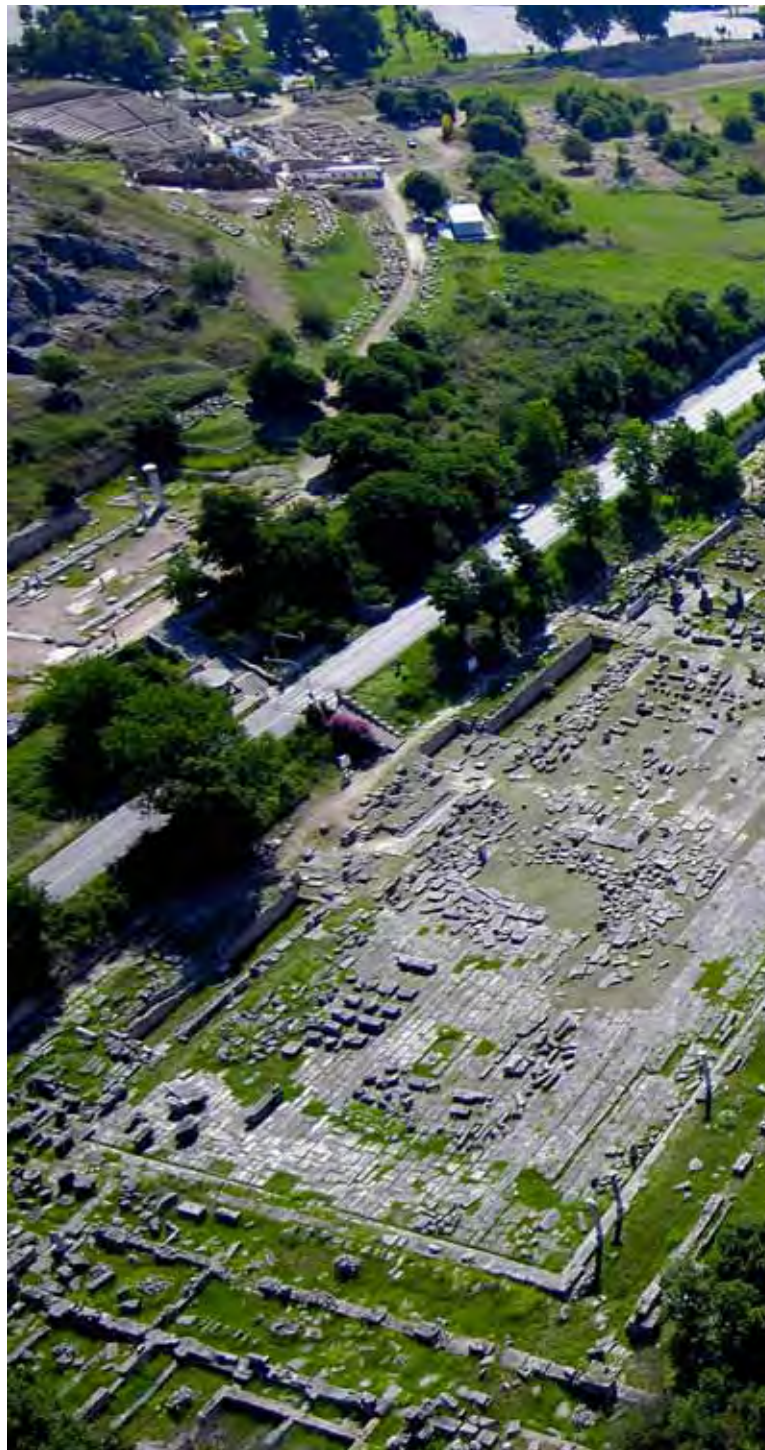




Fig. 4. General view of the lower terrace of the Walled City of Philippi.

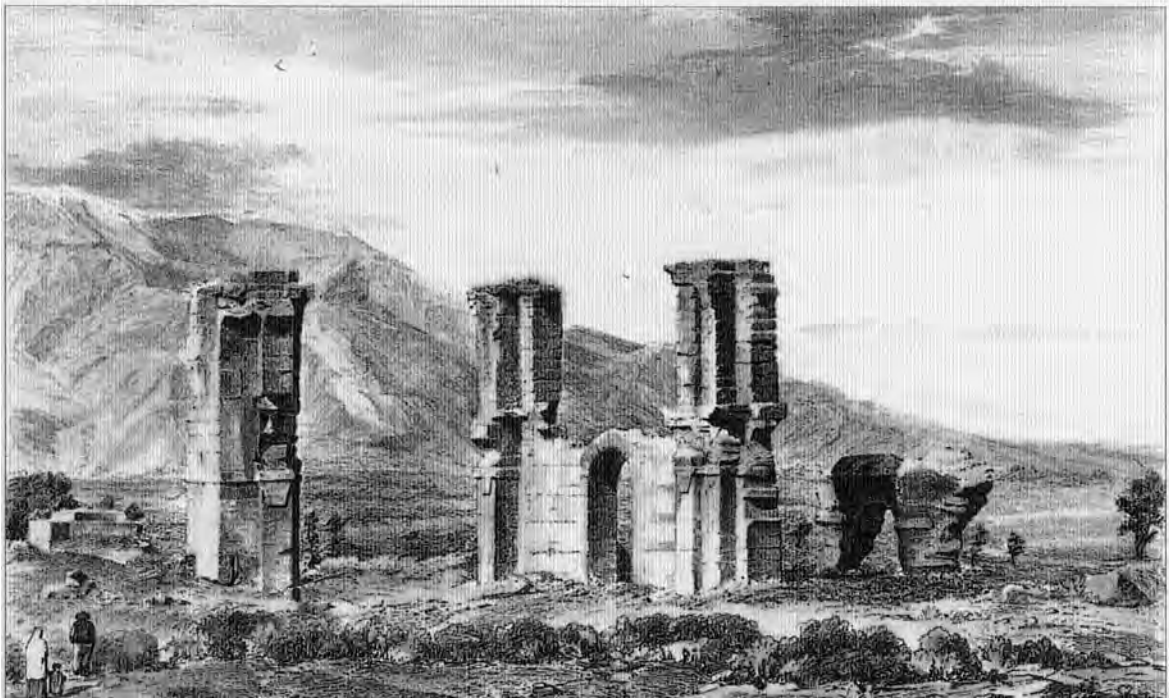


Fig. 5. The ruins of Philippi. H. Daumet, engraving, 1876.

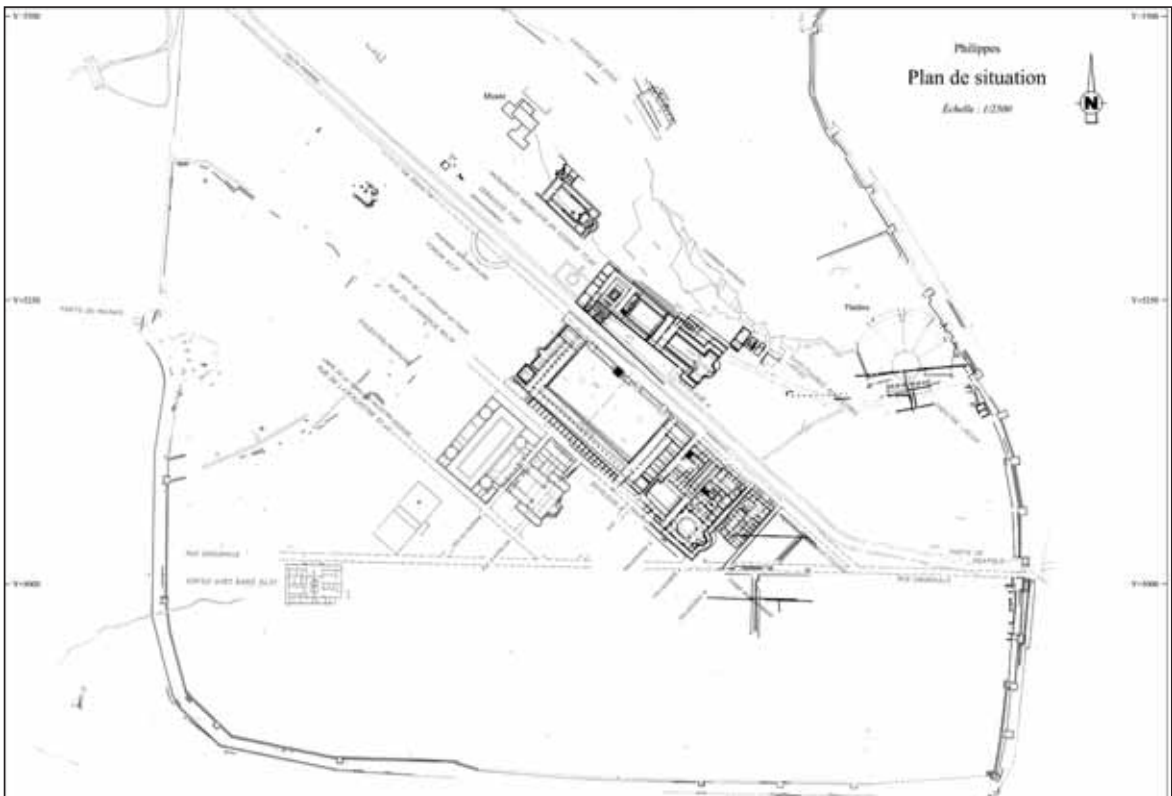


Fig. 6. Philippi, site plan.

covered the plain; on the east and north it follows the precipitous slopes of the hill on which the acropolis stood. A rampart was later erected on the south, the vulnerable side facing the plain. The walls were reinforced at intervals by towers, and towers also flank the gates that have been revealed by excavation.

The main gate of Philippi is in about the center of the eastern section of the wall, and was given the conventional name “Neapolis Gate” by the excavators because the road leading to the harbor of Neapolis (modern-day Kavala) began from this gate. It has a width of 3.62 m and was framed by two rectangular towers. A small niche in the wall of the south tower was intended for the placement of the relief of some god, most likely Hermes Propylaios (“before the gates”).

The eastern gate, which until its recent (2001) discovery during excavations had been unknown, was on the east side of the wall south of the ancient Theater. This gate was smaller than the Neapolis Gate; it cut the eastern wall diagonally and was reinforced with a tower on its northern side. On the inner (city) side, a paved road corresponding to this gate was also discovered which

remained in use until the abolition of the gate, probably in Hellenistic times.

A third important gate, the so-called “Krinides Gate” opened in the center of the western side of the fortification. This gate has a horseshoe-shaped plan and was protected by two circular towers. Between the towers, a horseshoe-shaped courtyard was formed; the gate was at its rear, with three passageways—the central one with a width of 3.66 m, and the two on either side of it with a width of 1.80 m each. It lay along the axis of the Via Egnatia, which traversed the city, and diametrically opposite Neapolis Gate.

A fourth gate with a width of 3.02 m opened in the western wall, and has been conventionally named the “Marsh[es] Gate” since it led to the marshes in the plain. This gate was protected by two semi-circular towers. Restoration work was carried out in the time of Justinian I (527-565 AD) and later by Nikephoros II Phokas in 965/6, as an inscription informs us. There were also additions to the ancient fortifications: a lower forewall (*proteichisma*) was constructed during the reign of Justinian I in the plains section of the main enclosure



Fig. 7. Fortifications (East wall).



Fig. 8. Aerial view of the acropolis.

about 10-12 m in front of it to increase its fortification strength. Two inner walls on the slopes of the hill and at some distance from one another joined the eastern and northern sections of the enclosure, thus isolating the lower city from the acropolis. In case the lower city was conquered by the enemy, the city's defenders could withdraw within the walls.

The construction of the fortifications of the triangular fortress, found at the Marsh Gate on the west side of the city, is dated in the second half of the 11th century (1076/77 AD). The ruins of a Middle Byzantine church have been identified inside this area. Finally, a donjon was built in Late Byzantine times to strengthen the city's defenses (see below on the acropolis). The Byzantine walls (width 5 m) were built of irregular stones connected with mortar.

The gates of the Hellenistic enclosure wall were repaired in Byzantine times without any changes to their form.

The acropolis (Fig. 8)

The acropolis of Philippi is at the summit of the fortified hill above the city. Like the ancient city, the acropolis was also fortified with a wall where the same building phases (i.e. Hellenistic, Byzantine) are discernible. Surface pottery finds prove the acropolis was already inhabited from the Early Iron Age (1050-700 BC). Rock carvings dated to the 5th century BC also attest to life on the hill before the arrival of Thasian settlers. The Byzantine wall was founded on the ancient wall dating to the period of the Macedonian King Philip II (mid-4th c. BC) and according to an inscription it was repaired during the reign of Nikephoros Phokas (963-969 AD). Its shape was irregular due to the rough terrain. Inside the acropolis and approximately in its center, there was a Late Byzantine (mid-14th c.) quadrangular tower (donjon). East of this tower, a second, smaller enclosure was created inside of which there was a small structure with a niche and four built water reservoirs that served

residents in case of a siege. The fortified fortress on the acropolis was in use throughout the Byzantine period until the conquest of the city by the Ottoman Turks in the late 14th century.

The city's road network (Figs. 9, 10)

Construction of the Roman Via Egnatia in Eastern Macedonia dates to the second half of the 2nd century BC as is attested by a bilingual milestone that mentions the name of the road's builder: Gnaeus Egnatius, (son of) Gaius, Proconsul of the Romans. This was perhaps the most important military and commercial road in antiquity and the main communication route for Eastern and Western peoples. It played a vital role in the fortunes of the Roman, Byzantine, and Ottoman empires for more than 2,000 years. Its route remained in use from the 2nd



Fig. 9. The Via Egnatia.



Fig. 10. Road network.

century BC until the early 20th century, when during the Balkan Wars significant sections of it were destroyed by new roads or filled in. It was one of the longest military and commercial roads in the ancient world and the first public road outside Italy built by the Romans. It joined Dyrrachium with the city of Byzantion, a distance of 535 miles. A large part of the Roman Via Egnatia followed the course of older roads built by the Macedonian kings, especially the “lower (coastal) road” mentioned by Thucydides.

The route of the Via Egnatia is known to us from the descriptions of Strabo, from milestones (marble steles providing the distance in kilometers between cities and way-stations along the road), and from various later travelogues. Preserved milestones mention the names of many emperors and often refer to maintenance work on the road following periods of neglect.

The route of the Via Egnatia from Amphipolis to Kavala has preoccupied many scholars, the majority of whom agree that its course took it through the northern foothills of Mount Pangaion. The road’s precise course, however, has not been securely established. It is maintained with relative certainty by most studies that the Via Egnatia bypassed the marshes of Philippi for technical reasons before reaching the city.

Within the Walled City of Philippi, the Via Egnatia traversed the center (Forum) and connected two of the three known gates in the walls: the eastern gate, known as the “Neapolis Gate”, and the western one, known as the “Krinides Gate”. It was the main east-west street (*decumanus maximus*) in the Roman colony. The ancient Via Egnatia survives within the archaeological site of Philippi to a length of around 300 m. It originally had a width of 9 m, though in the 4th century it was confined to about 6 m. The road was paved in large rectangular slabs of marble. Traces of cart wheels are discernible on its pavement.

Of the city’s Roman road system, there has also been discovered south of the Forum a second broad street (*decumanus*) running parallel to the Via Egnatia, which excavators called the “Commercial Road” because it was flanked by shops and the Commercial Market (*Macellum*) during Roman period. This road also had a width of 9 m and had a central sewer beneath its paving. The above roads crossed diagonally towards a third major avenue, which followed a course parallel to the southern wall, crossing the city in an East-West direction and creating a different grid plan in the southern lowland

part of the city. Part of this road, which concluded at the Neapolis Gate, has been excavated east of the Octagon. It has conventionally been named the “Diagonal Road”. Between the major city streets (*decumani*), seven narrow streets (*cardines*) running perpendicular to them both in the Commercial Market as well as the Octagon have been uncovered. The excavated parts of these streets all date to Roman period.

Scattered archaeological excavations indicate that the urban plan of the 2nd century AD, as well as the course of the main streets of the Roman city, paved in large marble slabs and equipped with a drainage system, date back to Hellenistic period, and are organized according the Hippodamian system (with a rectangular grid).

On the basis of the evidence from excavations of building blocks, the visible architectural remains, e.g. the urban villa called “House of Wild Animals” as well as the geophysical survey carried out by the French Archaeological School at the site, it seems likely that the city’s urban fabric was created in agreement with two different rectangular networks. The first was organized in the northern lowland section, with the Via Egnatia as its main axis, and the second in the southern section, with the “Diagonal Road” as its main axis.

In Early Christian period a number of secondary streets lying perpendicular to the Egnatia and the Commercial Road were abolished and covered by new building complexes, as we find in the case of the Octagon complex and Basilica B. During the 7th century AD, when the city had declined and its roads no longer carried heavy traffic, makeshift rooms were built on the pavement of the Via Egnatia and in front of the Bishop’s Residence, resulting in a reduction of its width. A corresponding reduction in the Via Egnatia’s width has also been found in the Forum area.

Water supply - Roman Aqueduct (Fig. 11)

The site of ancient Philippi abounded in spring water, as is also evidenced by the name of the first settlement in this area, Krinides (“springs, fountains”). In addition to springs and wells at various points in the city, it also had a water supply network. On the southern and western slopes of the acropolis there survive sections of the wall of a large aqueduct that carried water from the springs of Kefalari, a neighboring area to the northwest of Philippi. Today, the city of Kavala’s water is supplied by this same source. During the execution of public works projects (1989-2012), sections of care-

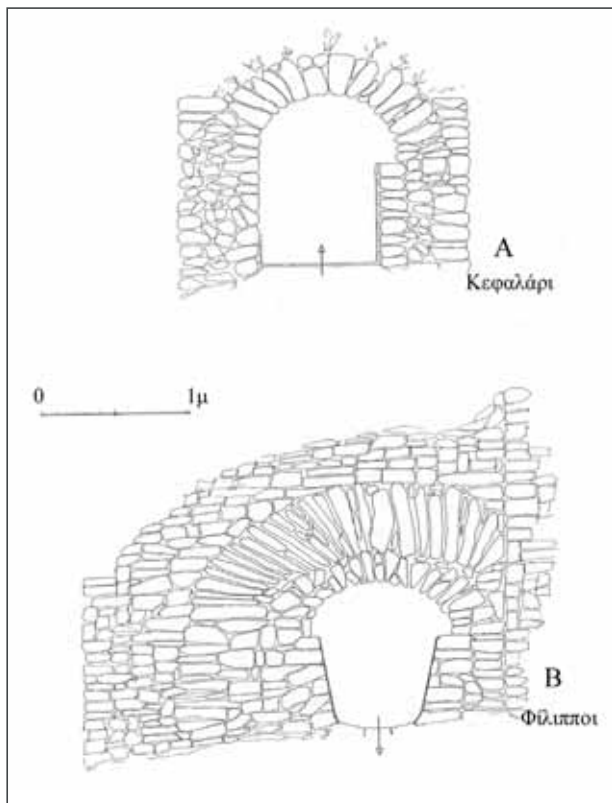


Fig. 11. Elevation of the water supply channel of the Roman Aqueduct.

fully-constructed conduits were found in the villages of Kefalari and Lydia.

The vaulted water channel is constructed of small, irregular stones and coarse mortar. The channel's interior (0.80 x 1.20 m) is finished with particular care. The floor was covered by clay tiles resting on a special sub-foundation layer. The channel's floor and side walls were covered by a layer of limestone mortar.

A thinner layer of hydraulic coating was applied to the mortar, which made the channel's interior uniform and waterproof, except for its roof, which obviously did not have comparable functional requirements. There are ventilation shafts at regular intervals. The total length of the channel that has been revealed is about 380 m; the distance from the ancient city of Philippi to the springs of Kefalari is approximately 5 km.

Worth mentioning are three relief scenes at the south-east destroyed end of the channel. They were carved in the natural bedrock and then incorporated into the water channel's construction. They depict Artemis Kynegotos (the Huntress) and Isis.

This monumental built channel is the main water pipe for Philippi's aqueduct, an important public work dating to the Antonine period in the 2nd century AD. A second network ensured the city's water supply. The aqueduct was very likely connected with the underground Roman cistern known as the "Prison of the Apostle Paul" and located near the propylon of Basilica A. It provided two fountains in the Forum with an abundance of water.

Water supply channels are also known in the south-east section of the Palaestra and the sanctuary of the Egyptian gods. The water supply network also extended to the southernmost part of the city where the urban villa called "House of Wild Animals" was constructed. Its large cisterns-bathing pools and the fountain in one of the rooms obviously required a continuous supply of water.

The Theater (Figs. 3, 12)

The ancient Theater of Philippi is an important monument. Its current form is the result of successive interventions related to different periods in the city's history. It is situated on the south-east slope of the acropolis and is in contact with the eastern city wall, on which it rests. Its initial phase is contemporary with the city walls and dates to the years of Philip II (mid-4th c. BC). From this phase, the retaining walls, built in accordance with the isodomic system, the vertical walls supporting the Theater's *koilon* (the area where the spectators sat), and the *parodoi* (the ramps leading to the orchestra) are preserved. In this same period the orchestra, the open central space where the actors performed, was circular. Following the founding of the Roman colony at Philippi in 31 BC, work was done on the Theater—a major building for the city's public and religious life—to transform it into a space for promoting the glory of the Roman emperor and the dynamism of the Roman colony. Initially, the appropriate adjustments were made so that it could host the spectacles so popular during Roman times, and so that it could accommodate a larger audience. In the 2nd century AD, the Theater acquired a typical Roman form with a grand three-storey scene-building, of which the lower part of the walls and many architectural members survive. Its façade on the orchestra side had five doors and it carried opulent architectural and sculptural decoration. The south stoa of the scene-building, which was recently restored, carries relief depictions related to Dionysos (maenads, etc.) on the fronts of its pillars. The orchestra was expanded, its floor was paved, and at the base of the *koilon* a podium was formed with a low

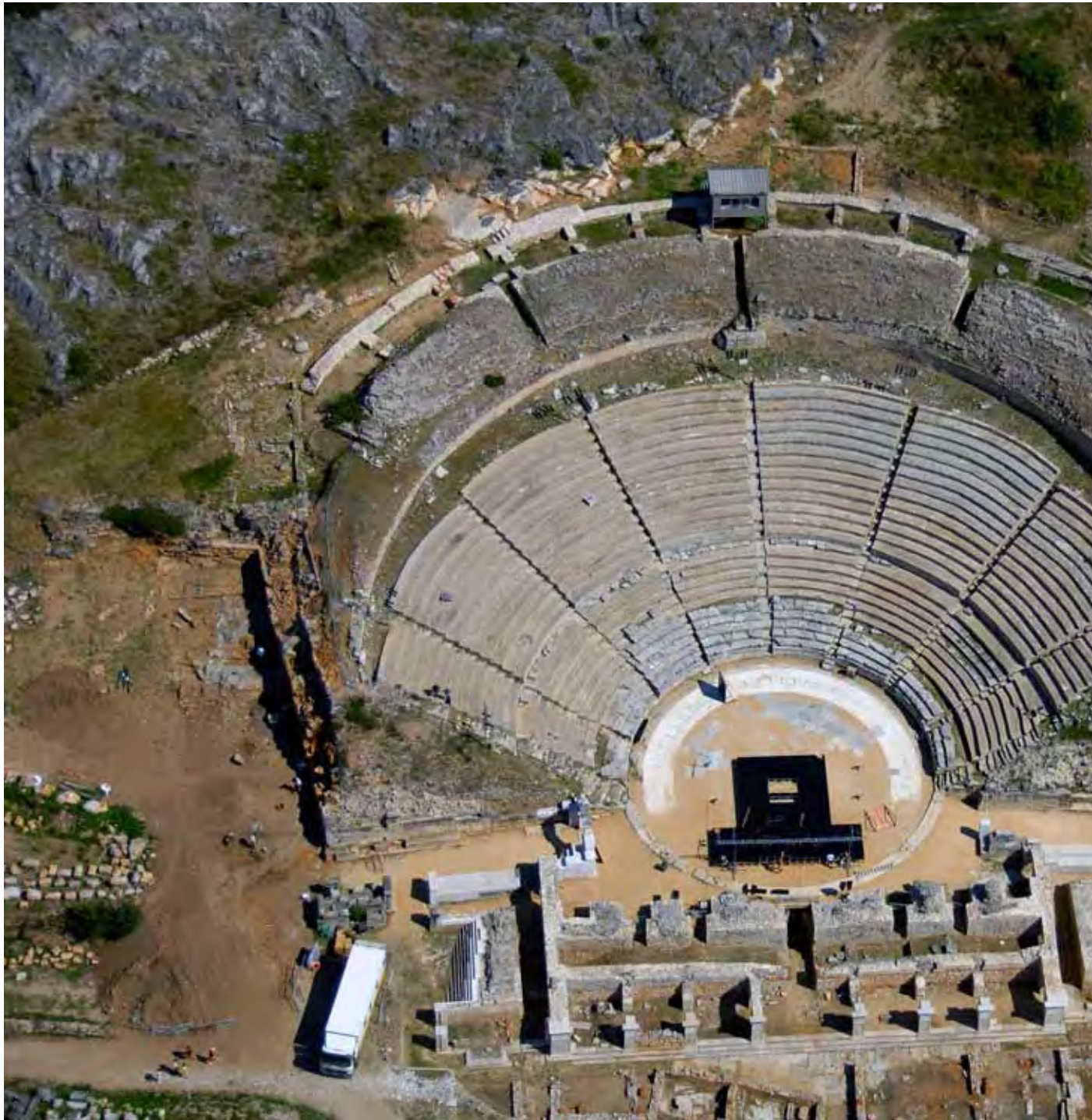


Fig. 12. The Theater.

marble protective parapet. The *parodoi* were covered with vaults over which the seats of the enlarged *koilon* extended.

In the Theater of Philippi, as elsewhere (Thasos, Maroneia), we can follow the building alterations that describe



the passage from the Greek Theater to the Roman Arena. The alteration of the Theater at Philippi into an arena for animal fights in the 3rd century AD significantly influenced its form. The *epitheatron* must have been added, a vaulted construction at the highest part of the *koilon* with

new rows of seats which further increased seating capacity. The orchestra was enlarged on the *koilon* side through the removal of the podium. A wall with a railing 1.20 m high was raised around the periphery of the orchestra, with gates for gladiators and wild animals. It supported a system of supports and strong nets to protect spectators from the animals. Later the *proskenion* was abolished, and the first rows of seats in the *koilon* were removed. Only three of the *koilon* staircases retained contact with the orchestra, which was controlled by grilled doors. At the location of the demolished *proskenion*, an underground passageway was also constructed that probably led the wild animals from the underground area of the scene-building to the middle of the orchestra. This underground area recalls in miniature the labyrinthine basements in the Colosseum at Rome, which was surely the model for the Roman colonists of Philippi. We know the names of persons who took part in the gladiatorial contests in the Theater of Philippi from inscriptional evidence found in the city and its *chora*.

The two arches supporting the Theater on the city wall must have been constructed in Late Roman period (late 3rd-early 4th c. AD).

In Early Christian period (5th-6th c. AD) the Theater ceased to function as a performance venue. Its abandonment must have been connected to the prevalence of Christianity and new morals that were not in accordance with animal fights or theatrical performances. The stoa at the rear of the scene-building was turned into workshops. Residential complexes and artisanal production facilities were also erected in the paved square and the area around the Theater. These were destroyed by fire in the early 7th century and abandoned. The systematic destruction of the Theater for the purpose of re-using its material in new buildings began after the destruction of the scene-building by fire, possibly related to the major earthquake that destroyed the city in the early 7th century AD.

Restoration interventions as well as the modern form and uses of the site are discussed in detail in chapter 4.a under “History of Restoration”.

Hellenistic Funerary Heroon (Fig. 13)

The Hellenistic Funerary Heroon in the center of the ancient city testifies to the city’s diachronic character in the most characteristic way. The Heroon is a burial construction of Macedonian type with an underground barrel-vaulted chamber and an above-ground temple-



Fig. 13. The Hellenistic Funerary Heroon. The subterranean burial chamber.

shaped building rising above the chamber. The underground chamber was a single room, rectangular in plan, with a vaulted ceiling and arched entrance on the south. The chamber door was found intact. In the interior of the burial chamber there were five small niches on the side walls and an offering table in the north-eastern corner. Under the floor of the chamber, a cist grave was found intact. The pedimental covering of the tomb preserves the inscription *Euephenes Exekestou*. The deceased is most probably to be identified with the Euephenes son of Exekestos who appears in an inscription from Philippi as an initiate into the mystery cult of the Cabiri at the Sanctuary of Samothrace.

The fact that only heroes-founders were buried within the city walls, the position of the tomb, the costly funer-



Fig. 14. Votive inscriptions with the names of worshippers of the Roman god Silvanus.



Fig. 15. Acropolis, reliefs carved on the rock.



Fig. 16. Acropolis, the symbol of the cross on the rocks.

ary offerings that include precious gold jewellery (a gold wreath, an unusual gold diadem, gold clothing patches), and the offering table found in the burial chamber testify to the deceased's prominence and the growth of a cult around his burial monument. Indeed, although the tomb is dated to the 2nd century BC, the cult at this Heroon must have survived through Roman and Early Christian period. It was incorporated into the first Christian house of prayer (*eukterios oikos*) which according to a mosaic inscription on its floor was dedicated to Apostle Paul and dates to 313/2-342/3 AD. The large octagonal church that included both of the earlier monuments was built at the same location in the 5th century AD.

The Rock Sanctuaries (Figs. 14, 15, 16)

On the south slopes of the acropolis of Philippi, among the pits from earlier quarries, sanctuaries of various deities were founded in Roman period. These sanctuaries primarily preserve rock-cut reliefs and inscriptions. There have also been found carved votive inscriptions and the reliefs which contribute to our knowledge concerning the religious beliefs of the Romans.

Sanctuary of Artemis

The worship of Artemis was especially popular in Philippi. In Hellenistic period Artemis was worshiped together with Apollo Komaios. It is certain that the cult arrived from the mother city of Thasos. The rock reliefs on the acropolis of Philippi depict different types of the

goddess, some of which are connected to local cults, such as Artemis the Huntress and Artemis Bendis.

A short distance north-west of the Theater, a small sanctuary dedicated to Artemis and called the "Sanctuary with the Altar" was found. In it there appear reliefs of Artemis the Huntress beside an anonymous female divinity as well as votive inscriptions mentioning Apollo and Jupiter Optimus Maximus.

Sanctuary of Silvanus

Silvanus was a god of the Roman pantheon and obviously arrived with the Roman colonists. Rock-cut inscriptions preserve lists with names of devotees and mention their donations for the founding of his temple.

Sanctuary of Cybele

A relief and a votive inscription to the eastern deity Cybele are preserved. She was particularly popular in Late Hellenistic and Roman periods.

Sanctuary of the Egyptian Gods

The Egyptian gods Isis, Sarapis, Oros or Harpocrates, and most possibly Telesphoros were probably worshiped since Hellenistic period. However, the building complex of the sanctuary dates to the Roman period.

This was an elongated structure dedicated to the Egyptian gods Isis, Sarapis, Harpocrates, and probably Telesphoros. Five small consecutive small temples with a common façade wall formed the specific small temples

of the deities. At the northern end of the building complex there was a large room and narrow passageway. A terracotta channel supplied the complex with the water required for worship. On the north-west side of the sanctuary, a retaining wall held up an artificial terrace (length 40 m, width 10 m), probably for the faithful to lie down. Even the inscriptional evidence that has survived lends support to the hypothesis that those who worshipped the (imported) Egyptian deities probably belonged to the upper class, and the cult of the Egyptian gods may have been of an official nature.

“Sanctuary of the Three Niches” (Three Niches Sanctuary)

The three niches carved into the rock, characterized as the “Sanctuary of the Three Niches”, are 30 m to the west of the votive inscriptions to Silvanus. They were initially connected with the temple to this god, but nothing has been found to confirm such an identification.

Rock-cut reliefs on the outskirts of the hill of the acropolis (Reliefs Rupestres)

In addition to the sanctuaries known as “Rock Sanctuaries”, a total of 187 rock-cut reliefs and inscriptions have been recorded on the southern and south-western edges of the acropolis. The reliefs extend from the area north of the Theater to that of the western enclosure wall near the Roman aqueduct north-east of the Museum.

About of the total number of reliefs are dedicated to female figures, with half of these depicting Artemis in various types such as Artemis Bendis or the Huntress holding a bow, branch, javelin, or torch. Other figures depicted include the Thracian Horseman, Zeus, Athena, Cybele, and others. In addition to these figures, a series of depictions of symbols (phalluses, ears, eyes, crescent moons) may indicate the worship of other divinities as well. The gods are shown in these reliefs either alone or in groups, frequently with their cult attributes. The appearance of the symbol of the cross in two cases marked the end of the ancient world in the rocks of the Philippi acropolis.

The Forum (Figs. 2, 4, 17, 18, 19, 20)

The Forum, one of the colony of Philippi’s most important monuments, clearly demonstrates the Roman character of the city. Its plan was based on an established urban planning and architectural type common to Roman cities, adapted on a case-by-case basis to local





Fig. 17. General view of the site (Basilica A, Forum, Basilica B).

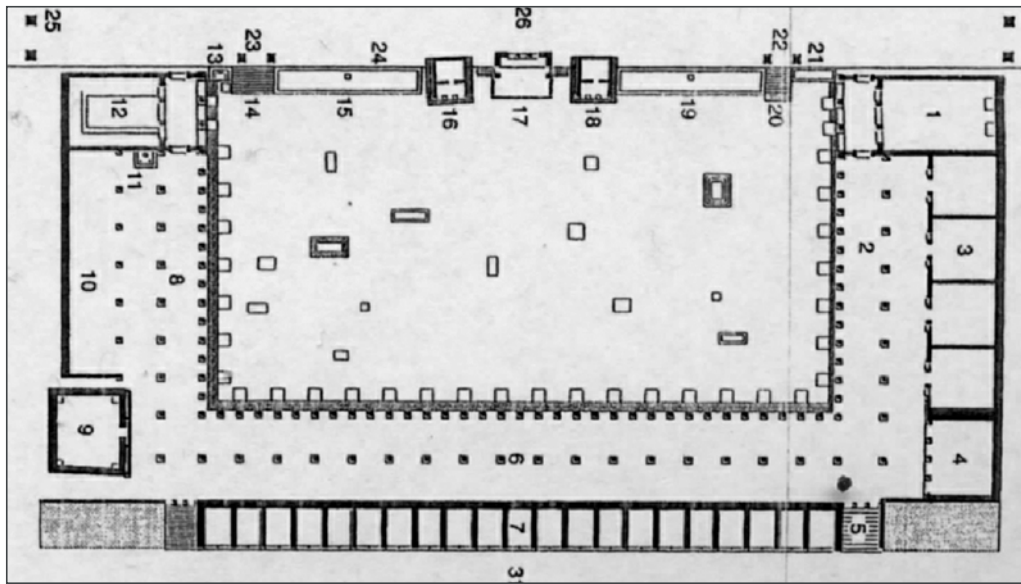


Fig. 18. Ground plan of the Forum in the 2nd century AD.

needs and conditions. The plan's basic principles belong to a concept of spatial organization entirely different from that of the Greek Agora but typical of the Roman architectural tradition.

In addition to building types, construction materials and masonry also followed Roman architectural practices. The buildings in the Forum of Philippi were constructed according to the system of *opus mixtum*, in which zones of fired bricks were inserted between sections built of rubble and lime mortar. The use of marble on the façades and interiors of buildings reveals that the complex was expensive. It was most likely paid for by wealthy sponsors and imperial benefactions.

The Forum was the administrative center of Philippi in the Roman period. It is located at the heart of the city, between two large parallel paved roads, the Via Egnatia (*decumanus maximus*) on the north and the Commercial Road (*decumanus*) on the south. The Forum's first monumental complex originated in the reign of the Emperor Claudius (1st c. AD) and was built over settlement remains of the Hellenistic period (4th-2nd c. BC) and the Augustan age (31 BC-14 AD). The Forum consisted of public buildings such as the East and West Temple and the Curia, carefully laid out around a central square. In the age of the Antonines (2nd c. AD), a time of great prosperity for the Roman colony of Philippi, the Emperor Marcus Aurelius (161-187 AD) built a new Forum on the same site. This Forum preserved the original central square, but around it new and more monumental buildings were built. Today the ruins

of these buildings dominate the archaeological site. The Forum, which was a complex designed as a single entity, measures 148 x 70 m. The public buildings, built of local marble, stood around a paved square measuring 100 x 50 m. It had four entrances, one at either end of each of its long sides (north and south), which were vaulted. The central square of the Forum is surrounded by a double portico with Corinthian capitals on the east, west, and south sides. On the north side are the ruins of honorary monuments and two monumental fountains. The public podium, a platform from which orators and speakers delivered speeches, was located in the center. The city's administrative buildings were located along the Forum's west side. The south-west corner was occupied by the record office (Archives), where the city's records and official weights and measures were kept so that inspectors could carry out market controls. According to a votive inscription on its epistyle, this building burned and was rebuilt. In the north-west corner was the West Temple, one of the Forum's most important buildings, which served as a Bouleuterion (*Curia*), that is, as the place where the Senate assembled. Between them was a Roman Basilica, where the Law Court probably convened. A large marble statue of the "Fortune" of the city, seated on a throne in front of this building, is still visible *in situ*.

The Library, which consisted of a complex of four rooms, was located in the middle of the Forum's east side, while the north-east corner was occupied by the East Temple, dedicated to the cult of the Emperor and



Fig. 19. General view of the Forum.

Rome. This temple is identical to the Curia opposite it. Finally, in the south-east corner is the building with pilasters. This was a spacious hall whose intended use has not been clarified. Its façade featured a marble stylobate with two pilasters at its ends and two granite columns in the middle.

The large (length 100 m) South Stoa occupied the entire south side of the Roman Forum of Philippi. An intermediary wall separated this stoa lengthwise into two parts: the Corinthian portico on the façade, and the rooms inside the stoa, which were probably workshops, storerooms, and

shops. There was a large drainage channel beneath the floor that extended along the length of the stoa.

Compared with the other structures in the Forum, the South Stoa presents later elements, indicating that it was built in the 3rd century. The Forum's large southern portico was devoted to commercial transactions.

The terrace, which was at a higher level north of the *decumanus maximus*, was the *area sacra*, an integral part of the Forum complex. Today, only meagre remains of the temples located there survive, as they were destroyed to allow the reconstruction of Basilica A (see be-

low). The only exception is the temple-shaped building (the Heroon) which was converted to a water reservoir in Early Christian period (see below on the “Temple-shaped monument [Heroon]”). The monumental staircase at its entrance allowed access to the terrace from the lower square and the *decumanus*. Architectural members built into the Early Christian Basilica A belonged to three prostyle temples of the Corinthian order that stood in the center of the terrace and have been associated with the cult of the Capitoline Triad.

The Forum of Philippi was severely damaged by an earthquake after 337 AD, when some of its buildings collapsed. Many of their architectural members were used for the construction of the first Octagon (400 AD), and the bishop’s church (cathedral) of Philippi, dedi-

cated to the memory of the Apostle Paul. The Forum underwent numerous repairs in the late 5th/early 6th century AD. The Corinthian portico on its façade was replaced by an Ionian one with unfluted columns and Ionian column capitals. However, the basic elements of its architectural design were preserved. Besides, in the Early Christian period (4th-6th c. AD) it lost its significance, serving merely as a passage between the important buildings of the period, Basilica A and Basilica B and the complex of the Octagon.

Towards the end of the 6th century AD the Forum area was occupied by the rural population, which, due to enemy attacks, was forced to gather inside the city walls. In the early 7th century, it was once again destroyed by earthquake and abandoned.



Fig. 20. View of the Forum.

Temple-shaped Monument (Heroon) (Fig. 21)

The western part of the atrium of the early Christian Basilica A preserved the *crepidoma* of a temple-shaped building, consisting of a pronaos and cella and constructed of large marble blocks. It dates to the Hellenistic period (3rd-2nd c. BC) or the Antonine age (2nd c. AD). This monument has been identified as a Heroon on the basis of an inscription which mentions Philip II, the founder (*oikistēs*) of Philippi, as being among the gods worshiped in the city. Another inscription, possibly engraved on its wall, preserves the text of an edict of Alexander the Great in which the limits of the countryside (*chora*) of Philippi are determined. Another view however dates the building to Roman period and associates it with Antonine building activity in Philippi's

Roman Agora during the second half of the 2nd century AD. It is certain that the building was reconstructed in Roman period when the monumental stairway was built at its western entrance.

In Early Christian period, when the temple ceased to be used and was demolished down to its foundations for the needs of constructing Basilica A, its cella was turned into a cistern, which is preserved. It stands near the center of the peristyle courtyard west of the basilica's atrium.

The Commercial Market (*Macellum*) (Fig. 22)

The rectangular building (measuring 27 x 10 m) discovered south of the Forum of the Roman city is identified from its architectural layout and the inscriptions found



Fig. 21. The Temple-shaped monument.



Fig. 22. View of the Macellum.

there as the Roman Commercial Market (*Macellum*). It had a portico consisting of a colonnade of six Corinthian columns on its façade. The floor is paved with large marble slabs, some of them carved with circular or square games, which were played with pawns and dice. Three large entrances led to the market's central section, i.e. its central peristyle courtyard flanked by shops. The market area was very popular, as evidenced by the visible wear on the marble stairs leading to it. It was probably not only where the city's commercial activities were assembled, but also a place for the gathering and leisure of citizens; thus it hosted many statues and honorary monuments.

The complex of the Commercial Market is separated from that of the Forum by a wide road (width 9 m), the Commercial Road (*decumanus*), paved with large

marble slabs beneath which ran a drainage channel. Two similar but narrower streets at right angles to it frame the market on its east and west sides. The Commercial Market is a building of the Antonine period (second half of the 2nd c. AD), contemporary with the Forum. In the mid-6th century AD, most of it was demolished down to its foundations to create the space necessary for the construction of the Basilica B. Only the hexastyle colonnade on its north has survived; this was incorporated into Basilica B to form a monumental entrance on its north aisle. The construction of Basilica B atop the Commercial Market's foundations leads to the assumption that the commercial center of the Early Christian city had in the 6th century AD been transferred elsewhere.

During the excavation of the street lying east of the

Commercial Agora, five unfinished Early Christian column capitals were found in various stages of finishing together with many marble fragments, revealing that in the 5th-6th centuries AD a marble sculpting workshop was installed there.

Palaestra (Figs. 23, 24)

West of the Commercial Market and the narthex of the Basilica B were discovered the ruins of the Palaestra, where the young men of Philippi gathered to exercise. This is a large rectangular building measuring 75 x 58 m. The north side of the complex was taken up by a large portico that was open towards the commercial street and led through three openings to a central rectangular colonnaded courtyard, the area for sports. The rooms of the Palaestra complex extended along the east and west sides of this courtyard. Between adjacent rooms on the west side there is a spacious room with tiled floors and monumental entrance. The center of the east side was occupied by a room with a small amphitheater which is badly damaged today. The south-eastern section of the Palaestra is the best preserved part of the complex. This section contained the latrines, that is, the public restroom, which could accommodate 42 persons along a continuous bench with round holes which line the walls. Beneath the bench was a deep channel with a continuous flow of water to keep the area clean. During Roman period, the toilets in public buildings were facetiously called “Vespasianae”, from the name of the Emperor Vespasian (70-79 AD), who had imposed taxes on them. The Palaestra building complex was built in the mid-2nd century AD and is contemporary with the buildings of



Fig. 24. Palaestra. The latrines (Vespasianae).

the Forum and the Commercial Market. It must have been destroyed before the middle of the 6th century, since Basilica B, which was built at that time (550 AD), rested on its foundations and employed many of its marble members as building material.

Private buildings

Urban villa called “House of Wild Animals” (Figs. 25, 26)

This building complex lies south-east of the Palaestra and Basilica B, near the south wall of the city. It is a rectangular building measuring 55 x 42 m with a monumental entrance staircase on the north. It is separated into two wings by a central courtyard. The eastern wing contained meeting and recreation rooms, while the western one had bathing chambers and installations for the heating of the water. On the eastern side two large rooms with pools in the center stand out. One of these has a floor decorated with a splendid mosaic with the depiction of animals to which is owed the complex’s conventional name, the “House of Wild Animals”, parts of which are preserved in the Archaeological Museum of Philippi. In the west wing there was a similar large room with a pool and fountain. A series of rectangular

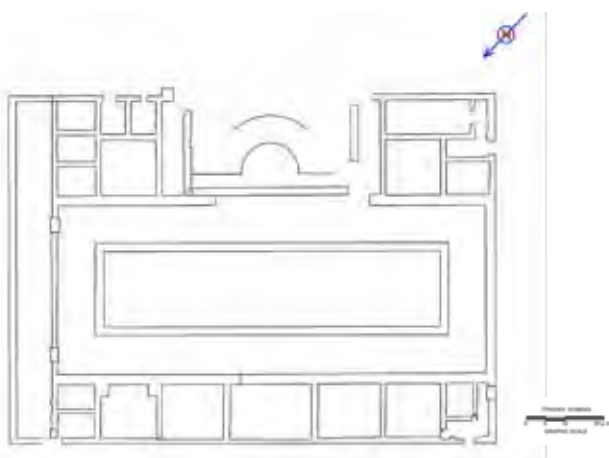


Fig. 23. Ground Plan of the Palaestra.



Fig. 25. Urban villa called “The House of Wild Animals”.

rooms formed the southern boundary of the complex. This complex was built in the middle of the 3rd century AD. In its initial phase it is believed to have been a temple of the gods Liber Pater, Libera, and Hercules. Its destruction may have been connected with Goth raids after 378 AD. In the ruins of the abandoned building local workshops (e.g. for metalworking, etc.) were installed from the 4th century AD, continuing in operation until the early 7th century AD. The circular construction (furnace) in the interior yard probably dates to the final phase of the building.

Recent excavations have provided evidence of sporadic, seasonal habitation of the ruins of the house between the 7th and 12th centuries AD.



Fig. 26. Urban villa called “The House of Wild Animals”(detail of mosaic floor).

Private buildings east of the Octagon

East of the Octagon complex, the excavation conducted by Aristotle University of Thessaloniki brought to light three building blocks (the 3rd, 4th, and 5th blocks) together with their cross-streets. They are bounded on the north by the Via Egnatia and on the south by the diagonal road and two building blocks south of this, the so-called block of Hippodromos or the glassmaking workshop (on the west) and the block of workshops and shops (on the east). Two side-streets were discovered between the building blocks.

In the 4th (fourth) block, a 4th-century AD residence was excavated. This was a luxurious, two-storey building with reception rooms paved in mosaics, as well as all the requisite ancillary spaces (kitchen, latrine, store-rooms, small bathroom, etc.). Shortly after the mid-5th century AD, it was divided into two separate residences, which were maintained (with various alterations in workshop and storage areas) until the 7th century, when they were destroyed by earthquake. Towards the end of the 7th century AD, other small, poor houses were built above their ruins; these continued in use until the 10th century AD.

In the 5th (fifth) block, which must have been built in the mid-5th century AD, three distinct entities are discernible: two shops - workshops in its north-west corner and two relatively small houses on its east and west sides. These too were destroyed by the 7th century AD earthquake and ensuing fire. Some parts, however, continued in use until the first half of the 10th century AD.

The large diagonal road that passed south of the two previous blocks is paved with marble slabs on which the small indentations from cart and carriage wheels may be made out; it has a built drainage channel throughout its entire length.

South of this diagonal road, parts of two additional building blocks were discovered. That further to the east must have been the commercial center of the city during the Christian period (5th-6th c. AD), since it included stoas with workshops and retail shops. It had three building phases: the first goes back to the Roman era (2nd c. AD), the second to the Early Christian period (4th-6th c. AD), while the third was connected with repairs to the city after the earthquake in the 7th century AD.

Finally, in the block located further to the west, a public building was discovered which was initially constructed in the 2nd century AD. It survived until the late 4th cen-

tury AD, and was probably the headquarters of an association of charioteers, since on the rare mosaic floor in its entrance, there is a depiction of a chariot race in the Hippodromos. After the destruction of this building, a glass-making workshop, a large cistern, and a small bath-house were built at the same location in the early 5th century AD; these must have survived until the early 7th century AD when they were destroyed by earthquake, to be eventually replaced by three small, poor dwellings.

Basilica A (Figs. 17, 27, 28)

Basilica A lies north of the Forum in the sanctuary area on a higher terrace separated from the Forum level by the *decumanus maximus*. Pre-existing pagan sanctuaries were demolished so that it could be erected (apart from the temple-shaped building mentioned above). This is without doubt the largest Christian building in Philippi, with a length of 130 m and width of 50 m together with the annexes on its north and west sides. Its outstanding architectural plan and luxurious sculptural decoration demonstrate what an important monument it was. Basilica A is a large, three-aisled timber-roofed basilica with transept, a projecting semi-circular apse, an atrium on the west, and a peristyle courtyard. Since they were at different levels, access to Basilica A from the Forum was via marble stairs that led through a monumental semi-circular propylon to the church's peristyle courtyard. The latter preserves the ruins of the temple-shaped building (Heroon), datable to the Hellenistic

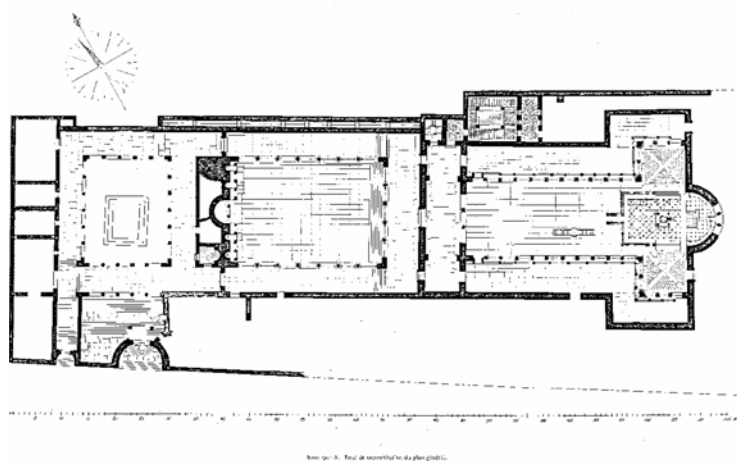


Fig. 27. Basilica A. Proposal for a reconstruction of the ground plan based on surviving remains.



Fig. 28. Basilica A.

period (3rd-2nd c. BC) or the Antonine age (2nd c. AD). Two entrances led from the courtyard to the quadrangular atrium with porticoes on all sides except the west, where a monumental fountain was created with a double

colonnade and five niches. Sanctifications (*agiasmoi*) as well as the preparation of the bishop for the Divine Liturgy were carried out at the fountain. The atrium communicated with the narthex, which had



a paved floor and walls with marble revetments, through three entrances accessed by five steps. On the north-west side of the narthex, the staircase that led to the church's gallery survives; beside the staircase is the entryway to a chapel where wall paintings imitating marble wall revetments are preserved.

From the narthex, the faithful entered the main nave through three entrances: a triple entrance in the center (*tribelon*) and two simple ones to either side. The church is 27.60 m wide and 47 m long together with its large sanctuary apse. Two colonnades with 15 columns each divided the church into three aisles. In front of the altar, the colonnades turn at right angles on both the north and south, forming the transept. This form is also followed by the exterior walls, resulting in the church becoming wider in its eastern section and acquiring a T-shape. The semi-circular apse of the altar (defined by a Π-shaped chancel screen) protrudes on the east side. The floor of the altar and the transept were paved in *opus sectile*, while the floor of the nave was covered by marble paving slabs.

The main aisle preserves parts of the ambo, and the stylobate of the templon is preserved in front of the altar. There also survive traces at the base of the altar table of the consecration pit (*egkainion*) and the *synthronon* with seating for the clergy.

The church was roofed with a pitched timber roof, the central section of which was raised.

This magnificent church, distinguished for its size and imposing sculptural decoration (column capitals, imposts, closure slabs) was built in the late 5th century AD. It was not rebuilt following its destruction (probably by earthquake), though the Roman cistern in the north-west corner of the atrium which tradition identifies with the "Prison of the Apostle Paul" was converted to a place of worship.

The church's size, rich architectural decoration, luxurious marble wall revetments and marble floors make it one of the most brilliant examples of the architectural type of timber-roofed basilicas of the pre-Justinian period.

The "Prison of the Apostle Paul" (Fig. 29)

The building referred to by local tradition as the "Prison of the Apostle Paul" is in the south-west corner of the atrium of Basilica A. The structure is a water cistern dating to Roman period (2nd-3rd c. AD) consisting of two vaulted spaces. Following the destruction of Basilica A (after the 7th-8th c. AD) and the Octagon, this cistern was converted to a place of worship, and a small chapel was built over it as the cult of Apostle Paul was transferred here. It preserves only parts of its east and west walls. On the inner east wall are preserved meagre traces of wall paintings depicting Christ enthroned between two saints or angels.



Fig. 29. The “Prison of the Apostle Paul”.

In the late 19th century (1876), when this monument was first revealed, there were other surviving wall paintings. They depicted various episodes from the Apostle Paul’s sojourn in Philippi, such as his imprisonment, the baptism of the jailer and his family, and the healing of the demon-possessed slave girl; all these are not preserved nowadays.

Basilica B (Figs. 4, 17, 30, 31, 32, 33, 34)

Basilica B was built in the mid-6th century AD (about 550) at the site of the Commercial Market and other Roman-period (2nd c. AD) buildings south of the Forum. This church is approximately 62 m long, with a width of about 47 m together with its annexes. The erection of Basilica B altered the urban plan of the ancient city,

since its narthex abolished the passageway west of the pre-existing Commercial Market.

Basilica B is a domed basilica. The main nave, with a total width of 31 m, is divided into three aisles by two colonnades of six columns each. The nearly-square central aisle was covered by a dome supported on four large piers built of marble from earlier Roman buildings preserved *in situ*. A second dome covered the altar. There were galleries above the side aisles and narthex (*gynaikonitis*). The other spaces, side aisles, and narthex were covered by vaults. In front of the altar, the marble stylobate on which the templon stood is preserved in place.

The main nave communicated with the narthex via three entrances. Today, the west wall of the nave survives to a considerable height, preserving the entire arched main



Fig. 30. Basilica B.

entrance. The way this wall was built out of rubble masonry with intervening zones of brick is characteristic of the age of Justinian I (527-565).

The narthex communicated with the outside through five entrances, one each on the north and south walls and three on the west. A marble stylobate preserved 6 m west of the narthex probably belonged to a portico that rose along its façade. No atrium appears to have been constructed west of the church, although a large area was prepared for it by tearing down earlier buildings (the Palaestra).

North-east and south-east of the Basilica, two liturgical annexes with semi-circular apses at the east, flank the church's sanctuary.

Basilica B is a luxurious building with wall revetments,

columns on its entrance floor and its galleries of Thesalian stone, and marble architectural sculptures decorated with acanthus leaves so elaborately finished as to resemble lace. The exceptionally fine sculptural decoration and architecture of this monument reveal the direct influence of Constantinople (churches of Agia Sophia and Agia Eirini). A few years after construction began and before the completion of this resplendent church, it appears to have been destroyed by an earthquake that turned its dome into a pile of ruins.

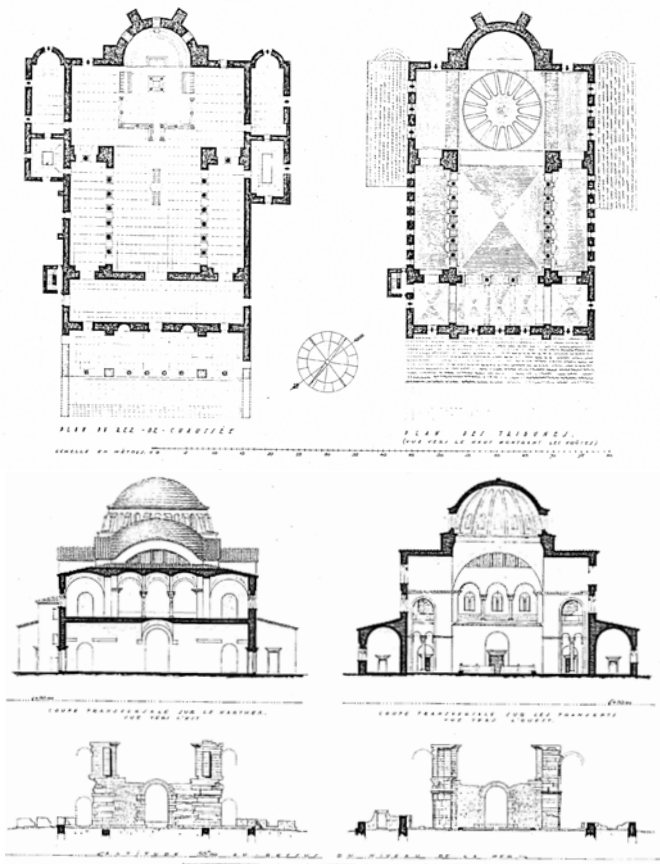
After the collapse of the domes that had covered the main nave and altar, the narthex of Basilica B was used as the main nave and a semi-circular apse which still survives was built east of its main gate, creating a small church that was probably founded in the 9th-10th century AD.



Fig. 31. Basilica B.



Fig. 32. Basilica B.



Figs. 33-34. Basilica B. Proposal for a reconstruction of the ground plan and of the cross section of the nave based on surviving remains.

Basilica C (Figs. 35, 36)

Basilica C lies on the slopes of the acropolis, west of Basilica A and near the Archaeological Museum of Philippi. It was built in the first half of the 6th century AD as a three-aisled basilica plan church with galleries, narthex, and atrium. Due to changes in liturgical practices, after the mid-6th century AD it was transformed into a basilica with an inscribed transept on the east, a narthex on the west, and annexes on its north. It had costly *opus sectile* floors, rich sculptural decoration, and two ambos like the Octagon. One of these is in the south part of the chancel screen and the other in the central aisle. The presence of two ambos is a rare phenomenon observed only at Philippi; it has been interpreted as a means of facilitating the bishop's preaching in large basilicas. In the 7th century AD, this basilica was destroyed by earthquakes and ensuing fires. Its north walls, founded on bedrock, are preserved to a height of 2-3 m; its south walls, which rested on fill, have collapsed. Traces of a building constructed after the earthquake were found east of the south transept. Furthermore, in the Basilica's north annexes, a tower with winding staircase which led to the galleries, chapels, and ancillary spaces proves that there were alterations and shows that after the earthquakes that destroyed the basilicas, these continued to function as centers of worship until the 11th-12th century. This is also confirmed by the cemetery excavated in the narthex of Basilica C.



Fig. 35. Basilica C.





Fig. 36. Basilica C. Marble pavement in the north transept.

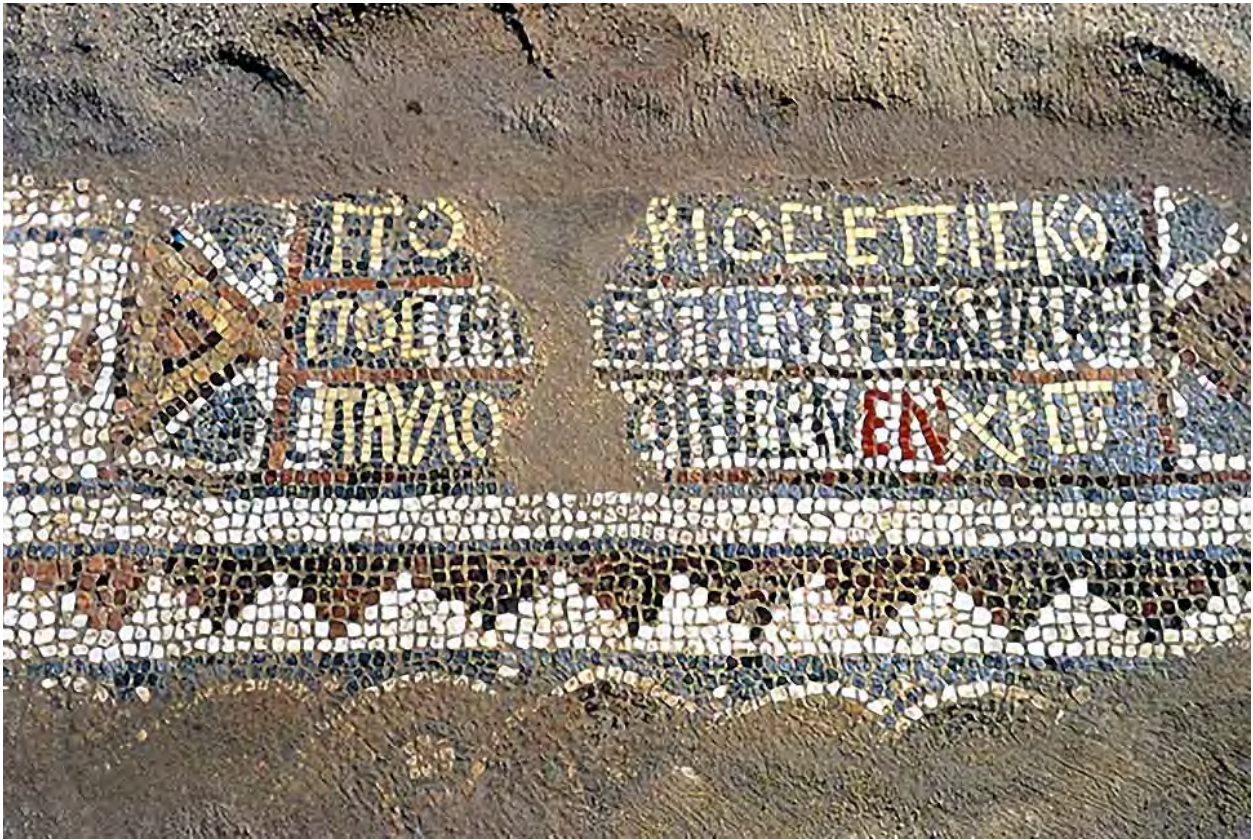


Fig. 37. Mosaic inscription on the floor of the “Basilica of Paul”.

“Basilica of Paul” (Fig. 37)

East of the Forum and south of the Hellenistic Funerary Heroon of Euephenes Exekestou, a house of prayer (*eukterios oikos*) was built in the 4th century AD. Known as the “Basilica of Paul”, it is the earliest Christian monument in Philippi. It is a bipartite, oblong building measuring 25.30 x 9.90 m, with an oblate inscribed niche on the east. The house of prayer was dedicated either to the memory of Apostle Paul or that of a martyr of the city with the same name. This church had a mosaic floor decorated with symbolic scenes of birds, trees, and other geometric motifs.

According to the preserved inscription on the mosaic, the church was decorated with funds provided by the bishop of Philippi Porphyrios, known from his participation in the Council of Sardica in 342-343 AD, and a wealthy Philippi resident named Priscus. The founder’s inscription, “Bishop Porphyrios made the mosaics of the basilica of Paul, in Christ”, is an important piece of

evidence for the history of Philippi, since it dates the building to the first quarter of the 4th century, names the architectural type a “Basilica” and the saint being honoured, thus making the house of prayer in Philippi one of the earliest sites of Christian worship on European soil.

The Octagon complex (Figs. 4, 38, 39, 40, 41, 42, 43, 44)

The first block east of the Roman Forum of Philippi is taken up by the Octagon complex, which extends over an area of about 12 hectares and includes the Metropolitan church (Cathedral) of Philippi (dedicated to Apostle Paul) and its annexes. The Octagon succeeded the Basilica of Paul in the late 4th century AD (about 400 AD) following the Basilica’s destruction by fire. Thus, this simple church was succeeded by the monumental church with octagonal plan which grew to become the emblematic pilgrimage church of Philippi. One of the ancient city’s side streets was abolished to erect the new building, and the terrace was expanded to accommodate



Fig. 38. General view of the Octagon complex.

it. In its initial form, it was a free-standing Octagon measuring 27.50 x 30 m. Its outer walls (width 1 m) ended on the east in a shallow semi-circular niche. In the middle of the church there was an octagonal stylobate on which 22 columns rested—two on each side and one in each corner. The Octagon represents a rare form of Early Christian church which is unique in Greek territory, one which is closely linked with mausoleums, revealing the church as a “martyrium”, i.e. a structure built at a place where something significant is attested as having occurred (e.g. the passage of Apostle Paul, a martyr’s death).

In the first half of the 6th century AD during the reign of Justinian I (527-565 AD), the free-standing Octagon was turned into an inscribed one due to structural problems. It

was at this time that the entire complex one sees today at the archaeological site must have been built. The shape of this second Octagon was square on the outside; it was turned into an octagon on the interior with the help of four niches in the corners of the square. The colonnade that rests on the octagonal stylobate repeating this same shape also supported the galleries and the dome. On the east is the semi-circular sanctuary apse complete with the *synthronon*. In front of the apse are preserved the remains of the base of the altar table. The church had two ambos, perhaps connected with special liturgical requirements of the church at Philippi. On its south side the Octagon was surrounded by a stoa which continued on the east around the sanctuary apse. The area to the east of this colonnade is open, and there was a deep cistern here.



*Fig. 39. The Octagon.
Detail of the mosaic
floor.*



*Fig. 40. The Octagon.
Detail of the mosaic
floor.*





Fig. 41. The Octagon complex.



Fig. 42. Ground plan of the Octagon complex.

ΥΠΟΜΝΗΜΑ	LEGEND
1. ΟΚΤΑΓΩΝΟ	1. OCTAGON
2. ΕΛΛΗΝΙΣΤΙΚΟ ΤΑΦΙΚΟ ΗΡΩΟ	2. HELLENISTIC FUNERARY MONUMENT
3. ΦΑΛΗ	3. PHIALE
4. ΤΡΙΚΛΙΤΗ ΣΤΟΑ ΟΚΤΑΓΩΝΟΥ	4. THREE-AILED STOA OF THE OCTAGON
5. ΑΙΘΡΟ-ΚΥΡΤΑΙΟ-ΚΑΤΑΝΑΛ	5. ATRIUM-COURTYARD-GUEST HOUSE
6. ΒΑΠΤΙΣΤΗΡΙΟ	6. BAPTISTERY
7. ΕΠΙΣΚΟΠΕΙΟ	7. EPISCOPAL RESIDENCE (BISHOP'S PALACE)
8. ΒΑΛΑΝΕΙΟ	8. BALNEUM



Fig. 43. The Octagon. The three-aisled stoa.



Fig. 44. *The Octagon. Baptistery.*

Entrance to the Octagon from the Via Egnatia, which passed to the north of the complex, was through a monumental propylon leading to a three-aisled portico whose central aisle was unroofed. South of the portico there was a rectangular area that served as a forecourt for believers entering the church's long, narrow narthex. One reached the main nave through the three doorways in the narthex, whose flooring consisted of very fine *opus sectile*.

West of the narthex of the inscribed Octagon and at a lower level, the church's atrium has been uncovered with double colonnades on its peristyle and a large fountain on its west. This fountain was adorned with re-used sculptures coming from buildings on the east side of the Forum. The atrium communicated with the Commercial Road (*decumanus*) south of the complex through a monumental semi-circular propylon next to which various auxiliary rooms were created.

In the first half of the 7th century AD, the Octagon complex suffered major damage from a powerful earthquake. But the church was not abandoned. It was repaired in the 9th/10th centuries AD and continued in operation for an indeterminate time.

The north annexes

The *phiale*, the earlier Hellenistic Funerary Heroon (described above), the *diakonikon*, the *prothesis*, and the Baptistery all lay north of the Octagon.

The *phiale* was a rectangular space with a marble basin where benediction of waters (*agiasmoi*) took place.

The *diakonikon* and the *prothesis* were two small spaces beside the north-east niche of the Octagon. The faithful left their offerings (bread and wine for the Divine Communion) in the *prothesis* and received myrrh prepared by the priests in the rectangular cistern in the *diakonikon*,

where the sacred utensils, the Gospel book, and clerical vestments were also kept.

The Baptistery consisted of four rooms where the catechism and baptism of new Christians was conducted. It had a total of four rectangular rooms named in accordance with the position they held in the baptismal process. From west to east we find the *apodyterion*, where those preparing for the sacrament of baptism left their clothes; the *catechumeneion*, where the baptized received catechism; the Baptistery proper (*photisterion*) with its built cruciform-shaped baptismal font, where baptism and the illumination of the believer occurred, and the Chrismatory, where following baptism believers were anointed with holy myrrh.

The presence of the complete, four-part baptistery in the Octagon complex, in combination with the absence of a baptistery at the other basilicas in Philippi shows that the Octagon was the city's cathedral church.

The Bath-House (*Balneum*) (Fig. 45)

The *Balneum*, a small public bathing establishment, occupied the north part of the Octagon complex. Its entrance was in about the middle of its north side, facing the Via Egnatia. There was a colonnade along this side. Behind the colonnade and to east and west of the building's entrance there were various spaces like the *thyroreion*, where bathers paid for their tickets, the *elaiothesis*, where those wishing it were anointed with oil to exercise in the palaestra, the bathing pool where athletes took a cold bath, and the latrines. In the center of the complex were the palaestra (which was surrounded by three porticoes and served bathers' exercise requirements), the latrines, and the bath-house's cool room, where there was a large bathing pool for cold baths by groups. Much of the complex was taken up by the warm spaces, which were gathered together in the *Balneum*'s southern section to be heated by the sun, even in winter. The *Balneum* of Philippi was constructed after the first Roman colonists settled there in the age of Augustus, around 30 BC. During the Roman period it must have operated exclusively for male bathing. But in the mid-6th century AD (when the second Octagon was constructed), it was reconstructed to serve men and women simultaneously. With the passage of time, the eastern part ceased to function as a bath in the mid-7th century AD and was converted into a residence, in contrast with the western part which continued to operate as a bathing establishment. We do not know when the *Balneum* of Philippi ceased



operating altogether. While it was initially a city public bath-house, when it was incorporated into the Octagon complex it may have passed into church management. It was by no means the city's only public bath-house, since in any case it was not large enough to serve all residents of this populous city.



Fig. 45. The Bath-House (Balneum).



Fig. 46. The Bishop's Residence (*Episkopeion*).

Bishop's Residence (*Episkopeion*) (Fig. 46)

The Bishop's Residence (*Episkopeion*) occupied the block east of the Octagon. It was a sizable secular building with four wings of rooms and an enclosed courtyard in the center. It was bordered on the north by Via Egnatia, on the east and west by side-streets and on the south by the open area east of the Octagon apse.

The Bishop's residence was built on the site of an earlier Roman building (2nd c. AD) and probably emerged from the combining of three different residences. Its main entrance is on the northern side facing the Via Egnatia, where there were also two shops. North of these, there are rooms around a small courtyard that probably served as a place to stay and work for the support staff. The south

and west wings were two-storied. The lower floor's rooms served as storage spaces, as the large pithoi in its floor reveal, as well as production spaces, as shown by the wine press (*lenos*) used for wine production. The kitchen used in food preparation was also here. The living quarters, reception/gathering areas for the clergy were probably on the upper floor, which was decorated with wall paintings and sculptures. The rooms on the east side had only one storey, and served as storerooms, workshops, and offices. The variety of functions and uses the Bishop's Residence hosted, testifies to the well-organized church of Philippi around its Bishop. The entire complex has been subject to various repairs and alterations.

Monuments identified but not yet excavated

Apart from the above-noted visible and more or less excavated monuments there are also monuments that have been identified through inspections or other types of archaeological surface surveys. These include:

1. A large basilica, Basilica D, found south of the Via Egnatia and west of the Forum.
2. A large triple stoa, a building that may be connected with a second public square south-east of Basilica D.
3. A small Middle Byzantine church at the western end of the diagonal road.
4. The Palaestra Baths south of Basilica B.
5. A monument with a ground plan consisting of a quadrant with atrium, which may be proposed as a Nymphaeum.
6. Another large monumental complex extending over two blocks south of the Octagon, which may be another bath-house complex.

Monuments and archaeological sites outside the ancient city

The Via Egnatia

The Via Egnatia was perhaps the most important military and commercial road in antiquity. It connected the Adriatic coast with the eastern Mediterranean, the Black Sea, and Asia.

It passed through Philippi, forming the city's main street (see above), and remains of it are also attested in the greater Philippi region. It passed by the Battlefield of Philippi beneath the surviving triumphal arch, and upon exiting the city it crossed the eastern cemetery and then head to Neapolis (modern-day Kavala), the colony's harbor.

Triumphal arch on the Via Egnatia

About 2 km from the city wall on the banks of the Gangites River are preserved the remains of an apse-arch, beneath which the Via Egnatia passed before entering the city. Previous scholars have sometimes maintained that the monument was erected at this location to commemorate the Battle of Philippi, while others have claimed that it was connected with the fortifications erected by Brutus and Cassius to confront their opponents in battle, from which it is about 250 m distant, or they have classified it as one of the "colonial arches" that accompanied the founding of Roman colonies. According to the surviving evidence as well as detailed

plans and the descriptions of earlier researchers, the arch, which was of local white marble, was simply decorated. The corner pilasters were surmounted by Corinthian capitals and on the east there was an inscription in large letters wrought of bronze. Today the *toichobates* and a series of *orthostates* are preserved *in situ*; many architectural members fallen from the superstructure have also been identified.

The cemeteries

The cemeteries of ancient Philippi extend outside the walls on their western and eastern sides and thus, partly in the proposed Buffer Zone. During Roman times, important burial monuments were erected on both sides of the Via Egnatia.

At a distance of 350 m from the east fortifications, a funerary complex was excavated which contained two burial chambers where 19 skeletons were discovered. Inscriptions found inside the luxurious funerary complex inform us that the dead were members of a prominent Christian family who came to Philippi from the Pontus in the second half of the 4th century AD.

Atop the burial complex there was an above-ground construction with pillars, perhaps a site for sanctification with holy water (*agiasma*) or *locus sacer* (holy place). The burial complex was connected with an atrium in the north stoa for which storage areas were formed. To its south was revealed part of a basilica with mosaic floors which may originally have been associated with the burial complex for private use. Later a man named Andreas was buried here who may have been a bishop or member of the city's church hierarchy, as evidenced by an inscription on its floor.

In the western cemetery of Philippi, in the area of the Baptistry of Agia Lydia, remains of a large circular funerary monument-heroon are preserved.

The Monument of C. Vibius Quartus

The marble tomb monument of the veteran Roman officer Cointus Vibius Quarter is preserved 2 km east of the Neapolis Gate. The monument stood on the north edge of the Via Egnatia and is preserved nearly intact. The only damage appears in the lower section and is owed to a popular tradition linking the monument with Alexander the Great. In Post-Byzantine times the monument was called the "Manger of Bucephalus" / "Bucephalus' Crib" (from Alexander the Great's horse), and it was said that women swallowed dust from his marble (statue) in order to give birth to male children

as strong as Alexander the Great. The Greek toponym of the region, *Megalo Lithari* ("Large Stone") as well as the Turkish one *Dikili Tash* ("Upright Stone", "Stele") which dates to the Post-Byzantine period show the impression made by the monument on local popular awareness. The same name is been retained in the international bibliography for the important Prehistoric settlement found on a neighboring hill.

The Prehistoric settlement of Dikili Tash

The first archaeological indications for organized life in the greater Philippi area date to Prehistoric times and were identified on the hill of Dikili Tash east of the modern village of Krinides. The hill has an area of around 4.5 hectares and a height of 17 m. Its modern-day oval, asymmetric shape has resulted from the accumulation of prehistoric and historic remains and from erosion. Dikili Tash is one of the best-documented sites in the Balkans; it was continuously inhabited from the Late Neolithic to the Late Bronze Age and is the earliest Neolithic settlement in the Eastern Macedonia - Thrace region. Both its early date and its long habitation were owing to the site's natural advantages: the variety/diversity of terrain and abundance of water created favorable conditions for agriculture and animal husbandry, vase production, and the collecting-gathering of all types of products (hunting, fishing, fruit and nut gathering, timbre). The fortified nature of the site and its strategic importance in the natural passage that bypasses the marshlands of Philippi on the north were further advantages. The earliest phases excavated to date are dated to 5500 BC; recent core samples have shown habitation levels dating to around 6200 BC. Building remains are abundant and preserved in exceptionally good condition. Particularly noteworthy is a group of four oblong buildings belonging to the settlement's Neolithic phase, measuring around 10 x 5 m and with an interior division into individual rooms that probably housed separate households, as witnessed by the variety of installations and their household effects (ovens, benches, large storage jars [pithoi], etc.).

The carbonized berries of pressed grapes found in one of the buildings dated with precision to *ca.* 4200 BC and the presence of tartaric acid constitute the earliest evidence for wine production in the Aegean and Balkans, and one of the earliest instances of winemaking in the world.

In the Early Iron Age the settlement of Dikili Tash was

already abandoned, and habitation was transferred to the site of the Philippi acropolis.

However, Hellenistic and Roman remains have been found on the hill, and its summit was crowned by a Byzantine tower.

The ancient mines

The mines in the region east of Philippi and north-east of the ancient harbor of Neapolis (modern-day Kavala), which date mostly to the Classical period, have recently been identified as those referred to by Herodotus and Thucydides as "Skapte Hyle". The testimony of the historians concerning the mining of large quantities of gold from the mines at Skapte Hyle is confirmed by the material remains of extensive metallurgical activity in the above area. Philip II intensively exploited the region's rich gold deposits in order to circulate the *philippeion*, a coin with an extremely high gold content, to finance his planned campaign in the East.

The tunnels (length up to 350 m) included extractive chambers/galleries (up to dimensions of 60 x 30 x 5 m) which consisted of two or sometimes three levels of exploitation: an earlier one that was probably Prehistoric, a Classical level, and a Roman one.

Rock carvings on the hill of Profitis Ilias

East of the modern village of Philippi at the site of Profitis Ilias rock carvings have been found on outdoor, horizontal limestone surfaces which depict in delicate engravings animals (dogs, foxes, deer, horses), weapons (bows, arrow, axes), and other abstract shapes. The most common and characteristic scenes have as their theme a mounted, often armed figure (hunting or battle scenes). These rock carvings probably encompass a wide chronological range (from Prehistoric to Medieval times).

B. THE BATTLEFIELD OF PHILIPPI (Figs. 47, 48)

The two hills about 2.5 km south and south-west of the ancient city are a landmark at the site due to the major historical event that occurred there. The larger hill is known today as the "Hill of Alexander the Great". In the narrative of the Roman historian Appian (The Civil Wars 4.105-138, see Annex E) the two hills were in the middle of the battlefield. They appear today in the field outside the walls of the ancient city of Philippi, beside the Gangites/Zygaktis River and with the auriferous Mount Pangaion, birthplace of the cult of Dionysus, on the horizon.



Fig. 47. General view of the Battlefield of Philippi.

The battle was fought in 42 BC between the armies of the followers of Julius Caesar, Octavian and Marc Antony, and the republicans Cassius and Brutus. This battle was a watershed event, not only for the history of Philippi but the entire Roman Empire.

The form and extent of the battlefield is recognizable, and can be easily apprehended by visitors, especially from a distance, e.g. from the foothills of the acropolis and the location of the Archaeological Museum of Philippi. Today the field is occupied by large expanses of fertile, cultivated fields, with low-standing annual crops. Dense stands of reeds today recall the ancient marshes. Over the past ten years, photogrammetry investigations have been carried out in the battlefield to complement and renew the regional map archive, and to identify traces of events and constructions outside the walls relating

to the historical sources. Investigations have recognized a construction on the summit of the so-called “Hill of Alexander the Great” measuring 53 x 47 m and a wall thickness of 1.5 m, as well as other built constructions that could perhaps be interpreted as defensive works of the republicans.

About 2 km from the city wall on the banks of the Ganigites River are preserved the remains of an apse-arch that might be connected with the Battle of Philippi. It is about 250 m from the presumed fortifications of Brutus and Cassius on the basis of the above investigations. Previous scholars sometimes maintained that the monument commemorating the Battle of Philippi was erected at this location; others claimed that it was connected with the fortifications erected by Brutus and Cassius to confront their opponents in battle.

3. Justification for Inscription

3.1.a Brief synthesis

A. THE WALLED CITY OF PHILIPPI

The ancient city of Philippi in Eastern Macedonia was built at a strategic location that controlled age-old pas-

sages, fertile land, and mines; this location brought it to the front line of major historical events. Specifically, Philippi is situated on a main land road, whose route was followed by the later Roman road, the Via Egnatia; that joined East and West; it was also very near the harbor

of Neapolis, a communications base for the Northern Aegean with inland Eastern Macedonia. It is an exceptional example of an ancient city with a long history: founded in 356 BC, it gradually shrank from the 7th century AD and onward, was converted into a Middle Byzantine fortress and Late Byzantine acropolis, and was finally deserted in the late 14th century. The city has not been subjected to subsequent interventions since no later settlements grew up at its location. Moreover, it is fully documented thanks to the written sources, the abundant epigraphic testimony, and the systematic excavations being carried out. The first significant archaeological evidence of organized life in the region dates to the Prehistoric period. However, there are three main turning points in the city's history, all of which are inextricably linked to its uniqueness:

a. Its founding by Philip II, father of Alexander the Great, who was unquestionably the leading political figure of the Late Classical period and a personality who directly determined the fate of the Ancient Greek world. Philip, recognizing the advantageous position of the city, honored it by giving it his name, fortified it with a strong wall, and elevated it to an important economic power in his kingdom.

b. The Battle of Philippi in October 42 BC was one of the most important among the Roman Civil Wars marking the end of the Republic. The defeat of the republicans Brutus and Cassius by Julius Caesar's followers Marc Antony and Octavian opened the way for Octavian to the Roman Empire. In addition to its importance for Roman history, the Battle of Philippi was also a milestone in the history of the city itself, since a few years after the Battle Octavian—who had discerned the city's and wider region's strategic and economic importance—founded here the Roman colony of *Colonia Augusta Julia Philippensis*. Due to its exceptional importance, the Battle of Philippi was described in detail by the ancient historians Plutarch, Appian and Dio Cassius and inspired poet Horace and later writers such as Shakespeare.

c. Philippi played a decisive role in the expansion of Christianity since, in 49/50 AD, Apostle Paul visited the city, founded the first Christian church in Europe and baptised the first European Christians, thus establishing a religion in the West which continues to influence a large part of the world today. His presence sealed the long and close relationship between the Apostle and the Philippi congregation and is responsible for the fame the city acquired three centuries later when Christian-

ity was proclaimed the empire's official religion. There was an episcopal see of Philippi from as early as the mid-4th century AD. The Christian monuments erected at Philippi have a pilgrimage character connected to the presence of Paul, a tradition rooted in Philippi and maintained until today.

The archaeological remains of the city attest to its long history and rapid growth, particularly during the Roman and Early Christian periods. These remains represent important stages in the history of the Roman and Byzantine architecture. Philippi is an exemplary urban center of strict Roman planning. Important elements of the city's urban fabric are known on the basis of existing monuments and excavations to date. The excavated section reveals the typical organization of the rectangular grid plan and a coherent, rational urban planning system. The symmetrical and monumental Roman Forum served the functions of the city center, and the Commercial Market and Palaestra were situated within its strict geometric street plan. Sanctuaries to various deities which were built in the Roman period reveal an especially rich and varied religious life in the city.

The Forum was the most representative complex of Roman type in every colony, and the tangible expression of the principles of Roman society itself. Specifically, the Forum in the colony of Philippi was the most characteristic example of such a public space in the Roman Empire's eastern provinces, and clearly shows the Roman character of the city. The complex's homogeneity and its similarity to other public spaces in the West demonstrates that its construction was based on an established plan and architectural type, adapted in each case to local needs and conditions. The main principles of this plan belong to a perception of the organization of space entirely different from that governing the Greek Agora, but characteristic of the Roman architectural tradition.

Philippi reflect clearly the transition from the Roman to Early Christian city. Public space of Roman times was occupied by the Early Christian basilicas which formed the new landmarks. This new perception of space, in which architectural and urban planning elements were placed in a new hierarchy and relationship to each other, was connected with the new social-religious power, Christianity. Thus, within the already-existing urban fabric of the Roman period, the church complexes of Basilicas A, B, and C, the Octagon, and even the imposing Bishop's Residence (*Episkopeion*) were progressively erected. The intervention in the area of the Roman Com-

mercial Market and the Palaestra (south of the Forum), which was largely sacrificed for Basilica B and its annexes, is characteristic of this period.

The exceptional examples of Early Christian church architecture, which are closely connected to architectural developments in Constantinople—if not directly funded by the capital—and which date from the mid-4th century AD onward, offer eloquent testimony to the strength and vitality of the Church of Philippi and its influence in the Christian world of this period.

The urban culture of Philippi is reflected in its administrative center, public space, religious buildings, residential remains, metalworking, glassmaking, and pottery workshops, and the cemeteries. Furthermore, the city of Philippi is preserved in a natural environment unaltered by contemporary life.

Philippi is an outstanding example of the continuity of religious values that were passed on from the Ancient Greek city to the Roman colony and were adopted by the Christian community. A characteristic expression of this religious continuity is the incorporation of the 2nd-century BC Hellenistic Funerary Heroon, in the first Christian house of prayer (*eukterios oikos*) built in the early 4th century and possibly dedicated to Paul according to the dedicatory mosaic inscription: “Bishop Porphyrios made the mosaics of the basilica of Paul, in Christ” and later in the great Octagon church.

B. THE BATTLEFIELD OF PHILIPPI

The Battle of Philippi in October 42 BC is one of the most important in the Roman Civil Wars that marked the end of the Republic. Two Roman armies, that of the republicans Brutus and Cassius, who had slain Julius Caesar, and that of Octavian and Marc Antony, followers and successors of Julius Caesar’s policy, clashed in the plain of Philippi and on the heights extending south and south-west of the ancient city. The republicans were defeated in this battle, despite the fact that they were camped in the more advantageous position, and Brutus and Cassius committed suicide. The battle was a landmark not only in the history of Philippi, but in that of the entire Roman Empire, given that it sealed the end of the Republic and opened the way for Octavian to the Empire.

The field where the Battle of Philippi was fought extends south and south-west of the ancient city. Two low hills in the plain of Philippi mark the historic landscape as it is described in the sources, while traces of the defensive

works of the opposing forces are still recognizable today. Above and beyond its great political importance, the Battle of Philippi also determined the history of the city itself. During the period when they were camped in the plain where the battle occurred, both Marc Antony and Octavian had the chance to notice the strategic and economic significance of the city and the greater area through which passed the Via Egnatia joining Europe and Asia. Thus, immediately after the battle, they settled the first Roman colonists in Philippi, who were veteran soldiers from Marc Antony’s forces. Shortly thereafter (30 BC), Octavian Augustus settled soldiers and a large number of Roman followers of Marc Antony in Philippi, whom he moved from their lands in Italy, and he gave the city the name *Colonia Augusta Julia Philippensis*.

3.1.b Criteria under which inscription is proposed

The archaeological site of Philippi fulfils criteria (ii), (iii), (iv) and (vi) because:

Criterion (ii):

Philippi is an outstanding example of a city founded during the Late Classical-Hellenistic period which also experienced significant growth particularly in the Roman and Early Christian periods by virtue of its privileged location on one of the most important Roman roads, the Via Egnatia. The city incorporates representative architectural and artistic elements from each of these periods. The monuments of Philippi reflect clearly the function and form of a Roman colony as a “small Rome” in the Balkan region. The founding of the Roman colony after the Battle of Philippi brought with it important political and social changes to the pre-existing Classical-Hellenistic city with the settlement of Roman colonists and veteran soldiers, the use of Latin as official language, the imposition of Roman institutions, and the new organization of public life. The Roman character of the city of Philippi with its splendid buildings, artworks, and written testimony reflects the exchange of ideas, institutions and traditions between Greece and Rome. The city was organized in accordance with Roman models. The Forum of the Roman colony of Philippi is in many respects the most characteristic example of a public complex of this type in the Greek world, possibly in all the eastern provinces of the Roman state. The public square of the Forum, following an urban planning model common to new Roman cities in the western provinces, forms a main complex outside of which public buildings



«μέγιστον δὴ τὸν ἀγῶνα τοῦτον καὶ ὑπὲρ πάντας τοὺς ἐμφυλίους
τοὺς τοῖς Ῥωμαίοις γεγονότας οὐκ ἀπεικότως ἂν τις συμβῆναι
νομίσειεν»

“That this struggle proved tremendous and surpassed all previous civil
conflicts of the Romans would be naturally surmised”
(Dion Cassius 47.39.1)

Fig. 48. View of the plain and hills of the Battlefield of Philippi.

grew up (Commercial Market, Palaestra). The same tendency is also observed in the plan of the square, in which the buildings are set in facing pairs (Curia/Temple of the Imperial cult; Library/Basilica-city Archive) in an effort to organize public spaces and create distinct entities. The creation in the colony of Philippi from as early as the mid-1st century AD of a public space with a clear reference to western models was probably owed to the tendency of colonists to configure a space that would serve their own religious and political needs; it responded to a different perception of spatial organization than that of the Greek Agora. In this way the Forum of every Roman city or colony was not only an area for conducting public activities, but also a space where the city/colony's Roman character and the political and religious principles of Roman society were expressed. In short, the construction and function of the Forum is not simply associated with the presence of Roman settlers but mainly to the founding of the city as a colony and extension of Rome. Its identity and character clearly played a definitive role in the choice of the particular

architectural form and organization of space.

The city of Philippi remained an important center in Early Christian period, when it was transformed on the basis of the new conception of space connected with the establishment of Christianity, and it was directly influenced by the Byzantine Capital's art and architecture. This is especially apparent both in the architectural types of monuments erected from the mid-4th century AD and onward, as well as in their individual architectural elements. The domed Basilica of Philippi in particular (Basilica B), which dates to the 6th century AD, expresses the significant changes in vaulting that marked the development of Byzantine church architecture both in terms of form and in terms of its symbolic content, the prime examples of these changes being Agia Sophia in Constantinople, followed by Agia Eirini in the same city. The architectural types of Christian monuments in Philippi, particularly Basilica B, contributed to developments in monumental architecture in the greater Balkan region until the gradual emergence of the cross-in-square domed church of the Middle Byzantine period.

Criterion (iii):

Philippi's role in the spread of Christianity was crucial. Saul of Tarsus, known today as Paul the Apostle/Apostle Paul, visited the Roman colony in 49/50 AD. Paul's passing through Philippi was a turning point in the city's history. The Apostle and his retinue preached the new religion in a place where the Latin language and Roman traditions predominated, and to a small, mixed population of Romans, Jews, indigenous Greeks, and Hellenized Thracians, where religious syncretism may have existed. There he founded the first Christian church in Europe and baptized the first European Christians, an event which influenced greatly Europe.

The Apostle Paul's relations with the Philippians are revealed in the book of Acts and in his Epistle to the Philippians. The text of the Acts is of unique importance, as it provides extensive descriptions of the Apostle's preaching, his baptism of Lydia (the first woman in Europe to become a Christian) and of other residents of Philippi as well as the authorities' hostility towards the new religion. The text offers interesting information about the earthquake which was interpreted as a divine intervention and caused a shift in the hostile attitude towards Paul, as well as references to the city's institutions during this period. In addition to the Acts of the Apostles, the Epistle to the Philippians reveals the Apostle's special connection with the city and its residents, for whom he nurtured profound esteem.

The founding of the church in Philippi by the Apostle Paul himself, and his close bond with the Christian community there, lent the church of Philippi prestige which has remained alive down to the present. With the establishment of Christianity as the official religion of the new ecumenical empire, Philippi became a metropolitan see, and the memory of Paul's visit and imprisonment remained deeply impressed in the memory of Christians, giving the city an ecumenical Christian pilgrimage identity. In the 5th and 6th centuries—centuries of triumph for the new religion—large religious buildings and pilgrimage centers were built; their position and appearance changed the city's urban fabric and image. Some of Philippi's Christian monuments are directly connected with the presence of the Apostle Paul in the city. The Christian house of prayer built in the early 4th century AD was possibly dedicated to him in accordance with its founder's mosaic inscription. The imposing Octagon later built at the same location was also dedicated to the worship of Apostle Paul. According to

tradition the water cistern dating to the Roman period is considered the "prison" of the Apostle. The siting of three magnificent churches around the Forum and atop its main traffic arteries, their connection with the Apostle Paul, the presence of extensive auxiliary spaces in the configuration of monumental forms of access to these in direct connection with main roads has led to the view that they were pilgrimage martyria that were way-stations along a processional route that echoed the historical route of the martyrdom of the Apostle Paul, similar to that in 6th-century Jerusalem with churches connected with Christ's martyrdom, or that in Thessaloniki with the representative festive procession to the church of Agios Demetrios.

Successive repairs to the Octagon demonstrating its long lifespan, the use of the Roman cistern as a pilgrimage site in Basilica A, and the conversion of the narthex of Basilica B into a small church through the addition of an apse suggest the survival of Philippi's pilgrimage character during both the transitional and Middle Byzantine period.

These tangible pieces of testimony to the memory, teachings, and worship of the Apostle reflect the arrival and early spread of Christianity in the eastern provinces of the Roman Empire, even before the new religion reached Rome. The Diocese of Philippi is attested as early as the mid-4th century AD, immediately following Christianity's establishment as the empire's official religion. The tradition of the visit of the Apostle Paul and the performance of baptisms in memory of the baptism of Lydia (the first woman Christian in Europe) in the Gangites/Zygaktis River (Acts 16:11-15) remains alive today and is honoured by residents of the area.

The religious itinerary "In the Steps of the Apostle Paul" which has been developed in recent years simply continues to echo the unchanging and continuous connection between the city of Philippi and the activity of Apostle Paul.

Criterion (iv):

Philippi disposes of a representative selection of monuments of various architectural types which are an excellent illustration of important stages in the evolution of monumental architecture during the Roman and Early Christian periods. The Forum complex, the most typical monument in every Roman colony, expresses the principles of Roman society itself. More specifically, the Forum of the colony of Philippi was the most em-

blematic example of such a public space in the eastern provinces of the Roman Empire, and clearly illustrates the city's Roman character.

The Early Christian monuments of Philippi provide illustrative examples of the main architectural types prevailing during the Early Christian period, the basilica and the centrally-planned church; the configuration of the atrium in Basilica A is an especially imposing example. Furthermore, the octagonal type at Philippi is one of the most representative octagonal churches inscribed in a square; a corresponding example from Constantinople is the church of Agioi Sergius and Bacchus.

Justinian's I construction of Agia Sophia in Constantinople and the prevalence in the East of vaulted buildings which simultaneously introduced a host of construction and technical issues and concerns was an important turning-point in the history of architecture. One of the earliest and finest expressions of the combination of the traditional basilica with the new Justinian system of vaulted ceilings is presented in Basilica B at Philippi, which is dated just a few years later than Agia Sophia in Constantinople. The roof of the church combined many vaults: semi-circular barrel vaults over the side aisles, the galleries and the wings of the transverse aisle; a ribbed dome on pendentives over the central section of the transverse aisle in front of the apse, and cross-vaults over the main aisle. The church was luxurious, with wall revetments, columns of green Thessalian stone, and marble column capitals with lace-like decoration. At the archaeological site of Philippi, there survives a notably well-preserved part of the Via Egnatia, which traversed the ancient city. It played an important role in the fortunes of Rome and all the other powers that dominated the Balkans, as it linked the East and the West. The course of the Via Egnatia can also be made out at various points in the Philippi area outside the area proposed for inscription.

Criterion (vi):

Philippi is directly and tangibly connected with personalities and important events in world history.

1. Philip II, father of Alexander the Great, was unquestionably an outstanding political leader during the Late Classical period and directly determined the fate of the Ancient Greek world. Philippi doubtless played a major economic and political role in Philip's plans, a role this great king had foreseen and himself personally recognized in giving his name to the re-founded Thasian colony.

2. Philippi never ceased to play an important role in the political and cultural history of the ancient world. The Battle of Philippi determined the course of the Roman Republic towards the empire that would conquer the ancient oikoumene. Major political personalities of the Roman period like Marc Antony and Octavian determined the city's history, while important Roman emperors (Claudius, Antoninus Pius, Marcus Aurelius) adorned it with monumental public buildings. Moreover the impact of the Battle of Philippi is reflected in the works of ancient authors like Appian, Plutarch, Horace and Dion Cassius and inspired later writers such as Shakespeare.

3. Philippi's other major contribution to human history was the founding of the first Christian church in the European continent by the Apostle Paul himself, who thus inaugurated a religion in the West which would have a global reach. The authority of Paul and his substantive relation with his congregation is attested by a wealth of evidence (Philippians, Acts of the Apostles, etc.). This tradition is deeply rooted in Philippi, and maintained until today.

3.1.c Integrity

The entire archaeological site of Philippi is an outstanding archaeological site not only for the number, size, and quality of its monuments, its connection with major historical personalities and events but also for the landscape surrounding the ancient city, which remains unaltered and imbued with historical memory.

The Walled City of Philippi is a representative example of an ancient city with a historical presence extending from the Classical-Hellenistic down to the Early Christian period; it has a large number of monuments which are preserved and adequately recognizable for their original form and function and finally, the field on which the Battle of Philippi was fought is a historical landscape preserved intact down to the present.

A. THE WALLED CITY OF PHILIPPI

a. Wholeness

The archaeological site proposed for inscription includes the entire Walled City. Despite the fact that it has not been wholly excavated, it is nevertheless clearly bounded by the walls that enclosed it. The architectural remains preserved or uncovered during long years of systematic excavations, as well as the remains of its urban fabric offer a representative and diachronic picture

of the city, clearly witnessing its gradual transformation from the Roman to Early Christian period. This picture is complemented by a wealth of epigraphic testimony and by the large number and quality of its movable finds. The ancient city is outside the residential zone of the two neighboring modern towns of Krinides and Lydia, which developed after the Greek-Turkish War (1922). Despite the fact that important sites have been identified and investigated outside the walls of the ancient city (eastern and western cemeteries, Prehistoric settlement of Dikili Tash, the arch on the Via Egnatia, the ancient quarries that were closely linked to the ancient city of Philippi), the basic elements that make Philippi a candidate for a World Heritage site are within the proposed boundaries. These include the plan of the city and its dense urban fabric, city walls and gates, as well as important monuments of all periods: the Theater, the Forum, the Octagon complex, the Basilicas A, B, and C, private houses, etc. Furthermore, ongoing excavations as well as surface geophysical surveys are continually enriching our picture of the urban site of Philippi.

b. Intactness

The archaeological remains have been preserved in extremely good condition, and have not been subject to later interventions since the city shrank after the early 7th century AD and the site, which had survived in Byzantine period as a fortress, was abandoned upon the Ottoman conquest in the late 14th century. The city was transformed into ruins that impressed antiquities-loving European travelers between the 15th and 19th centuries, given that a number of the monuments in the ancient city always remained visible, including the city walls, the towers on the acropolis, and the pillars of Basilica B. Systematic excavations at the site began in the early 20th century. Due to the geomorphology of the ground on the one hand and to the small size of the two neighboring towns (Krinides and Lydia) on the other hand, there is no visual impact to the ancient city. The plain south of the ancient city has not been subjected to significant changes apart from the draining of the marshes, which, however, the literary sources and inscriptions (“Diagramma of Alexander the Great”) indicate had already been attempted in the late 4th century BC. The dense stands of reeds in the drainage canals and two sites near the archaeological site that present particular ecological interest recall the ancient marshes: the source of water and its ecosystem at the eastern edge of the modern vil-

lage of Krinides beside the hill on which the Prehistoric settlement of Dikili Tash was found, and the mud baths west of the ancient city of Philippi in the area where the Battlefield of Philippi is located.

c. Absence of threats

The buffer zone of the Walled City has been established by law as a non-construction zone; thus the site is not threatened by contemporary development and/or building activity.

Within the ancient walls, the old Kavala-Drama road (total length 5.420 m) has been abolished, a fact which effectively contributes to the restoration of the site’s unity and the elimination of risks. In the future it will only be used for the needs of the property.

The site is not especially vulnerable to fires, given that there is no dense vegetation on/around it, and in any case there is provision for the clearing of vegetation. Greece generally is a seismic region and it is known that future earthquakes cannot be predicted; nevertheless, measures for the consolidation of the monuments have been taken to make them less vulnerable in case of earthquakes; additional consolidation works are foreseen for the future.

The growth of tourism in the present phase does not pose a threat—on the contrary, an increase in tourism is considered desirable. The movement of visitors is along paths which pass among the site’s main monuments. During the implementation of future enhancement projects, the network of visitor paths will be further organized and expanded to enhance the quality of visits and safety of monuments.

B. THE BATTLEFIELD OF PHILIPPI

a. Wholeness

The historical landscape of the Battlefield of Philippi extended south and south-west of the ancient city in accordance with both ancient testimony and archaeological remains: the two hills that are in the center of the battlefield are visible in the field outside the walls of the ancient city beside the Gangites/Zygaktis River, with Mount Pangaion on the horizon. Photogrammetric and photo interpretation studies carried out in the plain of Philippi between 2001 and 2006 yielded some evidence of the existence of fortification works in the plain. This evidence, in combination with the information provided by the Roman historian Appian that the two opposing camps had fortification works in the plain could lead to

the identification of these traces as the fortification wall of the democrats.

b. Intactness

The total expanse of the battlefield is free of modern buildings and structures, and is easily perceived by visitors especially from a distance, as for example from the foothills of the acropolis and the Archaeological Museum of Philippi. During the period intervening between the two world wars, the marshes that existed in antiquity (where Marc Antony and Octavian camped) were drained to create farmland. Nevertheless, the form and expanse of the battlefield is recognizable and occupied today by vast fields of fertile, cultivated plots with low-standing annual crops. The dense stands of reeds in the drainage canals and the mud baths west of the ancient city of Philippi recall the ancient marshes.

c. Absence of threats

The region is purely agricultural, and therefore is not threatened by contemporary interventions or constructions. Furthermore, the two core zones and the buffer zone form a non-construction zone in accordance with special legislation governing the protection of the archaeological site of Philippi.

3.1.d Authenticity

The authenticity of the archaeological site of Philippi is noteworthy. This applies both to the Walled City as well as the Battlefield. A number of factors contribute to the preservation of the site's authenticity, including:

- a. The shrinkage of the site after the 7th century, its abandonment in the 14th century, and the consequent absence of later settlements and generally any constructions resulted in the preservation of the urban fabric of the city as well as of the architectural form, the decoration and the original materials used in antiquity.
- b. The surviving monuments never changed use, and were not subject to alterations and interventions, which resulted in their preserving their authenticity. Such monuments include the city walls, the towers of the acropolis and the piers of Basilica B.
- c. Work and interventions to the site are connected solely with archaeological investigation (excavations, surveys, etc.) and with works required to protect and preserve the site. Restoration and conservation works, either completed or under way, always involve a study and the relevant approval by the competent bodies of the Ministry

of Culture and Sports. It should be noted that the Ministry has specialized services with a long tradition and extensive experience in restoration and conservation of monuments. Hence, commonly accepted principles and international standards as these stem from international conventions are being taken into account both during the preparation of studies as well as their implementation. For restoration and conservation, the original material is used as much as possible; requisite repairs are done with compatible materials. Finally, the Battlefield of Philippi with its continuous traditional agricultural use down to the present remains unaltered.

The site has preserved until today its spiritual-religious character as a pilgrimage site. Many visitors coming from all over the world visit the site, because of its connection with the presence of the Apostle Paul and with his preaching.

3.1.e Protection and management requirements

The protection and management of the archaeological site of Philippi—like that of all archaeological sites in Greece—is covered by a network of legal provisions and actions in accordance with national legislation. The main law on the protection of monuments is Law 3028/2002, on the “Protection of Antiquities and Cultural Heritage in General” (see also chapter 5.b). For archaeological sites the law, which also takes international conventions into consideration, establishes a series of measures aiming at sites' integrated protection. More specifically it foresees: a special regime for building and land use within and around archaeological sites; sites' conservation and restoration following approved studies; preventing damage, deterioration, and any type of illegal activity detrimental to the monuments, and the standards and prerequisites for conducting archaeological research. The above mentioned law is also taken into consideration during the preparation of spatial and urban planning projects, and when carrying out major public works. Law 3028/2002 also contains provisions for community outreach and educational activities to raise awareness of civil society and integrate monuments in contemporary social life. The archaeological law is combined with urban planning legislation, a competence of the Ministry of the Environment, Energy, and Climate Change (YPEKA) to ensure that building activity is compatible with the requirements for the integrated protection of archaeological sites.

Philippi in particular, is a classified archaeological site

since the 1960s. Recently special protective zones were established that foresee non-construction zones, and around them zones where building and use are controlled. The property being proposed for inscription and its buffer zone both belong in a zone where no building is permitted. Specifically, in the area in question, only agricultural cultivation and herding are permitted, and only those constructions related to the protection, enhancement, and access to the site, to agricultural use, and to utility networks are allowed. Special legislative provisions are also in effect to protect the landscape of the wider Philippi region.

Principal responsibility for implementing the archaeological law lies with the Ministry of Culture and Sports through its competent Central and Regional Services (see also chapter 5.c). For the implementation of urban planning, the Ministry of the Environment, Energy, and Climate Change holds jurisdiction at the central level; for local implementation there are urban planning Services within the local municipalities. Local authorities can also implement programs in collaboration with the Ministry of Culture and Sports to protect and upgrade the cultural environment and promote cultural heritage. In addition to these, scientific and educational organizations and civil society entities are active in studying and promoting the site.

Monitoring the conservation status and management of the site generally lies first and foremost within the competence and responsibility of the local Ephorate of Antiquities (see chapter 6). Other entities connected with monitoring the site include local government at all levels; emergencies are confronted in collaboration with local specialized Services. The research work of scientific organizations active at the archaeological site of Philippi (French School at Athens, Aristotle University of Thessaloniki) also contributes indirectly to monitoring the monuments' state of preservation.

The site proposed for inscription is for the most part public property, which contributes to its more effective monitoring and management. Given that the area within the Walled City is being excavated since the early 20th century, and that some of the monuments have always been visible and prominent on the landscape, local community has always been conscious of the character of the site, and this has protected it from inappropriate uses and constructions.

The site is not immediately threatened by natural disasters or man-made threats (see detailed discussion in chapter

4.b). There is a capacity to confront eventual fires, but in any case the upgrading of the existing fire-extinguishing system is foreseen. Although the site has not to date suffered any instances of flooding, the improvement of the rainwater drainage network is foreseen as a proactive measure. The risk of earthquakes—unpredictable by their nature—is dealt with through preventive and ongoing care for the consolidation and conservation of the monuments and through restoration works wherever these are needed. As regards the management of visitors, their present number and even any eventual growth after inscription in the WHL will not threaten the site because of its large carrying capacity. While there are no adverse environmental factors affecting the monuments (e.g. high humidity, major temperature variations), natural wear due to time is inevitable. A good part of the protection works carried out are devoted to dealing with this.

Part of the Walled City operates as an organized archaeological site. It is fenced, and there is an entrance fee. Basic infrastructure is available for the general public and disabled people. It has a site Museum that promotes the history of the area through excavation finds and a variety of supporting material. Access to the battlefield, which today has an agrarian use, is free of charge.

One basic issue involving the organization of the site, which today spreads on two main levels separated by the existing old Kavala-Drama national road, is that of their unification. The road in question has already been abolished by law, and the gradual removal of its asphalt surface and its “downgrading” to a road exclusively serving the site's needs are planned. This change will allow the implementation of an integrated network of pathways on both levels of the site, which will take maximum advantage of, improve, and expand the existing itineraries. Existing signage at the site, rest stops, and information points will be upgraded and expanded to complement the visit.

New planning of site entrances and creation of parking spaces at other points is also foreseen. As regards promotion of the site, actions are already underway by the local Ephorate of Antiquities and other bodies (see chapter 5.g). It is anticipated that these will be expanded, and site visits will be enhanced and combined with visits to other places of cultural interest in the area.

All the above issues are to an extent already dealt with by the current site management, which is assured given that it is exercised by already existing structures of the Ministry of Culture and Sports, and funded on an an-

nual basis. As regards the integrated enhancement and protection of the site, a Management Plan has been prepared that prioritizes necessary actions, organizes future interventions, and determines the desired timeframe for their execution. Monitoring of the plan's implementation will be done by a seven-member committee that will include representatives of the central and regional bodies connected with the site's management.

The planned actions will be funded partly by the state budget. Many actions are part of a major program that will be proposed for inclusion in the Regional Operational Programme of the Partnership Agreement 2014-2020. Furthermore, one of the duties of the seven-member committee monitoring the Management Plan will be to search out additional funding resources for its implementation.

3.2. Comparative Analysis

A. INTRODUCTION

In Greece, archaeological sites and monuments are found scattered throughout the entire country, reflecting its centuries-long history. Among them are some sites and monuments of the Prehistoric, Classical, and Byzantine periods that stand out for their exceptional universal value as witnesses to the wealth and diversity of human creativity. It is for these reasons that they have been inscribed in UNESCO'S List of World Heritage Monuments.

The present nomination aims at complementing the List of Greek World Heritage Monuments, proposing for inscription an important archaeological site which above and beyond its monuments possesses a powerful symbolic character due to its associations with Christianity and with important historical figures and events.

The comparative advantages which when combined with one another make Philippi a candidate World Heritage site, and which are discussed in detail in what follows, include:

- Philippi's privileged location on the Via Egnatia.
- Philippi as characteristic example of Roman and Early Christian urban culture.
- The typology, importance, and symbolism of Philippi's Roman and Early Christian monuments.
- The significance of the Battle of Philippi in 42 BC.
- Philippi as the West's first Christian community.

B. COMPARATIVE ADVANTAGES OF THE PROPERTY

B.1. Philippi's privileged location

Philippi was an important urban center on the Roman Via Egnatia, which was the major road in the city, its *decumanus maximus*. Parts of the Via Egnatia survive both in the area proposed for inscription as well as in the greater region.

The city's privileged location brought it to the forefront of major historical events (e.g. the Battle of Philippi in 42 BC), favored the settlement there of various population groups (e.g. Roman colonists, Jews, and settlers from Asia Minor like the first Christian woman in Europe Lydia, who was a porphyra merchant from Thyateira in Asia Minor), the dissemination of ideas, and the growth of trade, as documented by inscriptions and the ancient written sources.

The Via Egnatia itself, a technical/engineering project of exceptional importance, was initially constructed for military purposes. Over time, it became the most important road in the Roman Empire, linking West with East, Rome with Byzantium and Asia, passing through major urban centers and smaller way-stations. Starting from Dyrrachium on the Adriatic Sea, it ultimately arrived at the Hellespont and thence, Asia Minor. It remained in use for many centuries, favoring communication/contact between the peoples of East and West down to modern times. Consequently, the Via Egnatia was antiquity's most important military and commercial road in the Balkans, and it was linked with the fortunes of the Roman, Byzantine, and Ottoman empires.

Its route is documented by references in many ancient and historical sources, as well as on the basis of archaeological evidence. During recent years in particular, the identification of its course has been the subject of interdisciplinary research.

It is worth mentioning here that even today, modern roads largely follow the route of the ancient Via Egnatia. The importance of its passing through the center of ancient Philippi cannot be ignored, especially when one considers that it was one of the technological achievements of its age as well as the main network for the very beginnings of "globalization" and multi-cultural societies.

Philippi is also situated quite near the harbor of Neapolis, where sea routes from southern Greece, the Aegean islands, and Asia Minor all ended.

B.2. Philippi as a characteristic example of Roman and Early Christian urban culture

The ambitious building programme carried out at Philippi during the Imperial age (2nd-3rd c. AD) and later, after the capital's transfer from Rome to Byzantium (4th-6th c. AD), is indicative of the city's importance as an administrative, financial, and religious center, as well as the notable development of urban life. The city is an exemplary urban center of strict Roman design. It illustrates in eloquent fashion the changes that occurred in the urban fabric, mirroring deeper changes in the physiognomy and structures of cities. The part of the city excavated to date reveals the typical organization of a rectangular grid plan with main and secondary streets and uniform building blocks (*insulae*). The Roman Forum, symmetrical and monumental, served the city's administrative needs (temples, orators' platform, fountains, buildings for the senate, the *Curia*, a library, stoas, and other structures), while the Commercial Market (*Macellum*) and the Palaestra were situated in the strict, geometric street plan, covering public, financial, and social activities. Main streets—the *decumanus maximus* (Via Egnatia), the "Commercial Road", and the "Diagonal Road"—together with narrower side streets, composed a continuous, rationalized town planning system.

The transition from the Roman to Early Christian city appears quite clearly. The public Roman space was occupied by Early Christian basilicas that formed new points of reference. The new perception of space in which the architectural and urban planning elements were placed in a new hierarchy and relationship to one another was connected with the new socio-religious power, Christianity. Within the already existing Roman urban fabric, the church complexes of Basilicas A, B, and C, the Octagon, and even the imposing Bishop's Residence (*Episkopeion*) were gradually erected.

Furthermore, the city preserved its size until the end of the Early Christian period (early 7th c. AD), as shown by the surrounding walls, and did not shrink like other cities (Amphipolis, Corinth, Nikopolis; see below).

Aspects of the daily life of this urban culture (administrative center, public space, residential remains, workshops, a public bath-house, religious life, cemeteries, water supply system) are preserved in a natural environment that has remained untouched by time and contemporary life.

B.3. The typology, importance, and symbolism of the Roman and Early Christian monuments at Philippi

It is generally observed that Augustus' victories at Philippi (42 BC) and later at Actium (31 BC) determined the future of the Roman Empire. The founding of Roman colonies in the Greek region and more generally the measures taken for administrative re-organization with the creation of the Roman provinces had a direct impact on the administrative, economic, social, and cultural realms of cities. A few centuries later, the establishment of Christianity also contributed to further changes in the form of both monuments and cities.

The form of Philippi's monuments reflects to a greater or lesser degree in each instance the changes that occurred in the city with its transformation into a Roman colony and later, a Christian city. The influence of Roman architecture is obvious, e.g. in the plan and organization of the Forum at Philippi, and reveals direct dependence on Rome; the religious monuments at Philippi are distinguished by their size, architecture, and sculptured decoration as well as for the adoption of new architectural types.

Below we refer indicatively to the site's most characteristic monuments:

The Forum

The Forum was doubtless the most representative complex of Roman character in every colony. It was not only an area for the conducting of public affairs, but a space where the Roman nature of the city and the principles of Roman society were expressed. Thus, the Forum in the colonies was not simply an imitation of the *Forum Romanum* itself, but a new concept containing the basic principles of Roman political and religious life.

Specifically, the Forum in the Roman colony of Philippi is from many standpoints the most characteristic example of such a public complex in the Greek region, even in the eastern provinces of the Roman state, clearly demonstrating the city's Roman character. The creation in the Roman colony of Philippi from as early as the mid-1st century AD of a public space designed along western models was in all likelihood owed to the colonists' need to create a space that would serve their own religious and political needs.

The homogeneity of the Forum complex and its similarity to other comparable public spaces in the West demonstrates that it was based on an established urban plan and architectural type, adapted as required to local

needs and conditions. The basic principles of this plan belong to a concept of spatial organization entirely different from that of the Greek Agora, but characteristic of the Roman architectural tradition.

The influence of Roman architecture is not confined only to the plan and organization of space in the Forum at Philippi. It is also obvious in the building types, in construction materials used, and in masonry, which follows the practices of Roman architecture. Most of the buildings follow known, established models, e.g. the Curia recalls the large temples with podiums, and its adjacency to the Basilica is a core feature of many western forums. There was probably a library and public archive in all these cities. Furthermore, the presence of an independent speakers' platform (*bema*), closely linked with the most important function of the forum—the gathering of citizens who held the right to vote—was done on the basis of the corresponding model in Rome, and is a powerful indication of the Roman character of the city. Thus, the Forum is identified with the founding of the city as a colony and an extension of Rome. Its identity and character clearly played a decisive role in the choice of the particular architectural form and manner of spatial organization.

The Theater

The ancient Theater is among the city's most important monuments. Although it was built during the rule of Philip II (mid-4th c. BC), today it best preserves its Roman phase, which was shaped in the wake of alterations done in the 2nd and 3rd centuries AD to meet the needs of Roman colonists. These requirements lent it a typically Roman form.

The Theater is the only monument in the Walled City that can revive its original nature and use. It offers the possibility for the reception and hosting of a large numbers of contemporary users, and has become the means for visitors becoming familiar with the meaning of the ancient monument, as well as a link between local communities and the archaeological site. The Philippi-Thasos Festival, a yearly cultural institution which attracts large audiences, began and became firmly established in this Theater.

Early Christian Basilica A

The magnificent Basilica A is distinguished for its size and imposing architectural and sculptural decoration (column capitals, imposts, closure slabs). The church's

size, together with its rich decoration, luxurious marble wall revetments and marble floors make it one of the most brilliant examples of the architectural type of timber-roofed basilicas of the pre-Justinian period.

The small building, known as the "Prison of the Apostle Paul", south-west of the Early Christian Basilica A, though not a building of any particular architectural interest, is especially important for its symbolism, since tradition has connected it with the visit and imprisonment of Apostle Paul in Philippi, and the founding of the first Christian church on European soil. It offers evidence for Philippi's role in the transition from antiquity to the Christian era and attracts religious tourism to the present day.

Early Christian Basilica B

Early Christian Basilica B, by virtue of its architectural and construction features, is also among the city's most important monuments. The church's type—a domed basilica—and construction solutions adopted here, as well as the luxuriousness of construction and the exceptional quality of its sculptural decoration connect it closely with the art of Constantinople, particularly Agia Sophia and Agia Eirini.

The Octagon

The Octagon is especially important for Philippi. It was erected at a location with powerful semiotic value and was deliberately connected with the "sacred" nature of the spot: it incorporates a very important Hellenistic Funerary Heron (see above chapter 2), and the historical preservation of its sacred nature attests to the considerable importance it already had during the first years of the city's existence. It also succeeded the earlier house of prayer (*eukterios oikos*) known as the "Basilica of Paul". Thus the octagon is a special form of testimony to the continuity of religious worship at the site; it acquired important spiritual value and became the emblematic pilgrimage church of Philippi.

The building's importance is also enhanced by the fact that it adopted a rare building type, that of a free standing octagon. This architectural form, unique in the Greek region, reveals that the church was a "martyrium", i.e. a building erected at a site where something important had occurred (e.g., passage of Apostle Paul, martyrdom). Today the combination of the monument's originality (where despite later repairs in the course of its life the octagon type remains clearly discernible), the artistic

quality of the scenes on the surviving original mosaic floor, and the spiritual values connecting it with Apostle Paul and the founding of the Christian church make it one of the most important monuments in the city of Philippi.

B.4. The importance of the Battle of Philippi (42 BC)

Three important battles took place in Greece during the Roman Civil Wars: the Battle of Pharsala (48 BC), the Battle of Philippi (42 BC), and the Sea Battle of Actium (31 BC), which progressively led to the dissolution of the Republic in Rome and the establishment of the Roman Empire, with Octavian as its first Emperor.

The Battle of Philippi was an event of paramount importance for European history, as well as for that of the Near East. It was the “death certificate” of the moderate “democratic” regime of Rome, which by balancing the aristocratic families had secured Rome’s stability. With this battle, all those political forces desirous of contributing to a continuation of the above regime—who called themselves “liberators” to stress their ideological differences from the victors in the battle, Marc Antony and Octavian (later Augustus), whom they made to appear as tyrants—were vanquished. This battle could be compared with others whose outcome had far-reaching consequences for European and global history. The most important of the three was unquestionably the Sea Battle of Actium (September 31 BC), in which two old allies, Marc Antony and Octavian, who in the meantime had in 40 BC divided the then-Roman Empire in two, clashed in battle, with Marc Antony relying militarily on the forces of the Egyptian kingdom. In political terms, the Battle of Actium meant Rome’s transition to the more centralized regime of imperial rule. This same event also opened the way for the gradual incorporation of Asia Minor and consequently Mesopotamia, Armenia, and parts of Arabia into the empire’s territorium, thus contributing decisively to the unification of the Mediterranean and Near East which had begun with the achievements of Alexander the Great. The defeat of Perseus, the last king of Macedonia, at Pydna by the Roman consul Aemilius Paulus, could also be considered important from a political and military standpoint. First of all, this battle (Pydna) confirmed the superiority of the Roman legion over the Macedonian phalanx. But the political consequences it had for the Greeks of mainland Greece and for the regions they controlled in Asia Minor and

the greater region of the Near East were far more important, given that with the overthrow of the kingdom of Macedonia, there ceased to exist a military power that wanted to—or could—halt the expansion of the Roman Empire eastward and the assimilation of all Greeks living within its borders.

B.5. Philippi as the first Christian community in the West

As is well known, Apostle Paul was one of early Christianity’s most important figures. A Jew from Tarsus in Cilicia he received a complete and profound Jewish and Greek education, given that Tarsus was one of the best-known and most important cities of ancient Cilicia in Asia Minor, where Greek letters were flourishing in Paul’s era. The fact that Paul was a Roman citizen leads to the conclusion that he was a member of the city’s upper class. His Jewish origins, Greek education, and Roman citizenship surely contributed to his theological foundations and by extension his preaching, which made Christianity a global religion.

The missionary activity of the Apostle Paul started from his home region in Asia Minor, where conditions were favorable by dint of the presence of robust Jewish communities. The Apostle’s activities led to the formation of Christian communities in important Asia Minor cities (Ephesus, Smyrna, Pergamon, Thyateira, Sardis, Philadelphia, and Laodicea, i.e. the seven churches in the Book of Revelation by John the Baptist), and sparked the development of philosophical-theological tendencies and the emergence of the first Christian martyrs.

The Apostle Paul’s passage through Philippi in the winter of 49/50 AD was a turning point in the history of Philippi. The Apostle and his companions proclaimed the new religion in a place where the Latin language and Roman traditions prevailed and among a mixed population of Romans, Jews, native Greeks, and Hellenized Thracians, a city where religious syncretism may have existed. Philippi was the first city in Europe where Apostle Paul preached, and where he baptized Lydia, Europe’s first Christian woman. For this reason, the city became the cradle of Christianity for Europe. In its Roman form, the city of Philippi served as the social and historical context within which the teachings of Christianity took root and grew. For this reason it is a place like no other and acquires symbolic uniqueness. The Apostle’s visit to Philippi (49 AD) laid the foundations of a distinguished diocese and flourishing Christian

community whose activity is known thanks to the historical sources, epigraphic testimony, and the archaeological remains. As such, it contributes more broadly to a fuller understanding of the spread of Christianity during its first centuries. The Christian community of Philippi had become active around Apostle Paul. This same community supported Paul financially, and with one of its members, Epaphroditos. It was probably the initiative of Philippi's Christians in the late 1st century AD to collate Paul's letter to the Philippians from three shorter letters. The same community continued to grow in the 2nd century AD. Philippi's Christian community preserved its establishment during the persecutions of the 3rd and early 4th centuries AD, together with the memory of the Apostle Paul's stay in their city. In the 5th and 6th centuries AD—the triumphal centuries for the new religion—large religious buildings were erected, whose location and appearance altered the urban fabric and image of the city. Philippi's churches were probably built in memory of Apostle Paul's presence there, and they have a pilgrimage character. More specifically, the location of three magnificent churches around the Forum and atop its main traffic arteries, the presence of monumental forms of access to these in direct connection with main roads and their connection with Apostle Paul has led to the view that they were pilgrimage martyria that were way-stations along a processional route that echoed the historical route of the martyrdom of Apostle Paul, similar to that in 6th-century AD Jerusalem with churches connected with Christ's martyrdom, or that in Thessaloniki with the representative festive procession to the church of Agios Demetrios.

Successive repairs to the Octagon demonstrating its long lifespan, the transformation of the Roman cistern to a pilgrimage site in Basilica A, and the conversion of the narthex of Basilica B into a small church through the addition of an apse suggest the survival of Philippi's pilgrimage character during the Byzantine period.

After all, the religious itinerary "In the Footsteps of the Apostle Paul" which has been developed in recent years simply continues to echo the unchanging and eternal connection between the city of Philippi and the activity of Apostle Paul.

C. Comparative analysis

On the basis of the above enumeration of the comparative advantages of Philippi, the archaeological sites chosen for comparative analysis are cities which like Philippi were either Roman colonies, or they were at

their zenith in Roman and Early Christian periods by virtue of their strategic location, or they were connected with important historical events, or formed a symbolic point of reference in the dissemination of Christianity. The sites selected for comparison are located in the Balkans and Asia Minor, geographic regions chosen because they form the wider geographic and cultural environment for the archaeological site of Philippi. Besides, the Aegean and Balkans were always a historical and cultural unit with shared characteristics. It may be noted that while the important Roman centers in Africa, Italy, and the Middle East are represented to a considerable extent in the List of World Heritage Monuments, there are few examples of inscribed World Heritage sites attesting to the Roman presence in the Balkans and the Aegean, and demonstrating the important role played by this geographic area in the historical and cultural events of the age. Correspondingly, for the Early Christian period, cultural properties inscribed to date come chiefly from Africa, Syria, Palestine, and Italy, with fewer from the Balkans and the Aegean. Sites that provide tangible testimony to the formation of urban space during the Early Christian period and creation of Christian communities in this region are meagerly represented.

The comparison is done by geographic regions with monuments some of which are inscribed in the World Heritage List or its Tentative List, and others not. The comparisons begin from properties in Greece before expanding to Asia Minor and finally the Balkans.

More specifically, the following sites have been chosen for comparison:

A. In Greece:

1. Thessaloniki
2. Dion
3. Beroia (Veria)
4. Amphipolis
5. Nikopolis
6. Phthiotic Thebes - Thessalian (or Christian) Thebes
7. Corinth
8. Patras
9. Gortyn

B. In Asia Minor:

1. Pergamon
2. Ephesus
3. Hierapolis
4. Aphrodisias

C. In the Balkans:

1. Apollonia
2. Butrint (Buthrotum)
3. Iustiniana Prima
4. Nicopolis ad Istrum
5. Stobi

Comparative Description - A. The monuments in the Greek region

Thessaloniki (World Heritage Site in Greece)

Thessaloniki was built in 316/5 BC by Cassander at the head of the Thermaic Gulf, where the Axios River flows into the sea, and at the site of an earlier settlement. Cassander gave the city the name of his wife Thessalonike, the sister of Alexander the Great. As an important Mediterranean port, a sea outlet for the Balkan hinterland, and a central location on the Via Egnatia connecting East and West, the city grew quickly and retained its importance over the course of centuries of life.

Throughout its 23-century history, Thessaloniki experienced many changes and transformations as an important Hellenistic, Roman, Byzantine, and Ottoman urban center. The city's history is reflected in a large number of surviving monuments and archaeological remains being continuously excavated, which one finds scattered primarily throughout the historic center of the modern city.

Following the Macedonians' defeat by the Romans at Pydna (168 BC) and the Roman conquest of Macedonia, there were initially created four administrative regions with four different capitals: Amphipolis, Pella, Thessaloniki, and Pelagonia. After 148 BC, Macedonia finally became a single Roman province with its seat in Thessaloniki. The city's heyday was around the turn of the 3rd-4th century AD, during the Tetrarchy of Diocletian. In Roman times the city experienced great economic prosperity due to commerce. This was accompanied by the erection of splendid buildings and the flourishing of the arts and letters, given that Greek and Roman scholars, merchants, and craftsmen converged on the city.

In the mid-1st century AD, the Apostle Paul preached Christianity in the Macedonian capital, a city which was intensely pagan in character. Paul enriched his teaching with letters, as he did with other centers of ancient religion such as Philippi, Beroia (Veria), Corinth, and Ephesus.

Among the brilliant Roman monuments which adorned the city, those that stand out today include the Imperial

Age agora, the city's center from the mid-2nd to late 3rd century AD, with imposing buildings for administrative functions (a mint, an odeon – bouleuterion, a city archive-library), and the large palace complex of Galerius, which included the palace proper, the hippodrome, and the Rotunda. The palace included the peristyle residence of the Tetrarch, baths, reception areas, a royal hall, the octagon, and areas with other functions. The hippodrome was built in direct contact with the palace; further north there was a triumphal arch, that known as "Kamara", which Galerius built to honor the Tetrarchy's victorious campaigns. It was the entrance to a splendid sanctuary of the imperial court, dominated by the Rotunda, a unique, centrally-planned building that was probably a temple of the patron deities of the Tetrarchs. A luxurious residence with paved courtyards dating to the 1st century AD may have been the residence of the Praetor, the Roman administrator of the city. On the west side of the city there has come to light a sanctuary of Imperial times dedicated to the Egyptian gods Sarapis, Isis, and Harpocrates.

Thessaloniki was at its zenith in the Early Christian and Byzantine periods. The archaeological remains reveal the growth and transformation of the city from Roman to Early Christian times, with the erection of a significant number of Christian complexes beginning in the 4th century AD. Among the important Early Christian and Byzantine monuments of Thessaloniki inscribed in UNESCO's World Heritage List since 1988, may be noted here its strong walls and beautiful churches. The city's impressive walls were built in the late 4th century AD to protect it from Goth incursions; they incorporated sections of its earlier fortification walls. The acropolis and Heptapyrgion are situated atop a hill at the highest point of the fortification walls.

Thessaloniki was one of Byzantine Empire's major centers. The city's churches, brilliant examples of the temporal evolution of Byzantine church architecture, were adorned by exceptionally fine sculptures, mosaics, and wall paintings. The influence of the art of Constantinople is quite clear in these buildings as well as in the sculptural and painted decoration.

We may note the following churches in the city: Agios Dimitrios (Saint Demetrius), a three-aisled basilica (late 5th c.); the katholikon of the Latomou Monastery dedicated to Osios David, a cruciform basilica (5th c.); Acheiropoitos, a three-aisled basilica (431-450 AD); Agia Sophia, a cross-in-square domed church (late 7th c., built on the

site of a 5th c.-basilica); Panagia Chalkeon, a cross-in-square domed church (1208); Agios Panteleimon, a cross-in-square domed church (late 13th-early 14th c.); Agioi Apostoloi (Twelve Apostles), a cross-in-square domed church (1310-1314); Agia Aikaterini, a cross-in-square domed church (late 13th-early 14th c.); Agios Nikolaos Orphanos, a single-nave timber-roofed church (early 14th c.); the katholikon of the Vlatadon Monastery, a cross-in-square domed church (1351-1371); Profitis Ilias, a triconch cross-in-square domed church (14th c.), and the Metamorphosis tou Sotiros (Transfiguration of the Savior), a single-nave domed church (after 1350).

Dion

Dion, the Macedonian's sacred city par excellence, dominated the north slopes of Mount Olympus, in an area that ensured full control of the narrow passage from Macedonia to Thessaly. The city's strategic location contributed to its great prosperity in Hellenistic and Roman times.

The city was taken by the Romans in 169 BC and was one of their earliest colonies in Macedonia. The first settlement by Roman colonists in Dion may have been in 43 BC and been owed to the activities of Brutus; however, it is certain that the large-scale transfer of Romans to the city and the founding of the colonia were the work of Augustus immediately following his victory at Actium (31 BC). The numerous Greek inscriptions dating to the period of Roman rule in Dion attest to the pre-eminence of the local element and the rapid Hellenization of the city's Roman residents.

The excavation finds date mostly to the Roman and Early Christian periods. The Roman city appears to have followed the original Hippodamian town planning system of Classical-Hellenistic period, to which belonged the paved main road that traversed the city from North-South, and the secondary roads set perpendicular and parallel to it. Shops, luxurious residences, public baths, workshops, and public lavatories ("Vespasians") have been uncovered in the building blocks (*insulae*) formed by its streets. Buildings of the 2nd and 3rd centuries AD attest to the wealth and prosperity of the city's residents. The Roman theater (2nd c. AD) was located outside the city walls. Finally, Dion's cemeteries, also outside its walls, were in use from the 5th century BC to the 5th century AD.

During Early Christian period the city, though diminished in size, continued to be an important presence. In

the late 4th century AD, a three-aisled episcopal basilica was built in the city center. Another three-aisled cemetery basilica dating to the early 5th century AD was uncovered outside the city's southern walls at the site of an Early Christian cemetery.

Wall paintings, mosaic floors, *opus sectile* and marble decorated architectural members discovered in the city's basilicas attest to its prosperity. Finally, the participation by the city's bishops in the spiritual issues of their age was notable: in the 4th century AD, the bishop of Dion took part in the Council of Sardica, and in the 5th century AD in the Council of Ephesus.

Dion never recovered from the wounds inflicted by the Ostrogoth invasion of the city. The flooding of the Vafyra River, earthquakes, and time would cover the city in oblivion, and it was permanently abandoned in the 5th century AD. Its residents moved to safer regions in the foothills of Olympus.

Beroia (Veria)

The city of Beroia, on the eastern slopes of Mount Bermion (Vermio), has been continuously inhabited since antiquity. It experienced tremendous growth in Hellenistic times, especially during the dynasty of the Antigonids, successors of Alexander the Great who came from Beroia.

Beroia's Roman period, like that of all of Macedonia, began in 168 BC. Its central location and prosperity probably contributed to its being designated as the seat and capital of the "Macedonian Koinon", when it experienced great brilliance and glory, and received special treatment at the hands of the Roman government. Many Roman emperors visited the city, among them Gordian and Philip the Arab. Beroia was also the site of the "Olympia-Alexandria" sacred games in honor of Alexander the Great.

In 50-51 AD, Apostle Paul arrived in Beroia from Thessaloniki to preach the new religion. The memory of the coming of the "Apostle to the Nations" is preserved in the city's well-known "Apostle Paul's Tribune" (*bema*). Many were converted to Christianity "also of honorable women which were Greeks, and of men, not a few" (Acts 17:12). The Beroians proved "...more noble than those in Thessaloniki, in that they received the word with all readiness of mind" (Acts 17:11). And since it accepted Christianity, Apostle Paul returned to the city on two further occasions, in 56 and 57 AD.

During the Early Christian period, Beroia developed

into an important administrative, military and religious center within the greater region, and underwent many changes to its city plan, with splendid religious and secular buildings that changed its appearance. The presence of a bishop in the city is attested from 325 AD.

After the 7th century AD and especially during the Middle Byzantine period, the city appears to have shrunk to its higher points. During this time, Beroia was attacked by Saracens and Bulgarians, re-taken by the Byzantines, and then passed into the control of the Serb Stefan Dušan (1345/6-1350). Its liberation by Ioannes Kantakouzenos in 1350 inaugurated a new and peaceful era until its final occupation by the Ottoman Turks in 1433. The city was fortified by strong walls even in the Hellenistic period; they were subjected to many alterations over the centuries. There survive remains in the city of the lower sections of the fortifications, e.g. the “Marble Tower” (3rd c. AD) which is in the northern part of Beroia’s fortifications. It was constructed according to the isodomonic system, with architectural members from neighboring buildings. The existing fortifications underwent rebuilding and repairs particularly in Early Christian and Byzantine periods in order to repel the Goth attacks. The walls defined the urban area available for the city’s growth; within them, excavations have brought to light a large number of secular buildings in many cases decorated with impressive and luxurious mosaic floors. Traces of the city’s Roman road also survive.

In addition, five Early Christian basilicas have been excavated inside the city. Three of these lie in the foundations of the Post-Byzantine churches of Panagouda, Agia Anna, and Agios Patapios, respectively. At the latter site, there was discovered a large religious complex that included a basilica (5th c. AD), an imposing hall with mosaic floors (4th c. AD), and a baptistery (4th c. AD), among whose ruins there was built in the 5th century AD an elongated, two-part apsidal building identified as the bishop’s residence (*Episkopeion*).

Not far from the archaeological site of Agios Patapios, at the location of the modern church of Agios Ioannis, the largest Early Christian church in Beroia was excavated. It is a basilica dating to the 6th century AD, which was built at the site of a smaller basilica (early 5th c. AD), which in turn had been erected atop the ruins of a Late Roman bath-house.

Apart from religious and secular buildings, excavations have revealed parts of the city’s Early Christian and Byzantine cemeteries.

Many churches were built in Beroia in the Byzantine and Post-Byzantine periods, with perhaps the most important of these being the Palaia Metropolis (Old Metropolis). Of the 48 churches that survive today, about 15 have building phases or paintings that date back to Byzantine period and attest to the tremendous artistic flourishing of the city during the Late Byzantine period. Finally, inside the city’s walls there have been identified traces of workshops that present particular interest for the residents’ occupations, e.g. a pottery workshop which seems to have been in operation from the Early Christian period, but chiefly during Late Byzantine period.

Amphipolis

The ancient city of Amphipolis, lying on the slopes of Mount Pangaion near the banks of the Strymon River, was an important commercial, financial, and administrative center due to its important location on the Via Egnatia. It was founded in 437/6 BC as an Athenian colony. It grew into a powerful city in the Macedonian kingdom, and continued to prosper during Roman period.

Following Macedonia’s conquest by the Romans in 168 BC, Amphipolis was named the capital of the “First Merida” of Macedonia, one of four administrative regions into which Macedonia remained divided until 148 BC, when this system was abolished and all of Macedonia became a single Roman province.

The Roman age was a prosperous one for Amphipolis within the context of the Roman Empire. As a waystation on the Via Egnatia and the capital of a rich hinterland, the city grew both financially and culturally. The Via Egnatia’s passage through the city was an important reason why it retained its strategic significance during Roman and Early Christian period. It of course experienced destruction and looting, but with the support of Roman emperors (especially Augustus and Hadrian) it remained one of Macedonia’s important urban centers until Late Antiquity. The zenith of the city, which was a major trading center and had its own mint, is reflected in monumental buildings with mosaic floors and wall paintings, as well as in inscriptions. Apostle Paul, following the Via Egnatia, passed through Amphipolis in 49 or 50 AD on his way from Philippi to Thessaloniki. Excavations have revealed a large portion of the city’s Roman buildings, wall sections, private buildings (such as the Roman villa on the south-west side of the acropolis with its notable mosaics), public buildings (a gymna-

sium, a complex of unknown purpose north-east of the Roman villa), and sanctuaries (sanctuary of Attis). We may note that even in Hellenistic and Roman times, the cult of the Egyptian gods and eastern deities Cybele and Attis was very popular in the city. After the establishment of Christianity, Amphipolis became an Episcopal see referred to until 692 AD, and a notable urban center. The city's zenith in Early Christian period is reflected in its buildings, its four basilicas (A, B, C, and D) decorated with luxurious mosaic floors and marble revetments, a bishop's residence, and a centrally-planned church, inscribed in a circle, the "Hexagon", a luxurious building with splendid decoration. These buildings were set close to one another along the length of the south side of the acropolis wall.

After the Slav incursions in the 8th and 9th centuries AD, the city went into decline, so that most of its inhabitants took refuge in the nearby seaside city of Eion, which the Byzantines had renamed Chrysopolis. The city's and the wider region's location, nevertheless, continued to hold strategic importance until the last years of Byzantium, as is attested by the two towers built in the 14th century, one of which survives on the north side of the wall, and the other on the opposite shore of the Strymon River.

Nikopolis (on the Tentative List of Greece)

Nikopolis in Epirus was built on a peninsula separating the Ambracian Gulf from the Ionian Sea, across from Actium. The city which was founded as a symbol of the major victory of Gaius Julius Caesar Octavian in the sea battle that took place at Actium (31 BC) against Marc Antony and Cleopatra VII of Egypt, flourished during the Roman period. Nikopolis' founding falls within efforts to establish Roman domination in Greece through the rebuilding of cities (Corinth, Philippi, Patras, Dion, Pella, and others).

Built at a key strategic location for Roman control of western Greece, on sea and land routes and with two harbors, the city became a very important commercial center and communications hub. At the same time, it was a center for Greek culture and a meeting-point of East and West.

The crisis of the Roman state in the 3rd century AD significantly affected Nikopolis, though it continued in existence until the 5th century AD. From about the middle of this century, the era in which it appears that the new religion was consolidated in Nikopolis, it ex-

perienced a new heyday, since it was transformed from a cosmopolitan center of Greco-Roman culture into a religious center with a Christian character, a center for artistic and spiritual-intellectual pursuits which influenced the entire Greek world. Tradition holds that the church of Nikopolis was founded by the Apostle Paul himself.

Shortly after its founding, Nikopolis was enclosed by a strong fortification wall. This was built in full accordance with the specifications of a *Colonia Augusta*, while its Roman urban planning system followed Hellenistic models. Most of its building complexes were adapted to building blocks (*insulae*). Two wide, paved roads connected the city with its harbors.

The city had an agora between its main streets, large baths, an odeon, Roman basilicas, an aqueduct with a nymphaeum and large cisterns ("Vagenia"), public buildings like that probably to be identified with the seat of the Roman governor (known as the *Episkopeion* or *Vasilospito*). A private residence has also been discovered. Its remaining public buildings—the theater, stadium, hippodrome, gymnasium, and other baths—were built outside the city walls in Proasteion (the "Suburb"). The city's many Early Christian monuments reveal its zenith and economic prosperity. The onslaught of barbarian invasions in the second half of the 5th century AD forced the residents to reduce the city's size to one-sixth of its Roman extent, to the acropolis area. Within the context of his enormous program to renovate cities' fortifications, the Emperor Justinian I after 540 AD ensured the renovation of Nikopolis' walls, which survive today to a considerable height.

Also surviving from the city's Early Christian period are six Early Christian basilicas with transepts and luxurious mosaic floors. Of these, special mention is reserved for basilica A, better known as the basilica of Doumetios, which was dedicated to Saint Demetrius (mid-6th c. AD), and basilica B of the Bishop Alkison (mid-5th c. AD), the oldest monument and metropolitan church in the city. Both basilicas A and B were built inside Nikopolis' new "Justinianic walls". Finally, to the south-east and outside the Walled City, the remains of another basilica survive.

Phthiotic Thebes - Thessalian (or Christian) Thebes

Late Antique Thebes, on the site of modern Nea Anchialos, succeeded Pyrassos, the seaport of the inland

Hellenistic and Roman city known as Phthiotic Thebes, which was situated on a low hill that offered great visual control of the fertile plain, extending as far as the Pagasetic Gulf.

From about the early 2nd century AD, the inhabitants of (inland) Phthiotic Thebes started moving gradually to (coastal) Thessalian Thebes, the former Pyrrassos, which finally replaced the inland city by taking on the same name “Thebes”. Archaeological evidence seems to indicate that already in the Late Roman period the overwhelming majority of the population resided in the coastal city.

In the Synecdemus of Hierocles, Thebes is listed third among the cities of the province of Thessaly. It was an important port and religious center, and experienced tremendous prosperity and cultural flowering, especially from the 4th to late 6th century AD.

Excavations in Christian Thebes have revealed a great many important monuments, including sections of the fortification wall, harbor installations, nine basilicas and their annexes, a large public complex (agora), baths, roads, shops, private residences and villas, and large cemeteries.

Special mention is owed the four *intra muros* basilicas, those of the Archpriest Peter, Saint Demetrius, the Bishop Elpidios, and the Martyrios, whose sculptured decoration and mosaic floors are impressive both for their large thematic repertoire as well as their outstanding technical expertise.

The city was destroyed in the 7th century, the age of Slav movements into the Greek region, and there is no evidence of any new settlement ever since.

Corinth

Ancient Corinth lies to the south-west of the modern city of the same name and was one of the most significant cities of ancient Greece. It owes its founding to its unique geographical position, next to the busy crossroads of the Greek world, the Isthmus of Corinth.

Ancient Corinth was settled from the Neolithic period (6500-3250 BC) and remained powerful up until the Hellenistic period. In 146 BC, Lucius Mummius, a Roman consul, completely destroyed the city and its people. It was rebuilt by Julius Caesar in 44 BC; as the capital city of the province of Achaia it flourished anew. The city center was organized to the south of the temple of Apollo, which was retrofitted in the 1st century AD to house the worship of the Roman Emperor Octavian

Augustus, who was deified and identified with the god Apollo. It comprises the city’s Roman agora, temples (such as temple E of Octavia), fountains (the fountain of Glauke), stores, stoas, baths, and various other monuments, such as the odeon and the amphitheater of the 1st century AD, which have come to light after extensive excavations.

In the mid-1st century AD, within the framework of his long peregrinations throughout the Eastern Mediterranean to spread the Christian faith, Apostle Paul—“the Apostle to the Nations”—arrived at the city. He started preaching scripture to the Jews of the city; however, because of the intense outcry of the populous Jewish community, he decided to turn to the Gentiles instead, many of whom embraced Christianity. During his stay in Corinth, Apostle Paul was brought before the proconsul Gallio, administrator of Corinth, upon the charge of preaching “illegal doctrines”. Gallio, however, refused to judge him, claiming that it was an internal case for the city’s Jewish community. According to sacred tradition, the place where Apostle Paul was led is the *bema*, the large platform (*rostra*) at the center of the Roman agora of Ancient Corinth, whence the officials addressed the citizens. Probably because of its connection with Apostle Paul, the *bema* was turned into a Christian church in Byzantine period. Apostle Paul left Corinth for Ephesus after a stay of a year and a half, leaving behind a large Church, and he continued to keep close ties with its members, addressing them in some of his most famous letters, the “Epistles to the Corinthians”.

In the Late Roman period, Corinth changed radically. In 267 AD, after the Herulian invasion, the city’s gradual decline began. Earthquakes, Gothic raids, and epidemics had as consequence a population shift to a much smaller city with new fortifications to the east of the Roman agora.

Towards the end of the 4th century AD, with the fragmentation of the Roman Empire, Corinth passed to the jurisdiction of the Eastern Roman Empire, the Byzantine Empire.

The repair of the city’s classical wall must have been undertaken during the Early Christian period and within the framework of Justinian’s major project of strengthening the empire’s defenses.

An impressive example of the financial prosperity of the city during the Early Christian period, which created the conditions for the development of a local school of architecture with lofty artistic goals, are the ruins

of an imposing Early Christian basilica (5th-6th c.) in the western arm of Corinth's ancient harbor Lechaion; this basilica was dedicated to the martyr Leonides and the seven women who were martyred with him. It is a three-aisled church with two atria and a baptistery. Construction on the basilica started after the middle of the 5th century AD and was completed early in the 6th century; unfortunately, the radiance and grandeur of this imposing monument did not last long, as a devastating earthquake in 551/552 AD completely destroyed it. The temple impresses with its rich and exquisite artistic decoration, marble floors, multicolored opus sectile, colorful columns, and the variety and luxury of its numerous architectural members.

Patras

Patras is among those Greek cities that have been continuously inhabited from antiquity (mid-3rd millennium BC) to the present, due to its geographical location.

The city's heyday seems to have been during Roman period, when, after the destruction of Corinth in 146 BC, its harbor becomes the gateway to the West and trade and crafts flourished, which contributed to intensive financial growth. In 14 BC, Augustus founded a Roman colony there. In the 1st century AD, Patras is the most important Roman city in the Peloponnese with a multinational character.

Large roads crossed the city and connected it with the rural areas. Large public buildings and public works, temples, an agora, an odeon, an amphitheater, a harbor, streets, bridges, an aqueduct, etc. were built in the city. Public and private buildings in the city were adorned with statues and exquisite mosaic floors. Finally, two extensive cemeteries delimit the urban nucleus of the city. According to tradition, Apostle Andrew, the city's patron saint, was martyred in Patras. After his death by martyrdom, a small Christian community was founded in the city in the mid-1st century AD. The transition from paganism to the new religion took place gradually during the first three Christian centuries. The two religions seem to coexist until the beginning of the 5th century AD. During the Early Christian period, the city retained its multinational character, its flourishing economy, and trade. As regards urban planning, the city did not change. The Roman road axes, the Roman aqueduct, Roman houses, the city's infrastructure were repaired. Christian basilicas were built mainly on the outskirts of the city, while a martyrium appears to have been

erected at the site of the Apostle Andrew's martyrdom. From the end of the 3rd century AD the city started to experience financial decline, and not long afterward it sustained significant damage and destruction from Visigoth raids. Building activity is observed again in the 5th and early 6th centuries AD, when buildings were repaired, converted, and decorated anew with mosaics. In the second half of the 6th century AD, under the pressure of barbarian tribes, a fortress was built at the site of the ancient acropolis, which continued to be used until the Post-Byzantine period, with repairs and additions. The ruins of at least three more Early Christian basilicas and a bath-house complex which came to light during the excavations of the last three decades are also attributed to the Early Christian period.

Gortyn

The ruins of the ancient city of Gortyn in Crete, with its acropolis and the necropolises, expand to an area of about 1,000 acres (400 hectares). The area had been inhabited since the Neolithic period. During the Hellenistic period Gortyn was one of the largest cities in Crete. At the beginning of the 3rd century BC it was heading one of the three city unions and in the 2nd century BC, when Rome intervened in Crete's internal affairs, Gortyn sided with the Romans. When Crete was subjugated under Caecilius Metellus until 67 BC and Knossos and the other cities of Crete were destroyed by the Romans, Gortyn became the capital of the Roman province of "Creta and Cyrenaica" and saw great building development. It became the most populous city and the seat of the Roman governor of Crete, where imposing public buildings were erected. Its boom is evidenced by the expansive ruins dating to this period.

Gortyn was the first city in Crete to convert to Christianity, as it was the birthplace of Titus, the first bishop of the island and pupil of the Apostle Paul, and there he founded the first Christian church on Crete. The island's first Christian churches were built in Gortyn, among which is Saint Titus Cathedral, whose memory is evidenced in the name of the neighboring present village of Metropolis.

The city continued to flourish in Byzantine period until Crete's occupation by the Arabs in 863 AD. After the Arab conquest Gortyn decayed to ruins.

The most significant buildings of Roman period in the city include: the praetorium (1st c. BC), seat of the Roman governor of the province of "Creta and Cyrenaica",

the odeon (1st c. AD), the Roman or small theater of Gortyn, the amphitheater (2nd c. AD), the temple to the Egyptian gods Isis, Serapis, and Hermanubis (1st-2nd c. AD), the Roman nymphaeum, thermae-baths, extensive water supply and sanitation networks (aqueducts, springs), a hippodrome, and more.

During the Early Christian period, the city continued to bloom, maintaining its position of dominance at a political and religion level; being the first diocese on the island it was proclaimed a metropolis of Crete. In this period, characterized by extensive building activity, a shift of the administrative center of the city to the west can be observed, to a then-sparsely inhabited area north of the present village of Metropolis, while a second nucleus of the Early Christian city is located around the church of the Agioi Deka (Ten Saints).

Of the buildings of the Early Christian city, two are of special note:

1. The five-aisled episcopal basilica, the city's metropolis, dedicated to Saint Titus, to the north of the village of Metropolis, with an expansive episcopal building complex around it, where a luxurious centrally-planned baptistery stands out. It is the largest basilica on Crete and one of the largest in Greece, and was very likely built towards the end of Justinian's reign; it has known reconstructions, and was possibly destroyed during the great earthquake of 670-680 AD that appears to have leveled the entire city.

2. The church of Saint Titus within the archaeological site, which was built in the 6th century AD as a three-aisled vaulted basilica, which was later deserted and fell into ruins. Towards the end of the 10th century AD, it was rebuilt as a triconch cross-domed church.

Of the other numerous monuments of the Early Christian city, we may mention the basilica on the acropolis on the hill of Agios Ioannes, the basilica of Mavropapa in the village of Metropolis, the extensive scattered remains of houses and workshops, the water supply and sanitation works with open cisterns, pipelines, and springs (6th-7th c. AD), the fortification wall of the acropolis on the hill of Agios Ioannes (7th c. AD), a tetraconch and triconch martyrium dated to the 5th century AD, the cemeteries, and others.

Comparative Description - B. The monuments in Asia Minor

Pergamon (World Heritage Site in Turkey)

Pergamon evolved into one of the most important cit-

ies of Asia Minor after the expedition of Alexander the Great. In 281 BC the small state of Pergamon was founded by Philetairus. His descendant Attalus I started the city's beautification, while his heir Eumenes II erected many temples and public buildings, among which the Pergamon Altar. After its occupation by the Romans, Pergamon became the largest commercial, political, and military center of the Roman province of Asia.

The city was an early seat of Christianity and was granted a diocese by the 2nd century AD. Pergamon is also mentioned in the Book of Revelation. The city suffered during the 3rd century AD as it was badly damaged by an earthquake in 262 and sacked by the Goths shortly after. After the Persian invasions in ca. 620 AD, Pergamon was rebuilt on a much smaller scale by Emperor Constans II. During the Roman period the city was granted the title of metropolis and as a result of this an ambitious building program was carried out. Significant Roman monuments survive outside the acropolis, on a plain to the south-west, between the houses of the modern city. Some of them are: the so-called "Red Court" or "Red Basilica", a Roman building of a public character, possibly a temple to the Egyptian gods, which in the 1st century AD housed the Church of Pergamon, one of the Seven Churches mentioned in the Book of Revelation; also, the theater, amphitheater, stadium, Trajaneum, a majestic construction of Corinthian rhythm to the north of the square of Athena Nikephoros, all four dated to the 2nd century AD. More massive temples, a huge forum, as well as villas and luxurious houses decorated with mosaics from the Roman period also survive in the city. The most notable of those is the house of the Roman consul Attalus Patricianus.

There was also a sanctuary of Asclepius which grew in fame and was considered one of the most famous therapeutic and healing centers of the Roman world. The library of Pergamon was renowned, and second only to the library of Alexandria.

From the 4th century AD on, the Red Basilica was dedicated to Saint John the Theologian, while important Byzantine buildings were erected in the city, including churches inside the temple of Athena Nikephoros, in the second zone of the acropolis, near the Asclepieion, and the south part of the agora.

Ephesus (on the Tentative List of Turkey)

Ephesus has been continuously inhabited since its founding in the 10th century BC and was one of the most

significant cities of the ancient Greek world. During the Classical period it was one of the twelve cities of the Ionian League. The city flourished after it came under the control of the Roman Republic in 129 BC. Ephesus was the third largest city of Roman Asia Minor after Sardis and Alexandria Troas. It was also an important center for Early Christianity from the mid-1st century AD. Apostle Paul lived in Ephesus from 52-54 AD, working with the congregation and apparently organizing missionary activity into the hinterlands. Between 53 and 57 AD Paul wrote his first Letter to the Corinthians from Ephesus. Later, Paul wrote the Epistle to the Ephesians while he was in prison in Rome (around 62 AD). Also, the Gospel of John, one of the chief Apostles, may have been written in Ephesus *ca.* 90-100 AD. Ephesus was one of the seven cities mentioned in the Book of Revelation, indicating that the church at Ephesus was strong. The 3rd century AD, on the grounds of frequent earthquakes, is considered a watershed for the city's history, which was destroyed *ca.* 270-280 AD. The Emperor Constantine I rebuilt much of the city and erected a new public bath. Ephesus remained the most important city of the Byzantine Empire in Asia after Constantinople in the 5th and 6th centuries AD. The city was partially destroyed by an earthquake in 614 AD. It declined as a commercial center as the harbor slowly silted up. People started leaving the lowland of the city for the surrounding hills. The Arab invasions of the 7th century hastened this decline. Ephesus contains a large collection of Roman ruins in the eastern Mediterranean such as: two agoras, one for commercial and one for state business, the library of Celsus built *ca.* 125 AD, the temple of Artemis, one of the Seven Wonders of the Ancient World, the odeon (150 AD), the temple of Hadrian (2nd c.), the temple of the Sebastoi (sometimes called the temple of Domitian), the theater, the tomb/fountain of Pollio (97 AD), etc. Among the most important monuments of the Early Christian period are:

- The basilica of Saint John the Theologian (1st half of the 6th c. AD), a three-aisled cross-domed church, a building by Justinian I with an atrium, baptistery and sacristy, an important pilgrimage center, and the seat of the diocese and later metropolis of Byzantine Ephesus. Few traces of the rich painted decoration of the church survive.
- A basilica at the eastern Gymnasium (late 4th or 5th c.). The second dates to the Justinian period (527-565 AD), with exquisite mosaics.

- Also: the bishop's palace (late 4th/early 5th-7th c. AD), the church of the Virgin Mary, a three-aisled basilica with baptistery and atrium (late 4th/early 5th c. AD), the episcopal church of Ephesus until the middle of the 7th century, where the Third Ecumenical Council was held, the first Byzantine palace or Sarhoş Hamam (1st-6th c. AD), which had previously been interpreted as a bath complex, the so-called "Byzantine church" on Arcadian Street, a building of uncertain use, and the so-called "tomb of Luke the Evangelist", a Roman spring from the middle of the 2nd century AD, which was converted to a Christian church around the 5th century AD.

Hierapolis (World Heritage Site in Turkey)

Hierapolis in Phrygia, built at an important intersection in Asia Minor, is adjacent to modern Pamukkale. It was founded by the Seleucid dynasty in the 3rd century BC. Its name suggests that initially it was possibly a settlement with religious character, which later—during the Early Attalid era (3rd-2nd c. BC)—evolved into a Greek-style city. During the 2nd and 3rd centuries AD it bloomed considerably. The city's economy was based mainly on its wool workshops.

In the year 60 AD, during the reign of Nero, a severe earthquake left the city completely in ruins. Afterwards, it was rebuilt in the Roman style with imperial financial support. It was during this period that the city acquired its present form. The theater was built in 129 AD for a visit by the Emperor Hadrian and was renovated under Septimius Severus (193-211 AD). Caracalla visited it in 215 AD, and accorded the city certain privileges and the right of sanctuary. This was the golden age of Hierapolis. Thousands of people came to benefit from the medicinal properties of its hot springs. Hierapolis became one of the most prominent cities in the Roman Empire in the fields of the arts, philosophy, and commerce. The city grew and became wealthy.

The Roman monuments in the city include, among others: a theater, a nymphaeum, several temples (e.g. temple of Apollo), baths, a gymnasium, private homes, a main street with colonnade, and the installation of the hot calcium springs north of the walls' main gate, in the area of the ancient temple of Apollo, as well as a cemetery north-west of the city walls, in use between the 1st and 4th centuries AD.

Information on the Early Christian and Byzantine Hierapolis is not readily available. During the 5th and 6th centuries AD, the city appears to have had great reli-

gious importance for the wider area. Possibly after the 6th century AD the city started shrinking, while the Arab raids during the 7th and 8th centuries AD decisively contributed to this development. During the Early Christian period, the city extended over a plateau in the northern part of the Lycus valley. The walls of the initial, central part of the settlement were built towards the end of the 4th and the beginning of the 5th century AD.

Among the most important Early Christian monuments of Hierapolis are: the octagonal martyrium of Saint Philip (of the 4th or 5th c. AD) with rich interior decoration, built, according to one tradition, atop the grave of the saint, four large Christian basilicas (of the 5th or 6th c. AD), and water works for the removal of the hot waters outside the walls.

Aphrodisias

Aphrodisias in Caria, though but a medium-sized city during the four centuries of its zenith (1st c. BC-3rd c. AD), is today one of the best-known cities in Asia Minor. The oldest habitation at the site of Aphrodisias is dated to the Neolithic period, in the 7th or 6th millennium BC.

The city gained prestige during the Roman period when it was declared autonomous by Octavian in 35 BC and it flourished both culturally and artistically. Sculptures in marble from Aphrodisias became famous throughout the Roman world. Its school of sculpture was very productive; much of its work can be seen around the site and in the museum. Many full-length statues were discovered in the site. A focal point of the ancient city was the temple of Aphrodite, which was converted into an imposing three-aisled basilica dedicated to the Archangels Michael and Gabriel in the 5th century AD. Among the impressive buildings of the city, the following stand out: the monumental gateway or tetrapylon leading to the forecourt in front of the temple of Aphrodite, the bouleuterion or odeon, the agora, the Sebasteion or Augusteum, the theater, and the stadium.

In the early 4th century AD, Aphrodisias was the seat of a diocese and it appears that it bloomed during the 5th century AD. Nevertheless, only a few fragmentary data are known about the history and development of the city during the Early Christian period. A large part of the city was enclosed in the city walls dating to the 4th century AD or a little later. Apart from the large timber-roofed basilica, the remains of a triconch church survive. There are scant indications of habitation during

the Middle Byzantine period. In the 13th century AD, the city was definitively abandoned.

The most important Early Christian monuments of the city include: the episcopal palace of Aphrodisias, built between the 5th and 6th centuries AD, a building uncovered to the north of the odeon of Aphrodisias, which consisted of five rooms, at least two of which appear to have been used as a sculptor's workshop (first half of the 3rd c. AD), and secular buildings with mosaics (second half of the 4th and 5th c. AD).

Comparative Description - C. The monuments in the Balkan Peninsula

Apollonia (on the Tentative List of Albania)

The ancient city of Apollonia is situated in south-western Albania, about 21 km from the city of Fier, close to the Aoos (Vjosa) River and 10 km from the Adriatic coastline. The fascinating landscape of the archaeological park, which has been preserved in exceptionally intact condition, comprises a successful combination of the beauty of monuments and nature. According to tradition, it was founded during the first half of the 6th century BC by Greek colonists from Corfu and Corinth and was named after the god Apollo. Due to its location, the city flourished during the 4th and 3rd centuries BC as an important economic and commercial center, playing an important role in commerce between the Greeks and the Illyrians. It had its own mint, issued coins that have been found as far away as the Danube basin, and was home to a renowned school of philosophy. During the Roman period, it became one of the most important gateways of the Via Egnatia. During the Roman Civil War between Pompey and Julius Caesar, it supported the latter. The later Roman Emperor Augustus studied in Apollonia in 44 BC, in its famous Academy, under the tutelage of Athenodorus of Tarsus, and—accompanied by the eminent general and statesman of the Roman Empire Agrippa—underwent military training; it was there that he received news of Caesar's murder. Over time the city expanded over the entire hilly slope including an area of about 81 hectares surrounded by a large wall. Cicero, the famed Roman orator, was captivated by the beauty of Apollonia and in his Philippics, referred to it as *magna urbs et gravis*, or “great and important city”. After a long period of continuous economic and cultural development, Apollonia fell into decline in the 3rd century AD, until its total abandonment during the Medieval period.

Numerous monuments inside its original borders offer outstanding evidence of the Greco-Roman culture of the city. Among the most interesting sights are the city bouleterion with its surviving façade, the library, the triumphal arch, and the temple of Artemis. Also noteworthy are the odeon, which dates from the 2nd century BC, and the two-story “stoa”.

Different factors such as the earthquake of the year 234 AD, which changed the riverbed of the Aoos, the failure of the existent social structure, and the Gothic invasions brought about gradual decline and the loss of Apollonia’s status as a “port city”.

Christianity was established in the city at an early date. The documentary sources of the 4th century AD refer to Apollonia as an important episcopal residence, and even though during the 5th century AD it was transferred in the neighboring city of Byllis, bishops from Apollonia were present at the Ecumenical Council of Ephesus (431) and the Ecumenical Council of Chalcedon (451). Later periods in its history remain unknown due to limited evidence.

Butrint (Buthrotum) (World Heritage Site in Albania)

The site of Butrint in southern Albania next to the lake of the same name and a canal that connects it to the Ionian Sea has been inhabited since Prehistoric period. It stands out because of the important archaeological finds representing different time periods in its history, from the Hellenistic period to Ottoman times, but also because of the particularity of its landscape. The city was founded in the 7th century BC as a Greek colony (Buthros) and was fortified with walls. The sight of the fortifications alone, which date from the 6th century BC, evokes the military and economic potential of the city at the time. The settlement became an important stop along the merchant trade routes and reached the height of its glory in the 4th century BC as one of the major maritime and commercial centers of the ancient world. The amphitheater, dating from the 3rd century BC, bears witness to the cultural riches of the city. The theater, dating from the Hellenistic period, is well preserved and is situated at the foot of the acropolis, near two temples, one of them dedicated to Asclepius, the Greek god of medicine, who was worshipped by the city’s inhabitants. Due to its strategic position on land and sea routes, it flourished during the Roman period. The Romans increasingly dominated Buthrotum after 167 BC. In

the next century, it became a part of the province of Macedonia. In 44 BC Caesar designated Buthrotum as a colony to reward soldiers that had fought on his side against Pompey. In 31 BC Emperor Augustus fresh from his victory over Marc Antony and Cleopatra at the Sea Battle of Actium renewed the plan to make Buthrotum a veterans’ colony. The Roman city was built following the Hippodamian plan and many public buildings were erected in its center.

To the Roman period date three monumental fountains, three public baths, a gymnasium decorated with mosaics, an agora complex, a nymphaeum, private houses, and especially the aqueduct constructed during the reign of Augustus.

In the 3rd century AD, an earthquake destroyed a large part of the town. Excavations have revealed that the city was already in decline. However, the settlement survived into the Late Antiquity, becoming a major port in the province of Old Epirus.

The city, however, maintained its importance during Early Christian period, when Butrint became the seat of a diocese (6th c. AD). The walls of the city were extensively rebuilt, most probably at the end of the 5th century AD, perhaps by Emperor Anastasius.

The city fell into decay after the Slavic raids (580 AD), though it remained under Byzantine rule until the 12th century AD. It later fell into the hands of many conquerors, due to its strategic position providing access to the Adriatic Sea.

Several ecclesiastical monuments have been uncovered in Butrint, including the basilica on the acropolis, the triconch church in Vivari, the baptistery, and the large three-aisled basilica with transept in the eastern part of the city by the Gate of Towers. The large three-aisled basilica was built in the 6th century AD and rebuilt in the 9th century AD, while the baptistery, one of the largest in the Eastern Roman Empire, was built in the place of the Roman baths and is decorated with a remarkable and colorful mosaic floor (6th c. AD).

Justiniana Prima (on the Tentative List of Serbia)

The fortified settlement at Caričin Grad is located in south-east Serbia, on the slopes of Mount Radan, far from any major roads, in the Pusta Reka valley. It is identified with the town of Justiniana Prima, built by the Byzantine emperor Justinian I (527-565AD) in honor of his birthplace. By the order of the emperor a new administrative and archbishopric seat of the province of

Illyricum was built to strengthen the rule of Byzantium and help spread Christianity. The settlement was not to last long, and its disappearance is associated with the invasions of Slavic tribes.

The city was built on a hill which dominated and controlled the area. The fortified nucleus of the city (covering 10 hectares) included the acropolis, the Upper and Lower Town. Outside the walls there was an extensive settlement, the suburbs. Excavations have uncovered numerous basilicas, public buildings, a central square, broad streets and stoas, a sophisticated water supply and sanitation system, a cistern, baths, private houses, and workshops. The structure of the city is a combination of Hellenistic tradition, Roman heritage, and Early Christian perception of the city.

Throughout the area of Caričin Grad, sacral activity is emphasized, deriving from a desire for Christianization of the Byzantine lands that were under invasion from pagan tribes. Building practices seen in the discovered architectural remains in Caričin Grad derived from the Byzantine building tradition, developed on the basis of Greco-Roman style. It constitutes a good basis for the study of the development and spread of Byzantine technological and artistic influences on later achievements in the Balkans.

In the town and its immediate surroundings, eight churches were discovered, quite different in their construction design. Some of these, by their monumental size and lavish interior ornamentation, are representative examples of Early Byzantine religious architecture. Although this town was short-lived (only some 100 years) and completely abandoned after this time (but without any major building interventions), it displays an Early Byzantine manner of urban planning, functional and infrastructural organization, adjustments to and the use of the terrain.

Nicopolis ad Istrum (on the Tentative List of Bulgaria)

Nicopolis ad Istrum was a Roman and Early Byzantine town founded by the Emperor Trajan around 101-106 AD, at the junction of the Iatrus and the Rositsa Rivers, in memory of his victory over the Dacians. Its ruins are located in the village of Nikyup in northern Bulgaria. The town flourished during the reigns of Trajan, Hadrian, the Antonines, and the Severan dynasty.

The town was laid out in accordance with the orthogonal system. The network of streets, the agora surrounded

by an Ionic colonnade and many buildings, a two-nave room later turned into a basilica, and other public buildings have been uncovered. The rich architecture and sculpture show a similarity with those of the ancient towns in Asia Minor.

Nicopolis ad Istrum issued coins bearing images of its own public buildings. The town became an episcopal see during the Early Byzantine period. In 447 AD, it was destroyed by Attila's Huns. Perhaps it was already abandoned before the early 5th century AD. In the 6th century AD, it was rebuilt as a powerful fortress enclosing little more than military buildings and churches, following a very common trend for the cities of that century in the Danube area. It was finally destroyed by the Avar invasions at the end of the 6th century AD.

The archaeological reserve of Nicopolis ad Istrum includes a variety of archaeological remains within a total area of 27.29 hectares. The city comprises two parts: the northern part and the southern enclosure.

The monuments within the northern part (2nd-4th c. AD) include the agora and its shops, the propylaea, the odeon, the bouleuterion, the civil basilica, the *thermoperipatos*, the public building, the Roman baths, the palaestra complex, a town house, the north and south gates of the fortified walls, and the main streets (*cardo, decumanus maximus*).

The southern enclosure contains remains of large, well-preserved houses (5th c. AD), remains of the defensive circuit, workshops (6th c. AD), remains of two Christian basilicas (6th c. AD), an episcopal church dominating the highest location in the city and another, smaller one, and the remains of a Bulgarian Medieval settlement (9th c. AD).

Stobi (FYROM)

Human occupation at the site, which juts into the northwest angle of the confluence of the Vardar and Crna Rivers, can be traced from the 3rd century BC, when it was a relatively small but strategic Paeonian and later Macedonian settlement, to its expansion during the Late Republic and Early Roman Empire into a large and prosperous municipium, and, finally, through its period as a provincial capital and episcopal see of the Later Empire until its abandonment and destruction late in the 6th century AD.

Excavations have revealed the theater (2nd c.), the episcopal basilica, dating from the 5th and 6th centuries, with a baptistery to the south, the central basilica, (built

on a synagogue at the beginning of the 5th century with two building phases), and the north basilica (built at the beginning of the 5th c.). South of the north basilica is the civil basilica, while between the north and civil basilicas are the ancient *Thermae Minores*, made of stone blocks. Other monuments include the house of the Psalms in front of the central basilica, the house of Peristerius, a large residential complex for several families which also had rooms for shops, the house of Parthenius, the main town public fountain, the “Magnae Thermae”, consisting of two rooms, which remained in use until the late 6th century AD. Valavica (*Domus Fullonica*) is a complex of connected shops and residences, in use from the 1st to the 6th century AD.

The palace of Theodosius was where the emperor Theodosius first stayed while in Stobi. The floors of the building are covered with mosaics. Other rooms are also decorated, dating from the 4th-5th century.

Several streets have also been revealed, including the *Via Axia* (one of the main streets), the *Via Principalis Inferior*, and the *Via Theodosia*.

D. General conclusions of the comparative analysis

Because of its rich past, Greece was an important cultural source in the composition and formation of Roman culture, although at a political level, it remained far-removed from the decision-making centers. After the Battle of Philippi in 42 BC and the victory of Octavian in the Sea Battle of Actium (31 BC), events which marked the birth of the Roman Empire, and the completion of the Roman predominance in the Greek area, new cities such as Nikopolis were founded, and many Greek cities saw the erection—within the framework of grandiose public works, as well as the initiative of private individuals—of magnificent buildings, theaters, odeons, aqueducts, baths, streets, bridges, mansions, etc. These cities were situated on the sea and land routes of the Roman Empire, with some of them placed on the route of its most important road axis, the *Via Egnatia*. Of the monuments inscribed in the World Heritage List, only Thessaloniki and Constantinople are on the *Via Egnatia*.

Later, with the gradual spread of Christianity in Greece, where Christian communities started appearing immediately after the coming of Apostle Paul, and particularly from the 4th century AD, a new era began, strongly characterized by the Christian religion, which transformed the Greco-Roman past.

Both in the Greek region and the wider Mediterranean, many large urban centers certainly survived and experienced significant demographic, financial, and commercial growth during the Roman and Early Christian periods. Unfortunately, their shape has in many cases been distorted by modern habitation, or because past archaeologists gave priority to more ancient habitation layers. On the contrary, in the city of Philippi, a city without any habitation after the 14th century AD, its basic characteristics have been preserved unaltered and the city has been studied in exemplary fashion, thanks to the many years of research conducted by the Ministry of Culture and Sports, the Aristotle University of Thessaloniki, and the French School at Athens. The fact that no modern settlement grew up within city limits, as e.g. in Thessaloniki, Beroia (Veria), Corinth, and Patras, makes Philippi an outstanding instance of an archaeological site with impressively-preserved monuments and a far-reaching development perspective.

The archaeological site of Philippi and the other sites analyzed above contribute in complementary fashion to our understanding of the formation of urban areas in the Balkans and Asia Minor mainly during the Roman period, as well as the gradual change that came about with the move of the capital city to Constantinople and the establishment of Christianity. In some cases this change came about after a deep rift, e.g. barbarian raids, earthquakes, etc., and in other places this spatial transformation occurred gradually. In some cases the picture of the sites is complete because of their abandonment or relocation in later years; in other cases it is fragmentary due to continuous habitation.

Their development as centers of the Roman and later Early Christian periods and their brilliance is due to the fact that they were situated on important land or sea trade routes, where the exchange of people, goods, and ideas was fostered.

Although there are several examples of important Roman and Early Christian cities in the Southern Balkans and Asia Minor, none of the above-mentioned examples combines all the thematic categories set out at the start of this chapter and, most importantly, the documented connection between the archaeological remains and the plethora of epigraphic and historical testimony with the two significant events—the Battle of Philippi that sealed the end of democracy in Rome, and the founding of the first Christian community on European soil by Apostle Paul, who is honored in the area to the present day. None

of the other Roman cities—at least in the Greek area—has the volume of information offered by the extremely rich epigraphic collection of Philippi concerning the function of a Roman colony as a “small Rome” in the greater Eastern Mediterranean. None of the above examples presents in so eloquent a fashion as in Philippi the effect of events on the transformation of the social, financial, religious, political, and artistic values as these are reflected in the material remains of the site, and the authenticity of the landscape, which gives it a symbolic dimension of international importance.

In Thessaloniki, for example, as in Philippi, we have a clear picture of the transformation of the public space of the Agora from the 5th century AD onward into a place with small industries and workshops of various categories. The Early Christian monuments in Philippi supplement the architectural wealth of Byzantine church architecture with the characteristic architectural styles, the Octagon and the domed Basilica. Philippi, therefore, contributes along with Thessaloniki to a fuller understanding of Byzantine architecture during the Early Christian period. However, the urban fabric of ancient, Roman, and Byzantine Thessaloniki, unlike in Philippi, is only fragmentarily preserved, on account of the continuous habitation and modern population density, especially in its historical center.

Like Philippi, Dion was one of the Romans’ earliest colonies in Macedonia. The city’s location, like that of Philippi, was a strategic one, and for this reason it flourished during Hellenistic and, especially, Roman period. However, in contrast with Philippi, which preserved its total area as is attested by its strong walls, Dion shrank during the Early Christian period, and was soon abandoned in the 5th century AD due to invasions and natural disasters.

Like Philippi, Beroia (Veria) was a way-station on the Via Egnatia, and its Roman walled city was transformed with the establishment of Christianity. We have an indicative example in the center of ancient Beroia, where among the ruins of buildings dating to the Roman period a large complex was excavated that provides an important picture of the city’s organization during the Early Christian period. However, ancient Beroia—in common with Thessaloniki, examined above—has not been preserved in its entirety, due to the superimposing of later historical phases atop earlier ones. Three of the five surviving Early Christian basilicas, for example, lie in the foundations of Post-Byzantine churches.

As concerns the passing of Apostle Paul through Beroia—as he did through Philippi—we note that while the Christian community of Philippi remained active during the persecutions of the 3rd and early 4th centuries AD, preserving the powerful memory of Apostle Paul’s sojourn in the city, in Beroia in contrast (as in Thessaloniki), it would appear that no traces of Paul’s visit were preserved between the 1st and 4th centuries AD. Amphipolis was doubtless an important diachronic urban center, but it has not yet been thoroughly explored. Despite the fact that its important public and private buildings and large cemeteries bear witness to the city’s importance, nonetheless the image we have of its form and urban fabric remains for the time being incomplete. Its Early Christian basilicas are small buildings belonging primarily to the timber-roofed Basilica type, the common one which prevailed throughout the Mediterranean basin.

Nikopolis presents many similarities with Philippi; e.g., sea and land routes led to it, making it an important commercial center. And Nikopolis, like Philippi, belongs among the small number of ancient cities in the Greek area whose habitation did not continue until modern times. Thus, both preserve the form they had during the era they were abandoned.

Thessalian (or Christian) Thebes may be compared to Philippi as regards its concentration of a large number of Christian churches, their size, the luxuriousness of their construction and the exceptionally high quality of the sculptural decoration and mosaics. However, the earlier historical phases of Phtiotic Thebes are less well-known. Furthermore, due to the configuration of the modern settlement of Nea Anchialos, the image we have of the ancient city appears as fragmented within the modern urban fabric. A characteristic example is that of the city’s ancient walls, which have been uncovered only fragmentarily in the course of salvage excavations on private properties.

The picture we have of Corinth during Early Christian and Byzantine periods is fragmentary due to the site’s uninterrupted habitation. Furthermore, ancient Corinth is within the built-up environment of the modern settlement and the parts of the ancient city which have come to light today give the picture of cores scattered inside and outside the modern urban fabric.

Although salvage excavations carried out in the contemporary city of Patras provide valuable information about its ancient, Roman, and Early Christian phases,

the form of the ancient and Byzantine city and its spatial organization are not entirely clear, given that the ruins of ancient monuments lie for the most part under the contemporary urban fabric.

Outside the Greek region, of the cities we examined Butrint is an exceptional multi-period site, well preserved and lying in an untouched natural setting of considerable beauty. Butrint, like Philippi, preserves a significant number of Roman and Early Christian monuments. Like Philippi, it was involved in the Roman Civil Wars, was transformed into a Roman colony, and is mentioned as an episcopal see starting from the 5th century AD.

The ancient city of Apollonia is preserved intact from modern developments and preserves a significant number of Hellenistic and Roman monuments. It was also like Philippi built in a privileged location on the Via Egnatia. It would seem its decline began relatively soon, as early as the 3rd century AD. In contrast with Philippi, our knowledge of the history and culture of Apollonia during the Early Christian period is limited by the absence of archaeological finds, though we know that bishops from Apollonia took part in the Ecumenical Councils of Ephesus and Chalcedon.

The Nicopolis ad Istrum archaeological reserve contains the remains of an entire Roman and Byzantine-period city, undisturbed by any subsequent urbanization. Thus it contributes, like Philippi, to an understanding both of the development of a Roman city and the transition from the Late Roman to Byzantine period. During the Roman period, important buildings and works of art were produced that may be compared to the monuments of Philippi. During the Early Christian period it maintained its importance, as its strong surrounding walls and its operation as an episcopal see make clear. However, the city, which encompasses a smaller area than that of Philippi, does not present the great concentration of monuments and variety of architectural types observed in Philippi.

Justianiana Prima is a monumental complex that served religious, military, and public administration and is a typical example of the formation of urban space during the reign of Justinian. However, this city's life was exceptionally brief: it was founded in the 6th century AD and abandoned only a century later. For this reason, Philippi outweighs it, given that the latter was a diachronic center with continuous habitation from Classical to Byzantine period, and clearly reflects the changes in

urban space over the course of centuries. The episcopal basilica on the acropolis, however, can be compared with regard to its shape, dimensions, and ornamentation with Basilica B at Philippi.

Finally, Stobi, while it comprised a monumental whole that flourished during Roman and Early Christian periods—i.e., the same period as Philippi—is not connected with any important historical events. Nor does it have the symbolic dimension of Philippi as the city in which Apostle Paul first conveyed the teachings of Christianity on European soil.

The Asia Minor cities—Pergamon, Ephesus, Aphrodisias, and Hierapolis—, large and extensive by virtue of the geomorphology of the regions where they were built, preserve their monuments in exceptional condition. However, given that these cities are not located in Europe, they do not possess the same symbolism that Philippi has for the dissemination of Christianity in the West. Additionally, they are not linked with important events in Roman and Early Christian periods such as the Battle of Philippi, which to a considerable extent determined the course of the Roman Empire, and by extension, that of the ancient world.

Finally, the architecture of the Early Christian monuments in Philippi and their sculptural decoration demonstrate a direct connection with Constantinople. The monuments reflect progressive tendencies in architecture, with the introduction of new architectural types like the domed Basilica, and the existence of unique architectural sculptures that attest to Constantinopolitan workshops having worked at the site, expressing important developments in architecture in the Greek region that are comparable to those in the center of Byzantine culture, Constantinople. The number, size, and appearance of monuments, the many inscriptions, the scattered architectural members, and the splendid floor decorations show that Philippi was one of Macedonia's most important artistic centers.

By virtue of a concentration at the site of building types belonging to Roman architecture in addition to three different types of Early Christian churches—the timber-roofed Basilica, the domed Basilica, and the centrally-planned building—Philippi acquires a didactic aspect as regards our understanding of Roman and Early Christian architecture. Additionally, the transition from Roman to Early Christian period may be clearly understood.

3.3. Proposed Statement of Outstanding Universal Value

a. Brief synthesis

The archaeological site of Philippi is located in Eastern Macedonia, between the modern cities of Kavala and Drama, at the south-eastern edge of the plain of Drama. In its immediate environs to east and west are the towns of Krinides and Lydia. It is a large site, rich in archaeological remains. It stretches across a region of considerable ecological interest for its natural environment and geomorphology.

The site proposed for inscription is a serial property consisting of two components: the Walled City of Philippi, with an additional zone of 50 m from the city wall's perimeter, and the Battlefield of Philippi (42 BC).

The ancient city of Philippi was built at a strategic location which brought it to the forefront of major historical events. Thasians founded here the colony of Krinides in 360 BC. The colony was soon (356 BC) conquered by Philip II of Macedon (359-336 BC), father of Alexander the Great and one of the leading political figures of the Late Classical period, who directly determined the fate of the Ancient Greek world. Philip, recognizing the city's advantageous location, made it a significant economic power in his kingdom, and gave it his own name. In 42 BC the Battle of Philippi, between the armies of the supporters of Julius Caesar, Octavian and Marc Antony and the republicans Cassius and Brutus took place on the plain of Philippi and the hills south and south-west of the ancient city; Cassius and Brutus were defeated, thus opening the way for Octavian to the Empire. The Emperor Octavian accorded Philippi the name *Colonia Augusta Julia Philippensis* in 27 BC. The Battle of Philippi is described in detail in the ancient sources (e.g., Appian, Plutarch), and inspired the poet Horace and later writers like Shakespeare.

Philippi played a decisive role in the expansion of Christianity when, in 49/50 AD, Apostle Paul visited the city, founded the first Christian church in Europe and baptised the first European Christians, an event that impacted the entire continent. His presence sealed the long and close relationship between the Apostle and the Philippi congregation. There was an episcopal see at Philippi from as early as the mid-4th century AD.

The archaeological remains of the city attest to its growth particularly during the Roman and Early Christian periods, and represent important stages in the histo-

ry of architecture. The history and culture of the ancient city is evidenced in its entirety: administrative center, public space, religious buildings, residential remains, workshops and cemeteries. The growth of the city over time reflects the influences it received from Rome and later, from Constantinople. The Via Egnatia, the great road joining East and West, passed through the city. Perhaps the most important military and commercial road in antiquity, for more than 2,000 years the Via Egnatia played a key role in the history of the Roman, Byzantine, and Ottoman empires.

The field where the Battle of Philippi was fought extends south and south-west of the ancient city. Two low hills in the plain of Philippi mark the historic landscape as it is described in the sources, while defensive works of the opposing forces are traceable today.

b. Justification of criteria

Criterion (ii): Philippi is an outstanding example of a city, founded in the Late Classical-Hellenistic period, which experienced significant growth during Roman and Early Christian periods. It incorporates representative architectural and artistic elements from each period and contributes to developments in monumental architecture in the Roman Empire's eastern provinces.

The archaeological remains of Philippi reflect in a representative way the form and function of a Roman colony as a "small Rome" in the Balkans. Its splendid buildings, artworks, and the written testimony all reflect the exchange of ideas, institutions, and traditions between Greece and Rome. The influence of Constantinople is apparent in its Early Christian architecture.

Criterion (iii): Philippi bears exceptional witness to the introduction and early expansion of Christianity on European soil before it reached Rome. It was in Philippi that Apostle Paul founded the first Christian church in Europe, whence the new religion would spread to the entire world. The Christian monuments built in Philippi have a pilgrimage character, and are directly connected with the presence here of Apostle Paul, a tradition that continues even today.

Criterion (iv): The monuments of Philippi belong to various architectural types and represent in an exceptional way important stages in the development of monumental architecture during Roman and Early Christian times. More specifically, the Forum of Philippi is the

most characteristic example of such a public space in the eastern provinces of the Roman Empire and echoes the Roman architectural tradition. The Early Christian architectural remains of Philippi are excellent examples of the early development of architectural types such as the Octagon church, the transept Basilica, and the domed Basilica. A part of the Via Egnatia, which runs through the ancient city, is preserved at the archaeological site in notably good condition. The Via Egnatia was perhaps antiquity's most important military-commercial road.

Criterion (vi): Philippi is directly and tangibly connected to major personalities and events that affected the course of history. Philip II, a leading political figure in the Late Classical period and the father of Alexander the Great, turned the city of Philippi into an important economic and political power in his kingdom, and he gave it his name. The Battle of Philippi determined the course of the Republic towards the Roman Empire that would conquer the then-known world. Major political figures of the Roman period such as Brutus, Marc Antony, and Octavian determined the history of the city, and important Roman emperors (Claudius, Antoninus Pius, and Marcus Aurelius) adorned it with monumental public buildings. The Battle of Philippi is described in the works of ancient historians and inspired later writers. At Philippi the first Christian church in Europe was founded by the Apostle Paul himself, who in this way inaugurated a new religion in the West which would later exert global influence. His substantive relationship with the Philippi congregation is attested by abundant evidence and created a tradition that has remained deeply rooted at Philippi down to the present day.

c. Integrity

The main elements that convey the site's Outstanding Universal Value lie inside the proposed boundaries. The majority of its monuments—located amidst a natural environment that has remained unaltered by modern life—are well-preserved and offer a representative picture of the city over time. Neither the city nor the battlefield has been subjected to later intervention, since no later settlements grew up at this location. The greater region around the site is agricultural, and building is forbidden at both the site proposed for inscription and its buffer zone in accordance with special legislation concerning the protection of the archaeological site of Philippi.

Inside the ancient walls, the existing modern Kavala-

Drama road has been abolished by law, which will effectively contribute to restoring the site's unity in the future. It is not at any particular risk from fire, given that there is no dense vegetation; besides, there is provision for the site's clearing. Preventive maintenance measures are taken on the monuments so that they will be less vulnerable in case of earthquakes; generally, consolidation and restoration are provided for wherever necessary. Tourist growth does not pose any current threat; on the contrary, a growth in tourism is considered desirable.

d. Authenticity

Authenticity of the Walled City as well as of the Battlefield is noteworthy. The shrinking of the site between the 7th century and its abandonment in the 14th century, and the consequent absence of later settlements and generally any constructions, resulted in the preservation of both the urban fabric of the city as well as the architectural form, the decoration and the original material as it was in antiquity. Those monuments which were always visible did not change use and were not subject to alterations and interventions; thus, they preserve their original form. Modern works and interventions at the site are limited to archaeological investigation (excavations, surveys, etc.) and necessary actions for the protection and enhancement of the site. Restoration and conservation works, completed or in progress, require a special study and approval by the Ministry of Culture and Sports. The elaboration of these studies takes into account commonly accepted principles and international standards as these stem from international conventions. For restoration and conservation projects, the original material is used as much as possible; requisite repairs are done with compatible materials. Finally, the Battlefield of Philippi, which has been in continuous traditional agrarian use down to the present, remains intact.

The site continues today to retain its spiritual-religious character as a place of pilgrimage.

e. Requirements for protection and management

The archaeological site of Philippi is protected by the provisions of Law 3028/2002, "On the Protection of Antiquities and Cultural Heritage in General". Philippi is a classified archaeological site since 1962. Recently the re-designation of the site (ΥΠΠΟΤ/ΓΔΑΠΚ/ΑΡΧ/Α1/Φ43/15931/844/10-4-2012, Government Gazette 131/ΑΑΠ/27-4-2012), along with the delineation of protective zones (ΥΠΠΟΑ/ΓΔΑΠΚ/ΔΙΠΚΑ/ΤΑΧ/

Φ18/171892/91557/11622/5399/23-9-2013, Government Gazette 357/ΑΑΠ/ 9-10-2013) have been established. On the basis of the latter, both components of the property proposed for inscription now belong to a non-construction zone.

Responsibility for the site's management lies with the Ministry of Culture and Sports, and is exercised through the Ministry's competent Service, which, at the local level is the Ephorate of Antiquities of Kavala - Thasos (the former 18th Ephorate of Prehistoric and Classical Antiquities and the 12th Ephorate of Byzantine Antiquities were unified to one single Ephorate, responsible for all historic periods after the recent restructuring of the Ministry of Culture and Sports). The operation of the Ephorate and the site's basic needs are funded by the State budget. Over the past decade, funds from the

3rd Community Support Framework (CSF) were made available for technical studies and the execution of major projects, namely the renovation of the Archaeological Museum of Philippi and the restoration of parts of the ancient Theater.

Within the framework of the site's candidacy for the World Heritage List, a Management Plan has been prepared that aims at organizing intervention at the site for the protection, conservation, and restoration of the monuments, at improving access and quality of visit, as well as interpretation and community-outreach. Actions included in the Management Plan will be funded either by State resources or other grants to be sought; a proposal including a great number of these actions will be submitted for funding by the Regional Operational Programme of the Partnership Agreement 2014-2020.

4. State of conservation and factors affecting the property

4.a. Present state of conservation

A. THE CURRENT STATE OF THE PROPERTY

The Walled City of Philippi is configured on two different levels forming two "terraces"; they are transversed by the old national Drama-Kavala road, which has been abolished by law and in the future will serve only the needs of the site. In the western part of the upper level is located the Archaeological Museum which is directly linked to the site.

The greater part of the site which is open to visitors is on the lower terrace: The Forum, the Basilica B, the Octagon complex, four building blocks, and the streets between them form an ensemble while an isolated building complex, known as the "House of the Wild Animals" is situated in the more southerly part of the city between Basilica B and the south fortification wall.

A second group of monuments was excavated on the upper terrace. These monuments (Theater, Basilica A, Basilica C) form a second unit, which can be visited by following a single route. Finally, the remains of the Roman sanctuaries are scattered on the southern slopes of the acropolis.

The city is surrounded by a fortification wall which can be traced over its entire perimeter. Non contiguous segments of the eastern arm are preserved to a considerable height and some length on either side of the main east gate, the so-called "Neapolis Gate". The southern arm is preserved

on its inner face to ground level over most of its length while on its outer face, sections rising to a height of 1.50 m are visible, given that the farmland outside the walls is at a lower level. The same situation occurs on the western arm, with the exception of some sections on the slopes of the fortified hill; these are preserved to a sufficient length and height. The later inner enclosure wall is preserved over most of its course to a sufficient height and forms a separate entity. The acropolis is an independent unit at the north-east edge of the Walled City.

The preservation of some monuments to a considerable height as well as the restoration of some columns from the colonnades in the Forum, the Basilica A, the Basilica B, and the Octagon, add a third dimension to the archaeological site and contribute to its better understanding. Moreover, the whole area has remained free of contemporary structures and by virtue of the morphology of the ground, one's line of sight is not disturbed by the nearby modern towns (Krinides and Lydia). In addition, the legal framework ensures the conservation of visual integrity of the property.

Thanks to the durability of marble—the main building material used—the monuments of the site are preserved in a fairly good condition. Similarly, there is no serious deterioration of the marble surfaces (such as pavings and steps) although a large number of people visit the site. The types of marble used (mainly, an off-white local marble from the acropolis quarries, and in some cases,

Proconnesian marble and Thessalian green-veined marble), as well as the mortars employed on Roman, Early Christian, and Byzantine buildings display remarkable resistance, even though some wear due to time is unavoidable.

The Battlefield of Philippi is today marked by the two hills which the Roman historian Appian mentions in his narrative of the battle (App. Civil Wars 4.105-138). Some remains of defensive works of the opposing forces are traceable. The battlefield—today occupied by farmland—is easily discernible, particularly from a distance, e.g. from the foothills of the acropolis or from the Archaeological Museum. The hills and the plain around them have remained intact and with no significant alterations in the terrain. Consequently, the Battlefield of Philippi still has the authenticity of the historical landscape.

B. HISTORY OF EXCAVATIONS

The remains of the ancient city of Philippi attracted the interest of European travelers as early as the 15th century. Cyriacus of Ancona was the first one to visit the city between 1426 and 1430, followed by Ioannes Lascaris in 1491 and even later, in 1530 by Pierre Belon, who left us the first general description of the ancient remains. Belon found the ancient Theater of Philippi almost intact. In 1667, Evliya Çelebi in his eighth book, where he describes the Kavala region, mentions Philippi as a small fortress, circular and low-standing, without guard or food storage. He also noted many sarcophagi among the other ruins in the area.

In 1900, the English traveler George Frederick Abbott described his passage through the ruins of the ancient city, its walls—still as tall as ten feet and more—the seats of the Theater, broken sculptures, and inscriptions. On the outskirts of the ancient city he mentions a small Muslim village and a small travelers' inn opposite the Prehistoric tell of Philippi (Dikili Tash), where among other ancient inscriptions and columns in second use, the funerary monument of Cointus Vibius Quartus made part of its enclosure wall.

Scientific research and study of the Philippi area began in 1861. A scientific mission sent by Napoleon III and consisting of the archaeologist L. Heuzey and the architect H. Daumet investigated the ruins of the ancient city within the context of 19th century interest in ancient Greek civilization.

The first excavations at Philippi began by the French School at Athens (École Française d'Athènes) in 1914,

under the supervision of Ch. Avezou and Ch. Picard, in the Theater and along the city's eastern wall; simultaneously the already well-known Rock Sanctuaries were studied.

Since that time, the French School at Athens, the former local Ephorates of Antiquities and the new unified one, the Aristotle University of Thessaloniki, and the Archaeological Society at Athens are conducting archaeological research in the area almost uninterruptedly

The Theater was one of the first monuments to be systematically excavated after the World War I (1921-1935). During the same period, excavations were carried out in Basilicas A and B, the Forum, the Commercial Market (*Macellum*), the gates in the walls, the sanctuary of the Egyptian gods, the Hellenistic Funerary Heroon, and in other monuments in the city inside the walls.

Following the end of the World War II, the French School at Athens excavated the building complex with the fine mosaics depicting wild animals, known as the "House of Wild Animals". The French School at Athens conducted also research projects focused on geophysical and topographic analysis of the ancient city. The results of these investigations led to the reconstruction of the urban tissue of the roman city. Two Greek archaeologists, D. Lazaridis and St. Pelekanidis, representing the Greek Archaeological Service and the Archaeological Society at Athens respectively were active in the area. The local Ephorate of Antiquities undertook archaeological work in the late 1950s. In 1958, restoration was carried out on the ancient Theater so that it could be re-used for the purposes of the Philippi - Thasos Theater Festival. In 1956, an *extra muros* Basilica was discovered and excavated by St. Pelekanidis, who soon extended his investigation to the area east of the Forum excavating the Octagon complex with funding provided by the Archaeological Society at Athens.

The Aristotle University of Thessaloniki's presence at Philippi was established when St. Pelekanidis became Professor of Byzantine Archaeology at the University and continued the excavation of the Octagon. The university excavation has been ongoing until now in the area east of the Octagon.

In the early 1960s, Lazarides excavated the Hellenistic Funerary Heroon at the location of the later Octagon complex. In the late 1970s, Basilica C was excavated by E. Kourkoutidou-Nikolaïdou, who was at the time Ephor of Antiquities in Kavala.

Since that time, the ongoing university excavations

brought to light houses, shops, household workshops and a large, probably public building. The former local Ephorates of Antiquities (the 18th Ephorate of Prehistoric and Classical Antiquities and the 12th Ephorate of Byzantine Antiquities, recently unified in one) have carried out supplementary excavations at monuments already discovered by the French and other excavators to further document them and render them fully accessible to the public.

In the early 2000s, S. Provost and M. Boyd with the support of the French School at Athens conducted a large-scale geophysical survey in the urban lowland *intra muros* area. This survey provided important data concerning the overall plan and layout of the urban fabric. In addition, it also led to the localization of a significant number of unexcavated monuments. Another survey had been carried out in 1996 in the area south of the ancient Theater aiming to determine future excavation areas. This study identified points of heightened research interest; building remains were traced, though their form has not been defined.

Between 2001 and 2006, a photogrammetry and photo-interpretation study was conducted on the plain of Philippi. The interpretation of aerial photographs and satellite images combined with excavation and historical data contributed to a better understanding of past human activities. This research resulted in the identification of a large number of traces in the plain of Philippi. The most important conclusions derived from this method include the following:

- At the summit of the so-called “Hill of Alexander the Great”, traces of a building measuring 53 x 47 m, and walls of 1.50 m width, were defined, unknown before this survey.
- West of the Gangites River, the traces of a linear solid construction 194 m long were defined. In addition, at this location, the 1960 land distribution records show irregularities in the size and shape of some plots in relation to others. This was likely owed to some already existing above-ground construction which obstructed the even distribution of land. These elements in combination with other information and the testimony of the Roman historian Appian may lead to the hypothesis that the traces found are related to the fortification wall built by Cassius and Brutus. Indeed, it appears that the fortification was solid, rather than of wooden palisades.
- West of the ancient city of Philippi, traces of structures along the length of an imaginary line were identified in

four locations; they display the same features, i.e. width and shape. Correlation of the located sites with excavation data and the historical evidence (e.g. the location of the arch of Via Egnatia, the Baptistery of Lydia, the Krinides Gate, etc.) led to the conclusion that these are segments of the ancient Via Egnatia.

C. BRIEF HISTORY OF RESTORATIONS

The first efforts of conservation and enhancement of the archaeological site began in the late 1950s; conservation works were undertaken in the excavated areas and guided tours were organized. During this same period, the Theater Festival of Philippi - Thasos was founded, in the spirit of the revival of ancient drama. As a result, conservation work was carried out to the ancient Theater (mainly in the destroyed cavea) and the orchestra was tidied up in order to facilitate its reuse for contemporary performances.

Archaeological investigation and restoration work on the Theater of Philippi was again undertaken in 1992 in the framework of collaboration between the former 18th Ephorate of Prehistoric and Classical Antiquities and the Department of Architecture of the Aristotle University of Thessaloniki. The conservation, restoration, and anastylosis of the ancient Theater was carried out from 1993 to 2000 with funding from the 2nd Community Support Framework. The partial restoration-anastylosis of the eastern retaining wall and the restoration of the small arch were completed in 1997. The anastylosis of the large arch was completed in 1998.

The restoration-anastylosis of the scene building and the walls of the side entrances to the orchestra (*parodoi*) began in 2000 and continued in the next stage, the project “Restoration of the Ancient Theater of Philippi”, funded by the 3rd CSF. The main aim was to excavate and restore the scene building, the two *parodoi*, the orchestra, the seating above the walkway (*epitheatron*), and the eastern part of the wall. The restoration completed in this phase makes the eastern *parodos* clearly readable: its two entrances are elucidated by the use of new local marble. A few steps were added at the eastern and the western stairways since they were both in a good state of preservation.

The Ministry of Culture and Sports aims at the completion of the anastylosis of the Theater. Therefore the study for the project “Restoration of the cavea of the Ancient Theater of Philippi: A documentation study for the constructions and anastylosis of the lower koilon of the Theater” has already been approved by the Central Archaeological Council and is ready to be implemented.

Since the 1960s there have been small-scale restoration interventions on various monuments throughout the archaeological site, e.g. the Commercial Market, the Roman Forum, and the Octagon. These concerned the reinstatement of columns and marble closure slabs. In the late 1990s (within the framework of the 2nd CSF) a program of interventions “Protection - conservation - enhancement of the monuments of Philippi” was carried out. This included conservation-enhancement interventions to important monuments at the site (Octagon, Basilica A, Basilica B).

More specifically, the following individual projects were accomplished:

In the Octagon of Philippi, aiming at its protection from natural and man-made threats and the improvement of the circulation of visitors within the site and understanding of the monument. Works included the construction of a shelter, the conservation of masonry, and the arrangement of architectural members. Apart from the above mentioned program consolidation works on walls, removal of rubble from older excavations, and conservation of the monument’s mosaic floors were also carried out.

In the Basilica A restoration of a part of the north colonnade, restoration of a complete column resting on a heart-shaped base at the junction of the north colonnade and the transept, restoration of the first eastern column of the north colonnade was undertaken.

In the Basilica B the project included the restoration of the north colonnade, the arrangement of architectural members, the conservation of especially vulnerable sections of masonry, and the restoration of three columns of the north colonnade together with their arches.

Finally, significant interventions to upgrade the Archaeological Museum of Philippi and the refurbishment of its exhibition have been accomplished by the former local Ephorates of Antiquities, and funded by the program Interreg IIIA/Phare CBC Greece-Bulgaria entitled “The Archaeological Museum of Philippi: building improvements and re-exhibition” (2006-2009).

For a more detailed analysis of the various interventions carried out on the monuments see Annex A: Management Plan, Axis 2. A3 and A4.

4.b. Factors affecting the property

(i) Development pressures

Agriculture and livestock breeding are the two main economic activities carried out in the region. A number

of limitations imposed by the special protection status of the site (see “Protective designation” chapter 5.b) establish the manner of farming and animal husbandry so as to ensure the protection of the archaeological site. These limitations do not cause particular friction with local community, since the latter have embraced the archaeological site, which creates a special sense of local identity for them.

Building activity is forbidden, both in the proposed core zone and in the buffer zone on the basis of the special protection status of the site. More specifically, the proposed core and buffer zones of both the Walled City and the Battlefield of Philippi fall within a protection zone where building is totally prohibited. Only shallow-tillage crops are permitted within the above area. It should be noted that most of the site is public property, and there are only a few privately-owned agricultural parcels within the proposed zones. In addition, in the surrounding area the archaeological law and building legislation forbid building or other works without the supervision and permission of the Ministry of Culture and Sports. Furthermore, local community awareness contributes to the more effective implementation of the law.

Prospects for the exploitation and possible energy capacity of Philippi’s peat deposits have been pointed out in many scientific publications. Moreover, Philippi is part of the greater plain of Drama (the Drama basin), whose lignite deposit has also been investigated for its energy prospects. In 2008, a proposal by the Public Power Corporation of Greece (PPC) to install a new power plant in Kavala was rejected. International recognition of the archaeological site of Philippi will doubtless further contribute to deterring similar planning in the future.

(ii) Environmental pressures

The site is not under any sort of immediate environmental pressure. Geographically, it lies in the temperate Mediterranean climate zone, which is characterized by mild temperature variations; the site is some distance from the sea, and is not near pollution-generating industrial plants. Therefore, the issue of environmental pollution does not pose a risk under present circumstances; however, it needs to be monitored (see chapter 6.a).

(iii) Natural disasters and risk preparedness

The monuments are generally vulnerable to natural and human threats which could have disastrous consequences for the integrity and values of an archaeological site.

In contrast to man-made threats, natural disasters are difficult to predict or control. However, in both cases preparedness can help reduce the vulnerability of this cultural asset and lead to an effective response in case of eventual disaster.

Based on the region's history, of all natural threats, earthquakes and, secondarily, fires constitute possible risks. The possibility of a flood cannot be excluded, although no related incidents have ever been recorded in the history of the site.

Seismic risk constitutes a serious hazard for Greece as a whole. The building remains of Philippi that are preserved to some height are considered the most vulnerable. Systematic monitoring of the monuments and their state of preservation (see chapter 6.a), together with implementing any necessary measures contribute to shielding the monuments against such a risk.

There is also a risk of fire at the site. Low, dry vegetation occupies a large part of the area encompassed by the archaeological site, which in combination with stands of tall trees (at some points, coniferous trees) could pose a risk to the monuments, though there is no likelihood of its spreading over the entire site. For the purposes of immediate response, there are dry powder fire extinguishers at the Museum and the guardhouses on the site. There is also direct cooperation with the local Fire Department, and participation in the Planning for Civil Protection of the Regional Unit of Kavala. Finally, the Management Plan foresees the expansion of the water supply network, which will contribute to a more effective response to possible fires.

Although there is no history of floods at the site, this is a possibility which is not considered unlikely on the basis of the geomorphology of the site (the presence of a rocky hill in contact with the southern lower section of the excavated part of the archaeological site). At present, maintenance of the existing system for the runoff of rainwater is sufficient to meet onsite needs. However, the preparation and implementation of a relevant study dealing with the overall management of rainwater is foreseen within the framework of upgrading the site's technical infrastructure.

As regards man-made threats, cases of vandalism have not been observed to date. However, the possibility of intentional or unintentional damage by visitors while using the site, as well as cases of theft or illicit excavations, are issues dealt with through proper surveillance and monitoring of the site (see chapter 6.a). In addition,

the existing signage and cordoning guiding the circulation of visitors among the monuments contributes to the prevention of similar events; the Management Plan foresees actions for the improvement of the visitors' management. Illegal excavations do not pose a major risk to the area proposed for inscription. On rare occasions, incidents related to the Roman aqueduct in the foothills of the acropolis and the summits of the hills of the battlefield have been reported. Regular onsite inspections during recent years by the Ephorates of Antiquities have significantly reduced such incidents. Concerning the Archaeological Museum, there are modern protection and surveillance systems (alarm, cameras). Protection of the site is also ensured by fencing. The planned expropriation of privately owned farmlands in the *intra muros* area will further improve control and protection of the site.

(iv) Responsible visitation at World Heritage sites

Philippi is the third most popular archaeological site in Northern Greece. Besides, Philippi and the ancient city of Thasos are the two archaeological sites open to the public in the Regional Unit of Kavala. In May 2010, the Archaeological Museum of Philippi re-opened following its renovation.

If World Heritage status is awarded to Philippi, an increase in numbers of visitors is foreseen. At present, it is not expected that the increase will exceed the site's carrying capacity. All planned actions regarding the safety of monuments and visitors, and actions for the improvement of their experience are presented in the Management Plan.

(v) Number of inhabitants within the property and the buffer zone

There are no permanent residences or facilities for temporary stays within the borders of the core and buffer zones of the site proposed for inscription.

(vi) Other factors

Apart from the man-made and natural threats, the effects of time on monuments must be considered. Various measures to prevent further deterioration are being taken continuously including conservation and consolidation works always in accordance with approved studies. The Management Plan foresees a series of actions, some of a preventive nature (e.g. shelters), others with the goal of preserving the monuments' integrity (restoration and consolidation projects, maintenance-conservation, etc.).

5. Protection and Management of the property

5.a. Ownership

Most of the area within the walls of the city of Philippi belongs to the Greek State. The site consists of properties that were already in public ownership and plots of land expropriated by the Archaeological Society at Athens or by the Ministry of Culture and Sports in order to protect the site.

Inside the Walled City there are around twenty plots that continue to be privately owned. Almost all of these are in the eastern and southern lowland sections of the city, between the eastern fortification wall and the excavated site. The total area of these privately-owned plots is around 10 hectares. However, because they are included in the non-construction zone (see “special protection of the site”), which provides total protection regardless of ownership status, building is forbidden except for installations related mainly to the protection and enhancement of the monuments themselves. There is monitoring of farming activities and earthworks are completely banned (see chapters 5.b and 6.a).

The area encompassing the Battlefield of Philippi is 85% owned by the Greek State, with only 15% remaining in private hands.

5.b. Protective designation

General framework for protection

Protection of the monuments was an object of state responsibility from very early on in the creation of the modern Greek State. Today, in accordance with the Constitution, “the protection of the natural and cultural environment constitutes the duty of the State and the right of every person” (Constitution of Greece, Government Gazette, 85/A/18-4-2001, art. 24).

The main legislation governing the protection of antiquities is Law 3028/2002, “On the Protection of Antiquities and Cultural Heritage in General” (Government Gazette 153/A/28-6-2002), which develops a comprehensive and detailed system of protection regarding movable and immovable monuments and artifacts and the intangible heritage. State ownership of monuments pre-dating 1830 and artifacts pre-dating 1453, or the classification of more recent monuments/artifacts considered to be important is a core principle and means of implementation of this law.

The content of “protection” includes identification, investigation, recording, documentation/study, preservation, conservation and restoration, as well as prevention of illicit excavations, theft and illicit exporting, facilitation of access and communication of the public with cultural heritage, enhancement and integration of heritage in contemporary social life and education, aesthetic enjoyment and public awareness of the cultural heritage are also included in the law’s provisions. Additional protection is achieved through the establishment of a monitoring mechanism before planning at each level, or before any activity takes place (e.g. farming, livestock farming, mining, building, demolition, excavation, etc.). The preservation of the cultural heritage is to a large extent related to the policies of land use and residential growth, and in general the monitoring of building activity and construction of infrastructure works in “monument-sensitive” areas. Thus, the legislation foresees that “the protection of monuments, archaeological sites, and historical places is included among the goals at every level of land use, developmental, environmental, and urban planning”. Furthermore, the law explicitly forbids any action to movable or immovable monuments “which could result, directly or indirectly, in the destruction, harm, pollution, or alteration of its form”. For the protection of archaeological sites and monuments specifically, the procedure for their classification (as sites) and designation is applied, together with the consequent imposition of conditions regarding allowed uses and activities within their boundaries. It is also possible to delimit special protective zones within archaeological sites, namely Zones A (totally protected, non-construction zones) and Zones B (with special constraints on building, land uses, and other activities). Archaeological investigation and the terms on which it is conducted forms another of the basic tenets for the protection of monuments. The concept “archaeological investigation” includes both systematic and rescue excavations as well as surveys conducted by conventional and/or technological means. Archaeological legislation defines the institutions that may carry out archaeological investigations upon receiving the relevant authorization. Furthermore, in order to ensure that in the course of all types of archaeological investigations the conditions governing safety, scholarly and scientific knowledge

and methods, and archaeological ethics are complied with, legislation foresees the special conditions that must be observed when conducting archaeological investigations, which can be directed only by experienced scholars. The law also foresees specific timelines for completion of the study and for the publication of the results of investigations.

Systematic archaeological investigations carried out at the archaeological site of Philippi by entities other than the Ministry of Culture and Sports (French School at Athens, Aristotle University of Thessaloniki) are subject to all the above terms and conditions, and may be conducted only upon approval by the Ministry (granted yearly).

Further to the archaeological legislation, there is a number of urban planning laws and regulations pertaining to building activity near archaeological sites (General Building Regulation, Law 2508/1997 and New Building Regulation, Law 4067/2012). These fall under the jurisdiction of the Ministry of Environment, Energy and Climate Change. However, all private and public activity must be in agreement with the archaeological law (3028/2002).

Special legal protection of the archaeological site of Philippi (map 6)

Special legislation for the protection of the cultural assets of the Philippi region was already established in 1962 with Ministerial Decree no. 15794/19-12-1961 - Government Gazette 35/B/2-2-1962, by which the ancient city of Philippi was classified a protected site. The site was re-designated (together with other sites presenting archaeological interest in the region) in 2012 (Ministerial Decree no. ΥΠΠΟΤ/ΓΔΑΠΚ/ΑΡΧ/Α1/Φ43/15931/844/10-4-2012, Governmental Gazette 131/ΑΑΠ/27-4-2012). In 2013, Protective Zones A and B were established in an area extending far beyond the site proposed for inscription (Ministerial Decree no. ΥΠΠΟΑ/ΓΔΑΠΚ/ΔΙΠΚΑ/ΤΑΧ/Φ18/171892/91557/11622/5399/23-9-2013, Governmental Gazette 357/ΑΑΠ/ 9-10-2013). The protective status of both core zones proposed for inscription (Walled City of Philippi, Battlefield of Philippi) as well as that proposed as a buffer zone, is that of “total protection” (Protective Zone A). Specifically, in this area only open, shallow-till farming and grazing are permitted while building activity, any sort of artificial or natural alteration of the terrain, as well as any constructions apart from those connected with the protection, enhancement,

and access to the site, agriculture, and public utility networks, are forbidden.

All the above uses and activities are permitted only upon prior approval by the competent Services of the Ministry of Culture and Sports and under their supervision wherever deemed necessary.

The towns bordering the archaeological site of Philippi do not impede one’s line of sight; besides, they can house basic infrastructures for tourists and visitors to the site, whose operation creates new jobs, and promotes economic development in the region.

Protection of the landscape

The protection of the magnificent and imposing Mount Pangaion (Landscape of Particular Natural Beauty AT4011048 in accordance with Greek law), which borders the plan of Philippi on the south, has contributed significantly to the authenticity of the plain’s landscape. Mount Pangaion is protected as an archaeological site and historic place by the following legislation:

a. Ministerial Decrees nos. ΥΠΠΟ/ΑΡΧ/Α1/Φ18/68159/3413/4-12-1979 (Governmental Gazette 93/B/31-1-1980) and ΥΠΠΟ/ΑΡΧ/Α1/Φ18/31358/1074/18-6-1981 (Governmental Gazette 367/B/18-6-1981) concerning the classification of the entire Mount Pangaion as an archaeological and historical site

b. Ministerial Decree no. ΥΠΠΟΤ/ΓΔΑΠΚ/ΑΡΧ/Φ43/26114/1087/16-3-2011 (Governmental Gazette 56/ΑΑΠ/1-4-2011) concerning the redesignation of the archaeological site of Mount Pangaion, and

c. Ministerial Decree no. ΥΠΠΟΤ/ΓΔΑΠΚ/ΑΡΧ/Α1/Φ43/108654/4648/23-12-2011 (Governmental Gazette 361/ΑΑΠ/30-12-2011) concerning the establishment of Protective Zone A and the delineation of Protective Zone B of the archaeological and the historical site of Mount Pangaion.

5.c. Means of implementing protective measures

The policy governing the protection of monuments was created nearly simultaneously with the founding of the modern Greek State, and from the outset acknowledged the public character of monuments. This imposed the creation of a State Service charged with their protection, thus leading to the founding (1833) of the Archaeological Service, one of the Greek State’s oldest public bodies which continues to operate today. The main government agency for the protection of cultural heritage is today the Ministry of Culture and Sports, which incorporated and

broadened the mandate of the Archaeological Service. The Services of the Ministry responsible for the management and protection of monuments are divided into:

1. The Central Services, which supervise and monitor the work of Regional Services and provide for the coordination of activities and a common approach when dealing with cultural heritage issues. The Central Services directly related to the protection of cultural heritage are the following:

- A. The General Directorate of Antiquities and Cultural Heritage, which is responsible for the overall protection and management of cultural heritage. It includes, among others, the Directorate of Prehistoric and Classical Antiquities and the Directorate of Byzantine and Post-Byzantine Antiquities, which have the task of central coordination in matters of preservation, protection, enhancement, organization, configuration, and management of archaeological sites, monuments and historical sites. The areas of responsibility between these two Directorates are assigned according to the dating of monuments. The Directorate of Conservation of Ancient and Modern Monuments falls under the same General Directorate, and is charged with preparing, approving and executing studies for the conservation, prevention, cleaning, restoration and aesthetic presentation of monuments.

- B. The General Directorate of Restoration, Museums, and Technical Works, which in cooperation with the competent Services of the General Directorate of Antiquities and Cultural Heritage has responsibility for the study and implementation of works of protection, consolidation, conservation, restoration, configuration and enhancement of architectural monuments and monumental complexes, as well as for their architectural investigation and documentation. The above mentioned General Directorate comprises, among others, the Directorate for the Restoration of Ancient Monuments and the Directorate for the Restoration of Byzantine and Post-Byzantine Monuments.

2. Regional Services (Ephorates of Antiquities), with responsibility for all issues involving the protection of archaeological sites and museums falling within their jurisdiction, and for carrying out necessary work.

3. Special Regional Services, with particular purposes such as speleology and the underwater cultural heritage. A central role in policy-making for the protection of monuments and approval of major interventions at cultural heritage sites is played by the three collective bodies of the Ministry of Culture and Sports, the Central Archaeological

Council, the Central Council of Recent Monuments, and the Council of Museums; smaller-scale matters are assumed by the Local Councils of Monuments in each area. In accordance with the above institutional-administrative framework, the archaeological site of Philippi falls under the jurisdiction of the Ministry's new Regional Service: the Ephorate of Antiquities of Kavala - Thasos (which resulted from the merging of the two former Ephorates, the 18th Ephorate of Prehistoric and Classical Antiquities and the 12th Ephorate of Byzantine Antiquities). The activities of the local Ephorate in the proposed area are multi-faceted and multi-layered (e.g. operation and safety of the site and the museum, expropriations of fields and plots, monitoring of excavations for public and private works, preparing studies and informational material, implementation of conservation and restoration projects, educational programs, etc.). At the level of central administration, the responsible agencies are the Directorate of Prehistoric and Classical Antiquities and the Directorate of Byzantine and Post-Byzantine Antiquities.

For the implementation of urban planning, the Ministry of Environment, Energy, and Climate Change is responsible centrally; for local implementation there are urban planning Services in the local municipalities. In the case of Philippi, the Urban Planning Service of Kavala is the competent office.

Greek legislation offers the possibility to local governments to implement programs in collaboration with the Ministry of Culture and Sports for the protection and improvement of the cultural environment and the enhancement of the cultural heritage, and to determining the terms of operation for private enterprises so as not to affect the cultural environment. According to the administrative division of Greece, the archaeological site of Philippi belongs, as concerns first-level local government, to the Municipality of Kavala, regarding second-level government it belongs to the Regional Unit of Kavala in the Region of East Macedonia and Thrace. In the Municipality of Kavala, specifically, there is a Public Benefit Organisation called "DIMOFELIA" (a private legal entity) whose goal is—among others—to promote the cultural development of the Municipality and wider area and integrate cultural, intellectual, and artistic assets in the city's social life.

In addition to the above agencies, a number of other stakeholders are connected with the area's cultural resources in various ways. These include the French School at Athens, the Department of Archaeology at the Aristotle University

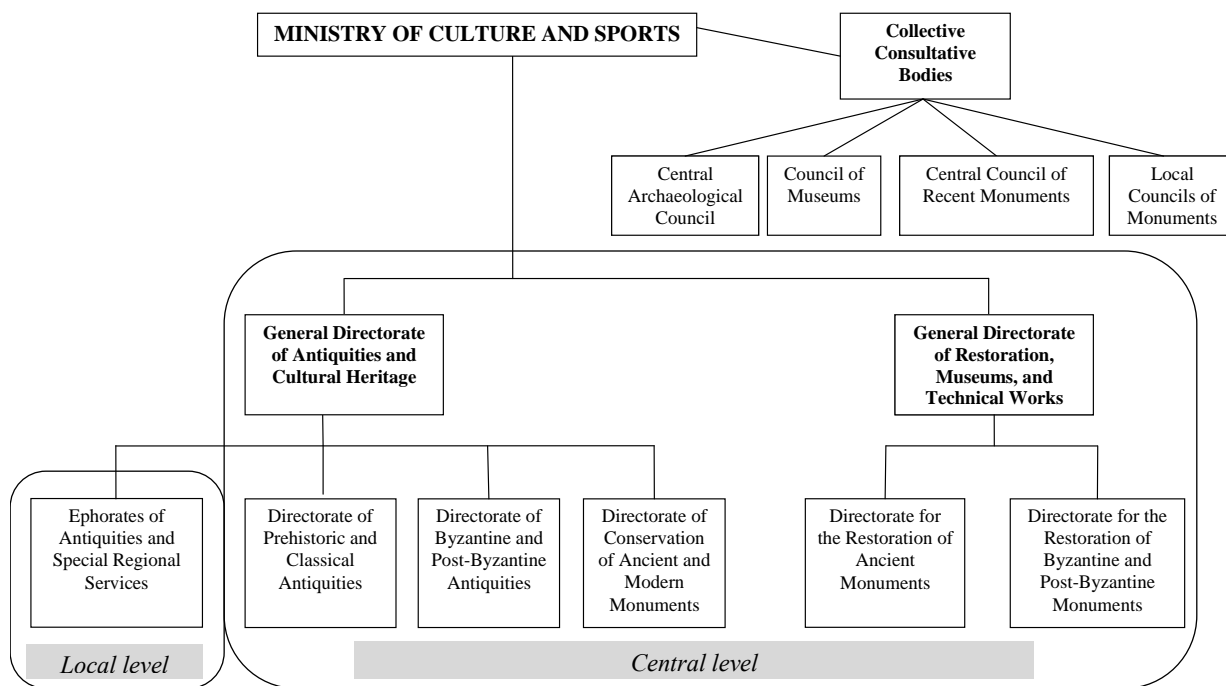


Diagram depicting selected services of the Hellenic Ministry of Culture and Sports which are involved in the protection and management of archaeological sites.

of Thessaloniki, the Environmental Education Center of Philippi, the Diocese of Philippi, Neapolis and Thasos, and the Hellenic Rock Art Center. Although they do not have an institutional role, they can nevertheless offer a valuable contribution to the site’s overall management and promotion. Legislation related to the cultural heritage ensures that relations among and between stakeholders, as well as their rights and obligations are well-defined.

5.d. Existing plans related to municipality and region in which the proposed property is located

Traffic regulations

The major project involving road E61 (Project “Vertical Axis Serres-Drama-Kavala”, cod. EOAE 61), which will have a total length of 115 km and will connect the cities of Serres, Drama, and Kavala, is now in its final planning phase. This new road will include interventions to improve traffic conditions in the greater area of the three Regional Units. The Drama-Kavala section of E61, with a length of 30 km, includes detours around villages and is expected to have a positive impact on accessibility to the archaeological site of Philippi. The local Ephorate of Antiquities is working with planners to adopt the best pos-

sible proposals for interchanges providing access to the archaeological site. Planned traffic regulations measures preserve existing distances between the new road and the archaeological site, and will not cause any visual or environmental impact.

Among local plans and collaborations that have developed for both the archaeological site of Philippi itself as well as the greater area, are the following:

Programs by Ministry of Culture and Sports former two Regional Services:

- In 1988, the former 12th Ephorate of Byzantine Antiquities signed a Program Agreement with the then Community of Krinides for clearing the archaeological site.
- The former two local Ephorates (18th Ephorate of Prehistoric and Classical Antiquities and the 12th Ephorate of Byzantine Antiquities) and now the new unified Ephorate of Antiquities of Kavala - Thasos participate in collaboration with the Municipality of Kavala and the Public Benefit Organisation of the City of Kavala (“DIMOFELIA”) in the Transnational Action Plan to promote sustainable tourism in South-East Europe (InTourAct; see below),
- The former two local Ephorates (18th Ephorate of Prehistoric and Classical Antiquities and the 12th Ephorate

of Byzantine Antiquities) and now the new unified Ephorate of Antiquities of Kavala - Thasos participate together with the Municipality of Kavala in the transnational program “STATUS/Strategic Territorial Agendas for Small and Middle-Sized Towns Urban Systems” whose goal is to support cities in their effort to develop strategic urban plans as tools for achieving sustainable growth (see below).

Programs by the Municipal Authority:

To make the best use of its natural and cultural resources, the Municipality of Kavala has taken part in a number of European programs, and maintains collaborations and twinning relationships with several European cities (e.g. Nuremberg [Germany]; Tarancón [Spain]; Kirdjali [Bulgaria]; Arandjelovac [Serbia]). Examples of these programs are:

- Protection of the soil using ecological engineering in the level of the watershed (Interreg IIIB 2004-06),
- Connected Cities (Interreg IIIC 2005-07),
- InMotion-Science Shop for Innovative Mobility Solutions for Mobility Challenged Europeans (6th Programme Framework, 2007-09),
- Bridging the Cultural Divide (Grundtvig 2004-07),
- Establishment of Development Actions in Tourism and Agriculture (Phare- Cross-border Programmes between Greece and Bulgaria 2008), and
- Construction of a Wastewater Treatment Facility (Phare- Cross-border Programmes between Greece and Bulgaria 2008).

At the national level, the Municipality carried out “Philippos - Local Employment Initiative (Regional Employment Programme, 2006-2008)”. It has taken part in the Cultural Olympics (Conference “The Cult of Dionysus and Ancient Drama in Northern Greece”, 2004). It is also a founding member of the Hellenic Rock Art Center, and maintains the local Environmental Education Center.

At the transnational level, the Municipality of Kavala is a member of the programme “InTourAct/Integrated Tourism Action Plans For See Excellence (1/10/2012-30/9/2014)” within the framework of the program “European Territorial Cooperation: South East Europe”, and takes part with local groups in the project “Integrated Tourism Action Plans for SEE Excellence” (In-TourAct). The new unified Ephorate of Antiquities of Kavala-Thasos continues to participate in this program, specifically in the group “Culture and Heritage”, as noted above. In addition, it participates as lead partner in the transna-

tional project “STATUS/Strategic Territorial Agendas for ‘Small and Middle-Sized Towns’ Urban Systems”, (mentioned above). This project is included in the program “European Territorial Cooperation: South East Europe” and is co-funded by the European Regional Development Fund (85%) and Greece (15%). The new unified Ephorate of Antiquities of Kavala - Thasos continues to participate in workshops offered by this project to help shape and define the strategic urban planning agenda that will function as a tool for the development and promotion of ideas and solutions to issues involving the Municipality of Kavala.

Other programs

Various national and transnational funding programs are devoted to Apostle Paul (e.g. Medmission in Interreg III B Archi-Med with partners from Greece, Cyprus, Malta, and Italy).

The important program for religious tourism “In the Footsteps of the Apostle Paul” was funded by the 3rd Community Support Framework. The cultural route in question also includes the ancient city of Philippi as a stop. Visitors in this program are usually organized groups of tourists who come with the sole purpose of seeing the place where Apostle Paul founded the first Christian church in Europe.

5.e. Property management plan or other management system

The protection and management of the archaeological site of Philippi—like that of all archaeological sites in Greece—is covered by a network of legal provisions and actions in accordance with national legislation. The institutional framework and the bodies charged with implementing it were discussed above in detail (chapter 5.b, 5.c). Beyond the existing management system, and with the goal of a holistic approach to the site and its integrated management, a Management Plan was prepared within the context of this candidacy which specifies, organizes in chronological order, and prioritizes the actions deemed necessary to improve and enhance the site. This Plan will be implemented in the near future to protect and make more comprehensible the site’s existing outstanding universal values so that they can be passed on to future generations. Secondly, the proper management of the cultural value of the site is expected to have a positive influence and a spillover effect on the local community. The Management Plan is the result of teamwork and col-

laboration between the agencies involved in the site's management at various levels, since a participatory procedure was considered beneficial for the site. Part of the Management Plan is based on an earlier proposal drafted in 2010 and completed in 2013 by the then-Municipality of Philippi (now Municipality of Kavala). This proposal was prepared by a collaborator of the Municipality, Anastasia Sakellariadis. In preparing this final plan, valuable input was received from Professor Emeritus of Architecture Georgios Karadedos and his collaborators Ioulia Stamou and Giannis Vasileiadis, who studied the site's requirements, recorded and systematized proposed actions, and specified needed interventions. All the above proposals were combined with the scientific knowledge of the former two Ephorates of Antiquities (now unified into one Ephorate) and their experience in the protection of the archaeological site with which they have been entrusted now for decades. The final form and editing of the plan was elaborated by the competent central directorates of the General Directorate of Antiquities and Cultural Heritage, namely the Directorate of Prehistoric and Classical Antiquities and the Directorate of Byzantine and Post-Byzantine Antiquities.

The actions and interventions included in the Management Plan unfold along five separate priority axes /goals:

- a. protection of cultural assets,
- b. conservation - restoration and enhancement of the monuments,
- c. upgrading the use of the site and its assets,
- d. investigation - documentation - information, and,
- e. management of the site and its cultural assets aiming at protecting and enhancing their value.

The five distinct priority axes established contain issues from which specific goals emerge for the protection and enhancement of the archaeological site of Philippi. The objectives will be achieved by determining specific actions; indeed, a single action may respond to more than one objective, even objectives addressing different issues. There is no 1-to-1 correspondence between goals and actions; rather, it is quite probable that one action will meet more than one goal and address various issues. The issues of confronting natural (1.1) and man-made threats (1.2) belong to the first axis, which concerns the protection of cultural goods and assets.

The second axis of priorities, which concerns the conservation, restoration, and enhancement of monuments, contains four issues: a) protection, conservation, and consolidation of the buildings (2.1), b) interventions of

consolidation (2.2), c) interventions involving restoration - enhancement (2.3), and, d) construction of shelters for the monuments' protection (2.4).

The third axis of priorities concerns upgrading the use of the site and its cultural assets, and targets the issues of: a) rearrangement and/or new planning of the site's entrances (3.1), b) upgrading the visitors' facilities (3.2), c) functional and aesthetic upgrading of the site in the *intra muros* area (3.3), and finally, d) creation of an expanded itinerary connecting archaeological and other cultural assets in the Philippi region (3.4).

The fourth axis deals with investigation - documentation - information, and comprises two separate issues: that of research - documentation (4.1), and that related to education - information (4.2).

The fifth and final axis of activities concerns the management and promotion of the site and its cultural assets, wherein two separate issues are distinguished: general management considerations (administrative, institutional, and financial) for the implementation of the plan (5.1), and b) matters concerning the site's promotion, communication, and community outreach (5.2).

The organization of the various actions within the overall framework of the Management Plan with its clear priorities and time schedule will lead to their systematic implementation, with the ultimate goal of the integrated protection and enhancement of the cultural assets of the archaeological site of Philippi.

The Management Plan is provided in Annex A. Actions are summarized in form of a Table of Actions.

To implement the Management Plan, a seven-member committee will be established that will include two representatives of the local Service of the Ministry of Culture and Sports, one representative from the Ministry's central Services, one representative from the Municipality of Kavala (to which the site belongs administratively), one representative of the Regional Unit of Kavala, one representative from the Technical Chamber of Greece (Eastern Macedonia branch), and one representative from the Ministry of Environment, Energy, and Climate Change. All members will participate in the committee on an equal basis according to their competencies and under the coordination of the Head of the local Ephorate of Antiquities.

An active advisory or institutional role may also on occasion be played by other Services of the Ministry of Culture and Sports such as the Directorates of Restoration and the Directorate for Conservation of Ancient and

Modern Monuments (both mentioned above in 5.c). The contribution of research institutions working at the site (Aristotle University of Thessaloniki, French School at Athens, etc.) could also be valuable by virtue of their scientific expertise. The site's management goals could also benefit from the active presence of the Diocese of Philippi, Neapolis and Thasos, the Philippi Environmental Education Center, the Hellenic Rock Art Center, and other civil society stakeholders in the area.

As regards funding of the programmed actions, a part of this is covered by the Ephorate's **current budget**; this concerns both the Ephorate's operational expenses as well as individual projects at the site. The cost is guaranteed annually from the State budget. Moreover a major program has been prepared that includes many of the actions of the Management Plan; it will be proposed for inclusion in the Regional Operational Programme of the Partnership Agreement 2014-2020. This program includes infrastructure for the protection, conservation, and enhancement of the ancient city and the areas outside the walls, and for the creation of an archaeological itinerary. For the Walled City specifically, the program proposes the unification of its two sections, implementation of selected visitor routes, and improving access to the archaeological site and Archaeological Museum. Indicatively, some of the planned actions are expropriations, conservation, and restoration of monuments, actions to enhance communication, measures to improve accessibility to the monuments (creation of paths with rest and viewing stops, wheelchair routes for individuals with impaired mobility, etc.).

5.f. Sources and levels of finance

The archaeological site, as noted in the preceding chapter, is funded on a regular annual basis by State resources, specifically through the Ministry of Culture and Sports budget. These cover operating expenses and staff cost (for all categories of employees) working for the Ephorate of Antiquities, building and infrastructure maintenance, and the execution of necessary archaeological or other works needed for the site's operation. The contribution of the Municipality of Kavala through the provision of manpower, equipment, and machinery should be also noted. Existing resources ensure the site's smooth operation, its security and basic maintenance. A key source of funding during the previous decade for major projects was the 3rd Community Support Framework, during which a total of 1,647,000 euros was made available; more precisely 740,000 euros were spent for

the upgrading of the Archaeological Museum of Philippi and 907,000 euros for the anastylosis of sections of the ancient theater.

Identifying additional funding sources beyond the Greek State budget is a crucial goal for the upcoming period. Additional funding would make possible a series of projects, many of which are mentioned in the attached Management Plan. Therefore the inclusion of the short-term and mid-term actions of the Management Plan in the Regional Operational Programme of the Partnership Agreement 2014-2020 is a high priority.

Besides, the search for additional funding through EU or national programs, sponsorships or donations will be an ongoing goal of the Committee (and its constituent bodies) charged with the monitoring of the implementation of the Management Plan.

5.g. Sources of expertise and training in conservation and management techniques

Training is available in Greece across a wide spectrum of fields related to the study, preservation, and management of the cultural heritage at many university-level institutions (all degrees). There is also the possibility of attending courses of professional training (conservators of antiquities and artworks, guards of archaeological sites and museums, tour guides, etc.). Finally, professional training on administrative, financial, and management subjects as well as specialized seminars in the field of public policy are organized on an ongoing basis by the National Center for Public Administration and Local Government.

Obviously, the basic source of expertise on subjects of maintenance and management for Philippi is the Ministry of Culture and Sports. Based on its Organogram, specialized personnel (archaeologists, conservators, architects, civil engineers, topographers, etc.) provide expertise for the site's needs (see chapter 5.c). In practice, all important interventions to monuments are done in collaboration with specialized Ministry's Services, and require their final approval. In the local Ephorate of Antiquities permanent personnel with the appropriate scientific background to ensure the protection, maintenance, and management of cultural property is employed. The archaeological site can also on occasion benefit from the academic community's expertise. The French School at Athens has now been present and active in the region for a century. The School's exceptionally broad and varied scientific interests are apparent from the wide range of research programs, publications, and

educational activities it conducts in fields such as epigraphy, numismatics, landscape archaeology, the history of cities and city planning. Philippi also hosts research and educational activities sponsored by the School, including conferences and seminars for PhD candidates. Finally, the Department of History and Archaeology of the Aristotle University of Thessaloniki has maintained a university excavation at Philippi from 1958 to the present. It employs local workforce and trains around 12 students annually.

5.h. Visitor facilities and infrastructure

General infrastructure - site access (Fig. 49, map 7)

The existing towns outside the boundaries of the archaeological site of Philippi provide a sufficient number

of rooms and infrastructure to accommodate visitors (restaurants, Post Office, Health Center, bank, etc.). One of the special advantages of the region in the field of tourism is the operation of the Municipal Enterprise of Mud Baths at Krinides, which offers mud bath therapies and spas, with accommodation for overnight stays.

Near the archaeological site are stops for inter-city buses which connect it with the neighboring towns and with Kavala and Drama, from which it is easy to get to Thessaloniki, the country's second-largest city, and to other destinations in Macedonia, the Aegean Islands, and the countries of South-East Europe.

Part of the Walled City of Philippi is an organized archaeological site, open to visitors year-round; a single ticket is required for entrance to both the site and the



Fig. 49. View of the parking area at the main entrance.

Archaeological Museum. Seasonal personnel is hired for the high season so that the site can also operate in the afternoon. Visit to the Battlefield of Philippi is free. Access today to the Walled City is possible from three different points:

- The main entrance to the archaeological site (complete with guardhouse-ticket booth) is on the east side, along the east wall near the Theater and near the town of Krinides. This entrance also provides access to the Theater. Before the entrance to the site, there is a shop of the Archaeological Receipts Fund (selling casts, souvenirs, jewelry, archaeological guides to the site and other books, etc.), a snack bar - café-restaurant, exhibition area-gallery, parking lot for buses and cars, and restroom. This is a large area, accessible independently of the organized site, and it meets the needs both of visitors and audiences at performances hosted in the Theater.
- A second access point, with a guardhouse-ticket booth, is in the central part of the site, from where one can ac-

cess both the upper and lower terraces. The Kavala-Drama road—now being abolished—passes at this point; in future, this road will be used solely for accessing and circulating within the site itself. In the current phase, there is limited parking space available.

The tour of the site can also begin from the Archaeological Museum, which is in the west area of the archaeological site and is accessible by car. The Archaeological Museum has a gift shop (where the archaeological guide to Philippi, books, postcards, etc. are available), visitors' restrooms, a water and soft drink dispenser, a small parking lot to the south, and infrastructure for the disabled.

The Archaeological Museum (Figs. 50, 51, 52, 53, 54, 55, 56, 57, 58)

The Archaeological Museum of Philippi is housed in a 1960s building constructed with the morphological features of modern architecture. Today's permanent exhibition was realized in 2009 within the framework of



Fig. 50. The Archaeological Museum of Philippi.



Fig. 51. Archaeological Museum of Philippi. Exhibits of the Roman period.



Fig. 52. Archaeological Museum of Philippi. Exhibits of the Early Christian period.



Fig. 53. Head of the statue of the goddess Fortuna. Roman period.

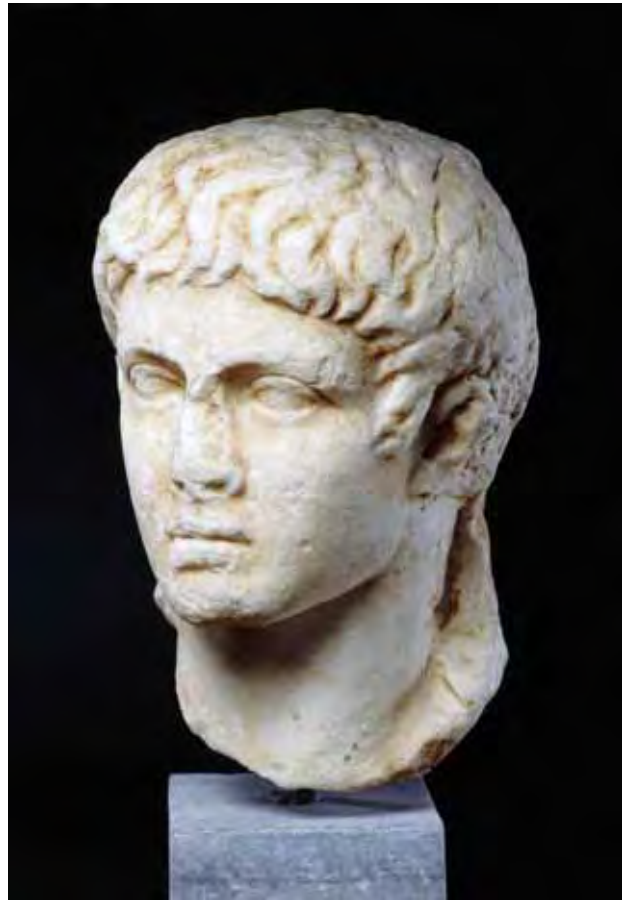


Fig. 54. Marble portrait of Lucius Caesar. Roman period (Philippi Museum A31).

an overall project for upgrading the Museum; it contains finds from the long years of excavations conducted at the archaeological site of Philippi. The exhibition is completed by illustrative and informative material.

Since this is a historic-diachronic Museum and it is organically connected with the archaeological site, its collections encompass a long period, dating from Pre-historic times — when the first traces of habitation in the greater area of the ancient city appeared — until the late 14th century, i.e., when the area was almost entirely deserted in the wake of the Ottoman conquest.

The exhibition is organized on two levels:

1. The ground floor (area: 380 m²) exhibits archaeological material from the city of Philippi and its environs dating from the Prehistoric period to the end of the Roman period and the gradual establishment of Christianity.

2. The Museum's upper floor (area: 205 m²) houses

artifacts illustrative of the Christian city from Early Christian period—the period of Philippi's zenith—to the late 14th century.

Each of the above two chronological sections is internally organized into distinctive thematic sub-sections dealing with more specialized aspects of Philippi's public and private life, referring to important events and figures that determined the city's fortunes, and illuminating the particular features that make Philippi an important city of the ancient world.

In the course of their tour of the Museum's galleries, visitors come into contact with a series of artifacts, which differ from one another as regards date, construction material, size, typology, and use. Inscriptions, coins, lead bulls, funerary offerings, inscribed funerary stelai, pottery, glass, metal, jewelry, figurines, statues, marble portraits, reliefs, icons, mosaics and architectural members (acroteria, closure slabs, ambones, column

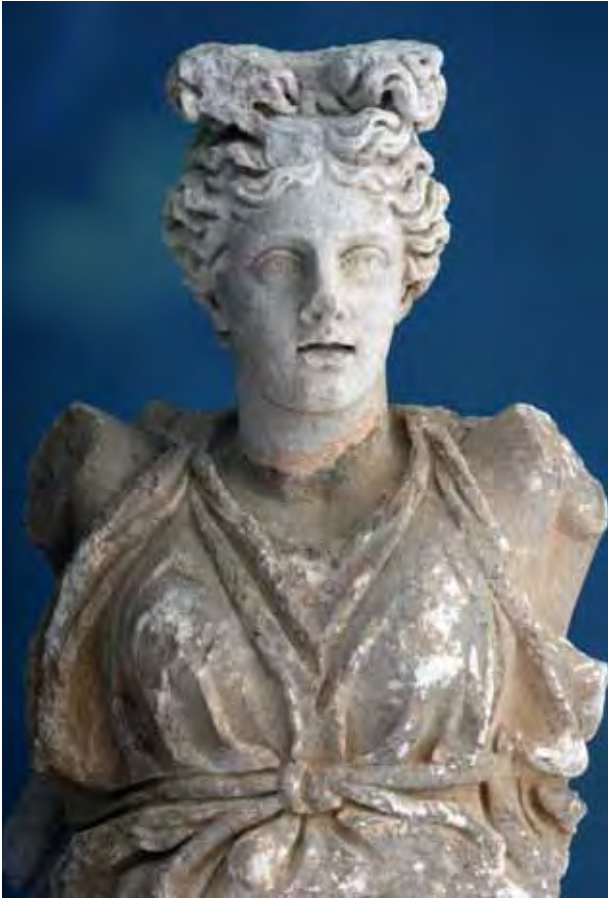


Fig. 55. Upper part of a statue of Victory. 2nd century AD (Philippi Museum A4).

capitals) comprise diverse material evidence for many centuries of activity.

The exhibition approach is anthropocentric. The exhibits serve as the starting-point for visitors to become aware of the human histories that unfolded in the region: military operations, changes in government, economic relations, road networks, public works, social organization, religious beliefs, worship practices, household



Fig. 56. Votive relief of the Hero-Horseman (Philippi Museum A1641).



Fig. 57. Double-zone Early Christian capital (Philippi Museum A97).



Fig. 58. Handmade vase with incised decoration. Late Neolithic period (Philippi Museum A802).

life, burial customs, and the artistic concerns of both eponymous and anonymous individuals connected with life in Philippi.

The exhibition in the Museum of Philippi aims on the one hand to familiarize visitors with the onsite monuments themselves—those from which the movable cultural objects came—and on the other to accompany the museum exhibits with abundant supporting material that illuminates the conditions under which they were produced and used in antiquity. Within this context, the Museum makes use of explanatory texts, models, topographic plans, replicas of exhibits, artists' reconstructions. Visitors are encouraged to complement their contact with Philippi through a tour of the monuments at this extensive Roman, Early Christian, and Byzantine city, thus correlating the Museum exhibits with their excavation context.

Touring the site (Fig. 59)

The tour around the site depends on the point of entrance. The existing state of the natural terrain largely determines the routes one takes along the site tour; these emerged spontaneously in the course of the use.

From the main entrance, the site's configuration and existing restrictions in terms of boundaries and fences impose a linear touring route, starting from the ancient theater and then proceeding to the monuments on the upper terrace (Basilica A, Basilica C) before concluding at the Archaeological Museum. From there, via the existing road (now being abolished), access is provided by a modern staircase to the southern lowland section of the city at the area of the Roman Forum. One can also descend directly from Basilica A to the Roman Forum following a route connecting the two terraces with modern staircases; this route involves bypassing Basilica C and the Archaeological Museum.

The excavated southern lowland section of the city is accessible to visitors (except for the Aristotle University of Thessaloniki excavation on the east, which is fenced off). Some areas are cordoned off to discourage access to specific areas for reasons of safety both of the monuments' and the visitors', but otherwise visitors may tour the site freely.

The monuments on the periphery of the main tour route are only partly accessible (House of the Wild Animals,

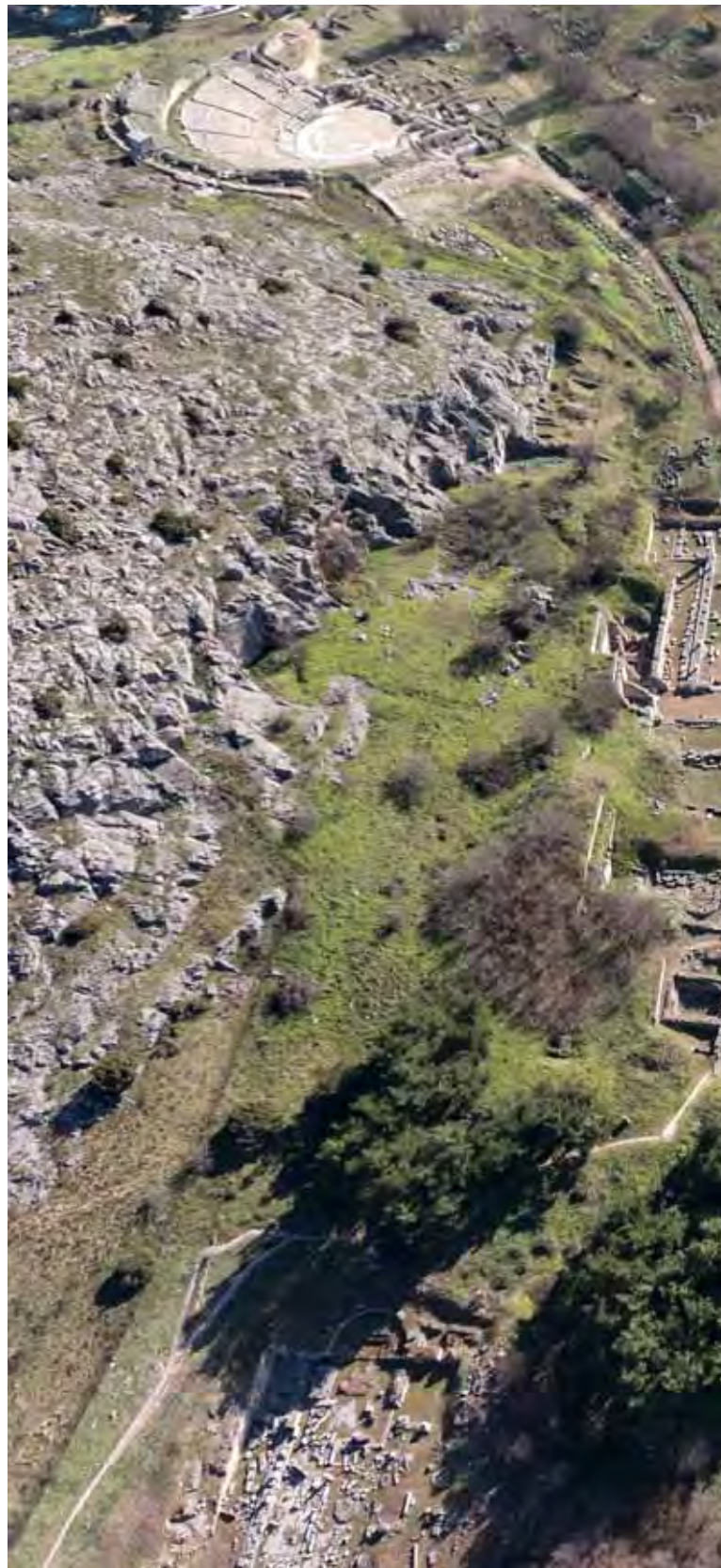


Fig. 59. General view of the Walled City of Philippi with existing visitor paths and infrastructures.



Byzantine acropolis, Rock Sanctuaries and others) because no walking paths have been opened up to these. Today's tour route has signage to assist circulation of visitors on the site. There are informational signs at various points throughout the ancient city: one with a general topographic plan has been set on the lower terrace, and there are also informational signs at the east entrance related to restoration work on the Theater. Two large signs of pylone (TOTEM type) containing historical information were recently installed; smaller informative stands are placed in Basilica A, the Forum, Basilica B, and the Octagon complex.

There is a need to extend the number of informational signs so as to provide information for as many monuments and monument complexes as possible. Moreover visitor rests stops will be configured and equipped with benches, etc. For the time being, there is only one organized rest stop south of Basilica A.

Access to the archaeological site for individuals with impaired mobility is possible at specific points. They can visit the Theater and look over the lower level of the ancient city from the level of the modern road. There is infrastructure to serve this group (e.g. restrooms for the disabled) available at the east (main) entrance and at the Museum.

In general, the overall reorganization of touring routes is considered a necessity and is recognized as a top priority to improve the conditions of site visits, with a provision that much of the route will also be accessible to the disabled (see Management Plan, and attached plans of anticipated new routes).

5.i. Policies and programs related to the presentation and promotion of the property

The entire Philippi region has been a focus of archaeological investigation for over a century. This scientific experience and knowledge form the basis for understanding the site. However, investigation is ongoing and has not exhausted the site's possibilities. All the involved scientific entities—local Ephorate of Antiquities, the Aristotle University of Thessaloniki, and the French School at Athens—are continuing their scientific work with publications and the training of young scholars. Assets that have only very recently attracted the interest of researchers like the rock paintings and the region's ancient mines will doubtless add to our knowledge about the development of culture in this part of the world. The use of new technologies to investigate

the ancient city, the battlefield, and the wider region is also very promising.

Full comprehension of the site is an ongoing process and thus, its presentation and interpretation need to be adjusted to take account of new research findings. Scheduled activities to promote and further interpret the site (see Management Plan) and update current knowledge will need to incorporate new research.

Today, a series of actions by all stakeholders contribute to the promotion of the Philippi region's cultural assets in various ways: through the publication of printed material, the organization of conferences, exhibitions, and events, educational programs, and others.

Educational programs by the Ephorate of Antiquities (Figs. 60, 61)

Educational programs at the archaeological site of Philippi have been implemented since the 1990s by the two former Ephorates—before their unification—in cooperation with primary, secondary, and tertiary educational institutions. The first educational program carried out at the site was that of the former 12th Ephorate of Byzantine Antiquities in 1996-1998 entitled "Diary of an Excavation", the goal of which was to familiarize students with the archaeological site, its monuments, and excavation techniques.

The Ephorates' educational activities have to date made use of two programs that are ongoing and have been presented at the site for a number of years. These are: a) Philippi: The Life of a City. Educational material was designed and published within the framework of this program, and b) an educational program in the ancient Theater of Philippi carried out within the framework of the project Anastylis - Enhancement of the Ancient Theater at Philippi.

In 2012, a program was designed and implemented for school field trips, "The Ancient Theater at Philippi" which is directed at students attending vocational lyceums. It was designed in such a way as to combine students' professional orientation with the experience and knowledge that come from visiting the archaeological site. In addition to becoming acquainted with the site and the monuments, students were asked to produce drawings of architectural elements of the theatrical building.

In 2013, the former 18th Ephorate of Prehistoric and Classical Antiquities designed and implemented an educational game "A Walk in the Ancient Theater..." in which 390 students from area schools took part.



Fig. 60. First educational program “Diary of an Excavation”. Archive of the Ephorate of Antiquities of Kavala - Thasos.



Fig. 61. First educational program “Diary of an Excavation”. Archive of the Ephorate of Antiquities of Kavala - Thasos.

Events at the archaeological site (Figs. 62, 63, 64)

A variety of events, some of them annual, are held at the archaeological site of Philippi. These include:

- The Festival of Philippi, which started in 1957 and continues today with resounding success. The Festival is held in the ancient Theater and has become an institution in the region. It is the second-oldest ancient drama festival in Greece (after that of Epidaurus). In addition to ancient drama performances, it hosts concerts by renowned artists and other types of performances compatible with the character of the monument. The Festival of Philippi's contribution to the integration of the ancient theater into contemporary social life, to the education of several generations of its audience, and to the creation of a distinctive local identity is unquestioned.
- The International Roman Law Moot Court Competition, organized annually since 2008 under the aegis of the Institute Muhammed Ali for Research in the Eastern Tradition (IMARET). The goal is to bring together students and academics from different European countries to promote the study of Roman law and Europe's common juridical tradition. This is a one-of-a-kind event internationally,

in which students from the world's major universities cross swords and legal arguments on the basis of the Justinian Code on a complex problem of Roman private law. Roman law—the common foundation for civil law in Europe—is a point of contact for their law schools.

The competition is held in the Roman Forum of the ancient city of Philippi. In parallel, there is also a conference (open to the public) where academics from participating institutions present selected topics.

Universities that have participated to date include Athens, Cambridge, Liège, Naples, Oxford, Trier, Tübingen, and Vienna.

- A vigil in Basilica A within the context of the celebration in memory of Apostle Paul.

- Theatrical performances exclusively for school students by the cultural group “Aegean Theatrical Exodus”. Held in the ancient Theater.

- International race “In the Footsteps of Apostle Paul”. This is a cultural-athletic institution established over the last years and held annually under the aegis of the Association of Veteran Track and Field Athletes, with the support of the Diocese of Philippi, Neapolis, and Thasos and



Fig. 62. Festival of Philippi. Theatrical performance “Prometheus Bound” by Aeschylus.

the Municipality of Kavala. The race route covered by the athletes recreates the route of Apostle Paul during his visit to the region in 49/50 AD. Participants come in contact with the intellectual-spiritual and cultural wealth of the region, given that the route they cover passes through the archaeological site; a tour of the site is also provided towards this purpose following the race's conclusion.

Other activities sponsored by local groups

The Environmental Education Center of Philippi (EEC) has since 2006 offered programs and seminars for students, primary and high school teachers and enjoyed wide participation by schools in Eastern, Central, and Western Macedonia. The topic of the seminars was planning educational programs, environmental activities in the natural and cultural environment of the Philippi region, and environmental education at museums, monuments, and archaeological sites.

In addition, the EEC of Philippi has published three books on the following subjects:

- A Day in the Ancient Agora of Philippi, 2008.
- Ecological SMS from the Ancient Agora, 2009.

- Pheidias on the Via Egnatia, 2009.

The EEC has also produced a digital browser application for the archaeological site of Philippi using panoramic shots of its monuments.

The Hellenic Rock Art Center (HERAC), established in 2003 in Philippi, promotes research on the region's rock art. The Center began its activity by organizing an international conference at Philippi ("The Footpaths of the Sun: Rock Carvings from East to West", September 2003), and has taken part in a series of international meetings on similar topics.

In 2006 within the framework of the celebration of the 60th anniversary of UNESCO's founding, HERAC hosted at Philippi the traveling exhibition "Art Sign" ("ARTSIGNS - the Present Past. European Prehistoric Art: aesthetics and communication"), with participation by another four countries (Italy, Malta, Portugal, Spain). At the same site and within the same context, the exhibition "Art Risk" concerning threats to rock art was also hosted.

The Center for Historical Studies of the Diocese of Philippi, Neapolis and Thasos was inaugurated in September 2008. Its goal is to promote the spiritual dimen-



Fig. 63 Festival of Philippi. Theatrical performance "Agamemnon" by Aeschylus.



Fig. 64. The International Roman Law Moot Court Competition.

sion and historical importance of Philippi at the European and international levels. In addition, the Diocese holds a leading role in the religious tourism network “In the Footsteps of Apostle Paul”.

Finally, there are numerous publications (brochures, tourist guidebooks, etc.) promoting the cultural wealth of the region in print form. In recent years, a fair amount of information by the Municipality, Regional Unit, Ministry of Culture and Sports, by local associations, etc. has become available online. Enriching the information concerning the archaeological site as well as the region’s cultural wealth and providing for its dissemination are among the issues addressed in the Management Plan.

5.j. Staffing levels and expertise (professional, technical, maintenance)

There are nine security staff members based at the archaeological site of Philippi (seven day guards, a night guard,

and a staff member at the site’s shop). There are in addition three specialized technicians while two more technicians are available according to the site’s needs. Of the personnel in the local Ephorate headquartered in Kavala, three archaeologists deal with Philippi. Personnel in all specializations are hired with limited-term contracts in case a project is being carried out. Nevertheless, additional permanent personnel belonging to various specializations (security personnel, technicians, an architect, a civil engineer, a conservator, and two archaeologists) are required to improve the operation of the archaeological site and Museum of Philippi, and for more systematic monitoring of the area. The training and specialization of those working at the site, when required, is ensured by the qualifications set when they are hired. Brief educational leave is provided annually to scientific personnel in particular, so that they can update their competencies and participate in scholarly activities.

6. Monitoring

Monitoring of the state of conservation and overall operation and management of the site rests first and foremost within the competency and responsibility of the local Ephorate of Antiquities. Other entities involved with monitoring the site include the local government (all levels). Local special agencies respond to emergencies on a case-by-case basis as needed. The research-investigative work of scientific entities active at the archaeological site of Philippi (French School at Athens, Aristotle University of Thessaloniki) also contributes indirectly to monitoring the state of conservation of the monuments.

6.a. Key indicators for measuring state of conservation

The key indicators mentioned below provide mainly tools for measuring the conservation status of the archaeological site, monitoring possible changes in the broader landscape and recording factors that could threaten its integrity and authenticity. In addition, indicators have been developed for recording trends regarding the visitors of the site, public awareness, the educational dimension of the site and research interest. Two main groups of indicators were prepared: Indicators 1-8 concern the protection of the site and its surroundings in general. Data will be mainly collected after ongoing supervision of the site by specialized personnel from the Ephorate of Antiquities, which will have the final responsibility for the preparation, maintenance-updating and keeping of the relevant re-

ports. These reports will also incorporate information about activities by other entities active in the area, and information concerning activities by private individuals that may impact the site positively or negatively. The reports will be accompanied, where necessary, by photographic documentation.

Indicators 9-14 concern visitors' tendencies and the increasing of visibility and awareness of the site. With the purpose on the one hand of securing the safety of the monuments and on the other, of evaluating current policies for attracting visitors, recording of tendencies in visitor numbers and an assessment of their visit experience are considered useful (key indicators 9, 10 και 11). These indicators will concern only the Walled City (component 1), which is an organized archaeological site, and will examine both qualitative as well as quantitative features of visits. The data will be gathered on the basis of structured questionnaires.

Key indicators 12 and 13 concern the overall assessment of the educational material, the activities within the site and its promotion through the media. Finally indicator 14 concerns the scientific dimension of the site, providing records of excavations and field work in general as well as catalogues of scientific publications.

Records of all the above mentioned indicators will be kept by the local Ephorate of Antiquities with the exception of key indicator 6 which concerns environmental pressures and relevant data will be also kept at the Municipality of Kavala.

No	Theme-Objective	Indicator	Method of measurement	Location of Records
1	Protection	Monitoring the core zone	Annual review. Number of permits for agricultural cultivation.	Ephorate
2	Protection	Monitoring the buffer zone	Annual review. Number of permits for agricultural cultivation.	Ephorate
3	Protection	Fire risk	Annual review. Monitoring of the site and checking of the functionality of equipment and infrastructure for confronting fire risks.	
4	Protection	Status of archaeological remains	Annual review for each monument. Monitoring the conservation status of archaeological remains (state of conservation of the walls, floors and wall paintings) accompanied by written reports and photographic documentation.	Ephorate
5	Protection	Risk of earthquake	Annual review. Inspection and monitoring of the monuments preserved to a significant height by the Ephorate and if necessary specialists.	Ephorate
6	Protection	Environmental pressures	Annual review. Monitoring and checking of environmental conditions.	Ephorate & Municipality of Kavala
7	Protection	Vandalism/Natural wear	6 months review. Regular supervision of the entire archaeological site by security personnel.	Ephorate
8	Protection and enhancement of the landscape	Changes in the landscape	Annual review. Fixed-point photographic survey and report identifying intrusive elements, and reviewing land use changes, recent developments.	Ephorate

9	Visit tendencies	Number of visitors	Annual review. Ticket count for paying site.	Ephorate
10	Visit tendencies	Profile of visitors	Annual review. Visitor survey to include: Nationality, education, number of groups of visitors.	Ephorate
11	WHS awareness	Interpretation explaining the values of the WHS	Annual review. Visitor survey to assess on-site interpretation: • Have you found information during your visit explaining why this site is a World Heritage Site? Yes easily / Yes with difficulty / No. • How do you rate the information provided on site? (1= very poor, 2= poor, 3= satisfactory, 4= good, 5= very good).	Ephorate
12	Education	Educational resources and activities	Annual review. Description of the educational resources and activities available.	Ephorate
13	WHS awareness	Media coverage	Annual review. Number of TV documentaries and radio program on the WHS.	Ephorate
14	Research	Review of archaeological research (excavations, fieldwork and publications)	Annual review. Number of excavations, fieldwork and publications	Ephorate

6.b. Administrative arrangements for monitoring property

Responsibility and supervision of the site belong primarily to the competent Ephorate of Antiquities of the Ministry of Culture and Sports:

Ephorate of Antiquities of Kavala - Thasos

Director: Mrs Stavroula Dadaki

14, Kyprou Str., 651 10 Kavala

6.c. Results of previous reporting exercises

Although the site proposed for inscription is monitored systematically by the competent Ephorate of Antiquities, it has never been the subject of this type of written report. Therefore, there is no previous data for comparison.

7. Documentation

7.a. Photographs and audiovisual image inventory and authorization form

Id. No	Format (slide/ print/ video)	Caption	Date of Photo (mo/ yr)	Photographer / Director of the video	Copyright owner (if different than photographer / director of video)	Contact details of copyright owner (Name, address, tel/fax, and e-mail)	Non exclusive ces-sion of rights
Fig. 1	jpeg	COVER PHOTO - General view of the Walled City of Philippi	2006	Achilleas Savvopoulos	Public Benefit Organisation of the City of Kavala (DIMOFELIA)	Public Benefit Organisation of the City of Kavala (DIMOFELIA) Omonias 117, P.C. 65403, Kavala / Greece Tel: +30 2510 831388, 2510 831358, Fax: +30 2510 831378	NO
Fig. 2	jpeg	Lower terrace of the Walled City of Philippi	2006	Achilleas Savvopoulos	Public Benefit Organisation of the City of Kavala (DIMOFELIA)	Public Benefit Organisation of the City of Kavala (DIMOFELIA) Omonias 117, P.C. 65403, Kavala / Greece Tel: +30 2510 831388, 2510 831358, Fax: +30 2510 831378	NO
Fig. 3	jpeg	The Theater	12/2014	Nikolaos Stournaras	Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: + 30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	YES
Fig. 4	jpeg	General view of the lower terrace of the Walled City of Philippi	2006	Achilleas Savvopoulos	Public Benefit Organisation of the City of Kavala (DIMOFELIA)	Public Benefit Organisation of the City of Kavala (DIMOFELIA) Omonias 117, P.C. 65403, Kavala / Greece Tel: +30 2510 831388, 2510 831358, Fax: +30 2510 831378	NO

Fig. 5	jpeg	The ruins of Philippi. H. Daumet, engraving, 1876					
Fig. 6	jpeg	Philippi, site plan			French School at Athens	French School at Athens 6, Didotou Str., 10680 Athens / Greece Tel: +30 210 3679900	NO
Fig. 7	jpeg	Fortifications (East wall)	2010		Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 8	jpeg	Aerial view of the Acropolis	2006	Achilleas Savvopoulos	Public Benefit Organisation of the City of Kavala (DIMOFELIA)	Public Benefit Organisation of the City of Kavala (DIMOFELIA) Omonias 117, P.C. 65403, Kavala / Greece Tel: +30 2510 831388, 2510 831358, Fax: +30 2510 831378	NO
Fig. 9	jpeg	The Via Egnatia	2003		Archaeological Receipts Fund	Archaeological Receipts Fund 57, Panepistimiou Str., 105 64 Athens / Greece Tel: +30 210 3722500	NO
Fig. 10	jpeg	Road network	12/2014	Nikolaos Stournaras	Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	YES
Fig. 11	jpeg	Elevation of the water supply channel of the Roman Aqueduct	2010		Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO

Fig. 12	jpeg	The Theater	2006	Achilleas Savvopoulos	Public Benefit Organisation of the City of Kavala (DIMOFELIA)	Public Benefit Organisation of the City of Kavala (DIMOFELIA) Omonias 117, P.C. 65403, Kavala / Greece Tel: +30 2510 831388, 2510 831358, Fax: +30 2510 831378	NO
Fig. 13	jpeg	The Hellenistic Funerary Heroon. The subterranean burial chamber	2003		Archaeological Receipts Fund	Archaeological Receipts Fund 57, Panepistimiou Str., 105 64 Athens / Greece Tel: +30 210 3722500	NO
Fig. 14	jpeg	Votive inscriptions with the names of worshippers of the Roman god Silvanus	2003		Archaeological Receipts Fund	Archaeological Receipts Fund 57, Panepistimiou Str., 105 64 Athens / Greece Tel: +30 210 3722500	NO
Fig. 15	jpeg	Acropolis, reliefs carved on the rock	2003		Archaeological Receipts Fund	Archaeological Receipts Fund 57, Panepistimiou Str., 105 64 Athens / Greece Tel: +30 210 3722500	NO
Fig. 16	jpeg	Acropolis, the symbol of the cross on the rocks	2003		Archaeological Receipts Fund	Archaeological Receipts Fund 57, Panepistimiou Str., 105 64 Athens / Greece Tel: +30 210 3722500	NO
Fig. 17	jpeg	General view of the site (Basilica A, Forum, Basilica B)	2003		Archaeological Receipts Fund	Archaeological Receipts Fund 57, Panepistimiou Str., 105 64 Athens / Greece Tel: +30 210 3722500	NO
Fig. 18	jpeg	Ground plan of the Forum in the 2nd century AD			French School at Athens	French School at Athens 6, Didotou Str., 10680 Athens / Greece Tel: +30 210 3679900	NO

Fig. 19	jpeg	General view of the Forum	12/2014	Nikolaos Stournaras	Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	YES
Fig. 20	jpeg	View of the Forum	2013	Velissarios Voutsas	Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 21	jpeg	The Teple-shaped monument	2003		Archaeological Receipts Fund	Archaeological Receipts Fund 57, Panepistimiou Str., 105 64 Athens / Greece Tel: +30 210 3722500	NO
Fig. 22	jpeg	View of the Macellum	12/2014	Nikolaos Stournaras	Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 23	jpeg	Ground Plan of the Palaestra			French School at Athens	French School at Athens 6, Didotou Str., 10680 Athens / Greece , Tel: +30 210 3679900	NO
Fig. 24	jpeg	Palaestra. The latrines (Vespasianae)	2003		Archaeological Receipts Fund	Archaeological Receipts Fund 57, Panepistimiou Str., 105 64 Athens / Greece Tel: +30 210 3722500	NO

Fig. 25	jpeg	Urban villa called “The House of Wild Animals”	2004		Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 26	jpeg	Urban villa called “The House of Wild Animals” (detail of mosaic floor)	2013		Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 27	jpeg	Basilica A. Proposal for a reconstruction of the ground plan based on surviving remains			French School at Athens	French School at Athens 6, Didotou Str., 10680 Athens / Greece Tel: +30 210 3679900	
Fig. 28	jpeg	Basilica A	12/2014	Nikolaos Stournaras	Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	
Fig. 29	jpeg	The “Prison of the Apostle Paul”	2003		Archaeological Receipts Fund	Archaeological Receipts Fund 57, Panepistimiou Str., 105 64 Athens / Greece Tel: +30 210-3722500	NO
Fig. 30	jpeg	Basilica B	12/2014	Nikolaos Stournaras	Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	YES

Fig. 31	jpeg	Basilica B	12/2014	Nikolaos Stournaras	Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	YES
Fig. 32		Basilica B	2003		Archaeological Receipts Fund	Archaeological Receipts Fund 57, Panepistimiou Str., 105 64 Athens / Greece Tel: +30 210 3722500	NO
Fig. 33	jpeg	Basilica B. Proposal for a reconstruction of the ground plan of Basilica B based on surviving remains			French School at Athens	French School at Athens 6, Didotou Str., 10680 Athens / Greece Tel: +30 210 3679900	NO
Fig. 34	jpeg	Basilica B. Proposal for a reconstruction of the cross section of the nave based on surviving remains			French School at Athens	French School at Athens 6, Didotou Str., 10680 Athens / Greece Tel: +30 210 3679900	NO
Fig. 35	jpeg	Basilica C	12/2014	Nikolaos Stournaras	Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	YES
Fig. 36	jpeg	Basilica C. Marble pavement in the north transept	2003		Archaeological Receipts Fund	Archaeological Receipts Fund 57, Panepistimiou Str., 105 64 Athens / Greece Tel: +30 210 3722500	NO

Fig. 37	jpeg	Mosaic inscription on the floor of the "Basilica of Paul"	1998	Nikolaos Zikos	Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 38	jpeg	General view of the Octagon complex	2006	Achilleas Savvopoulos	Public Benefit Organisation of the City of Kavala (DIMOFELIA)	Public Benefit Organisation of the City of Kavala (DIMOFELIA) Omonias 117, P.C. 65403, Kavala / Greece Tel: +30 2510 831388, 2510 831358, Fax: +30 2510 831378	NO
Fig. 39	jpeg	The Octagon. Detail of the mosaic floor	2013	Velissarios Voutsas	Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 40	jpeg	The Octagon. Detail of the mosaic floor	2013	Velissarios Voutsas	Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 41	jpeg	The Octagon complex	12/2014	Nikolaos Stournaras	Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	YES

Fig. 42	jpeg	Ground plan of the Octagon complex	2014		Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 51 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 43	jpeg	The Octagon. The three-aisled stoa	1993	Nikolaos Zikos	Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 44	jpeg	The Octagon. Baptistry	2013	Velissarios Voutsas	Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 45	jpeg	The Bath-House (Balneum)	12/2014	Nikolaos Stournaras	Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 46	jpeg	The Bishop's Residence (Episkopeion)	12/2014	Nikolaos Stournaras	Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO

Fig. 47	jpeg	General view of the Battlefield of Philippi	2013		Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 48	jpeg	View of the plain and hills of the Battlefield of Philippi	2003		Archaeological Receipts Fund	Archaeological Receipts Fund 57, Panepistimiou Str., 105 64 Athens / Greece Tel: +30 210 3722500	NO
Fig. 49	jpeg	View of the parking area at the main entrance	12/2014	Nikolaos Stournaras	Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 50	jpeg	The Archaeological Museum of Philippi	2014		Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 51	jpeg	Archaeological Museum of Philippi. Exhibits of the Roman period	2014		Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	YES

Fig. 52	jpeg	Archaeological Museum of Philippi. Exhibits of the Early Christian period	2014		Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 53	jpeg	Head of the statue of the goddess Fortuna. Roman period	2014		Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 54	jpeg	Marble portrait of Lucius Caesar. Roman period (Philippi Museum Λ31)	2003		Archaeological Receipts Fund	Archaeological Receipts Fund 57, Panepistimiou Str., 105 64 Athens / Greece Tel: +30 210 3722500	NO
Fig. 55	jpeg	Upper part of a statue of Victory. 2nd century AD (Philippi Museum Λ4)	2014		Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	YES
Fig. 56	jpeg	Votive relief of the Hero-Horseman (Philippi Museum Λ1641)	2003		Archaeological Receipts Fund	Archaeological Receipts Fund 57, Panepistimiou Str., 105 64 Athens / Greece Tel: +30 210 3722500	NO

Fig. 57	jpeg	Double-zone Early Christian capital (Philippi Museum Α97)	2014		Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 58	jpeg	Handmade vase with incised decoration. Late Neolithic period (Philippi Museum Α802)	2003		Archaeological Receipts Fund	Archaeological Receipts Fund 57, Panepistimiou Str., 105 64 Athens / Greece Tel: +30 210-3722500	NO
Fig. 59	jpeg	General view of the walled city of Philippi with existing visitor paths and infrastructures.	12/2014	Nikolaos Stournaras	Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 60	jpeg	First educational program "Diary of an Excavation".Archive of the Ephorate of Antiquities of Kavala - Thasos	1996		Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO

Fig. 61	jpeg	First educational program "Diary of an Excavation".Archive of the Ephorate of Antiquities of Kavala - Thasos	1998		Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO
Fig. 62	jpeg	Festival of Philippi. Theatrical performance "Prometheus Bound" by Aeschylus	1961	Theodoros Papadopoulos	Theodoros Papadopoulos	Theodoros Papadopoulos Tel: +30 6958288248 +30 6978545181	NO
Fig. 63	jpeg	Festival of Philippi. Theatrical performance "Agamemnon" by Aeschylus	1969	Theodoros Papadopoulos	Theodoros Papadopoulos	Theodoros Papadopoulos Tel: +30 6958288248 +30 6978545181	NO
Fig. 64	jpeg	The International Roman Law Moot Court Competition	3/2010		Hellenic Ministry of Culture and Sports	Ephorate of Antiquities of Kavala - Thasos 14, Kyprou Str. 651 10 Kavala / Greece Tel: +30 2510 224716, +30 2510 228689 Fax: +30 2510 620753 E-mail: efakav@culture.gr	NO

7.b. Main protective legislation

The Law 3028/2002 on the “Protection of Antiquities and Cultural Heritage in General” translated into English is attached as Annex C.

7.c. Form and date of most recent records or inventory of property

The following inventories and records exist:

- Inventory of the objects exhibited in the Museum, file card record, 2012-2013 (kept in the Archaeological Museum of Philippi).
- Archive of the excavations’ diaries (kept by the local Ephorate)
- Catalogue of the excavations (kept in the archives of the local Ephorate)
- Diaries of projects such as conservation works (kept in the archives of the local Ephorate)

- Catalogue of monuments (kept in the archives of the local Ephorate)

Also, it has to be noted that a record concerning the archaeological site of Philippi is included in the Ongoing Catalogue of the Listed Archaeological Sites and Monuments of Greece containing information on the legal protection of the site. Moreover, the Archaeological Cadastre (digital inventory of the immovable cultural heritage of Greece), a project in progress, contains cartographic data and other relevant information.

7.d. Address where inventory, records and archives are held

Ephorate of Antiquities of Kavala - Thasos
14, Kyprou Str., 651 10 Kavala / Greece
Tel: +30 2510 224716, +30 2510 228689
Fax: +30 2510 620753
E-mail: efakav@culture.gr

7.E. BIBLIOGRAPHY

A. Basic publications about the archeological site

- Abrahamsen V.A., *The Rock Reliefs and the Cult of Diana at Philippi*, Diss. Harvard University, Ann Arbor University, Microfilms International, 1986.
- Abrahamsen V.A., *Women and Worship at Philippi: Diana/Artemis and Other Cults in the Early Christian Era*, Portland 1995.
- Avramea A., *Tabula Imperii Romani K 35: I, Philippi*, Athens 1993.
- Bakirtzis Ch., Το επισκοπείον των Φιλίππων in: Πρακτικά Β' τοπικού συμποσίου. Η Καβάλα και η περιοχή της, Kavala 1987, pp. 149-157.
- Bakirtzis Ch., Η ημέρα μετά την καταστροφή στους Φιλίππους in: Η καθημερινή ζωή στο Βυζάντιο, Πρακτικά Α' Διεθνούς Συμποσίου, Athens 1989, pp. 695-710.
- Bakirtzis Ch., The End of Antiquity in Eastern Macedonia in: *Ancient Macedonia VI. Papers read at the Sixth Symposium held in Thessaloniki, October 15-19, 1996*, vol. 1, Thessaloniki 1999, pp. 123-128.
- Bakirtzis Ch. - Koester H., eds., *Philippi at the Time of Paul and after His Death*, Eugene, Ore. 2009.
- Boyd M. - Provost S., Application de la prospection géophysique à la topographie urbaine, 1. Philippes, les quartiers Sud-Ouest in: *Bulletin de Correspondance Hellénique* 125.2, 2001, pp. 453-521.
- Collart P., *Philippes, ville de Macédoine depuis des origines jusqu'à la fin de l'époque romaine*, Paris 1937.
- Doucoux H. - Lemerle P., L'acropole et l'enceinte haute de Philippes in: *Bulletin de Correspondance Hellénique* 62, 1938, pp. 4-19.
- Gounaris G. - Velenis G., Πανεπιστημιακή ανασκαφή Φιλίππων in: *Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης* 3, 1989, pp. 451-474.
- Gounaris G., Το βαλανείο και τα βόρεια προσκτίσματα του Οκταγώνου των Φιλίππων, Athens 1990.
- Gounaris G. - Velenis G., Πανεπιστημιακή ανασκαφή Φιλίππων in: *Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης* 4, 1990, pp. 477-486.
- Gounaris G. - Velenis G., Πανεπιστημιακή ανασκαφή Φιλίππων in: *Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης* 5, 1991, pp. 409-424.
- Gounaris G. - Velenis G., Πανεπιστημιακή ανασκαφή Φιλίππων in: *Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης* 7, 1993, pp. 531-540.
- Gounaris G. - Velenis G., Πανεπιστημιακή ανασκαφή Φιλίππων 1988-1996 in: *Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης* 10B, 1996, pp. 719-735.
- Gounaris G. - Gounaris E., *Philippi: Archaeological Guide*, Thessaloniki 2004.
- Gounaris G., University Excavation of Philippi from 2003 to 2005 in: *Egnatia* 10, 2006, pp. 271-290.
- Hatzopoulos M., Decret pour un bienfaiteur de la cité de Philippes in: *Bulletin de Correspondance Hellénique* 117, 1993, pp. 315-326.
- Heuzey L. - Daumet H., *Mission archéologique en Macédoine*, Paris 1876.
- Hockmann O., Eine Felszeichnung in Philippi (Ostmakedonien) in: *Istanbul Mitteilungen* 19-20, 1969-1970, pp. 145-163.
- Kaimaris D. - Georgoula O. - Karadedos G., Φωτογραμμετρική - φωτοερμηνευτική έρευνα στην πεδιάδα των Φιλίππων in: *Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης* 16, 2002, pp. 119-131.
- Karadedos G. - Koukouli-Chrysanthaki Ch., Σκέψεις για τους αναλημματικούς τοίχους και τις παρόδους του αρχαίου θεάτρου των Φιλίππων in: *Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης* 7, 1993, pp. 519-530.
- Karadedos G. - Koukouli-Chrysanthaki Ch., Θέατρο Φιλίππων: Αναστηλωτικές εργασίες in: *Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης* 13, 1999, pp. 87-110.
- Karadedos G. - Koukouli-Chrysanthaki Ch., Θέατρο Φιλίππων 2002-2004: Εργασίες συντήρησης - αποκατάστασης - αναστήλωσης in: *Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης* 20, 2006, pp. 75-98.

- Karadedos G. - Koukouli-Chrysanthaki Ch., Θέατρο Φιλίππων 2005 in: Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης 20, 2006, pp. 99-114.
- Karadedos G. - Nikolaidou M., Αναζητώντας την Εγνατία οδό στην πεδιάδα των Φιλίππων, Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης 20, 2006, pp. 139-150.
- Kontogiorgi E., Population Exchange in Greek Macedonia: The Rural Settlement of Refugees 1922-1930, Oxford: Clarendon Press, New York 2006.
- Koukouli-Chrysanthaki Ch. - Bakirtzes Ch., Philippi, Athens 1995.
- Koukouli-Chrysanthaki Ch. - Karadedos G., Ανασκαφικές έρευνες στο θέατρο Φιλίππων in: Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης 13, 1999, pp. 69-86.
- Koukouli-Chrysanthaki Ch. - Karadedos G., Θέατρο Φιλίππων 2002-2004: Ανασκαφικές εργασίες in: Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης 20, 2006, pp. 61-74.
- Kourkoutidou-Nikolaidou E., Η βασιλική του Μουσείου Φιλίππων. Τα βόρεια προσκτίσματα in: Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης 3, 1989, pp. 465-473.
- Kourkoutidou-Nikolaidou E., Η θέση του διακονικού στη Βασιλική του Μουσείου Φιλίππων in: Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης 5, 1991, pp. 399-407.
- Kourkoutidou-Nikolaidou E., Φίλιπποι. Από την παλαιοχριστιανική στη βυζαντινή πόλη, Διεθνές Συμπόσιο Βυζαντινή Μακεδονία 324-1430 μ.Χ., Θεσσαλονίκη 1992, Εταιρεία Μακεδονικών Σπουδών, Μακεδονική Βιβλιοθήκη no. 82, Thessaloniki 1995, pp. 171-82.
- Kourkoutidou-Nikolaidou E., Το συγκρότημα των βόρειων προσκτισμάτων στη Βασιλική του Μουσείου Φιλίππων in: Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης 10B, 1996, pp. 735-744.
- Kourkoutidou-Nikolaidou E., Το επισκοπείο των Φιλίππων στον 6ο αι. in: Μνήμη Μανόλη Ανδρόνικου, Thessaloniki 1997, pp. 115-125.
- Lazaridis D., Οι Φίλιπποι, Thessaloniki 1956.
- Lazaridis D., Φίλιπποι - Ρωμαϊκή Αποικία, Ancient Greek Cities no. 20, Athens 1973.
- Lemerle P., Le château de Philippes au temps de Nicephore Phocas in: Bulletin de Correspondance Hellénique 61, 1937, pp. 103-108.
- Lemerle P., Philippes et la Macédoine orientale à l'époque chrétienne et Byzantine. Recherches d'histoire et d'archéologie, Bibliothèque des Écoles Françaises d'Athènes et de Rome 158, Paris 1945.
- Mentzos A., Ζητήματα τοπογραφίας των χριστιανικών Φιλίππων in: Egnatia 9, 2005, pp. 101-156.
- Nikolaidou-Patera M. - Megidis D., Ανασκαφές στα δυτικά των Φιλίππων in: Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης 18, 2004, pp. 33-42.
- Nikolaidou M. - Amoiridou K. - Patera I., Φίλιπποι 2006. Σωστική ανασκαφική έρευνα στο ανατολικό νεκροταφείο in: Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης 20, 2006, pp. 127-138.
- Papazoglou F., Le territoire de la colonie de Philippes in: Bulletin de Correspondance Hellénique 106, 1982, pp. 92-106.
- Papazoglou F., Les villes de Macédoine à l'époque romaine in: Bulletin de Correspondance Hellénique, Suppl. 16, 1988.
- Pelekanidis St., Η έξω των τειχών παλαιοχριστιανική βασιλική των Φιλίππων in: Αρχαιολογική Εφημερίς 1955, pp. 114-179.
- Pelekanidis St., Οι Φίλιπποι και τα χριστιανικά μνημεία τους in: Αφιέρωμα τεσσαρακονταετίας Εταιρείας Μακεδονικών Σπουδών, Thessaloniki 1980, pp. 101-125.
- Pelekanidou E., Η κατά παράδοση Φυλακή του Αποστόλου Παύλου στους Φίλιππους in: Η Καβάλα και η περιοχή της. Α΄ Τοπικό Συμπόσιο, Καβάλα 18-20/4/1977, Thessaloniki 1980, pp. 427-435.
- Penna V., Νομίσματα Ανασκαφών Φιλίππων in: Αρχαιολογικόν Δελτίον 32, 1977, Μελέται, pp. 39-64.
- Pilhofer P., Philippi. Band I: Die erste christliche Gemeinde Europas. Wissenschaftliche Untersuchungen zum Neuen Testament 87, Tübingen 1995.
- Pilhofer P., Philippi. Band II: Katalog der Inschriften von Philippi, 2., überarb. u. erg. A., Wissenschaftliche Untersuchungen zum Neuen Testament 119, Tübingen 2009.

- Picard O., Les Thasiens du continent et la fondation de Philippes in: Tranquillitas. Mélanges en l'honneur de Tran tam Tinh V., Québec 1994, pp. 459-474.
- Prokhorios, Μητροπολίτης Φιλίππων, Νεαπόλεως και Θάσου, Απόστολος Παύλος και Φίλιπποι. Το Βαπτιστήριο της Αγίας Λυδίας, Ιερά Μητρόπολη Φιλίππων, Kavala 1995.
- Provost S. - Boyd M., Application de la prospection géophysique à la topographie urbaine 2. Philippes, les quartiers Ouest in: Bulletin de Correspondance Hellénique 126.2, 2002, pp. 431-488.
- Provost S. - Boyd M., Το πολεοδομικό σχέδιο των Φιλίππων. Τα πρώτα αποτελέσματα και οι προοπτικές των ερευνών in: Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης 16, 2002, pp. 95-106.
- Roger J., L'enceinte basse de Philippes in: Bulletin de Correspondance Hellénique 62, 1938, pp. 21-41.
- Sakellariadis A., Management Plan for the Cultural Resources of the Area of Philippi: Towards a Holistic Approach, for Inscription of the Archaeological Site of Philippi on the World Heritage List of UNESCO. Co-ordinated and edited by Anastasia Sakellariadi. November 2013-edition 2.0.
- Sève M., Le forum de Philippes in: L'espace grec. Cent cinquante ans de fouilles de l'École Française d'Athènes (Etienne R., ed.), Paris 1996, pp. 123-131.
- Sève M., Philippes: une ville romaine en Grece in: L'espace grec. Cent cinquante ans de fouilles de l'École Française d'Athènes (Etienne R., ed.), Paris 1996, pp. 89-95.
- Sève M., L'oeuvre de l'École Française d'Athènes à Philippes pendant la décennie 1987-1996 in: Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης 10B, 1996, pp. 705-719.
- Sève M., De la naissance à la mort d'une ville: Philippes en Macedoine (IVe siècle av. J.-C. - VIIe siècle apr. J.-C.) in: Histoire urbaine 1, 2000, pp. 187-204.
- Sève M., 2005, Pour mieux comprendre l'agora romaine de Smyrne: une comparaison avec le forum de Philippes in: Anatolia Antiqua/Eski Anadolu 13, 2005, pp. 435-438.
- Sève M., Guide du forum de Philippes, Paris 2012.
- Tsochos Ch., Η θρησκευτική τοπογραφία των Φιλίππων κατά τον 2ο και 3ο αι. μ.Χ. in: Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης 17, 2003, pp. 71-81.

B. A selection of publications concerning the wider region:

The Prehistoric Tell of Philippi - Dikili Tash

- Darcque P. - Treuil R., "Un bucrane" néolithique in: Dossiers d'Archéologie 222, avril 1997, pp. 26-27.
- Darcque P. - Koukouli-Chryssanthaki H. - Malamidou D. - Treuil R. - Tsirtsoni Z., Recent Researches at the Neolithic Settlement of Dikili Tash, Eastern Macedonia, Greece: An Overview in: In the Steps of James Harvey Gaul, vol. 2: The Struma/Strymon River Valley in Prehistory, Proceedings of the International Symposium "Strymon Praehistorikus", Kjustendil-Blagoevgrad (Bulgaria) and Serres-Amphipolis (Greece), 27 September-1 October 2004 (Todorova H. - Stefanovich M. - Ivanov G., eds.), Gerda Henkel Stiftung, Sofia 2007, pp. 261-270.
- Demoule J.-P., La transition du néolithique au bronze ancien dans le nord de l'Égée: les données de Dikili Tash in: Archaeometry. Proceedings of the 25th International Symposium, Athens 19-23 may 1986 (Maniatis Y., ed.), Elsevier, Amsterdam 1989, pp. 687-696.
- Helmer D., Dikili Tash à l'époque néolithique: faune sauvage et domestique in: Dossiers d'Archéologie 222, avril 1997, pp. 40-41.
- Koukouli-Chryssanthaki Ch. - Romiopoulou K., Les fouilles du secteur grec sur le site préhistorique de Dikili Tash (1961-1967) in: Colloque International sur la Thessalie antique à la mémoire de D. R. Théocharis, Volos 1987, Athens 1992, pp. 226-248.
- Koukouli-Chryssanthaki Ch. - Malamidou D. - Treuil R., Προϊστορικός οικισμός Φιλίππων "Ντικιλί Τας": Δέκα χρόνια ανασκαφικής έρευνας in: Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης 10B, 1996, pp. 681-704.
- Lespez L., L'évolution des paysages du néolithique à la période ottomane dans la plaine de Philippes in: Dikili

- Tash, village préhistorique de Macédoine orientale. Recherches franco-helléniques dirigées par la Société Archéologique d'Athènes et l'École Française d'Athènes (1986-2001) (Koukouli-Chryssanthaki H. - Treuil R., eds.), Bibliothèque de la Société Archéologique d'Athènes no. 254, Athens 2008, pp. 21-394.
- Malamidou D. - Treuil R., L'habitat du Bronze Ancien à Dikili Tash (Macédoine orientale) in: Early Bronze Age Settlement Patterns in the Balkans (ca. 3500-2000 BC, calibrated dates), Reports of Prehistoric Research Projects 1, nos. 2-4, april-december 1995 (Nikolova L., ed.), Sofia 1996, pp. 129-135.
- Martinez S., Dikili Tash à l'époque néolithique: l'homme et ses outils in: Dossiers d'Archéologie 222, avril 1997, pp. 36-39.
- Roque C. - Guibert P. - Vartanian E. - Bechtel F. - Treuil R. - Darcque P. - Koukouli-Chryssanthaki H. - Malamidou D., The Chronology of the Neolithic Sequence at Dikili Tash, Macedonia, Greece: TL Dating of Domestic Ovens in: Archaeometry 44 (4), 2002, pp. 613-633.
- Treuil R. (ed.), Dikili Tash, village préhistorique de Macédoine orientale, I. Fouilles de Jean Deshayes (1961-1975), vol. 1, Bulletin de Correspondance Hellénique Suppl. 24, 1992.
- Treuil R., Dikili Tash à l'époque néolithique: un village dans la plaine de Drama in: Dossiers d'Archéologie 222, avril 1997, pp.18-25.
- Treuil R. - Darcque P., Un "bucrane" néolithique à Dikili Tash (Macédoine orientale): parallèles et perspectives d'interprétation in: Bulletin de Correspondance Hellénique 122, 1998, pp. 1-25.
- Treuil R. - Tsirtsoni Z., Late Neolithic Houses at Dikili Tash: A Contextual Approach in: Karanovo III, Beiträge zum Neolithikum in Südosteuropa, Actes du Symposium International "Tell Karanovo 1947-1997. Das Neolithikum in Südosteuropa", Karanovo, 6-9 octobre 1997 (Hiller St. - Nikolov V., eds.), Wien 2000, pp. 213-216.
- Treuil R. (ed.), Dikili Tash, village préhistorique de Macédoine orientale, I. Fouilles de Jean Deshayes (1961-1975), vol. 2, Bulletin de Correspondance Hellénique Suppl. 37, 2004.
- Tsirtsoni Z., Dikili Tash à l'époque néolithique: morphologie et fonctions de la poterie in: Dossiers d'Archéologie 222, avril 1997, pp. 28-35.
- Tsirtsoni Z., Η κεραμική της νεότερης νεολιθικής περιόδου από τον γαλλικό τομέα των πρόσφατων ανασκαφών (1986-1996) στο Ντικιλί-Τας (Φίλιπποι Ν. Καβάλας) in: Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης 14, 2000, pp. 45-54.

Prehistoric settlement at Polystylo, Kavala

Grammenos D., Νεολιθικές έρευνες στην Κεντρική και Ανατολική Μακεδονία, Athens 1991.

The Rock Art Panels

- Ataktidis K., Οι βράχοι της Καβάλας μαρτυρούν τον χαμένο πολιτισμό της in: Αρχαιολογία 6.26, 1988, pp. 16-23.
- Dimitriadis G., Assessing Natural and Human Hazards on Greek Rock Art in: Art Risk: International Conference on Natural Hazards and Heritage Protection, ARKEOS 16, 2006, pp. 45- 61.
- Dimitriadis G. - Coimbra F. - Prestipino C. - Mailand I. - Vianello A., Post-Palaeolithic Engravings at Philippi in Eastern Macedonia, Greece: Rock Art in the Land of Hedones in: Antiquity 81 (311), March 2007.
- Dimitriadis G. - Iliades G., Preliminary Report: An Ethnological Flashback on Horse-Rider Cult in Open Air Sanctuaries in Eastern Macedonia, Greece in: XXII Valcamonica Symposium, Rock Art in the Frame of the Cultural Heritage of Humankind, Darfo Boario Terme (Bs) Italy 18-24 May 2007, Capo di Ponte 2007, pp. 107-115.
- Moutsopoulos N., Τα ακιδογραφήματα του Παγγαίου, Athens 1969.
- Mylonas G.E. - Bakalakis G., Νεολιθικοί συννοικισμοί Ακροποτάμου και Πολυστύλου in: Πρακτικά της Αρχαιολογικής Εταιρείας 93, 1938, pp.103-111.
- Triantafyllos D., Μεγαλιθικά Μνημεία και Βραχογραφία εις την Δυτικήν Θράκην in: Αρχαιολογικά Ανάλεκτα εξ Αθηνών VI (2), 1973, pp. 241-255.

Xatzilazaridis L.I., Βραχογραφίες Κρουονερίου Καβάλας in: Δελτίο Ελληνικής Σπηλαιολογικής Εταιρείας 18, 1981-1982, pp. 344-366.

The Ancient Mines

Kabouroglou E. - Peristeri K., Λατομεία και θέσεις πυριτόλιθου προϊστορικών χρόνων στη Μακεδονία in: Αρχαιολογική Επετηρίδα Μακεδονίας Θράκης 18, 2004, pp. 17-24.

Vavelidis M. - Christofidis G. - Melfos B., Αρχαία Μεταλλευτική Δραστηριότητα στην ευρύτερη περιοχή Καβάλας - Φιλίππων in: 1ο Διεθνές συνέδριο για την Αρχαία Ελληνική Τεχνολογία, Αθήνα - Θεσσαλονίκη: Εταιρεία Μελέτης Αρχαίας Ελληνικής Τεχνολογίας, Πολιτιστικό Τεχνολογικό Ίδρυμα ΕΤΒΑ, Τεχνικό Μουσείο Θεσσαλονίκης, Thessaloniki 1997, pp. 95-101.

Vavelidis M., Κοιτάσματα χρυσού και αρχαία μεταλλευτική δραστηριότητα στη Μακεδονία και Θράκη. Αρχαιομεταλλουργικές Έρευνες in: Ο Χρυσός των Μακεδόνων: Από την έκθεση στο Αρχαιολογικό Μουσείο Θεσσαλονίκης, Thessaloniki 2007, pp. 47-61.

8. Contact Information of responsible authorities

8.a. Preparer

Contact Point

Aikaterini Daskalaki
Ambassador, Permanent Delegate of Greece to
UNESCO, Maison de l'Unesco
1, Rue Miollis
75015 Paris / France Tel: +33 145682982
Fax: +33 143060030
E-mail: dl.grece@unesco-delegations.org

Project Coordinator

Eugenia Gerousi
Archaeologist, Focal Point and Head of the Directorate
of Byzantine and Post-Byzantine Antiquities
Hellenic Ministry of Culture and Sports
Directorate of Byzantine and Post-Byzantine Antiquities
20-22, Bouboulinas Str.
Athens 106 82 / Greece
Tel: +30 2131322641
Fax: +30 210 8201404
E-mail: b2.dbmm@culture.gr

8.b. Official Local Institution/Agency

Hellenic Ministry of Culture and Sports
Ephorate of Antiquities of Kavala - Thasos
14, Kyprou Str., 651 10 Kavala / Greece
Tel: +30 2510 224716, +30 2510 228689
Fax: +30 2510 620753
E-mail: efakav@culture.gr

8.c. Other Local Institutions

Municipality of Kavala
10, Kyprou Str., 651 10 Kavala / Greece
Tel: +30 2513 500100, +30 2513 500200
Fax: +30 2513 500201
E-mail: mayor@dkavalas.gr

8.d. Official Web address

http://odysseus.culture.gr/h/3/gh351.jsp?obj_id=2387

9. Signature on behalf of the State Party

ANNEXES

ANNEX A: MANAGEMENT PLAN OF THE ARCHAEOLOGICAL SITE OF PHILIPPI

TABLE OF CONTENTS

Historical outline of Philippi	154	Issue 2.2: Consolidation interventions	
World Heritage Attributes		Issue 2.3: Restoration - Enhancement Interventions	
Statement of Outstanding Universal Value		Issue 2.4: Installation of shelters	
Brief description			
Justification of criteria		Axis 3. Upgrading the use of the site and its assets	172
Integrity		Issue 3.1: Rearrangement and/or new planning of the site's entrances	
Authenticity		Issue 3.2. Upgrading visitors' facilities	
Protected Area	157	Issue 3.3: Functional and aesthetic upgrading of the site in the <i>intra muros</i> area	
Boundaries and buffer zones of the proposed property		Issue 3.4. Creation of an expanded itinerary connecting archaeological and other cultural assets in the Philippi region	
Competent Authorities	158		
Contact data	158		
Contributors in the elaboration of the Management Plan	159	Axis 4. Investigation - documentation - information	182
		Issue 4.1: Research – Documentation	
		Issue 4.2: Education – information	
The content and the strategic objectives of the Management Plan		Axis 5. Management of the site and its cultural assets aiming at protecting and enhancing their value.	185
Axes		Issue 5.1: General management considerations	
Axis 1. Protection of cultural assets	161	Issue 5.2: Promotion, communication and community outreach	
Issue 1.1. Confronting natural disasters			
Issue 1.2. Confronting man made threats			
Axis 2. Conservation - restoration and enhancement of the monuments	164	Appendix 1: Table of Actions	190
Issue 2.1. Protection, conservation, and consolidation of monuments		Appendix 2 : Maps and plans of the archaeological site of Philippi	209

MANAGEMENT PLAN OF THE ARCHAEOLOGICAL SITE OF PHILIPPI

Historical outline of Philippi

The ancient city of Philippi, well known especially in the Roman and Early Christian periods, lies in the region of East Macedonia between the mountain range of Orvilos on the east, Mount Pangaion/ on the west and Mount Symvolon on the south, where there is a plain open to the west. What is now fertile plain was covered in antiquity by a swamp (the Philippi Marshes), which has since been drained. The archaeological site of Philippi itself is situated by the town of Krinides, 15 km from Kavala and 21 km from Drama.

The first archaeological evidence for the existence of organized life in the Philippi area dates from the Pre-historic period and is represented by the finds from the settlement at the site of Dikili Tash, meaning «Standing Stone». The site is 2 km east of Philippi on a low hill, which used to be on the edge of the marsh once covering the plain of Philippi. Occupation began on the Prehistoric settlement in the Middle Neolithic period (ca 5.500) and continued throughout the Neolithic and Bronze Age periods into the Geometric period. During the latter period, the settlement of Dikili Tash was abandoned and a new one grew up further to the west on the summit of a naturally fortified hill.

On this acropolis, with its abundant nearby springs, a group of Thasians under the exiled Athenian politician Kallistratos founded the colony of Krinides in 360 BC. This first colony in the Pangaion hinterland was situated in a particularly privileged location, commanding the only road that ran from the narrow pass between the foothills of Mount Orvilos and the marshes and united the interior of ancient Thrace with the coast.

Four years later the Thasian colonists menaced by the local Thracian tribes were forced to seek the assistance of the rising new Hellenic power, the Kingdom of Macedonia. Appreciating the advantageous location of the city, King Philip II of Macedon hastened to capture it in 356 BC. He immediately fortified the city with strong walls, installed Macedonian colonists and changed its name to Philippi. New gold mines, discovered at the site Asyla, a short distance from the city, were intensively worked, and Philippi became an important economic force in the kingdom of Philip II, who established a royal mint here. As a city-state Philippi maintained political autonomy in its internal administration along with the survival of

its political institutions (e.g. the *Ekklesia* tou *Demon*, or Popular Assembly). At the same time, thanks to its exploitation of the surrounding region, its “*chora*” (land), it functioned as an independent unit within the Macedonian Kingdom.

During the time of Alexander’s successors Philippi seems to have remained on the fringes of the conflict between the Macedonians and Rome. During the Roman Republic, however, the great Roman road that traversed Philippi, the Via Egnatia, restored the city to the forefront of historical events. The great battle of 42 BC between the two Roman armies of the Republican Brutus and Cassius and of the heirs to Julius Caesar’s policy, Octavian and Marc Antony, which was fought outside the west wall of Philippi, was a landmark in the city’s history. The defeat of the republicans at the Battle of Philippi marked the end of the Republic at Rome and opened the way for Octavian to become Emperor. After the battle Roman colonists and veterans were settled in the fertile region of Philippi and the city became a Roman colony (*Colonia Augusta Julia Philippensis*), which flourished greatly in the 2nd century AD. Its Roman character is apparent not only from its splendid edifices and works of art, but from its inscriptions, which were chiefly written in the official language of the city, Latin.

Meanwhile, another important change occurred within the society of the city. In 49/50 AD Apostle Paul arrived at Philippi and there he founded the first Christian church in Europe. The Acts of the Apostles (16. 9-10) describe the journey of Apostle Paul and his companions, Silas and Timothy, from Asia Minor to Samothrace and on to the harbor of Neapolis (modern Kavala). Apostle Paul’s journey at Philippi with his arrest, imprisonment and subsequent release is described in the Acts of the Apostles (16. 11-40). Apostle Paul’s letter to the Philippians confirms the special ties that the Apostle of the Nations formed with the Christian church of Philippi. After the foundation of Constantinople as the new capital of the Eastern Roman Empire (330 AD), Christianity prevailed in the 4th century. The Eastern Roman Empire was gradually hellenized; the Roman colony of Philippi regained its Greek character and the Greek language which continued to be in use once more appears in inscriptions. With the change of religion, monumental Christian churches replaced the large public buildings, which had been destroyed by earthquakes or other

causes, and the city was transformed into a center of Christian worship.

At the end of the 6th-beginning of the 7th century the city showed signs of a sharp decline, lacking the means either to restore its Early Christian churches, which had been damaged by earthquakes or to erect new ones. The city gradually lost its importance as a religious, administrative and economic center. Nevertheless, it appears that Philippi was not completely abandoned by its inhabitants after the earthquakes of the 7th century AD. It is certain that the economic and other difficulties (Slavic invasions) the city (indeed, the entire empire) was experiencing at that time did not allow the restoration of the luxurious Early Christian building complexes. Nevertheless the people of Philippi managed to maintain places of worship inside the same complexes respecting the sanctity of the place, according to the archaeological evidence.

Growth returned to the city in the second half of the 10th century AD, when the fortification wall of the acropolis was repaired by Nikephoros II Phokas (963- 969 AD). Later a triangular fortress was constructed in the second half of the 11th century (1076/77) at the Marsh Gate on the western side of the city. A direct result of the development and strengthening of security of the Middle Byzantine city of Philippi is the increase in population during the 10th-14th century AD.

The fall of Serres (1383), of Christoupolis (Kavala) and Thessaloniki (1387) to the Ottoman Turks meant the definitive incorporation of the region of Philippi in the Ottoman Empire. The city was reduced and its ruins made a deep impression on the travelers with a taste for antiquity who visited them from the 15th to the 19th centuries.

In 1914 systematic excavations were begun at Philippi by the French Archaeological School at Athens. After the 2nd World War, the Greek Archaeological Service and the Archaeological Society at Athens carried out regular excavations and restored the buildings of the old city, which is now one of the most important archaeological sites of the Roman and Early Christian periods in Northern Greece. Today excavations at Philippi are being carried on by the Greek Archaeological Service and the University of Thessaloniki, while Greek and foreign scholars are working on historical and archaeological aspects of the site.

For a more detailed analysis of the history of Philippi and the description of monuments see Nomination File chapter 2

Statement of Outstanding Universal Value

a) Brief synthesis

The archaeological site of Philippi is located in Eastern Macedonia, between the modern cities of Kavala and Drama, at the south-eastern edge of the plain of Drama. In its immediate environs to east and west are the towns of Krinides and Lydia. It is a large site, rich in archaeological remains. It stretches across a region of considerable ecological interest for its natural environment and geomorphology.

The site proposed for inscription is a serial property consisting of two components: the Walled City of Philippi with an additional zone of 50 m from the city wall's perimeter and the Battlefield of Philippi (42 BC).

The ancient city of Philippi was built at a strategic location which brought it to the forefront of major historical events. Thasians founded here the colony of Krinides in 360 BC. The colony was soon (356 BC) conquered by Philip II of Macedon (359-336 BC), father of Alexander the Great and one of the leading political figures of the Late Classical period, who directly determined the fate of the Ancient Greek World. Philip, recognizing the city's advantageous location, made it a significant economic power in his kingdom, and gave it his own name. In 42 BC the Battle of Philippi, between the armies of the supporters of Julius Caesar, Octavian and Marc Antony, and the Republicans Cassius and Brutus took place on the plain of Philippi and the hills south and south-west of the ancient city; Cassius and Brutus were defeated, thus opening the way for Octavian to the Empire. The Emperor Octavian accorded Philippi the name *Colonia Augusta Julia Philippensis* in 27 BC. The Battle of Philippi is described in detail in the ancient sources (e.g., Appian, Plutarch), and inspired the poet Horace and later writers like Shakespeare.

Philippi played a decisive role in the expansion of Christianity when, in 49/50 AD, Apostle Paul visited the city, founded the first Christian church in Europe and baptized the first European Christians, an event that impacted the entire continent. His presence sealed the long and close relationship between the Apostle and the Philippi congregation. There was an episcopal see at Philippi from as early as the mid-4th century AD.

The archaeological remains of the city attest to its growth particularly during the Roman and Early Christian periods, and represent important stages in the history of architecture. The history and culture of the ancient city is evi-

denced in its entirety: administrative center, public space, religious buildings, residential remains, workshops and cemeteries. The growth of the city over time reflects the influences it received from Rome and later, from Constantinople. The Via Egnatia, the great road joining East and West, passed through the city. Perhaps the most important military and commercial road in antiquity, for more than 2,000 years the Via Egnatia played a key role in the history of the Roman, Byzantine, and Ottoman empires.

The field where the Battle of Philippi was fought extends south and south-west of the ancient city. Two low hills in the plain of Philippi mark the historic landscape as it is described in the sources, while defensive works of the opposing forces are traceable today.

b) Justification of criteria

Criterion (ii): Philippi is an outstanding example of a city, founded in the Late Classical-Hellenistic period, which experienced significant growth during Roman and Early Christian periods. It incorporates representative architectural and artistic elements from each period and contributes to developments in monumental architecture in the Roman Empire's eastern provinces.

The archaeological remains of Philippi reflect in a representative way the form and function of a Roman colony as a "small Rome" in the Balkans. Its splendid buildings, artworks, and the written testimony all reflect the exchange of ideas, institutions, and traditions between Greece and Rome. The influence of Constantinople is apparent in its Early Christian architecture.

Criterion (iii): Philippi bears exceptional witness to the introduction and early expansion of Christianity on European soil before it reached Rome. It was in Philippi that Apostle Paul founded the first Christian church in Europe, whence the new religion would spread to the entire world. The Christian monuments built in Philippi have a pilgrimage character, and are directly connected with the presence here of Apostle Paul, a tradition that continues even today.

Criterion (iv): The monuments of Philippi belong to various architectural types and represent in an exceptional way important stages in the development of monumental architecture during Roman and Early Christian periods. More specifically, the Forum of Philippi is the most characteristic example of such a public space in the eastern provinces of the Roman Empire and echoes the Roman architectural tradition. The Early Christian architectural remains of Philippi are excellent examples of

the early development of architectural types such as the Octagon church, the transept Basilica, and the domed Basilica. A part of the Via Egnatia, which runs through the ancient city, is preserved at the archaeological site in notably good condition. The Via Egnatia was perhaps antiquity's most important military-commercial road.

Criterion (vi): Philippi is directly and tangibly connected to major personalities and events that affected the course of history. Philip II, a leading political figure in the Late Classical period and the father of Alexander the Great, turned the city of Philippi into an important economic and political power in his kingdom, and he gave it his name. The Battle of Philippi determined the course of the Republic towards the Roman Empire that would conquer the then-known world. Major political figures of the Roman period such as Brutus, Marc Antony, and Octavian determined the history of the city, and important Roman Emperors (Claudius, Antoninus Pius, and Marcus Aurelius) adorned it with monumental public buildings. The Battle of Philippi is described in the works of ancient historians and inspired later writers. At Philippi the first Christian church in Europe was founded by the Apostle Paul himself, who in this way inaugurated a new religion in the West which would later exert global influence. His substantive relationship with the Philippi congregation is attested by abundant evidence and created a tradition that has remained deeply rooted at Philippi down to the present day.

c) Integrity

The main elements that convey the site's Outstanding Universal Value lie inside the proposed boundaries. The majority of its monuments – located amidst a natural environment that has remained unaltered by modern life – is well-preserved and offers a representative picture of the city over time. Neither the city nor the battlefield has been subjected to later intervention, since no later settlements grew up at this location. The greater region around the site is agricultural, and building is forbidden at both the site proposed for inscription and its buffer zone in accordance with special legislation concerning the protection of the archaeological site of Philippi.

Inside the ancient walls, the existing modern Kavala-Drama road has been abolished by law, which will effectively contribute to restoring the site's unity in the future. It is not at any particular risk from fire, given that there is no dense vegetation; besides, there is provision for the site's clearing. Preventive maintenance measures

are taken on the monuments so that they will be less vulnerable in case of earthquakes; generally, consolidation and restoration are provided for wherever necessary. Tourist growth does not pose any current threat; on the contrary, a growth in tourism is considered desirable.

d) Authenticity

Authenticity of the Walled City as well as of the Battlefield is noteworthy. The shrinking of the site between the 7th century and its abandonment in the 14th century, and the consequent absence of later settlements and generally any constructions, resulted in the preservation of both the urban fabric of the city as well as the architectural form, the decoration and the original material as it was in antiquity. Those monuments which were always visible did not change use and were not subject to alterations and interventions; thus, they preserve their original form. Modern works and interventions at the site are limited to archaeological investigation (excavations, surveys, etc.) and necessary actions for the protection and enhancement of the site. Restoration and conservation works, completed or in progress, require a special study and approval by the Ministry of Culture and Sports. The elaboration of these studies takes into account commonly accepted principles and international standards as these stem from international conventions. For restoration and conservation projects, the original material is used as much as possible; requisite repairs are done with compatible materials. Finally, the Battlefield of Philippi, which has been in continuous traditional agrarian use down to the present, remains intact. The site continues today to retain its spiritual-religious character as a place of pilgrimage.

e) Requirements for protection and management

The archaeological site of Philippi is protected by the provisions of Law 3028/2002, “On the Protection of Antiquities and Cultural Heritage in General”. Philippi is a classified archaeological site since 1962. Recently the re-designation of the site (ΥΠΠΟΤ/ΓΔΑΠΚ/ΑΡΧ/Α1/Φ43/15931/844/10-4-2012, Government Gazette 131/ΑΑΠ/27-4-2012), along with the delineation of protective zones (ΥΠΠΟΑ/ΓΔΑΠΚ/ΔΙΠΚΑ/ΤΑΧ/Φ18/171892/91557/11622/5399/23-9-2013, Government Gazette 357/ΑΑΠ/ 9-10-2013) have been established. On the basis of the latter, both components of the property proposed for inscription now belong to a non-construction zone.

Responsibility for the site’s management lies with the Ministry of Culture and Sports, and is exercised through the Ministry’s competent Service, which, at the local level is the Ephorate of Antiquities of Kavala – Thasos (the former 18th Ephorate of Prehistoric and Classical Antiquities and the 12th Ephorate of Byzantine Antiquities were unified to one single Ephorate, responsible for all historic periods after the recent restructuring of the Ministry of Culture and Sports). The operation of the Ephorate and the site’s basic needs are funded by the State budget. Over the past decade, funds from the 3rd Community Support Framework (CSF) were made available for technical studies and the execution of major projects, namely the renovation of the Archaeological Museum of Philippi and the restoration of parts of the ancient Theater. Within the framework of the site’s candidacy for the World Heritage List, a Management Plan has been prepared that aims at organizing intervention at the site for the protection, conservation, and restoration of the monuments, at improving access and quality of visit, as well as interpretation and community outreach. Actions included in the Management Plan will be funded either by State resources or other grants to be sought; a proposal including a great number of these actions will be submitted for funding by the Regional Operational Programme of the Partnership Agreement 2014-2020.

Protected Area

The archaeological site of Philippi is located in Eastern Macedonia, between the modern cities of Kavala and Drama, at the south-eastern edge of the plain of Drama (see Appendix 2, map 1). Its exact location is the south-eastern part of the plain surrounded by Mount Falakron (north), Mount Pangaion (west)—which dominates the local landscape—, Mount Orvilos (east), and Mount Symvolon (south). The site lies along the only existing route from the coastline of Kavala to the mainland and overlooks the whole plain and more specifically the area better known as “the marshes of Philippi”. In its immediate environs to east and west are the towns of Krinides and Lydia. It is a large site, rich in archaeological remains, and extends over a region of considerable ecological interest for its natural environment and geomorphology.

Boundaries and buffer zones of the proposed property (see Appendix 2, maps 2-5)

The site proposed for inscription is a serial property consisting of two components: the Walled City of Philippi,

with an additional zone of 50 m from the city wall's perimeter, and the Battlefield of Philippi (42 BC).

The Walled City of Philippi forms *Core 1* with an area of 87,545 hectares (see Appendix 2, maps 3 and 4). It includes the acropolis and the *intra muros* buildings of the ancient city from the era of its founding in the 4th century BC until its abandonment in the 14th century AD. Today a significant number of monuments are preserved to a considerable height above ground which were either always visible, or were discovered in the course of archaeological excavation.

These include *inter alia*:

- the ancient Theater,
- the Forum, with its administrative and cult buildings which served the city's public life, and shops on its south side,
- part of the Commercial Market (*Macellum*),
- part of the Palaestra,
- the Octagon complex and Hellenistic Funerary Heroon
- the Early Christian Basilicas A, B, and C
- the Bishop's Residence (*Episkopeion*)
- four building blocks in the eastern part of the city with houses containing various spaces that served their needs, workshops, and a small bath,
- the urban villa called "House of the Wild Animals" in the south-west part of the city,
- the basic axes of the street system including the *decumanus maximus* (Via Egnatia), the so-called Commercial Road (*decumanus*), the Diagonal Road, and seven *cardines* that enclosed the building blocks,

the city wall on the east, south, and west sides of the southern part of the city,

- part of an aqueduct running along the western slope of the acropolis beside the western walls and into the city.

The second component of the serial nomination proposed for inscription is the Battlefield of Philippi, marked by two hills about 2.5 km south and south-west of the ancient city; according to ancient sources, these were in the middle of the battlefield. The battle took place in 42 BC and was waged between the armies of Julius Caesar's followers, Octavian and Marc Antony and the republicans Cassius and Brutus. The battle was decisive, not only for the history of Philippi but for that of the entire Roman Empire. The Battlefield of Philippi includes 2 core zones: *Core 2.a* with an area of 9,669 hectares, and *Core 2.b*, with an area of 2,902 hectares corresponding to the two hills discernible in the battlefield landscape (see Appendix 2, map 5). Photogrammetry investigations in the battlefield have identified traces of constructions relating to the defensive works of the Republicans.

The Walled City is surrounded by a buffer zone with an area of 161,228 hectares. The buffer zone also includes some monuments, e.g. parts of the western and eastern cemeteries.

The two core zones of the Battlefield of Philippi are surrounded by a single buffer zone with an area of 40,444 hectares extending into the plain south-west of the walled city.

Competent Authorities

Ephorate of Antiquities of Kavala - Thasos
14, Kyprou Str., 651 10 Kavala / Greece
Tel: +30 2510 224716, +30 2510 228689
Fax: +30 2510 620753
E-mail: efakav@culture.gr

Contact data

Dr. Stavroula Dadaki
Head of the Ephorate of Antiquities of Kavala - Thasos
14, Kyprou Str., 651 10 Kavala / Greece
Tel: +30 2510 224716, +30 2510 228689
Fax: +30 2510 620753
E-mail: sdadaki@culture.gr

Contributors in the elaboration of the Management Plan

The Management Plan is the result of teamwork and collaboration among the agencies involved in the site's management at various levels, since a participatory procedure was considered beneficial for the site. Part of the Management Plan is based on an earlier proposal drafted in 2010 and completed in 2011 by the then-Municipality of Philippi (now Municipality of Kavala). This proposal was prepared by a collaborator of the Municipality, Anastasia Sakellariadou. In preparing this final plan, valuable input was received from Professor Emeritus of Architecture Georgios Karadedos and his collaborators Ioulia Stamou and Giannis Vasileiadis, who studied the site's requirements, recorded and systematized proposed actions, and specified necessary interventions. All the above proposals were combined with the scientific knowledge of the two Ephorates of Antiquities –now merged into the Ephorate of Kavala and Thasos– and their experience in the protection of the archaeological site with which they have been entrusted for decades. The final form and editing of the plan was elaborated by the competent central directorates of the General Directorate of Antiquities and Cultural Heritage, namely the Directorate of Prehistoric and Classical Antiquities and the Directorate of Byzantine and Post-Byzantine Antiquities.

The Content and the Strategic Objectives of the Management Plan

The present management plan has the mission of improving the archaeological site of Philippi, enhancing its character as a social good, and protecting existing monumental values so that they may be transferred to future generations. The methodical and planned development of comprehensive planning, which does not concern the immediate future exclusively but adopts a wider temporal horizon, will contribute to confronting challenges successfully and taking advantage of future opportunities within the new environment being created, in which emphasis is given to the enhancement of this cultural heritage worldwide. The proper management of the site's cultural value may exert a positive influence on the activities of local society as well. Furthermore, the contemporary approach to cultural heritage management includes comprehensive interventions through actions that converge and complement one another in order to multiply the benefits in combination with all areas of human activity.

The recognition and understanding of the site's data, the recording of its strengths (advantages) and weaknesses, existing risks and threats that may appear in the future formed the presupposition for planning actions. Therefore, a SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis was employed as methodological tool. It examined geographical features, sites' accessibility and the environmental factors, the region's cultural assets, the site's functional structure and use, site visits and tourism development, the management of cultural assets, and the interconnection between the site and the local community. This analysis led to the development of this Management Plan articulated along five (5) priority axes, which will be analyzed below.

The presentation of the archaeological site in a didactic way is one of the principal issues of the whole planning so that the site becomes a social good. The restoration and enhancement of the monuments themselves is the most direct and tangible action aiming at upgrading the knowledge offered to the visitor, specialist or not. The enhancement of the broader area in which the monument is situated also contributes to a better recognition and understanding of the site by the visitors.

One basic issue involving the organization of the site, which today spreads on two main levels separated by the existing old Kavala-Drama national road, is that of their unification. The road in question has already been abolished by law, and the gradual removal of its asphalt surface and its "downgrading" to a road exclusively serving the site's needs are planned. This change will allow the implementation of an integrated network of pathways on both levels of the site, which will take maximum advantage of, improve, and expand the existing itineraries. Existing signage at the site, rest stops, and information points will be upgraded and expanded to complement the visit.

New planning of site entrances and creation of parking spaces at other points is also foreseen. As regards promotion of the site, actions are already underway by the local Ephorate of Antiquities and other bodies (see Nomination File chapter 5.g). It is anticipated that these will be expanded, and site visits will be enhanced and combined with visits to other places of cultural interest in the area.

All the above issues are to an extent already dealt with by the current site management, which is assured given that it is exercised by already-existing structures of the

Ministry of Culture and Sports, and funded on an annual basis (see Nomination File chapters 5.e, 5.f, and 5.j). This Management Plan aims at further developing the enhancement and protection of the site, prioritizes necessary actions, organizes future interventions, and determines the desired timeframe for their execution.

The actions and interventions included in the Management Plan unfold along five separate priority axes/goals:

- a) protection of cultural assets,
- b) conservation - restoration and enhancement of the monuments,
- c) upgrading the use of the site and its assets,
- d) investigation - documentation - information, and finally,
- e) management of the site and its cultural assets aiming at protecting and enhancing their value.

The five distinct priority axes established contain issues from which specific goals emerge for the protection and enhancement of the archaeological site of Philippi. The objectives will be achieved by determining specific actions; indeed, a single action may respond to more than one objective, even objectives addressing different issues. There is no 1-to-1 correspondence between goals and actions; rather, it is quite probable that one action will meet more than one goal and address various issues. The issues of confronting natural (1.1) and man-made threats (1.2) belong to the first axis, which concerns the protection of cultural goods and assets.

The second axis of priorities, which concerns the conservation, restoration, and enhancement of monuments, contains four issues: a) protection, conservation, and consolidation of the buildings (2.1), b) interventions of consolidation (2.2), c) interventions involving restoration - enhancement (2.3), and finally, d) construction of shelters for the monuments' protection (2.4).

The third axis of priorities concerns upgrading the use of the site and its cultural assets, and targets the issues of: a) rearrangement and/or new planning of the site's entrances (3.1), b) upgrading the visitors' facilities (3.2), c) functional and aesthetic upgrading of the site in the *intra muros* area (3.3), and d) creation of an expanded itinerary connecting archaeological and other cultural assets in the Philippi region (3.4).

The fourth axis deals with investigation-documentation-information, and comprises two separate issues: that of investigation - documentation (4.1), and that related to education - information (4.2).

The fifth and final axis of activities concerns the man-

agement and promotion of the site and its cultural assets, wherein two separate issues are distinguished: general management considerations (administrative, institutional, and financial) for the implementation of the plan (5.1), and b) matters concerning the site's promotion, communication, and community outreach (5.2).

The organization of the various activities within the overall framework of the Management Plan with its clear priorities and time schedule will lead to their systematic implementation, with the ultimate goal of the integrated protection and enhancement of the cultural assets of the archaeological site of Philippi.

All the actions have a specific time schedule that demonstrates the priorities and the sequence of actions. The time schedule contains existing-ongoing, short-term, medium-term and long-term actions. More specifically: The existing-ongoing actions are those that are carried out today and will be continued in future. The short-term actions relate to the immediate priorities for the promotion of the site and will be carried out in a 3-year period. The medium-term actions follow the existing-ongoing ones according to the planning and they will be carried out in a 3-6-year period. Finally, the long-term actions are the ones which refer to the future (beyond a 6-year period), presuppose the implementation of the preceding actions, and are included in the context of the wider planning of the site's management. It is understandable that the above mentioned time schedule depends on the availability of funding sources.

The structure of the Management Plan and the time schedule for its implementation is provided in Appendix 1, in the form of a table (Table of Actions).

To implement the Management Plan, a seven-member committee will be established that will include two representatives of the local Service of the Ministry of Culture and Sports, one representative from the Ministry's central Services, one representative from the Municipality of Kavala (to which the site belongs administratively), one representative of the Regional Unit of Kavala, one representative from the Technical Chamber of Greece (Eastern Macedonia branch), and one representative from the Ministry of Environment, Energy, and Climate Change.

The presentation of the five axes of intervention which are broken down into individual issues follows. The need for intervention results from the current situation of the site as well as the prospect of further protection and promotion of it.

AXIS 1: PROTECTION OF CULTURAL ASSETS

The monuments are generally vulnerable to natural and human threats which could have disastrous consequences for the integrity and values of an archaeological site. In contrast to man-made threats, natural disasters are difficult to predict or control. However, in both cases preparedness can help reduce the vulnerability of cultural assets and lead to an effective response in case of eventual disaster.

Protection from natural and anthropogenic threats is initially focused on the intensification of controls and monitoring, on upgrading technical equipment and infrastructure, and finally on the training of personnel in dealing with emergencies.

Issue 1.1. Confronting natural disasters

Based on the region's history, of all natural threats, fires and secondarily earthquakes constitute possible risks. The possibility of a flood cannot be excluded, although no related incidents have ever been recorded in the history of the site.

1.1.1. Fire risk

Low, dry vegetation occupies a large part of the area encompassed by the archaeological site, which in combination with stands of tall trees (at some points, coniferous trees) could pose a risk to the monuments, though there is no likelihood of fire spreading over the entire site (see Appendix 2, plan 5). For the purposes of immediate response, there are dry powder fire extinguishers at the Museum and the guardhouses on the site. There is also direct cooperation with the local Fire Department and participation in the Planning for Civil Protection of the Regional Unit of Kavala. Finally, the Management Plan foresees the expansion of the water supply network, which will contribute to a more effective response to possible fires.

From the above, it follows that the risk of fire is not particularly significant on the basis of the characteristics of the site and its vegetation. However, specific risk prevention and containment measures are proposed.

Existing-ongoing measures include frequent clearing of herbaceous native vegetation, site inspections, and checks on the functionality of equipment and infrastructure.

Furthermore, updating-training of staff in risk management and dealing with emergencies needs to be imple-

mented on a regular basis in collaboration with the Fire Department and other agencies responsible for civil protection. The clearing/thinning of tall vegetation (tree-cutting) near building infrastructures and archaeological remains also needs to be incorporated in immediate planning.

The organization of a network of routes for risk containment within the archaeological site which will allow access to fire trucks also belongs within the context of creating appropriate infrastructures for addressing risks (see Appendix 2, plan 3).

The Management Plan further foresees the creation of an organized fire extinguishing network. This action presupposes a related study for the development of a water supply network equipped with hydrants.

This action will be implemented in conjunction with the modernization and expansion of the water supply network.

Proposed actions:

Existing/Ongoing:

- Clearing of wild vegetation.
- Monitoring of the site and checking of the functionality of equipment and infrastructure for confronting fire risks.
- Regular training of personnel on managing risks and emergency situations.

Short-term:

- Thinning out tall vegetation (cutting down trees) near buildings and monuments.
- Improvement of the network of paths related to risk management.

Medium-term:

- Creation of firefighting networks.

1.1.2. Risk of earthquake

Seismic risk constitutes a serious hazard for Greece as a whole. Indeed, the decline of the city of Philippi during the 7th century AD is attributed to earthquake. Nevertheless, during recent years no strong seismic activity has been recorded in the greater area that has affected the natural and human environment, apart from the seismic vibration with a magnitude of 6.5 on the Richter scale which occurred in May 2014. Although the quake's epicenter was the island of Lemnos, it led to small shifts in the construction material of the surviving piers in Basilica B.

Frequent actions being proposed here include the inspec-

tion of sites and monitoring of the state of preservation of building remains by specialists, with written reports every two years. This will mainly concern monuments that survive to a considerable height and which are therefore susceptible to seismic strain. A simple monitoring is carried out by security and technical personnel. Within the same context, it is proposed to prepare a feasibility and risk identification study for rocks falling from the acropolis in case of earthquake (technical expert investigation/report). Should expert opinion find there is a risk; the processes involved in preparing a study to protect the site from rockslides will proceed.

Proposed actions:

Existing/Ongoing:

- Inspection of sites and monitoring by specialists of the state of conservation of monuments preserved to a significant height to determine whether they are vulnerable to earthquake strain.

Medium-term:

- Preparation of a study (by a technical expert) aiming at recognizing and confronting the risk of rocks falling from the upper level of the site (acropolis) in case of earthquake.

1.1.3. Flood risk

Although there is no history of floods at the site, this is a possibility which is not considered unlikely on the basis of its geomorphology (the presence of a rocky hill in contact with the southern lower section of the excavated part of the archaeological site). At present, maintenance of the existing system for the runoff of rainwater is sufficient to meet onsite needs. However, the preparation and implementation of a related study dealing with the comprehensive management of rainwater is foreseen within the framework of upgrading the site's technical infrastructure (see Issue 3.3.9)

Issue 1.2. Confronting man made threats

1.2.1. Vandalism - natural wear from use of the site

Visible monuments are generally at risk from vandalism and destruction/damage from deliberate and accidental human interventions, and simply from use of the site. This risk also exists at the archaeological site of Philippi, given that movement by visitors around the site is for the most part unrestricted.

No cases of vandalism have been observed to date. However, this as well as cases of theft and illicit exca-

vations are issues dealt with through proper surveillance and monitoring of the site. In addition, existing signage and cordoning guiding the circulation of visitors among the monuments contribute to the prevention of similar events. Actions to improve signage and cordoning and their expansion to the proposed visitors' route have been included in the Management Plan (see Issue 3.2.4). To limit future risks, it is proposed to step up security staff patrols over the entire archaeological site during the hours it is open to the public.

Proposed actions:

Existing/Ongoing

- Regular supervision of the entire archaeological site by security personnel.

Short-term

- Delineation of the areas of the archaeological site accessible to visitors with appropriate sign- posts and outlining of itineraries and stops (see Issue 3.2.3).

- Protective structures for vulnerable monuments so that visitors do not come in contact with them in the course of their tour.

- Improvement-expansion of cordoning off to discourage visitors from touring parts of the site not open to the public (see Issue 3.2.4).

1.2.2. Theft - illicit excavations

Theft and illicit excavations are always a real risk. Illicit excavations do not pose a major risk to the area proposed for inscription. On rare occasions, incidents related to the Roman aqueduct in the foothills of the acropolis and the summits of the hills of the battlefield have been reported. No cases of theft have been reported. Regular onsite inspections during recent years by the Ephorates of Antiquities have significantly reduced such incidents. In addition, the Museum has modern protection and surveillance systems (alarm, cameras). Protection of the site is also ensured by fencing. The planned expropriation of privately owned farmlands in the *intra muros* area will further improve site protection. Immediate direct preventive measures include continuing and the close and continuing collaboration with local police authorities to step up patrols in the area. Furthermore, it was deemed appropriate to proceed immediately to lighting the site at entrance points and wherever else it may be necessary, and to improve the site's fencing (see Issue 3.3.8) on the basis of comprehensive planning to enhance and protect the site. Proposed measures

also include the upgrading and expansion of existing security systems.

Proposed actions:

Existing/Ongoing:

- Cooperation with local police authorities for increased patrols in the area.

Short-term:

- Lighting of entrance areas and elsewhere as deemed necessary.

- Repair - replacement of old fences (see Issue 3.3.8).

Long-term:

- Updating/expansion of existing security systems where deemed necessary for effective protection of the site.

1.2.3. Environmental pressures

The site is not under any immediate environmental pressure. Geographically, it lies in the temperate Mediterranean climate zone, which is characterized by mild temperature variations. The site lies at some distance from the sea, and is not located near any pollution-generating industrial plants.

The built environment does not particularly alter the character of the site. The village of Krinides is very near the site on the east, but is clearly separated from it by a gully, on either side of which there are dense stands of trees that do not permit visual contact (sc. with Krinides) from inside the ancient city. Existing building in the vicinity of the archaeological site has not altered the natural landscape.

Farming/agriculture and animal husbandry are the two major activities in the area, but they are conducted in accordance with the limitations imposed by archaeological law. These limitations, however, do not constitute any particular point of friction with local society, since the locals have a sense of ownership of the archaeological site, and it creates a special sense of local identity for them.

The services and commerce sector is sufficiently developed to serve the needs of both local society and visitors. Finally, there are around 40 light industrial units operating in the region with mild activity; there are no large industries in the region to pollute the environment. The statutory protection zones define permissible uses by region.

Prospects for the exploitation and possible energy production capacity of Philippi's peat deposits have been pointed out in many scientific publications. Philippi is

part of the greater plain of Drama (the Drama basin), whose lignite deposit has also been investigated for its energy potential. In 2008, a proposal by the Public Power Corporation of Greece (PPC) to install a new power plant in Kavala was rejected. International recognition of the archaeological site of Philippi will doubtless further contribute to deterring similar planning in the future.

Although the issue of environmental pollution does not pose a risk under present circumstances it needs to be monitored. Actions proposed for this purpose concern ongoing monitoring of environmental conditions, chiefly through monitoring entrepreneurial and financial activity that develops in the region, the facilities these presuppose, and the environmental burden they create. Furthermore, in accordance with its statutory role, the local Ephorate of Antiquities monitors all proposals for the exploitation of the region's natural resources (e.g. peat).

Proposed actions:

Existing/Ongoing:

- Monitoring and checking of environmental conditions.

- Monitoring of proposals by private and public entities to exploit the region's fossil fuel deposits (i.e., peat).

1.2.4. Protection and security measures

There is extensive fencing around the site, which is a primary measure for demarcating ownership and protection of the site, but it is slated to be upgraded and expanded. The Museum has an alarm system and video surveillance, as well as a fire extinguishing network; there are also alarms in the toolshed east of the Theater and in the University of Thessaloniki's lab/storeroom.

The limited number of privately-owned farmlands with access to rural roads inside the Walled City is certainly a weakness, and needs to be dealt with through the purchase of land parcels and their definitive inclusion in the archaeological site.

Another requirement is the improvement of the existing network of routes to meet service needs and curb risks. Finally, more systematic monitoring of the site and functionality of protective measures through frequent official reports is foreseen.

Proposed actions (included in other axes or issues):

Existing/Ongoing:

- Checking of the functionality of equipment and in-

frastructure for confronting fire risks (see Issue 1.1.1.).
- Regular supervision of the entire archaeological site by security personnel (see Issue 1.2.1).

Short-term:

- Improvement of the network of routes that can be used by vehicles in emergencies (fire truck, ambulance) and for the needs of the site (supervision, cleaning - clearing, excavation, conservation - restoration). Parts of this network can also be used as a tertiary tour route to more remote points of the site (see also Issues 1.1, 1.2, and 3.3.2).
- Repair - replacement of old fences (see Issue 1.2.2).
- Improvement of fencing outside the walls (see issue 3.3.8).
- Expropriation of privately-owned lands in the *intra muros* area (see issue 5.1.4).

Long-term:

- Updating/expansion of existing security systems where deemed necessary for effective protection of the site (see Issue 1.2.2).
- Expropriation within a zone of 10 m outside the walls (south/west sides) where privately owned lands exist in order to protect the wall and create a perimeter path around the site for visitors (see Issue 5.1.4).
- Expropriation of lands to protect traces of the Via Egnatia and the *diateichisma* in the battlefield west of the Walled City (see Issue 5.1.4).

AXIS 2: CONSERVATION, RESTORATION, AND ENHANCEMENT OF MONUMENTS

A. Presentation of the current image of the monumental site

A.1. State of preservation

The archaeological site of Philippi includes a large number of monuments, which illustrate the complex nature of the ancient city. The different dating, typology, and morphology of the monuments in connection with their original purpose and use are factors that offer modern visitors multiple stimuli.

A.2. Classification of monuments according to their state of preservation

The monuments in the Walled City of Philippi may be divided into categories according to their state of preservation. The following analysis examines these categories, namely monuments that survive to a con-

siderable height and were visible prior to excavations, so they have been only cleaned and their fill removed at points; monuments that are visible at present after the various excavation projects; monuments whose excavation is under way; monuments whose excavation remains incomplete or have been recovered after their investigation and documentation for various reasons (protection, etc.); finally, unexcavated remains that have been traced through geophysical prospection.

1. Visible to a fair/considerable height aboveground and preserved from antiquity are the following monuments:

- Basilica B with its impressive piers which were intended to support its domed roof,
- the fortifications on the Byzantine acropolis,
- the enclosure of the ancient walls on the east, south, and west sides of the lowland part of the city,
- the section of the aqueduct in the western foothills of the acropolis (from the west wall into the city),
- the small Middle Byzantine church in the south-west part of the city near the west wall,
- the triangular Byzantine castle on the west side of the walls,

- sections of the outer wall (*proteichisma*) preserved to the east and south outside the fortification enclosure.

Small-scale excavation projects and cleaning have been carried out at these monuments (apart from Early Christian Basilica B, which has been excavated to a large extent and its ground plan clarified).

A sub-category could be formed by the rock-cut sanctuaries on the slopes of the acropolis; these were found by researchers rather than being uncovered by excavation.

They include:

- the Sanctuary of the Egyptian Gods,
- the Sanctuary of Silvanus,
- the Sanctuary with the Three Niches,
- the Sanctuary of Cybele,
- the Sanctuary of Artemis,
- the Rock Sanctuaries, with rock-hewn representations of many various deities.

2. Archaeological investigations from the early 20th century down to the present have uncovered the following in the *intra muros* area:

- the ancient Theater,
- the Forum with corresponding administrative and religious buildings which served the city's public life, and the shops at the southern edge of the Forum,
- part of the Commercial Agora (*Macellum*),
- part of the Palaestra,

- remains of a Temple-shaped building (Heroon) of Hellenistic or Roman times on the city's upper terrace,
- a Hellenistic Funerary Heroon in the Octagon area,
- Early Christian Basilica A,
- Early Christian Basilica B,
- Early Christian Basilica C,
- the Octagon complex,
- the Bishop's Residence (*Episkopeion*) complex,
- the Bath-House (*Balneum*),
- four building *insulae* on the city's east side containing houses and the various spaces that served their needs, workshops, and a small bath,
- the urban villa called "House of Wild Animals" in the south-west part of the city,
- the city's main roads, made up of part of the *decumanus maximus*, the Via Egnatia, to a length of 300 m, part of the Commercial Road (*decumanus*), part of the Diagonal Road, and parts of seven *cardines* or side streets enclosing the building *insulae*.

3. Monuments whose excavation is under way include those uncovered in the building *insulae* east of the Octagon complex, on either side of the Diagonal Road, where the Aristotle University of Thessaloniki's excavation is being conducted. This excavation includes the *insula* containing the public Roman building or "glassworks *insula*", that with shops and workshops lying south of the Diagonal Road, and building *insulae* 4 and 5.

4. Monuments whose excavation has not been completed, or which were covered following excavation for various reasons:

- the Palaestra, the west section of which is buried beneath the products of earlier excavations of both the Palaestra and Basilica B,
- the east main gate, the Neapolis Gate, partially-excavated in the first half of the 20th century; a section of it remains buried beneath the former Kavala-Drama National road,
- the west main gate, the Krinides Gate, which was also explored through excavation in the past, but which over time was filled in and so is not visible today,
- the Marshes Gate on the west side of the walls about 300 m south of the Krinides Gate, which was also partially excavated in the past,
- the complex to which the stoa west of the Theater belonged, and which was probably associated with the Sanctuary of Dionysus,
- the rooms at the western end of the complex of Early Christian Basilica A. These are presented in site plans

produced during the time of excavation, but today lie beneath artificial fill,

- Early Christian Basilica C east of the Museum, whose excavation has not been completed.

- In some cases vulnerable parts of monuments have been covered for their protection such as mosaics, etc. The Management Plan takes into consideration all monuments independently of whether or not they are visible at present.

5. The final category consists of unexcavated monuments. The monuments in this category have been identified through geophysical surveys and photogrammetry, but have never been excavated. These monuments will not be excavated, until the best possible conditions are assured for their protection and enhancement and for the benefit of future research in accordance with modern concepts on the management of archaeological assets. These monuments include:

- a large Basilica south of the Via Egnatia and west of the Forum, known by the conventional name "Basilica D",
- a triple stoa which probably belonged to a second public square west of the Forum,
- a bath complex probably associated with the Palaestra, found south of Basilica B,
- a monument with semi-circular ground plan with a stoa, to the west of the Forum,
- a large complex extending over two *insulae* to the south of the Octagon, which may also be baths.

A.3. Restoration interventions

Most of the monuments at the archaeological site have been subjected to conservation or consolidation works since the late 1950s.

Specifically, restoration has been carried out in the recent and distant past on the following monuments:

- at the ancient Theater of Philippi in part of the upper and lower *koilon (cavea)*, the scene building, the east retaining wall with the ancient retaining system, the *parodoi*, and the orchestra with its system of underlying trapdoors.

More specifically: restoration work was undertaken in the ancient Theater, mainly in the destroyed *cavea* and the orchestra, which was tidied up to facilitate its re-use for contemporary performances. Archaeological investigation and restoration work on the Theater of Philippi was again undertaken in 1992 in the framework of collaboration between the former 18th Ephorate of Prehistoric and Classical Antiquities (recently unified

with the 12th Ephorate of Byzantine Antiquities) and the Architecture Department of the Aristotle University of Thessaloniki. The conservation and restoration of the ancient Theater were carried out from 1993 to 2000 with funding from the 2nd Community Support Framework (CSF). The partial restoration of the eastern retaining wall and the restoration of the small arch were completed in 1997. The restoration of the large arch was completed in 1998.

The restoration of the scene building and the walls of the side entrances to the orchestra (*parodoi*) began in 2000 and continued in the next stage, the project “Restoration of the Ancient Theater of Philippi”, funded by the 3rd CSF. The main aim was to excavate and restore the scene building, the two *parodoi*, the orchestra, the seating above the walkway (*epitheatron*), and the eastern part of the wall. The restoration completed in this phase makes the eastern *parodos* clearly readable: its two entrances were restored using new local marble where necessary. A few steps were added at the eastern and the western stairways since they were both in a good state of preservation.

The restoration of the scene building was on a larger scale. The façade of the south colonnade (stoa) was restored and completed with replicas of the reliefs on the pillars (the originals are in the Museum). The visitor’s view of the monument is instructive concerning the form of the scene building in Roman times.

The western *parodos* was preserved in better condition. The arch over the entrance to the orchestra was completely restored with the use of seven ancient and two modern stones. In the *epitheatron*, the limits of the *koilon* (*cavea*) were determined by excavation and the surrounding area was cleaned up/cleared out. Finally, the original level of the orchestra was restored, the underground area was roofed to be used in the future, the ancient drain was unearthed and re-used, and the orchestra and the *parodoi* were paved. The restoration of the western retaining wall is now complete, as is the excavation of a stoa leading to the Theater from the west. The surrounding area has also been tidied up. In the late 1990s (within the framework of the 2nd CSF), a program of interventions entitled “Protection - conservation - enhancement of the monuments of Philippi” was carried out. This included conservation - enhancement interventions to important monuments at the site (Octagon, Basilica A, Basilica B).

More specifically, the following individual projects were accomplished:

The Octagon of Philippi

The aim of this project was to protect the monument from natural and man-made threats, improve the circulation of visitors within the site, and provide a better understanding of the monument. Works included the construction of a shelter, the conservation of masonry, and the arrangement of architectural members. Apart from the above, consolidation works on walls, removal of rubble from older excavations, and conservation of the monument’s mosaic floors were also carried out.

Basilica A

Restoration of part of the north colonnade of Basilica A, restoration of a complete column resting on a heart-shaped base at the junction of the north colonnade and the transept, restoration of the first eastern column of the north colonnade.

Basilica B

The project included the restoration of the north colonnade of Basilica B, the arrangement of architectural members, the conservation of especially vulnerable sections of masonry, and the restoration of three columns of the north colonnade together with their arches.

The restoration of four columns and two piers was carried out in the *propylon* of Basilica B and a part of the atrium of the Commercial Agora.

Forum

In the Forum, and chiefly in the section of the outer colonnade on the south stoa (*porticus*), restoration has been carried out on ten columns; on the east side of the complex, parts of the façade of the temple dedicated to the imperial cult were restored, as was the doorway of one of the chambers in the Library.

The majority of monuments have been subject to conservation and emergency protection measures. The latter concerned mainly the conservation of masonry mortar and the reinforcement of the upper surface of the walls of stone, brick, of mixed type (*opus incertum*, *opus testaceum*, *opus mixtum*) by a protective layer (= capping). Specifically, conservation projects have been undertaken:

- on administrative or religious buildings which served the city’s public life and surrounded the Forum,
- on excavated shops on the south side of the Forum,
- on the areas uncovered in the Commercial Agora (*Macellum*),

- on the masonry of Early Christian Basilica A,
- on the outer masonry of Early Christian Basilica B,
- on the Octagon complex,
- on the three-aisled stoa leading from the Via Egnatia to the Octagon narthex,
- on the Bishop's Residence (*Episkopeion*)
- on the Bath-House (*Balneum*) complex,
- on the houses and workshops uncovered in the four *insulae* in the eastern part of the city,
- on the east side of the fortification enclosure of the walls, from the Theater to the Neapolis Gate.

Moreover conservation work has been done:

- on the mosaic floors of the Octagon, where a permanent shelter has been placed, and
- on the wall paintings of the north side of Early Christian Basilica A.

Temporary protective measures have been taken for the mosaic floors revealed in the rooms of the house in building *insula* 4, and on the floor of what was probably a public building south of the Diagonal Road, which features a scene of chariot races in a hippodrome. In these, the preserved sections of mosaics have been covered with sand and temporary shelters.

A.4. The state of preservation of monuments and conservation - restoration issues

The current state of preservation of the archaeological site's monuments is connected to a large extent to conservation or restoration interventions which they may have received. It may reasonably be concluded that the monuments which have been subjected to interventions based on specialized restoration studies are preserved in better condition.

The following are preserved in good condition:

- parts of the ancient Theater: the scene building, the side entrances (*parodoi*), the retaining walls, and the orchestra,
- the walls between towers and the towers on the east side of the walls, between the ancient Theater and the main east gate,
- the Bishop's Residence (*Episkopeion*),
- the Bath-House (*Balneum*) north of the Octagon,
- the three-aisled stoa leading from the Via Egnatia to the Octagon,
- the excavated shops south of the Forum,
- the Rock Sanctuaries, chiefly due to their durable construction material

In addition:

The south-east section of the Palaestra with its complex of latrines (*Vespasiana*), which, despite never having been conserved, is in exceptionally good condition.

- the towers and fortification constructions on the acropolis, which are preserved to a considerable height, and
- the drainage network, where this has been revealed, with drainage pipes along the length of roads, is preserved in good condition and retains its function.

In some places on the archaeological site, specialists have identified a series of conservation issues which need continuous monitoring. These are primarily connected with the wear exerted by time, and the natural characteristics of construction materials.

Such problems have been identified:

- in masonry: weathering in places, due to environmental and weather conditions, minor shifts due to seismic stresses, or threats by the root systems of vegetation,
- in surviving sections of floors: detachment and flaking, due to a combination of environmental and man-made wear
- on the walls: detachment or loss of stone blocks from the Hellenistic phase, which comprises the lowest zone of the wall,
- on the ancient roads: shifting or fragmentation of stone slabs, and
- on wall paintings and mosaics: a need for continuous maintenance.

It is also important for the overall image and legibility of the site to identify and tide-up fallen building material remaining near the monuments, from which it came, as well as to re-examine and remove the products of older excavations.

B. Proposals

The archaeological work planned to take place at the archaeological site of Philippi includes all interventions associated with the archaeological remains, whether excavations to uncover monuments or interventions for their conservation, restoration, and enhancement. Thorough archaeological and architectural documentation of the monuments are presuppositions for implementing the above.

Interventions on excavated monuments or monumental groups are programmed as follows:

- Minor stabilization works, with the goal of preserving excavated remains,
- Interventions that in addition to conservation and con-

solidation include limited-scale restoration aiming at reinforcing their authenticity and making them legible, and

- Actions of enhancement, including the above (where applicable) and other interventions to configure the wider area where the monuments are situated with respect to levels, access, management of vegetation, etc.

Issue 2.1: Protection, conservation, and consolidation of monuments

2.1.1. Monitoring the state of archaeological remains and taking immediate protective measures in case a risk is detected

The monuments that have been excavated or survive above ground are continually exposed to environmental conditions and the wear this exposure entails. On the basis of their construction method, the monuments may be differentiated into two large groups:

- buildings or parts of buildings of dry wall construction. Normally, these are monuments of the Classical period, although this technique was retained until Roman period,
- monuments whose building remains have mortar masonry, i.e. courses composed of stone or brick which are connected by large amounts of mortar (Roman - Early Christian - Byzantine period).

Monuments with constructions of mortar masonry, especially those whose bonding materials are weak clay mortars, run a greater risk of disruption of their structure and accordingly, of harm by natural and biological wear factors, e.g. rainwater, temperature fluctuations, plants' root systems, etc., and therefore require ongoing protection and conservation.

On the basis of the preservation state of remains and the importance of the monument to which they belong, a series of targeted actions involving protection, conservation, and consolidation of building remains has been formulated.

Obviously, all the monuments and archaeological remains in the wider archaeological site area need to be protected and conserved. For this reason it is necessary to check on their state of preservation regularly; on the basis of this, if a risk is diagnosed, immediate protection and conservation measures are taken, independent of existing programming.

Protection, conservation, and consolidation of the building remains include where appropriate the clearing of vegetation growing in and around them, the

conservation of bonding material in constructions with mortar masonry, the creation of a protective layer (capping) on top of the walls, conservation of decorated floors (mosaics, *opus sectile*), and other specialized projects on the basis of the particular features of each monument.

Proposed actions:

Existing/Ongoing:

- Checking the conservation status of archaeological remains on an annual basis, accompanied by written reports and photographic documentation.
- Urgent measures for protection, conservation, and consolidation of building remain at risk.

2.1.2 Protection, conservation, and consolidation of the Octagon complex

Short-term:

- Re-pointing of walls built with rubble and mortar.
- Creation of a protective layer (capping) on top of the wall remains and recovery of wall faces.
- Conservation - consolidation of opus sectile floors in the narthex.

2.1.3 Protection, conservation and consolidation of the Forum

Short-term:

- Re-pointing of walls built with rubble and mortar.
- Creation of a protective layer (capping) on top of the wall remains and recovery of wall faces.

2.1.4 Protection, conservation, and consolidation of the Basilica B

Short-term:

- Re-pointing of walls built with rubble and mortar.
- Creation of a protective layer (capping) on top of the wall remains and recovery of wall faces.

Long-term:

- Excavation at selected points within its ground plan.

2.1.5 Protection, conservation, and consolidation of the Basilica A

Short-term:

- Re-pointing of walls built with rubble and mortar.
- Creation of a protective layer (capping) on top of the wall remains and recovery of wall faces.
- Conservation of preserved fragments of marble floors.

2.1.6 Protection, conservation, and consolidation of the Basilica C

Short-term:

- Re-pointing of walls built with rubble and mortar.
- Creation of a protective layer (capping) on top of the wall remains and recovery of wall faces.

Long-term:

- Re-arrangement of the courtyard area of the Museum (east side).
- Excavation of the atrium of Basilica C to unearth the entire monument.

2.1.7 Protection, conservation, and consolidation of the Palaestra

Medium-term:

- Re-pointing of walls built with rubble and mortar.
- Creation of a protective layer (capping) on top of the wall remains and recovery of wall faces.

Long-term:

- Uncovering the western part of the monument along with conservation in view of its enhancement.

2.1.8 Protection, conservation, and consolidation of the urban villa called “House of the Wild Animals”

Medium-term:

- Re-pointing of walls built with rubble and mortar.
- Creation of a protective layer (capping) on top of the wall remains and recovery of wall faces.
- Arrangement/classification of fallen architectural members.

Long-term:

- Re-laying of a copy or the original fragment of the mosaic depicting wild animals which was removed from its setting; conservation of mosaic floors.

2.1.9 Protection, conservation, and consolidation of the building block (*insula*) 4 (Aristotle University of Thessaloniki excavation)

Medium-term:

- Re-pointing of walls built with rubble and mortar.
- Creation of a protective layer (capping) on top of the wall remains and recovery of wall faces.
- Arrangement/classification of fallen architectural members.

Long-term:

- Conservation - consolidation of mosaic floors.

2.1.10 Protection, conservation, and consolidation of the public(?) Roman building (Aristotle University of Thessaloniki excavation)

Medium-term:

- Re-pointing of walls built with rubble and mortar.
- Creation of a protective layer (capping) on top of the wall remains and recovery of wall faces.

Long-term:

- Conservation - consolidation of mosaic floors.

2.1.11 Protection of the walls and outer wall (*proteichisma*) of the Walled City where deemed necessary

Medium-term:

- Conservation and stabilization where and when required.

Long-term:

- Re-pointing of the walls where necessary.

Issue 2.2: Consolidation interventions

Investigation of the structural integrity and interventions to monuments preserved at a great height, whether they have been preserved to this height to the present, or are the result of restorations.

2.2.1. Consolidation interventions in Basilica B - preserved central piers

Short-term:

- Elaboration of a study concerning structural resistance of the monument and eventual interventions for its reinforcement.
- Re-inforcement - consolidation interventions based on the above study.

2.2.2 Consolidation interventions in the Forum

Medium-term:

- Checking of the structural resistance of restored columns in the Forum.

2.2.3 Consolidation interventions on the walls and towers of the Byzantine acropolis

Medium-term/Long-term:

- Elaboration of a structural resistance study and eventual interventions for its reinforcement.
- Re-inforcement - consolidation interventions based on the above study.

Issue 2.3: Restoration - enhancement interventions

Enhancement includes a combination of actions concerning the monument itself (excavation - conservation

- restoration) as well as the configuration of the wider area to which it belongs in order to create conditions for visitors to identify and understand the surviving remains.

The restoration of the ancient Theater (2.3.1) is an essential action for the site, since beyond its archaeological value the Theater is a point of reference, given that from an early date it was put to use for performances of ancient drama, and has acquired national recognition in Greece. The Ministry of Culture and Sports aims at the completion of the restoration of the Theater, its legibility, its presentation, the stability of the monument, the safety of visitors and the audience and ensuring the maximum seating capacity for the purposes of the Philippi - Thasos Festival. Therefore the restoration of the *koilon* (*cavea*) constitutes a first priority. With this goal in mind, the study for the project "Restoration of the *cavea* of the Ancient Theater of Philippi: A documentation study for the restoration of the lower *koilon* of the Theater has already been approved by the Central Archaeological Council and is ready for implementation.

The set of actions which follow (2.3.2 - 2.3.6) concern the unification of the upper and lower terraces, the enhancement of the Neapolis Gate, the south part of the east side of the walls, the Via Egnatia, and sections of the rest of the ancient road network. Although distinct actions are included, they have a complementary character in order to enhance the Walled City as a single and unified monumental area. The goal is for visitors to tour the site and become familiar with the structure of the Walled City in its totality.

Within this framework, the enhancement of the Neapolis Gate, the revival of the ancient entrance for visitors, and the use of the ancient road network itself could serve for a free tour around the monuments at the southern lowland part of the city. Within the same spirit is the proposed enhancement of the southern part of the east wall, mainly the part between the Theater entrance and the Neapolis Gate, which is well-preserved, and therefore appropriate to be used for educational purposes. When the outer wall (*proteichisma*) is revealed, we will have at our disposal a representative example of the fortification techniques during Byzantine periods.

Excavation between Basilica A and the Forum will unify the part of the city at the foot of the rocky hill with the lowland part. This will provide important information for documenting the structure of the city; at the same

time, it will significantly help visitors to understand the development of this part of the archaeological site as a whole.

2.3.1 Restoration of the ancient Theater's lower *cavea*

Medium-term:

- Implementation of the approved study by the Ministry of Culture and Sports entitled "Documentation of the constructions and restoration of the lower *cavea* of the ancient Theater of Philippi".

2.3.2 Unification of the upper and lower terraces of the Walled City at the area of the Forum

Short-term:

- Removal of all existing modern structures (staircase, built terraces and concrete floors, guardhouse, asphalt paving and road bed).
- Removal of rubble.
- Excavation.
- Planning of a new itinerary between terraces for visitors' tours.
- General configuration of the area.

Medium-term:

- Excavation of the western section of the commercial shops on the south side of the Forum (Commercial Road) and at selected points of its west side.

Medium-term/Long-term:

- Excavation north of the Via Egnatia for future unification of the excavated area.

2.3.3 Enhancement of the Neapolis Gate

Long-term:

- Earth removal.
- Small-scale excavation.
- Conservation - consolidation of masonry built with rubble and concrete.
- General configuration of the area - rearrangement of the fencing.

2.3.4 Enhancement of the south part of the eastern walls (south of the Theater)

Long-term:

- Removal - shifting of the existing fencing to enhance the monumental ensemble.
- Earth removal.
- Small-scale excavation to reveal the *proteichisma*.
- Consolidation of *proteichisma*.

- General configuration of the area - rearrangement of the fencing.

2.3.5 Enhancement of the Via Egnatia

Short-term:

- Creation of a dirt path along the course of the non-excavated section of the road to connect the Neapolis Gate with the revealed section of the road.

- Re-constitution of the paving, filling in gaps left by lost material with packed earth or other non-invasive interventions (presupposes the preparation of a special study).

- Arrangement/classification of the fallen architectural members from the stoa south of the Via Egnatia.

Long-term:

- Excavation of the Via Egnatia to its full length in the area inside the walls and reviving its course as the main tour route. Uncovering identified traces of the Via Egnatia outside the city in the plain of Philippi west of the city.

- Expropriations.

- Enhancement of the remains of the Via Egnatia (consolidation - creation of an itinerary linking it with the archaeological site, restoration of the arch over the Via Egnatia).

2.3.6 Restoration - enhancement of parts of ancient roads and paths for re-use during visitor tours

Short-term:

Diagonal and Commercial Roads:

- Excavation of a section of the Commercial Road south of the Bishop's Residence (*Episkopeion*) to connect already-excavated sections on either side.

- Clearing of vegetation.

- Re-constitution of the paving, filling in gaps left by lost material with packed earth or other non-invasive interventions (presupposes the preparation of a special study).

- Arrangement/classification of fallen architectural members.

- Installation of an additional artificial walking surface along the length of the revealed section of the Diagonal Road.

- This road has a drainage channel beneath the paving slabs, many of which have been removed for re-use in the past, revealing technical aspects of the construction. It is proposed to maintain this road in its current state for educational purposes. There will be non-invasive interventions to reorganize the stone paving only at points where the original building material survives. To ensure accessibility, an artificial platform (a reversible construction) will be installed on the south side of

the road, which will also permit those with disabilities to access and pass through this area.

Cardines on either side of insula 4

Short-term:

- Clearing of vegetation, re-constitution of the paving, filling in gaps left by lost material with packed earth.

- Arrangement/classification of fallen architectural members.

Forum:

Short-term:

- Restoring of the walking surface of the ancient ramp at the north-east corner of the Forum and the ancient stairway at its south-east corner.

South stoa along the Diagonal Road:

Medium-term:

- Arrangement/classification of fallen architectural members.

2.3.7 Restoration - enhancement of the fountain in the atrium of Basilica A

Medium-term:

- Elaboration of a study to restore the fountain.

- Implementation of project.

2.3.8 Restoration - enhancement of the Octagon

Long-term:

- Restoration of the columns of the Octagon and its west atrium/atrium fountain.

- Preparation of a study for restoring the façade.

2.3.9 Restoration - enhancement of the west temple (*curia*) in the Forum

Long-term:

- Conservation - consolidation of masonry with rubble and mortar.

- Arrangement/classification of fallen architectural members - recovery of construction material and repairs aimed at improving the building's authenticity.

- Restoration of parts of the building with small-scale additions.

2.3.10 Enhancement of the Krinides Gate

Long-term:

- Earth removal.

- Small-scale excavation.

- Conservation - consolidation of masonry with rubble and mortar.

- General configuration of the area.

2.3.11 Enhancement of the stoa building (Sanctuary of Dionysus?) west of the Theater

Long-term:

- Earth removal.
- Excavation.
- Conservation - consolidation of constructions.
- General configuration of the area.

2.3.12 Enhancement of the Basilica west of the Forum

Long-term:

- Excavation.
- Conservation - consolidation of constructions.
- General configuration of the area.

2.3.13 Selected enhancement interventions - complementary excavations in the south-east part of the Walled City (Aristotle University of Thessaloniki excavations)

Short-term:

- Excavation at the north-east corner of building block (*insula*).

Long-term:

- Excavation - uncovering of the building block (*insula*) south of the Commercial Road.

2.3.14 Enhancement of the Battlefield of Philippi

Long-term:

- Excavation of the *diateichisma* and possible architectural remains on the two hills.

Issue 2.4: Installation of shelters

The choice of shelters requires special care given that they are modern constructions with a pronounced presence influencing the archaeological site's overall appearance. For this reason, the shelters proposed for Philippi will be light, delicate constructions with a discrete presence, or constructions which for didactic reasons reproduce the original volume of the monument they cover. The protective shelters will be installed at important archaeological remains which are vulnerable and threatened by direct exposure to environmental conditions. The site's mosaics represent rare themes, such as that depicting chariot races in the hippodrome (2nd century AD) in a Roman building in the eastern part of the city (a rare representation in the Mediterranean region), and that with scenes of wild animals in a Roman urban villa lying south-west of Basilica B.

However, there is an immediate need to install shelters to protect the wall painting fragments in the north annexes of Basilica A, which are in danger by their exposure to environmental conditions, as well as the floor of Basilica C.

Proposed actions:

2.4.1 Installation of a shelter over the public Roman building(?) (Aristotle University of Thessaloniki excavation)

Medium-term:

- Elaboration of a study and construction of a shelter at the area where the mosaic floor depicting hippodrome chariot-races was discovered.

2.4.2 Installation of a shelter over the north annexes of Basilica A

Medium-term:

- Preparation of a study and construction of a small shelter for the wall paintings.

2.4.3 Installation of a shelter over the north annexes of Basilica C

Medium-term:

- Preparation of a study and construction of a new shelter.

2.4.4 Installation of a shelter over the urban villa called "House of the Wild Animals"

Long-term:

- Preparation of a study and construction of a shelter at the area where the mosaic floor with depictions of wild animals was revealed.

AXIS 3: UPGRADING THE USE OF THE SITE AND ITS ASSETS

Axis 3 concerns the operation of the archaeological site, concerning both organizational issues (access, entrances, routes) and issues related to visitor facilities (quality of facilities and equipment, available services) (see Appendix 2, plan 2).

Visitors are the main and direct beneficiaries of the values expressed at an archaeological site. Consequently, a basic parameter of the overall planning is ensuring the adequate means for serving visitors. Apart from its purely archaeological-educational dimension, a site tour may also have other goals, related to entertainment,

religion, etc. Furthermore, at the archaeological site of Philippi, monuments acquire contemporary uses, e.g. the use of the ancient Theater since the 1950s for performances within the context of the Philippi Festival, the hosting of competitions such as the Roman Law Moot Court Competition, etc. Besides low-impact use of the monuments is in accordance with the general concept of the present management plan.

Location of the property - access points (see Appendix 2, map 7)

The Walled City lies between two modern towns, Lydia and Krinides, to the site's west and east, respectively. The distance between the Archaeological site and the two towns is very small—they are practically in contact with one another.

The urban centers adjacent to the archaeological site are the cities of Kavala (15 km) and Drama (21 km). (The approach to the archaeological site today is served by the National Highway (Kavala-Drama), which is connected to Philippi by a secondary road that leads to the east entrance of the archaeological site. From the west, the National Highway's exit for the village of Lydia serves the access to the Archaeological Museum).

A major new project involving road E61 (Project "Vertical Axis Serres-Drama-Kavala", cod. EOAE 61), which will have a total length of 115 km and will connect the Regional Units of Serres, Drama, and Kavala is now in its final planning phase. This new road will include interventions to improve traffic conditions in the greater area. The Drama-Kavala section of E61, with a length of 30 km, includes detours around villages and is predicted to have a positive impact on accessibility to the archaeological site of Philippi. The local Ephorate of Antiquities is working with planners to adopt the best possible proposals for interchanges providing access to the archaeological site. Planned traffic regulation measures preserve existing distances between the new road and the archaeological site, and will not cause any visual or environmental impact.

Issue 3.1: Rearrangement and/or new planning of the site's entrances

The issue of access to the site is by definition important, given that ease of approach, influences the number of site visitors.

Today, entrance to the site is possible from the following points:

The main entrance to the archaeological site (complete with guardhouse-ticket booth) is on the east side, along the east wall near the Theater and the town of Krinides. This entrance also provides access to the Theater itself. Before the entrance to the site, there is an Archaeological Receipts Fund shop (selling casts, souvenirs, jewelry, archaeological guides to the site and other books, etc.), a snack bar - café-restaurant, exhibition area-gallery, parking lot for buses and cars, and restrooms. This is a large area, accessible independently of the organized site, and meets the needs both of visitors and audiences at performances hosted in the Theater.

A second access point, with a guardhouse-ticket booth, is in the central part of the site, from where one can access both the upper and lower terraces. The Kavala-Drama road—now being abolished—passes at this point; in future, this road will be used solely for accessing and circulating within the site itself. In the current phase, there is limited parking space available.

A tour of the site can also begin from the Archaeological Museum, which is in the west area of the archaeological site and is accessible by car. The Museum has a gift shop (where the archaeological guide to Philippi, books, postcards, etc. are available), visitors' restrooms, a water and soft drink dispenser, a small parking lot to the south, and infrastructure for the disabled.

Within the framework of the present management plan, the aim is to take advantage for visitors' tours of the layout of the Walled City as it was configured by the Hippodamian system. This system, as further developed by the Romans, was based on a main east-west street (*decumanus maximus*). In the case of Philippi, this was Via Egnatia, which joined the Neapolis and Krinides Gates, and formed the backbone for the entire development of the ancient city.

In order to understand in an experiential way the ancient urban fabric, it is important to enhance and reuse the two ancient entrances of the city as main entrances to the archaeological site and to organize a network of visitor paths based on the structure of the ancient city. It is therefore proposed to create a new entrance at the Neapolis Gate which is only a short way from the existing main entrance. This new gate could become in the future the main entrance by virtue of its nearness to the existing parking space and other infrastructure and facilities outside today's eastern entrance.

The current eastern entrance, which is at the area of the Theater, will be retained and modernized. (Moreover,)Its

location coincides with the Hellenistic gate, recently excavated in this area (2001). Moreover, this is a very useful entrance for the overall smooth operation of the archaeological site, serving also as the main access to the Theater during the Philippi-Thasos Festival. In case of a large number of visitors—organized groups in particular—the existence of several entrances will contribute to a proper management of visitors so as to avoid over-crowding.

On the west, an organized entrance will be created on the existing road axis near the Museum. The route of this road is nearly identical to that of the Via Egnatia, and thus the position of the two new entrances recalls the key elements of the structure of the Walled City. In the future, when the progress of the excavations will bring to light part of the western side of the city and its main road, the Via Egnatia, the western entrance will be shifted to the location of the Krinides Gate and thus the ancient ways of entering and traversing Philippi will be fully revived. More specifically, within this context the following will be implemented:

3.1.1 Creation of an entrance of the west side of the Walled City

Proposed actions:

Short-term:

- Creation of an entrance along the axis of the abolished National Road at the area of the Museum, and installation of visitors' facilities, a guardhouse - ticket booth, parking lot, new fencing, general site planning.

Long-term:

- Shifting of the western entrance outside the walls, at the site of the ancient entrance (Krinides Gate), and installation of visitors' facilities, guardhouse - ticket booth - parking lot - configuration of a hub to serve the buses, general site planning.

3.1.2 Creation of a new entrance at the Neapolis Gate

Long-term:

- Creation of a new entrance at the Neapolis Gate (as the main entrance), general rearrangement of the surrounding area (entrance guardhouse, fencing, parking, site amenities).

3.1.3 Rearrangement of the existing eastern entrance at the area of the Theater's Hellenistic gate

Long-term:

- Maintenance and rearrangement of the entrance at the

area of the Hellenistic gate of the Theater (as a secondary entrance), general re-planning of the surrounding area (entrance guardhouse, fencing, site amenities).

Issue 3.2. Upgrading visitors' facilities

Tour routes, signage, information - provision, amenities

The individual interventions at the entrance locations will be accompanied by a broader plan of reorganization which will provide a modern and aesthetically-attractive environment, and will improve the image of the archaeological site. The above concern primarily the eastern main entrance as well as the western, secondary entrance.

Within the archaeological site, the existing tour routes have resulted spontaneously. The configuration of the site and existing fencing, impose a linear path starting from the ancient Theater and a visit to the monuments on the upper terrace (Basilica A, Basilica C), concluding at the Museum. From there, via the existing road, access is provided by a modern staircase to the southern, lowland part of the city at the area of the Forum. It is also possible to descend directly from Basilica A to the Forum by modern stairways of reinforced concrete, bypassing Basilica C and the Museum.

The excavated southern lowland part of the city is accessible to visitors, apart from the Aristotle University of Thessaloniki excavation on the east, to which access is restricted by fencing. In some places there is cordoning to prevent visitor access to specific areas which present risks, or for the security of monuments; in the rest of the site visitors may freely walk around the site.

The existing tour route has signage to assist movement around the site. Information about several monuments is provided by informational signposts (though not all monuments are encompassed by current signage). Recently, informational signposts of pyrolave (lava rock) have been installed at the site, but there is a need to extend the number of informational signs so as to provide information for as many monuments and monument complexes as possible. The reorganization and improvement of tour routes is also necessary.

For the time being, monuments situated on the margin of this main tour are not easily accessible (the "House of Wild Animals", the Byzantine acropolis, the rock sanctuaries, and others).

As regards the on-site infrastructure for serving the public, there are bathrooms in the snack bar at the east-

ern entrance and in the Museum; the addition of new bathrooms, (however), is also foreseen. As regards on-site amenities, these need to be reinforced with better configuration of rest stops for visitors or scattered benches. There are waste bins and water fountains at various points.

Access to the archaeological site for the disabled is possible, though limited at present. They can visit the Theater and view the lower level of the Walled City from the level of the modern road. There is infrastructure to serve this user group (e.g. toilets for the disabled at the eastern entrance of the Theater gate and in the Museum). The network of tour routes needs to be improved to allow access to visitors to all the important monumental complexes at the site. The planning of this new network takes into account the site's geomorphological features, the structural elements of the ancient city, and the location of important monumental remains. Overall planning foresees improving access for the disabled wherever possible.

The entire tour will be provided with an upgraded informational infrastructure to facilitate users in moving about the site and comprehending its monumental values, as well as with amenities to serve visitors' needs. Obviously all interventions will respect the monuments and the site's historical character.

3.2.1. Organization of a network of visitor paths ((see Appendix 2, plans 1, 6, and 7)

The terrain and location of excavated monuments create *de facto* two route segments: one at the foot of the rocky hill where three important monuments are in linear arrangement (Theatre - Basilica A - Basilica C), concluding at the Museum (upper terrace), and a second segment in the southern lowland section (lower terrace). Important monuments or monumental ensembles have been found in the building blocks (*insulae*) defined by a network of regularly-arranged ancient roads, including the residential and workshop area to the east, the Octagon complex, the Forum, and Basilica B, which visitors approach successively during their tour. The planned tour route will no longer be a one-dimensional path, but rather a network of paths where the use of the ancient road network is revived for approaching the site's most important monuments.

Connecting the two segments will create a primary network of routes correlated with the site's most important monuments. This, in combination with secondary tour

routes (secondary network), starting from and concluding at the primary network, will form the main visitors' tour. Specifically, such secondary routes are foreseen for visiting buildings lying south of the Theater, for approaching the Sanctuary of Silvanus, for getting to the "House of the Wild Animals", around Basilica B, and for the southern section of the University of Thessaloniki excavation (Diagonal Road).

In this described main route, there will be a suggested tour accompanied by brochures which will contain brief descriptions of the monuments, a map for tracking one's course around the site, indications of tour length, etc. Long-term, there will also be created, outside the above-described network of routes, two vertical connections, one at the monumental ancient staircase between the Forum and Basilica A, and one that will endeavor to connect the Theater with the Aristotle University of Thessaloniki excavation, depending on excavation results.

A tertiary network is also foreseen to connect the main tour with more distant monuments. This network will be of an "alternative" character, and will serve the visitors' acquaintance with both the nature and the archaeological remains of the site. In the northern part of the Walled City, such routes will concern existing or new paths along the walls or other points of interest (the Byzantine acropolis, the Sanctuary of the Egyptian Gods, the aqueduct).

In addition to these, there are other existing routes in this network that contribute to the smooth operation of the site, or to dealing with emergencies.

The proposed network of routes is planned in such a way as to be able to accommodate new excavation data and incorporate them into touring paths.

In addition to the routes inside the walls, a route outside the south side of the walls is being planned as an alternative tour route for visitors who are making their way on foot or by bicycle to the Battlefield of Philippi, the Baptistery of Lydia, or other points of interest near the Walled City (see Appendix 2, map 6, plan 4). Along this path, walkers will have the opportunity to observe the relation between the Walled City and the plain of Philippi, which played an important role historically in its development.

Proposed actions:

Short-term:

- Creation of a main itinerary accessible through the

three entrances and connected with secondary routes according to visitors' choices.

Medium-term:

- Creation of a route outside the south walls as an alternative route for visitors on foot or on bicycles headed for the Battlefield of Philippi.

Long-term:

- Expansion of the existing network, adapted to the new data emerging from ongoing excavations.

3.2.2 Access for all (see Appendix 2, map 8)

Because it extends over two levels, the Walled City of Philippi requires specific interventions to become friendlier for special-needs visitors. Proposed planning achieves accessibility for the disabled to a great part of the main tour route.

The main route for the disabled in the northern section will pass in succession by the Theater, Basilica A, and Basilica C, without mechanical means. At the western end of the route the course will lead to the level of the modern (now abolished) road axis at the area of the monumental staircase of Basilica A. From there, a dirt ramp will lead to the Forum, at the lower terrace, to continue the tour in this part of the archaeological site. In the future, access for the disabled will be ensured to other vertical connections between the two terraces. All the routes accessible to the disabled will be marked on a map and on the site through scattered directional signs.

Proposed actions:

Long-term:

- Improved access for the disabled to the greater part of the itinerary and to as many other sites as possible using ramps and mechanical means.

3.2.3 Signage - information in the course of itineraries

Today's tour route has signage to assist circulation of visitors on the site. There are informational signs at various points throughout the Walled City: one with a general topographic plan has been set on the lower terrace, and there are also informational signs at the east entrance related to restoration work on the Theater. Two large signs of pylone type (TOTEM type) containing historical information were recently installed; smaller informative stands are located in Basilica A, the Forum, Basilica B, and the Octagon complex.

The Management Plan foresees the improvement and

increase in the number of signs guiding visitors along the various tour routes, at points where these intersect, with information about distances and estimated time to reach each monument. There is also provision for signs indicating sections of routes accessible to the disabled. At selected points, signposts will be installed providing information concerning the monuments with short descriptive texts, site plans and reconstructions of their original form or other supporting material that will assist in visitors' achieving the best possible understanding of the site.

Information offered to visitors during their tour will be significantly upgraded through the use of new technologies. The installation of a Wi-Fi network on the site and the creation of a digital tour application which visitors can download onto devices such as smartphones or tablets will provide information containing audio-visual material on each monument in the course of their tour. In addition to other material, on the signage for each monument there will be codes or a barcode for the digital tour application for activation by the user to receive the information for each specific monument.

Finally, printed informational material will continue to be provided. Within this context, leaflets will be published with information about proposed tour routes and the monuments included.

The entire signage and information infrastructure will be updated - expanded on the basis of the progress of excavations, the enrichment of knowledge about the Walled City's cultural assets, and the expansion of the tour route network.

Proposed actions:

Existing/Ongoing/ Short-term:

- Improvement - expansion of informational signposts providing historical information, photographs, ground plans, reconstructions, etc.

- Improvement - expansion of signposts directing visitors along the tour routes at points where paths intersect, with information concerning distances and estimated arrival times.

Short-term:

- Publication of informational brochures on proposed tour routes.

Medium-term:

- Installation of Wi-Fi network for the operation of a digital tour and educational apps.

Long-term:

- Update of the signage - information material according to the new data emerging from ongoing excavations.

3.2.4 Amenities for open public spaces

Organized resting and viewing points

As far as organized rest stops are concerned, at the moment there is only one south of Basilica A. Therefore the installation of additional organized rest stops has been planned in order to facilitate site tours.

Rest- and stopping-points will follow the main route. Their locations will offer uninterrupted views of nearby monuments so that visitors can combine visual information with information from digital applications or from information signposts installed at these points.

Organized rest stops will include benches, water fountains, waste bins and perhaps sun shelters, lighting, etc. This type of facilities will also be installed at various points of the site (beyond organized rest stops). They will be constructed with pre-fab elements for easy assembling and disassembling, which will facilitate their transport from one location to another if it is required. Constructions will maintain, where it is possible, the same design features to ensure the site's uniform appearance. Several points have been chosen for installing rest stops within the archaeological site, in relation with the course of the main tour route. Selection criteria include proximity to the site's important monuments, unimpeded view of monuments or parts of the city, and density of these stops so as to serve the rest needs of all visitor groups.

One of the proposed rest stops, this situated south of the Commercial Road and east of Basilica B, will dispose in addition restrooms and a guardhouse.

The construction of the above mentioned rest house in the southern part of the archaeological site is considered necessary due to the large distance from locations with similar infrastructure (entrances, Museum). A guardhouse is also planned to be installed at this same location, for monitoring the monuments throughout the lowland section and the circulation of site visitors.

Indicatively, locations proposed for installing rest stops are:

1) South of the Theater and adjacent to the walls. The configuration of a rest stop at the above location, will offer a panoramic view of the Theater and the walls as well as an opportunity to receive information;

2) At the junction of the Via Egnatia and Diagonal Road. In this location, signposts will provide a description of the features of the city's structure and its urban planning organization;

3) Near the monumental staircase located between the Forum and the Temple-shaped Monument ("Heroon)". At this touring point, where routes from the upper and lower terraces of the city converge, the presence of a rest stop will help visitors to understand the relation between the two parts of the city as well as to have an overview of the Forum;

4) South of Basilica A as an enlargement of the route that will pass by there. This location provides a general view of the monument and a panoramic view of the southern lowland excavated section of the city, and

5) East of Basilica A near the route which is planned to provide access to the Sanctuary of Silvanus. This is an elevated point with a good view of Basilica A.

Proposed actions:

Existing/Ongoing/ Short-term:

- Improvement - addition of rest stops along the main tour route.

- Improvement - addition of appropriate amenities (benches, litter bins, water fountains, lighting).

Long-term:

- Expansion of the existing infrastructure for amenities on the basis of new data emerging from ongoing excavation.

Cordoning

Some areas are cordoned off to discourage access to specific areas for reasons of safety of both monuments and visitors; otherwise, visitors may tour the site freely. Cordoning needs to be expanded to points such as the upper part of the ancient Theater (where there are level differences), the path north of Basilica C (for the same reason), and at other points to prevent entry to excavated monuments.

Proposed actions:

Existing/Ongoing/Short-term:

- Improvement of the cordoning either for operational reasons or to protect both the archaeological remains and visitors (upper part of the ancient Theater, path north of Basilica C, west entrance) and to deter entrance to excavated monuments (see Issue 1.2.1).

Long-term:

- Expansion of the existing infrastructure for amenities on the basis of new data emerging from ongoing excavation.

3.2.5 Parking areas

There are two parking areas serving visitors today: at the main entrance to the site on the east side, where there is a parking lot for buses and cars, and near the Archaeological Museum of Philippi, where there is a small parking lot on the Museum's south. Limited parking space is also available in the central part of the site, whence one can access both the upper and lower terraces.

Although existing parking spaces are sufficient for today's needs, there is a plan to improve them in the future which will accompany the site's overall configuration. More specifically, new parking areas are planned for the following points:

On the west site of the archaeological site: within the context of creating an entrance on the west, a parking area will be created south of the existing road near the Archaeological Museum. This will be a mild intervention; the necessary space will be created by filling in, compacting of earthen material, and a layer of gravel. It will also facilitate turning around of vehicles. The entire intervention is a temporary one and completely reversible, until the west entrance to the site is transferred to the Krinides Gate (long-term). This action will be combined with the abolition of the already existing parking area on the north side of the road, where remains of buildings and part of the road network of the Walled City have been recently revealed in its proximity. Long-term plans include the construction of a parking area outside the west walls of the Krinides Gate.

As already mentioned, on the east side of the site there are adequate parking areas. However, changes being planned to enhance the Walled City (creation of an entrance at the Neapolis Gate - shifting of the east fencing to highlight the walls) impose the rearrangement and redesign of the parking area for its smooth functioning and serving visitors.

Proposed actions:

Short-term:

- Creation of a parking area in the context of configuring the west entrance near the Archaeological Museum, south of the preserved section of the old National Road. This intervention will operate until the west entrance is transferred to the Krinides Gate area, and is 100% reversible (see Issue 3.1.1).

Long-term:

- Rearrangement of the parking area at the east entrance on the basis of new data for enhancing the archaeological site (enhancement of the Neapolis Gate / creation of

a new entrance - shifting the east fence to better present the walls) (see Issue 3.1.2)

- Creation of a parking area outside the walls at the west entrance near the Krinides Gate (see Issue 3.1.1).

3.2.6 Building infrastructure for the public

As regards the site's building infrastructure, there are several constructions, temporary or permanent, which serve its operational-functional needs. These include the actors' dressing room south-west of the Theater, the storeroom for tools and materials east of the Theater near today's entrance, and other shelters for equipment, antiquities, etc., scattered over the site.

The existing building installations need to be improved to better serve the site's functional requirements. Within this context, new, uniform - guardhouses will be constructed at selected locations to complement the existing infrastructures at the Museum and east entrance.

Proposed actions:

Short-term:

- Construction of new, uniform guardhouses - ticket booths for site entrances, which will also include public restrooms including services for those with disabilities.

Long-term:

- Upgrading - improvement of the dressing rooms - preparation area for actors performing in the ancient Theater.
- Refurbishment of installations (snack bar - restaurant - sales shop) located at the site's east entrance.

Issue 3.3: Functional and aesthetic upgrading of the site in the *intra muros* area

The Management Plan addresses issues deemed critical for the functional and aesthetic improvement of the archaeological site. Among these are the unification of the two terraces, creation of a network of pathways for the needs of the site and for confronting risks, the installation of protective shelters, the (re)arrangement of scattered architectural members, the restoration of the site's natural terrain, the clearing and thinning of vegetation, the removal of constructions that alter the site's character, fencing, and the improvement of technical infrastructure.

3.3.1 Inclusion in the archaeological site of a section of the old abolished National road between Drama and Kavala

A key issue to be addressed is the presence of the road axis (width 9m) which today divides the archaeological

site into two sections (the south lowland section and the north section, which extends over the foot of the rocky hill of the acropolis). This road was formerly part of the old Kavala-Drama National road; although it is the largest modern technical intervention at the site, it did not alter the site's geomorphology.

Following the construction of a new highway south of the Walled City, this road has been abolished by law. The foreseen actions concern initially the incorporation of its eastern part to the archaeological site. Its western part will be preserved to allow access to the Archaeological Museum and the site from the west.

The planned gradual removal of the asphalt surface and the reduction of its width will substantially improve the archaeological site's image. However, the retention of its use is foreseen (for emergencies, for the supervision of excavations and other on-site projects, or as a secondary route for the disabled).

Long-term, the management plan foresees the removal of parts of the road to allow excavation research to the north of the ancient Via Egnatia. Furthermore concrete retaining wall, which serves as a boundary between the road and today's excavated site (Octagon, houses, etc.) will be demolished (see action 3.3.5).

Proposed actions:

Short-term:

- Incorporation of the abolished old National road (Kavala-Drama) to the archaeological site.

Long-term:

- Permanent incorporation of the old road's axis as excavation proceeds north of the Via Egnatia for the full unification of the Walled City's upper and lower terraces.

3.3.2 Creation of a network of pathways for the needs of the site and for confronting risks

The present network of routes for onsite needs has been created to serve everyday practice (site supervision, cleaning - clearing, excavation, and conservation-restoration projects). The Ephorate's vehicles move to accessible parts of the site along routes that have been opened up taking into account current needs. The expansion of this network will make accessible more parts of the site both by disabled visitors and vehicles

This network doesn't require any special technical configurations. Work includes the smoothing out (leveling) and compacting of earth where needed, as well as gravel pavement. This network will take advantage of existing

routes, like the now-abolished old National Road, or the route which passes south of the Theater and continues as far as the eastern edge of Basilica A, along the length of the walls, etc.

Long-term, the expansion of this network will contribute to further understanding the ancient urban structure and will allow visitors to appreciate the size of the Walled City. It may also be used as a tertiary network for touring the site and to be adapted according to the results of the ongoing excavations and to the future needs of the site.

Proposed actions:

Short-term:

- Creation of a network of routes that can be used by wheeled vehicles in emergencies (fire truck, ambulance) and for the needs of the site (supervision, cleaning - clearing, excavation, conservation - restoration). Parts of this network can also be used as a tertiary tour route to more remote points of the site (cf. also Issues 1.1, 1.2).

3.3.3 Rearrangement - classification of scattered architectural material

The placement inside or around excavated monuments of scattered architectural material—common in many archaeological sites—frequently makes difficult the understanding of the site, the accessibility to monuments, and alters the overall image of the site.

The rearrangement of such material following their recording, classification, and documentation of their original position on the monuments, will contribute to the functional and aesthetic upgrading of the site. Selected members which form distinct groups or are decorated will be placed along the created tour routes, forming thus an outdoor exhibition.

Proposed actions:

Short-term/Medium-term:

- Arrangement of scattered architectural members. Prioritizing arrangements in such a manner that notable architectural members with sculpture are visible to the public, and thus the entire area will function as an open-air exhibition (see Issues 2.1 and 2.2).

3.3.4 Shelters and worksite coverings

Within the framework of the functional and aesthetic upgrading of the site, shelters/protective coverings will be designed with prefabricated elements, easy to assemble or dismantle. These can be used to protect important

architectural members scattered over the site or to serve the needs of personnel during excavations - consolidation interventions - conservation of mosaics and other onsite projects.

Proposed actions:

Short-term

- Design of standard shelters with some pre-fabricated elements and the possibility of easy assembly - dismantlement so that they can be used:

- a) to protect valuable scattered (building) materials,
- b) for worksite needs to provide a covering for personnel in cases of excavation - consolidation works - conservation of mosaics or other onsite projects.

These constructions will also improve the site's overall aesthetics.

Medium-term/Long-term:

- Installation of shelters.

3.3.5 Restoring the natural terrain

The deposition of debris from older excavations and of scattered ancient building materials at points around these alters the site's natural terrain. The restoration of the site's natural characteristics will (also) make an important contribution to its aesthetic improvement.

The removal of artificial landfills/rubble from older excavations south-west of the forum, east of Basilica A, south and east of Basilica B, and south of Basilica C will contribute to enhancing the monumental site.

An action with the same target, but programmed for the following period will be the demolition of the concrete retaining wall at the boundary between the east section of the road axis and the excavated site with its buildings/monuments (Octagon, houses, etc.).

Proposed actions:

Medium-term/Long-term:

- Removal of rubble from older excavations which alter the site's natural terrain (Basilica A, Basilica B, Basilica C, Roman Forum).

Long-term:

- Demolition of the concrete retaining wall which serves as a boundary between the eastern part of the road and the excavated site.

3.3.6 Clearing - thinning of tall vegetation

Vegetation and root systems of trees growing near monuments can often threaten their conservation sta-

tus. Furthermore the presence of tall vegetation impedes in some cases visual perception of the site, or visitors' actual views of a monument (see Appendix 2, plan 5). Native vegetation is cleared out on a regular basis. The cutting of trees and general thinning of existing tall vegetation is a necessary activity for enhancing the archaeological site. This will be carried out in places along the length of the suggested tour routes for functional reasons, especially along the new paths foreseen by the present Management Plan.

Proposed actions:

Existing/Ongoing/Short-term:

- Limited clearing - thinning of tall vegetation (cutting down trees) within the archaeological site, particularly near prominent monuments, for the visual integration of the site, the enhancement of its monuments and to protect them from tree roots and/or fire (see also Issue 1.1.1).

3.3.7 Removal of other constructions which alter or detract from the site's character

Technical works carried out in various periods to meet functional and other needs of the site concern chiefly small constructions of reinforced concrete or fencing. Some of these constructions need to be replaced, and others need to be removed as foreseen in the present management plan.

Proposed actions:

Short-term:

- Abolition of the parking area north of the existing road at the area of the entrance to the Archaeological Museum.

- Gradual removal of intermediate fences in the Walled City between the upper and lower terraces, the Octagon complex, and the Aristotle University of Thessaloniki excavation, the Archaeological Museum, and Basilica C, etc.).

Short-term/Medium-term:

- Gradual removal of modern constructions (seating, concrete flooring, terracing, guardhouse, modern staircase south of Basilica A).

3.3.8 Fencing

Parts of the site of the Walled City are fenced, while the battlefield site is open to the public. Within the Walled City, there are fences on both sides of the now-abolished road axis, as well as others such as that between the

Aristotle University of Thessaloniki excavation and the rest of the excavated site in the lowland part of the city, a fence between the courtyard area of the Archaeological Museum and the monuments arrayed to its east, and partial fencing to prevent free touring north of the path configured on the upper terrace. It should be noted as well that some land in the *intra muros* area belongs to private individuals.

It is proposed to implement continuous fencing outside the walls in the entire lowland accessible part of the site as far as the slopes of the rocky hill (elevation 140 m). The fence will be a simple one over its entire length consisting of posts and mesh, and foundation pillars in spots.

In this way, the entire lowland part of the Walled City will have delineated boundaries that will prevent the entrance of vehicles. Above the mentioned elevation of 140 m, there is no reason to create fencing since vehicular access is impossible.

Proposed actions:

Short-term:

- Improvement of fencing outside the walls.

3.3.9 Upgrading of technical infrastructure

Planning for the site includes: a) the upgrading - expansion of the water supply network so that it acquires the appropriate pressure for use and to supply the new points foreseen by the Management Plan, and b) the maintenance of the existing network for collecting rainwater, with a provision for the re-use of the ancient network to the extent this is possible. At points where a weakness in drainage potential has been identified, as e.g. at the Neapolis Gate, appropriate measures will be taken.

Proposed actions:

Short-term:

- Upgrading - expansion of the water supply.

Medium-term:

- Elaboration and implementation of a study for the maintenance, upgrading and expansion of the existing drainage system (e.g. Neapolis Gate) (see Issue 1.1.3).

Issue 3.4. Creation of an expanded itinerary connecting archaeological and other cultural assets in the Philippi region

The Philippi region, surrounded by mountains and crisscrossed by rivers, presents a variety of natural features. The marshes of Philippi—the result of natural geological

processes over the course of hundreds of thousands of years—contribute to a very fertile and vibrant ecosystem. The alternation of landscapes over the greater archaeological site (rocky hill of the acropolis; ancient urban landscape with sparse vegetation; farmland in the plain of Philippi) enriches the visitor’s experience of the site. The archaeological assets of the Philippi region are not limited to the Walled City and the battlefield. They extend to the wider geographic area and include other protected sites located outside the property’s core and buffer zones creating a broader zone of interest which is culturally associated with the core zone of the archaeological site of Philippi. An overall understanding of the region and its values presupposes the association of these nearby sites with the Walled City and the battlefield.

Important sites around the ancient city and hills of the Battle of Philippi include: the funerary monument of Cointus Vibius Quartus and the prehistoric settlement of Dikili Tash, the Arch over the Via Egnatia, the “Tomb” (*Tumulus*) Polystylou, the rock paintings on the hill of Profitis Ilias, individual monuments in residential areas, and others.

Moreover this tour network could include points of wider historical-cultural interest (e.g. the Kefalari springs, the Baptistry of Lydia, the mud baths of Krinides).

Most of these locations are accessible; however, their inclusion in a broader tour route is planned.

This broader cultural network will familiarize visitors with the neighboring towns, thus promoting interaction with the local community. The benefits from this development are twofold. Firstly, visitors are acquainted with the present-day culture of the region and its activities (local products, popular events, daily life, etc.). Secondly, the local economy is boosted by the provision of services it offers visitors. In fact, an increase in the number of sites open to visitors in the region could lengthen the duration of visitors’ stays. In addition, the promotion of “bike touring” as an alternative form of visiting sites of archaeological and cultural interest is expected to contribute to the growth of tourism enterprise, attracting groups of special-interest.

3.4.1 Infrastructure for provision of information to the public about the expanded network of cultural and archaeological assets

To implement this expanded network, it is essential to create infrastructure for providing information to the public.

Proposed actions:

Medium-term:

- Installation of signposts for monuments with historical information, photographs, plans and reconstructions for every site open to the public.
- Good signage for the greater area, containing information about the estimated time of routes on foot or bicycle to facilitate visitor access.
- Brochures containing maps and other supporting material about accessing selected archaeological sites or sites of more general cultural interest.

3.4.2 Routes - access to the region's archaeological and cultural assets

The east entrance to the archaeological site will serve as the starting point for the network of tour routes. The existing network of roads and paths will be used for walking - or "cycling" tour routes. For this reason, a bicycle and other equipment rental station is foreseen for the east entrance to the site (in collaboration with the Municipality or private enterprises). This expanded possibility for touring will directly connect the two components of the serial inscription, namely the Walled City and the plain of the Battlefield of Philippi.

Proposed actions:

Existing/Short-term:

- The east entrance to the archaeological site will serve as the basis for the network of touring paths. The existing network of roads/paths will be used for tours, both for walking and "biking" the site.

AXIS 4: INVESTIGATION - DOCUMENTATION - INFORMATION

The archaeological site of Philippi is continually producing knowledge through scholarly and scientific research - documentation of its cultural assets. This knowledge is transferred to the public through the visit and use of the site.

The integrated and comprehensive knowledge of all issues related to the archaeological site is very important and serves as a basis for appropriate management choices. Documentation, as in all fields of research, is the cornerstone of analysis. Furthermore, the above knowledge needs to be disseminated and assist in understanding the unique values of the monuments by the general public, and not only by the scholarly community.

This axis seeks to produce and exploit the knowledge originating from the region's cultural assets, from the first step, that of archaeological excavation, until its publication. Ongoing enrichment of the archaeological data will be a priority in planning for the enhancement of the archaeological site of Philippi. In accordance with the above, archaeological excavation and investigation, needs to be accompanied by all relevant research and documentation activities.

The principal entity for carrying out scientific and scholarly research and documentation of the assets of the archaeological site of Philippi is the Ministry of Culture and Sports through the Ephorate of Antiquities of Kavala - Thasos. Other entities with an important research contribution at the site include the French School at Athens, the Aristotle University of Thessaloniki, and the Hellenic Rock Art Center (HERAC).

Ephorate of Antiquities of Kavala - Thasos

The Ephorate of Antiquities of Kavala - Thasos, is responsible *inter alia*, for the investigation, conservation, enhancement and promotion of the archaeological finds, their safekeeping and their exhibition at the museums, as well as their presentation in periodical exhibitions in Greece and abroad. In addition, the Ephorate promotes the study and publication of the scientific results and organizes and/or participates in scientific conferences and meetings or educational activities related to the archaeological site.

The French School at Athens

The French School at Athens was founded in Athens in 1846 with the goal of cultivating the study of Greek language, history, and antiquities. In 1861, Napoleon III organized the first archaeological mission to the area of Philippi. In 1914, the French School began excavations in the ancient city of Philippi, and revealed many of its important monuments, including the ancient Theater, Basilicas A and B, and the Forum. Later, the School also began excavations at Dikili Tash.

Its exceptional and varied scholarly interest in the region is also apparent in the series of research programs, publications, and educational activities the French School offers in fields like epigraphy, numismatics, landscape archaeology, and urban history and planning. Philippi also hosts research and educational activities by the School such as conferences and seminars for doctoral candidates (e.g. "Neolithic Culture in the Aegean World", April 2010).

Aristotle University of Thessaloniki (Department of Archaeology, School of History and Archaeology)

Aristotle University of Thessaloniki (AUTH) is currently the largest University in Northern Greece. The Department of Archaeology's presence at Philippi was inaugurated in 1958 by the then-Ephor of Antiquities in Northern Greece St. Pelekanidis. When he became Professor of Archaeology, Pelekanidis established a yearly excavation at Philippi, a practice that continued from 1958 until 1980. In its course, the Octagon complex and the building blocks east of the Forum were excavated and studied. Pelekanidis' students returned to the site in 1988, when the second university excavation (still ongoing) was established. Publication of the results of the excavations has revealed aspects of private life in ancient Philippi, given that investigation has focused on building blocks (*insulae*) of houses, shops, and workshops. Many PhD dissertations and original MA theses are based on material from the site, and enrich our knowledge about architecture, sculpture, pottery, glass-working and other activities in Early Christian period. The Department also maintains a permanent lab and storeroom in the area.

The Hellenic Rock Art Center (HERAC)

The Hellenic Rock Art Center (HERAC) was founded in 2003 as a private legal entity with a non-governmental, non-profit character. Its mission is to document, present, promote, protect, and popularize the Greek rock paintings in the Philippi region, in Greece, and internationally. HERAC is a member of the International Federation of Rock Art Organizations (IFRAO), the International Committee on Rock Art (CAR-ICOMOS), and the European Forum of Heritage Associations.

Dissemination of knowledge and awareness-raising is being promoted through a number of educational programs carried out at the archaeological site of Philippi by various entities. Among them is the Ephorate of Antiquities of Kavala - Thasos which organizes a wide range of educational programs in collaboration with primary, secondary, and tertiary-level educational institutions. Comparable programs have been established by other entities as well, e.g. the Center for Environmental Education of Philippi, whose goal is to combine environmental education of students with the region's cultural assets. Since its creation in 2006, the Center has created a host of educational programs, and has even printed educational material.

The main goal of educational programs carried out in Philippi is for students to become acquainted with the region's historical and archaeological environment, to appreciate the value of the ancient monuments and thus to adopt a responsible and respectful attitude towards all forms of cultural heritage. Additional goals are for students to become aware of the balance between human activities and natural environment in antiquity, and generally to compare it with modern management of the environment.

For some time now, the archaeological site of Philippi has been a training ground for university students whose education is related to cultural assets and their management. The Aristotle University of Thessaloniki's Department of Archaeology is active in this field, training students in archaeological investigation and interpretation, while the French School at Athens, and through it, many French universities, have developed a long-standing relationship to the site for educational purposes.

In addition, University Departments of Architecture which specialize in the Conservation - Restoration of Monuments at both the undergraduate and graduate levels undertake educational activities based on the archaeological assets of the Philippi region so that students may be trained and practice in this field.

Issue 4.1: Research - Documentation

This issue concerns scientific-scholarly work being done in relation to the site's archaeological assets. Within this context, there is a continuous care for the documentation of finds, as well as for the management and classification of data through the use of new technologies.

4.1.1 Use of new technology for managing/classifying/filing archival material from excavations

The promotion of the scientific work on the archaeological remains of the Philippi region presupposes ease of access by researchers to the primary material. The use of new technologies can aid this material's easy reproduction and circulation.

Proposed actions:

Existing/Ongoing/Short-term:

- Promotion of projects for digitizing the archival material from the site and from other scientific projects (photographs, excavation diaries, plans, restoration studies) for each monument and excavated area.

Enrichment of the database. Connection with compa-

rable projects by the Ministry of Culture and Sports: the Archaeological Cadaster and the program for digitizing collections of movable finds.

4.1.2 Promotion of scientific work concerning the cultural assets at the site

Scientific programs currently being carried out in relation to the documentation, protection, and enhancement of the region of Philippi's cultural assets, beyond current and ongoing activities by the competent service of the Ministry of Culture and Sports (Ephorate of Antiquities of Kavala - Thasos) are:

- a) excavation research in building blocks (*insulae*) east of the Octagon complex, for the year 2014, by the Aristotle University of Thessaloniki,
 - b) study and publication of the archaeological material and architecture of the ancient Theater of Philippi, and
 - c) research and studies by the French School at Athens.
- The activities of the services of the Ministry of Culture and Sports concern excavation, the surveying and drawing of building remains, and research and documentation of specific monuments; on a case-by-case basis, collaboration may involve other scientific bodies.

Proposed actions:

Existing/Ongoing:

- Organization of programs for the study, documentation, and publication of important monuments or monument assemblages at the archaeological site (Theater, Basilica C, and others).
- Cooperation with departments of Archaeology at tertiary educational institutions in Greece or abroad so that archaeology students may take part in excavations.
- Collaboration with departments of Architecture specializing in conservation - restoration of architectural monuments in Greece or abroad, to provide documentation within the context of their education/training (workshops, internships, theses).

Short-term/Medium-term:

- Creation of measured drawings and ground plans and digitization as a means of documentation and future promotion of the site.

Medium-term/Long-term:

- Creation of three-dimensional digital restorations of the original form of monuments and the greater area as a tool for documenting and promoting their cultural value (priority monuments: ancient Theater, Basilica A). Actions concerning cooperation with tertiary educa-

tional institutions have a double value: contribution of students in scientific research, and training through their participation in these projects.

Issue 4.2: Education - information

The dissemination of knowledge resulting from the study of the cultural assets of the region is a major goal of the Management Plan. To accomplish this, two groups of actions are foreseen: the enrichment of existing and the development of new educational programs, and the production of supporting material providing information to visitors during their tour of the archaeological site.

4.2.1 Organization of educational programs in the archaeological site

Planned actions for the development of the archaeological site's educational character include first of all the continuation and enrichment of existing educational programs carried out at the site by the Ephorate of Antiquities and the Center for Environmental Education of Philippi.

Medium-term planning includes the development of new educational programs.

One program will be based on contact and active participation of students in projects relating to the protection, documentation, and conservation of finds, such as excavation projects, the mending of pottery copies, stone-working and conservation, reading and copying inscriptions, and the making and conservation of mosaics. Through these projects, participants will have the opportunity to recognize the historical and artistic value of the finds, to understand the cultural values deriving from the site, and become aware of the need for their protection.

The second educational program concerns school-age children, and is based on the development of digital educational tools in combination with the actual experience of touring the site. The creation of educational applications with the projection of representations of the site and its daily life will allow the students to understand the relationship between today's remains and the architecture of the Walled City, and to will familiarize them with ancient professions, technology, and everyday customs of the time.

Proposed actions:

Existing/Short-term:

- Continuation - enrichment of existing educational programs carried out at the site by the responsible Ephorate

of Antiquities and the Center for Environmental Education of Philippi.

Medium-term:

- Educational programs for school-age children based on their active participation in work involving the protection, documentation, and conservation of finds, e.g. excavation, gluing pottery (copies), conserving stone, reading and copying inscriptions, constructing and conserving mosaics, etc.

- Educational programs for school-age children based on digital educational tools. Creation of educational applications for smartphones and tablets in game form.

- Site tours with projection of restorations of the site and daily life for better understanding the relationship of today's remains with the architecture of the Walled City, professions, technology, and everyday customs.

4.2.2 Supporting material - information to visitors

The Management Plan foresees a set of actions aimed at providing information to visitors during their site tour. The production of supporting material will be carried out through interdisciplinary cooperation, and will address the creation of easily-understandable information through texts, images, drawings-plans as well as A-V material that will be used during visitors' tours of the archaeological remains.

Proposed actions:

Existing/Ongoing/Short-term:

- Publication of tri-fold brochure with brief descriptions of the monuments included in the main tour route inside the Walled City.

Short-term:

- Design of informational sign posts for each monument or ensembles in the Walled City and wider region with historical information, site plans, reconstruction drawings, and photos (see Issue 3.3.3).

- Creation of a digital application for a site tour using cutting-edge technology, e.g. smartphones, tablets.

Medium-term:

- Reissue - update of the archaeological guide to Philippi and archaeological sites in the wider Philippi region.

AXIS 5: MANAGEMENT OF THE SITE AND ITS CULTURAL ASSETS

This axis aims to create the prerequisites for the development of actions of protection, conservation, and en-

hancement included in the Management Plan such as the establishment of a management body, and issues related to funding, regulatory framework and ownership of the property. Besides, this axis includes a wide spectrum of actions concerning promotion, with emphasis to digital tools, and collaboration with other stakeholders in view of connecting the archaeological site with other cultural assets of the region. Awareness of local community is also a goal. In this respect this Axis is organizing modern uses of the archaeological site and foresees a set of actions for the benefit of the local community such as special educational programs, promotion of local products, development of multiple types of tourism (cultural, religious, spa, ecotourism, etc.).

Issue 5.1: General management considerations

This issue includes a series of key factors for implementation of the Management Plan, such as the establishment of a seven-member committee for coordinating the actions and monitoring the progress funding, and completing the institutional framework through measures related to the broader region and ownership of the site.

5.1.1 Administration

The overall management of the site is exercised by already-existing structures of the Ministry of Culture and Sports, and funded on an annual basis. However, for the implementation of the Management Plan a seven-member committee shall be established that will include representatives of the central and regional bodies connected with the site's management.

This committee will include two representatives of the local Ephorate of the Ministry of Culture and Sports, one representative from the Ministry's central Services, one representative from the Municipality of Kavala (to which the site belongs administratively), one representative of the Regional Unit of Kavala, one representative from the Technical Chamber of Greece (Eastern Macedonia branch), and one representative from the Ministry of Environment, Energy, and Climate Change.

An active advisory or institutional role may also on occasion be played by other Services of the Ministry of Culture and Sports such as the Directorates of Restoration and the Directorate for Conservation of Ancient and Modern Monuments (both mentioned in chapter 5.c of the nomination file). The contribution of research institutions working at the site (Aristotle University of Thessaloniki, French School at Athens, etc.) could also

be valuable by virtue of their scientific expertise. The site's management goals could also benefit from the active presence of the Diocese of Philippi, Neapolis and Thasos, the Center for Environmental Education of Philippi, the Hellenic Rock Art Center (HERAC), and other civil society stakeholders in the area.

Proposed actions:

Short-term:

- Establishment of a coordinating committee with members from specific agencies involved with the site.

5.1.2 Funding

As noted in the nomination file (chapter 5.f), the archaeological site is funded on a regular annual basis by State resources, specifically through the Ministry of Culture and Sports budget. This funding covers operating expenses and the staff cost (for all categories of employees) working for the Ephorate of Antiquities, building and infrastructure maintenance, and the execution of necessary archaeological or other works required for the site's operation. The contribution of the Municipality of Kavala through the provision of manpower, equipment, and machinery should be also noted. Existing resources ensure the site's smooth operation, security, and basic maintenance.

A key source of funding during the previous decade for major projects was the 3rd Community Support Framework, during which a total of 1,647,000 euros was made available; more precisely, 740,000 euros were spent for the upgrading of the Archaeological Museum of Philippi and 907,000 euros for the anastylosis of sections of the ancient Theater.

A part of the planned actions within the framework of the Management Plan will be funded by the State budget. This funding concerns both the Ephorate's operational expenses as well as individual projects at the site. Moreover, many actions in the Management Plan will be part of a major funding program to be proposed for inclusion in the Regional Operational Programme of the Partnership Agreement 2014-2020. For the Walled City specifically, the program proposes the unification of its two sections, implementation of selected visitor routes, and improving access to the archaeological site and Museum. Indicatively, some of the actions planned include land expropriation, conservation, and restoration of monuments, actions to enhance communication, measures to improve accessibility to the monuments

(creation of paths with rest and viewing stops, wheelchair routes for individuals with impaired mobility), etc. Besides, the search for additional funding through EU or national programs, sponsorships or donations will be an ongoing goal of the committee (and its constituent bodies) charged with monitoring the implementation of the Management Plan.

Proposed actions:

Ongoing:

- Search for funding through state or EU programs, sponsorships, donations, etc.

Short-term:

- Inclusion of short-term and medium-term actions of the Management Plan in the proposal to be submitted in the Regional Operational Programme of the Partnership Agreement 2014-2020.

5.1.3 Legislative/legal protection (see Appendix 2, map 6)

The legislative framework for the protection of the region of Philippi's antiquities has recently been revised with the new designation of archaeological sites (2012) and the establishment of protection zones in these (2013) (see chapter 5.b), which adequately meets the site's needs for protection. However, there is also a provision for specialized protection measures for individual issues in the greater Philippi region beyond the archaeological site and its buffer zone.

Proposed actions:

Short-term/Medium-term:

- Complementing institutional protection of the surrounding area.

5.1.4. Ownership

Most of the area within the walls of the city of Philippi belongs to the Greek State. The site consists of properties that were already in public ownership and plots of land expropriated by the Archaeological Society at Athens or by the Ministry of Culture and Sports to protect the site. Regarding the Battlefield of Philippi, 85% of the area encompassing it is owned by the Greek State, with only 15% remaining in private hands.

Inside the Walled City, there are around twenty plots of land still privately owned. Almost all of these are in the eastern and southern lowland sections of the city, between the eastern fortification wall and the excavated

site. The total area of these privately-owned plots is around 10 hectares. While protection is guaranteed by the institutional framework, which foresees specific uses and activities allowed within the archaeological site, the expropriation of these lands will allow the unhindered enhancement of the archaeological site.

Outside the walls, there are lands that belong to the Greek State (chiefly at the eastern and western entrances to the city). In the southern and western parts of the outer perimeter of the walls, however, there are private properties whose borders are determined by the remains of the wall. For the more effective protection of all the monuments, the Management Plan foresees in future the extension of public ownership to a zone 10 m wide around the periphery of the ancient wall to achieve a comprehensive demarcation and fencing of the Walled City's archaeological assets and, by extension, its more effective protection from man-made threats (theft, acts of vandalism, illicit excavations, etc.). The creation of a path around the perimeter of the walls is also proposed for the long term.

In the long term, expropriation of lands to protect traces of the Via Egnatia and the *diateichisma* in the battlefield west of the Walled City is planned.

Proposed actions:

Short-term:

- Expropriation of privately-owned lands in the *intra muros* area.

Long-term:

- Expropriation within a zone of 10 m outside the walls (south/west sides) where privately owned lands exist in order to protect the wall and create a perimeter path around the site for visitors.

- Expropriation of lands to protect traces of the Via Egnatia and the *diateichisma* in the battlefield west of the Walled City.

Issue 5.2: Promotion, communication, and community outreach

The uniqueness of the remains and the historic events that occurred in the region make the archaeological site of Philippi an important reference point in the wider region. Enhancement of the site and its monuments in combination with its proposed inscription in the UNESCO World Heritage List is expected to increase the number of site visitors.

This eventual increase of visitors is anticipated to exert

a positive influence on local community at the cultural, social, and economic levels. The proper management of this prospect through the promotion of cultural assets and development of broader collaborations with all stakeholders and the local community are among the goals of the Management Plan.

5.2.1 Promotion of cultural assets

It is planned to create an infrastructure for promotion and actions that will contribute to making known the value of the region's cultural assets to the general public, chiefly through employing new technologies and the Internet. Specifically, it is planned to create a copyrighted logo (trademark) which will distinguish and promote the cultural assets and services offered by the site.

At the same time, the enrichment of the link "Odysseus" on the Ministry of Culture and Sports website is planned; this will provide information about the site and the services related to it. These will in turn be linked to other websites (Municipality of Kavala, Region of Eastern Macedonia and Thrace, Philippi - Thasos Festival, Diocese of Neapolis, local cultural associations, Hoteliers' Association, etc.).

The upgraded "Odysseus" link will provide information about the history of the Walled City and the archaeological assets of the region with the possibility of downloading and printing an informational guide and map of tour routes.

There are long-term plans to create a virtual tour (Virtual Tour 360) of all the important monuments at the archaeological site. This is an application in which the static depiction (of a monument, location) will be converted to an interactive one, and viewers will be able to select their viewing angle of each monument, tour the site virtually, and draw sufficient information to pique their interest in an actual visit to the site.

Free downloading of a digital application for a site tour via electronic cutting-edge devices (e.g. smartphones, tablets (see also chapter 3.2.3) is also foreseen.

In the short term, it is also proposed to upgrade and update the information on the archaeological site through the Internet.

Finally, the Plan proposes the promotion of the cultural assets and services offered at the archaeological site of Philippi in the print and electronic press, and in Greek and international travel magazines. This action may be implemented in cooperation with other entities.

Proposed actions:

Existing/Ongoing/Short-term:

- Enrichment of the link “Odysseus” within the web site of the Ministry and Culture and Sports. Information about the history of the Walled City and archaeological assets in the region with the possibility of downloading and printing an informational guide and map of touring routes will be provided. Inter-link with other websites (Municipality of Kavala, Region of Eastern Macedonia and Thrace, Philippi - Thasos Festival, Diocese of Neapolis, local cultural associations, Hoteliers’ Association, etc.).
- Promotion through the print and electronic media, and in travel magazines (Greek, international) of the cultural assets and services provided by the archaeological site of Philippi.

Short-term:

- Creation of a copyrighted logo that will identify and promote the site’s cultural assets and services.
- Updating information on websites and creation of online tools to promote the archaeological site.
- Enrichment of the entry for Philippi in Wikipedia.
- Creation of a page in popular social media (Twitter, Facebook, others) with the goal of increasing the number of online visitors.
- Link with Google Art.

Long-term:

- Creation of digital applications; a) Virtual Tour 360 of all the important monuments at the site, b) Free download of a digital app for touring the site using new technologies, e.g. smartphones, tablets.

5.2.2 Interaction with the local community

Krinides, Lydia, and Philippi are the towns located in proximity to the archaeological site. A survey of the population and interviews carried out on the relation between local society and the archaeological site have shown that the local community receives exceptional benefits in many and varied ways (cultural, economic, social) from being adjacent to the site.

Research interest in the region for over a century, and the presence and onsite residence of researchers from all over the world reinforce the local community’s awareness of the site’s value, while the many cultural events that take place there strengthen the sense of local identity.

The local community is one of the target groups of the actions foreseen in the Management Plan. Among the

benefits recorded for the local community is the use of the archaeological site for its own cultural, religious, and educational activities; the reinforcement of this relationship is promoted through the organization of events compatible with the nature of the site. Another benefit will be the operation of a kiosk to sell local products in the public service facilities located at the eastern entrance to the site.

Medium-term plans include the creation of an educational program designed for the local population to highlight the importance of protecting the site’s cultural assets, stress their global value and the importance of the site’s inscription in UNESCO World Heritage List, and to inform about benefits and obligations deriving from WH status.

Short-term actions proposed include participation of school-age children in the program “World Heritage in Young Hands”, expansion of the ASP network in the region’s schools, and encouragement of onsite activities.

Proposed actions:

Existing/Ongoing:

- Reasonable use of the archaeological site by local communities and entities for cultural, religious, and educational activities compatible with its character after approval by the Ministry of Culture.

Short-term:

- Operation of a kiosk to promote and sell local products in the area located at the east entrance to the site.
- Participation in the program World Heritage in Young Hands: Expansion of the ASP network in the region’s schools.

Medium-term:

- Creation of an educational program designed for local community which will highlight the importance of protecting the site’s cultural assets, stress their universal value, and the importance of the site’s inclusion in the WH List.

5.2.3. Development of collaborations involving the cultural assets of Philippi

The archaeological site of Philippi’s potential for attracting visitors is considerable, and the economic and broader social benefits from its proper utilization are significant.

Since the tourism infrastructure in the Regional Unit of Kavala is already developed along the area’s coastal zone and on the island of Thasos, the creation of an

important archaeological pole of attraction for visitors can function as an additional choice for recreation and touring.

Within this framework, the Management Plan supports active collaboration among stakeholders for the purpose of attracting visitors and promoting regional development.

Proposed actions:

Existing/Ongoing/Short-term:

- Collaboration with other entities to develop multiple types of tourism in the region (cultural-religious - spa

- ecotourism, etc.).

- Collaboration with the Environmental Education Center of Philippi and the Municipality of Kavala to develop school tourism (field trips) focusing on educational programs carried out at the archaeological site of Philippi.

Short-term:

- Collaboration with the Philippi - Thasos Festival for promotion of the region's cultural assets (pre-performance tours to visitors to the archaeological site).

APPENDIX 1

MANAGEMENT PLAN FOR THE ARCHAEOLOGICAL SITE OF PHILIPPI			
TABLE OF ACTIONS			
Axis 1: PROTECTION OF CULTURAL ASSETS			
	Objective	Time schedule	Actions
Issue 1.1	Confronting natural disasters		
1.1.1	Fire risk	Existing/Ongoing	Clearing of wild vegetation
		Existing/Ongoing	Monitoring of the site and checking of the functionality of equipment and infrastructure for confronting fire risks
		Existing/Ongoing	Regular training of personnel on managing risks and emergency situations
		Short-term	Thinning out tall vegetation (cutting down trees) near buildings and monuments
		Short-term	Improvement of the network of paths related to risk management
		Medium-term	Creation of firefighting networks
1.1.2	Risk of earthquake	Existing/Ongoing	Inspection of sites and monitoring by specialists of the state of conservation of monuments preserved to a significant height to determine whether they are vulnerable to earthquake strain
		Medium-term	Preparation of a study (by a technical expert) aiming at recognizing and confronting the risk of rocks falling from the upper level of the site (acropolis) in case of earthquake
1.1.3	Flood risk		see Issue 3.3.9

Issue 1.2	Confronting man-made threats		
1.2.1	Vandalism – natural wear from use of the site	Existing/Ongoing	Regular supervision of the entire archaeological site by security personnel
		Short-term	Delineation of the areas of the archaeological site accessible to visitors with appropriate sign-posts and outlining of itineraries and stops (see Issue 3.2.3)
		Short-term	Protective structures for vulnerable monuments so that visitors do not come in contact with them in the course of their tour
		Short-term	Improvement/expansion of cordoning off to discourage visitors from touring parts of the site that are not open to the public (see Issue 3.2.4)
1.2.2	Theft – illicit excavations	Existing/Ongoing	Cooperation with local police authorities for increased patrols in the area
		Short-term	Lighting of entrance areas and elsewhere as deemed necessary
		Short-term	Repair/replacement of old fences (see Issue 3.3.8)
		Long-term	Updating/expansion of existing security systems where deemed necessary for effective protection of the site
1.2.3	Environmental pressures	Existing/Ongoing	Monitoring and checking of environmental conditions
		Existing/Ongoing	Monitoring of proposals by private and public entities to exploit the region’s fossil fuel deposits (i.e. peat)
1.2.4	Protection and security measures		See: Axis 1, Issues 1.1.1, 1.2.1, 1.2.2 Axis 3, Issues 3.3.2, 3.3.8 Axis 5, Issues 5.1.4

Axis 2: CONSERVATION, RESTORATION, AND ENHANCEMENT OF MONUMENTS			
	Objective	Time schedule	Actions
Issue 2.1	Protection, conservation, and consolidation of monuments		
2.1.1	Monitoring the state of archaeological remains and taking immediate protective measures in case a risk is detected	Existing/Ongoing	Checking the conservation status of archaeological remains on an annual basis, accompanied by written reports and photographic documentation.
		Existing/Ongoing	Urgent measures for protection, conservation, and consolidation of building remains at risk
2.1.2	Protection, conservation, and stabilization of the Octagon	Short-term	Re-pointing of walls built with rubble and mortar Creation of a protective layer (capping) on top of the wall remains and recovery of wall faces Conservation/consolidation of opus sectile floors in the narthex Conservation, consolidation, restoration of the facing staircases on the south retaining wall
2.1.3	Protection, conservation, and stabilization of the Forum	Short-term	Re-pointing of walls built with rubble and mortar Creation of a protective layer (capping) on top of the wall remains and recovery of wall faces Arrangement/classification of fallen architectural members
2.1.4	Protection, conservation, and consolidation of Basilica B	Short-term	Re-pointing of walls built with rubble and mortar Creation of a protective layer (capping) on top of the wall remains and recovery of wall faces Arrangement/classification of fallen architectural members
		Long-term	Excavation at selected points within its ground plan

2.1.5	Protection, conservation, and consolidation of Basilica A	Short-term	Re-pointing of walls built with rubble and mortar Creation of a protective layer (capping) on top of the wall remains and recovery of wall faces Conservation of preserved fragments of marble floors Arrangement/classification of fallen architectural members
2.1.6	Protection, conservation, and stabilization of Basilica C	Short-term	Re-pointing of walls built with rubble and mortar Creation of a protective layer (capping) on top of the wall remains and recovery of wall faces Arrangement/classification of fallen architectural members
		Long-term	Rearrangement of the courtyard area of the Archaeological Museum (east side) Excavation of the atrium of Basilica C to unearth the entire monument
2.1.7	Protection, conservation, and consolidation of the Palaestra	Medium-term	Re-pointing of walls built with rubble and mortar Creation of a protective layer (capping) on top of the wall remains and recovery of wall faces Arrangement/ classification of fallen architectural members
		Long-term	Uncovering the western part of the monument along with conservation in view of its enhancement
2.1.8	Protection, conservation, and consolidation of the urban villa called “House of the Wild Animals”	Medium-term	Re-pointing of walls built with rubble and mortar Creation of a protective layer (capping) on top of the wall remains and recovery of wall faces Arrangement/classification of fallen architectural members
		Long-term	Re-laying of a copy or the original fragment of the mosaic depicting wild animals which was removed from its setting; conservation of mosaic floors

2.1.9	Protection, conservation, and consolidation of building block (insula) 4 (Aristotle University of Thessaloniki excavation)	Medium-term	Re-pointing of walls built with rubble and mortar Creation of a protective layer (capping) on top of the wall remains and recovery of wall faces Arrangement/classification of fallen architectural members
		Long-term	Conservation/consolidation of mosaic floors
2.1.10	Protection, conservation, and consolidation of the public (?) Roman building (Aristotle University of Thessaloniki excavation)	Medium-term	Re-pointing of walls built with rubble and mortar Creation of a protective layer (capping) on top of the wall remains and recovery of wall faces Arrangement/classification of fallen architectural members
		Long-term	Conservation/consolidation of mosaic floors
2.1.11	Protection of the walls and proteichisma of the Walled City where deemed necessary	Medium-term	Conservation/consolidation where and when required
		Long-term	Re-pointing of the walls where necessary
Issue 2.2	Consolidation interventions		
2.2.1	Consolidation interventions in Basilica B – preserved central piers	Short-term	Elaboration of a study concerning structural resistance of the monument and eventual interventions for its reinforcement Reinforcement/consolidation interventions based on the above study
2.2.2	Consolidation interventions in the Forum	Medium-term	Checking of the structural resistance of restored columns in the Forum
2.2.3	Consolidation interventions of walls and towers of the Byzantine acropolis	Medium-/Long- term	Elaboration of a structural resistance study and eventual interventions for its reinforcement Reinforcement/consolidation interventions based on the above study
Issue 2.3	Restoration/enhancement interventions		
2.3.1	Restoration of the ancient Theater’s lower cavea	Medium-term	Implementation of the approved study by the Ministry of Culture and Sports entitled “Documentation of the constructions and restoration of the lower cavea of the ancient Theater of Philippi”

2.3.2	Unification of the upper and lower terraces of the Walled City at the area of the Forum	Short-term	Removal of all existing modern structures (staircase, built terraces and concrete floors, guardhouse, asphalt paving and road bed) Removal of rubble Excavation Planning of a new itinerary between terraces for visitors' tours General configuration of the area
		Medium-term	Excavation of the western section of the commercial shops on the south side of the Forum (Commercial Road) and at selected points of its west side
		Medium-/Long- term	Excavation north of the Via Egnatia for future unification of the excavated area
2.3.3	Enhancement of the Neapolis Gate	Long-term	Earth removal Small-scale excavation Conservation/consolidation of masonry built with rubble and concrete General configuration of the area/ rearrangement of the fencing
2.3.4	Enhancement of the south part of the eastern walls (south of the Theater)	Long-term	Removal/shifting of the existing fencing to enhance the monumental ensemble Earth removal Small-scale excavation to reveal the proteichisma Consolidation of proteichisma General configuration of the area/ rearrangement of the fencing

2.3.5	Enhancement of the Via Egnatia	Short-term	<p>Creation of a dirt path along the course of the non-excavated section of the road to connect the Neapolis Gate with the revealed section of the road</p> <p>Re-constitution of the paving, filling in gaps left by lost material with packed earth or other non-invasive interventions (presupposes the preparation of a special study)</p> <p>Arrangement/classification of the fallen architectural members from the stoa south of the Via Egnatia</p>
		Long-term	Excavation of the Via Egnatia to its full length in the area inside the walls, and reviving its course as the main tour route
		Long-term	<p>Uncovering identified traces of the Via Egnatia outside the city in the plain of Philippi west of the city</p> <p>Expropriations</p> <p>Enhancement of the remains of the Via Egnatia (consolidation/creation of an itinerary linking it with the archaeological site, restoration of the arch over the Via Egnatia)</p>

2.3.6	Restoration/ enhancement of parts of ancient roads and paths for re-use during visitor tours	Short-term	Diagonal and Commercial Roads: Excavation of a section of the Commercial Road south of the Bishop's Residence (Episkopeion) to connect already-excavated sections on either side Clearing of vegetation Re-constitution of the paving, filling in gaps left by lost material with packed earth or other non-invasive interventions (presupposes the preparation of a special study) Arrangement/classification of fallen architectural members Installation of an additional artificial walking surface along the length of the revealed section of the Diagonal Road
		Short-term	Cardines on either side of building block (insula) 4: Clearing of vegetation, re-constitution of the paving, filling in gaps left by lost material with packed earth Arrangement/classification of fallen architectural members
		Short-term	Forum: Restoring of the walking surface of the ancient ramp at the north-east corner of the Forum and the ancient stairway at its south-east corner
		Medium-term	South stoa along the length of the Diagonal Road: Arrangement/classification of fallen architectural members
2.3.7	Restoration – enhancement of the fountain in the atrium of Basilica A	Medium-term	Elaboration of a study to restore the fountain Implementation of project
2.3.8	Restoration – enhancement of the Octagon	Long-term	Restoration of the columns of the Octagon and its west atrium/atrium fountain Preparation of a study for restoring the façade

2.3.9	Restoration/ enhancement of the west temple (curia) in the Forum	Long-term	Conservation/consolidation of masonry with rubble and mortar Arrangement/classification of fallen architectural members – recovery of construction material and repairs aimed at improving the building’s authenticity Restoration of parts of the building with small-scale additions
2.3.10	Enhancement of the Krinides Gate	Long-term	Earth removal Small-scale excavation Conservation/consolidation of masonry with rubble and mortar General configuration of the area
2.3.11	Enhancement of the stoa building (Sanctuary of Dionysus?) west of the Theater	Long-term	Earth removal Excavation Conservation/consolidation of constructions General configuration of the area
2.3.12	Enhancement of the Basilica west of the Forum	Long-term	Excavation Conservation/consolidation of constructions General configuration of the area
2.3.13	Selected enhancement interventions/ complementary excavations in the south- east part of the city (Aristotle University of Thessaloniki excavation)	Short-term	Excavation at the north-east corner of building block (insula) 5
		Long-term	Excavation of the building block (insula) south of the Commercial Road
2.3.14	Enhancement of the Battlefield of Philippi	Long-term	Excavation of the diateichisma and possible architectural remains on the two hills
Issue 2.4	Installation of shelters		
2.4.1	Installation of a shelter over the public Roman building (Aristotle University of Thessaloniki excavations)	Medium-term	Elaboration of a study and construction of a shelter at the area where the mosaic floor depicting hippodrome chariot-races was discovered
2.4.2	Installation of a shelter over the north annexes of Basilica A	Medium-term	Preparation of a study and construction of a small shelter for the wall paintings
2.4.3	Installation of a shelter over the north annexes of Basilica C	Medium-term	Preparation of a study and construction of a new shelter

2.4.4	Installation of a shelter over the urban villa called “House of the Wild Animals”	Long-term	Preparation of a study and construction of a shelter at the area where the mosaic floor with depictions of wild animals was revealed
Axis 3: UPGRADING THE USE OF THE SITE AND ITS ASSETS			
Issue 3.1	Rearrangement and/or new planning of the site’s entrances		
3.1.1	Creation of an entrance on the west side of the archaeological site	Short-term	Creation of an entrance along the axis of the abolished national road at the area of the Archaeological Museum and installation of visitors’ facilities, a guardhouse-ticket booth, parking lot (with the possibility for vehicles to turn around), new fencing, general planning of the space
		Long-term	Shifting of the west entrance outside the walls to the location of the ancient entrance (Krinides Gate) and installation of visitors’ facilities, guardhouse - ticket booth, parking lot, configuration of a hub to serve buses, general configuration of the area.
3.1.2	Creation of a new east entrance at the Neapolis Gate	Long-term	Creation of a new entrance at the Neapolis Gate (Main Entrance), general rearrangement of the area outside it (entrance guardhouse, fencing, parking, amenities)
3.1.3	Rearrangement of the existing east entrance at the area of the Theater’s Hellenistic gate	Long-term	Maintenance/rearrangement of the entrance at the area of the Hellenistic gate of the Theater (as a secondary entrance), general re-planning of the area around it (entrance guardhouse, fencing, amenities)
Issue 3.2	Upgrading visitors’ facilities		
3.2.1	Organization of a network of visitor paths	Short-term	Creation of a main itinerary accessible through the three entrances and connected with secondary routes according to visitors’ choices
		Medium-term	Creation of a route outside the south walls as an alternative route for visitors on foot or on bicycles headed for the Battlefield of Philippi
		Long-term	Expansion of the existing network, adapted to the new data emerging from ongoing excavations

3.2.2	Access for all	Long-term	Improved access for the disabled to the greater part of the itinerary and to as many other sites as possible using ramps and mechanical means
3.2.3	Signage/information in the course of itineraries	Existing/Ongoing/Short-term	Improvement/expansion of informational signposts providing historical information, photographs, ground plans, reconstructions etc.
		Existing/Ongoing/Short-term	Improvement/expansion of signposts directing visitors along the tour routes at points where paths intersect, with information concerning distances and estimated arrival times
		Short-term	Publication of informational brochures on proposed tour routes
		Medium-term	Installation of Wi-fi network for the operation of a digital tour and educational apps
		Long-term	Update of the signage – information material according to the new data emerging from ongoing excavations
3.2.4	Amenities for open public spaces	Existing/Ongoing/Short-term	Organised resting and viewing points: Improvement/addition of rest stops along the main tour route Improvement/addition of appropriate amenities (benches, litter bins, water fountains, lighting)
		Long-term	Organised resting and viewing points: Expansion of the existing infrastructure for amenities on the basis of new data emerging from ongoing excavation.
		Existing/Ongoing/Short-term	Cordoning: Improvement of the cordoning either for operational reasons or to protect both the archaeological remains and visitors (upper part of the ancient Theater, path north of Basilica C, west entrance) and to deter entrance to excavated monuments (see Issue 1.2.1)
		Long-term	Cordoning: Expansion of the existing infrastructure for amenities on the basis of new data emerging from ongoing excavation.

3.2.5	Parking areas	Short-term	Creation of a parking area in the context of configuring the west entrance near the Archaeological Museum, south of the preserved section of the old National Road. This intervention will operate until the west entrance is transferred to the Krinides Gate area, and is 100% reversible (see Issue 3.1.1)
		Long-term	Rearrangement of the parking area at the east entrance on the basis of new data for enhancing the archaeological site (enhancement of the Neapolis Gate/creation of a new entrance/ shifting the east fence to better present the walls) (see Issue 3.1.2)
		Long-term	Creation of a parking area outside the walls at the west entrance near the Krinides Gate (see Issue 3.1.1)
3.2.6	Building infrastructure for the public	Short-term	Construction of new, uniform guardhouses – ticket booths for site entrances, which will also include public restrooms including services for those with disabilities
		Long-term	Upgrading/improvement of the dressing rooms and the preparation area for actors performing in the ancient Theater
		Long-term	Refurbishment of installations (snack bar/ restaurant, sales shop) located at the site's east entrance
Issue 3.3	Functional and aesthetic upgrading of the site in the intra muros area		
3.3.1	Inclusion in the archaeological site	Short-term	Incorporation of the abolished old National road (Kavala-Drama) to the archaeological site
	of a section of the old abolished National road Kavala-Drama	Long-term	Permanent incorporation of parts of the old road's axis as excavation proceeds north of the Via Egnatia for the full unification of the Walled City's upper and lower terraces
3.3.2	Creation of a network of pathways for the needs of the site and for confronting risks	Short-term	Creation of a network of routes that can be used by wheeled vehicles in emergencies (fire truck, ambulance) and for the needs of the site (supervision, cleaning/clearing, excavation, conservation/restoration). Parts of this network can also be used as a tertiary tour route to more remote points of the site (see also Issues 1.1, 1.2)

3.3.3	Rearrangement/ classification of scattered architectural members	Short-/Medium-term	Arrangement of scattered architectural members. Prioritizing arrangements in such a manner that notable architectural members with sculpture are visible to the public, and thus the entire area will function as an open-air exhibition (see also Issues 2.1 and 2.2)
3.3.4	Shelters and worksite coverings	Short-term	Design of standard shelters with some pre-fabricated elements and the possibility of easy assembly/dismantlement so that they can be used: -to protect valuable scattered (building) materials -for worksite needs to provide a covering for personnel in cases of excavation, consolidation works, conservation of mosaics or other onsite projects These constructions will also improve the site's overall aesthetics
		Medium-/Long-term	Installation of shelters
3.3.5	Restoring the natural terrain	Medium-/Long-term	Removal of rubble from older excavations which alter the site's natural terrain (Basilica A, Basilica B, Basilica C, Forum)
		Long-term	Demolition of the concrete retaining wall which serves as a boundary between the eastern part of the road and the excavated site
3.3.6	Clearing – thinning out of tall vegetation	Existing/Ongoing/ Short-term	Limited clearing/thinning of tall vegetation (cutting down trees) within the archaeological site, particularly near prominent monuments, for the visual integration of the site, the enhancement of its monuments and to protect them from tree roots and/or fire (see also Issue 1.1.1)

3.3.7	Removal of other constructions which alter or detract from the site's character	Short-term	Abolition of the parking area north of the existing road at the area of the entrance to the Archaeological Museum
		Short-term	Gradual removal of intermediate fences in the archaeological site (between the upper and lower terraces, the Octagon complex, and the Aristotle University of Thessaloniki excavation, the Archaeological Museum, and Basilica C, etc)
		Short-/Medium-term	Gradual removal of modern constructions (seating, concrete flooring, terracing, guardhouse, modern staircase south of Basilica A)
3.3.8	Fencing	Short-term	Improvement of fencing outside the walls
3.3.9	Upgrading of technical infrastructure	Short-term	Upgrading/expansion of the water supply
		Medium-term	Elaboration and implementation of a study for the maintenance, upgrading and expansion of the existing drainage system (e.g., Neapolis Gate) (see also Issue 1.1.3)
Issue 3.4	Creation of an expanded itinerary connecting archaeological and other cultural assets in the Philippi region (Dikili Tash, Toumba Polystylou, Hill of Profitis Ilias – rock paintings, arch over the Via Egnatia, extra muros basilica, baptistery of Lydia, mud baths at Krinides, Kefalari Springs)		
3.4.1	Infrastructure for providing information to the public about the expanded network of cultural-archaeological assets	Medium-term	Installation of signposts for monuments with historical information, photographs, plans and reconstructions for every site open to the public
		Medium-term	Good signage for the greater area, containing information about the estimated time of routes on foot or bicycle to facilitate visitor access
		Medium-term	Brochures containing maps and other supporting material about accessing selected archaeological sites or sites of more general cultural interest

3.4.2	Routes/access to archaeological and cultural assets in the wider area (arch over the Via Egnatia, extra muros basilica, Dikili Tash, baptistery of Lydia, mud baths at Krinides, Toumba Polystylou, Hill of Profitis Ilias – rock paintings, ancient mines, Kefalari Springs)	Existing/Short- term	The east entrance to the archaeological site will serve as the basis for the network of touring paths. The existing network of roads/paths will be used for tours, both for walking and “biking” the site
Axis 4: INVESTIGATION– DOCUMENTATION – INFORMATION			
	Objective	Time schedule	Actions
Issue 4.1	Research – documentation		
4.1.1	Use of new technology for managing/ classifying/filing archival material from excavations	Existing/Ongoing/ Short-term	Promotion of projects for digitizing the archival material from the site and from other scientific projects (photographs, excavation diaries, plans, restoration studies) for each monument and excavated area
		Existing/Ongoing/ Short-term	Enrichment of the database. Connection with comparable projects by the Ministry of Culture and Sports: the Archaeological Cadaster and the program for digitizing collections of movable finds

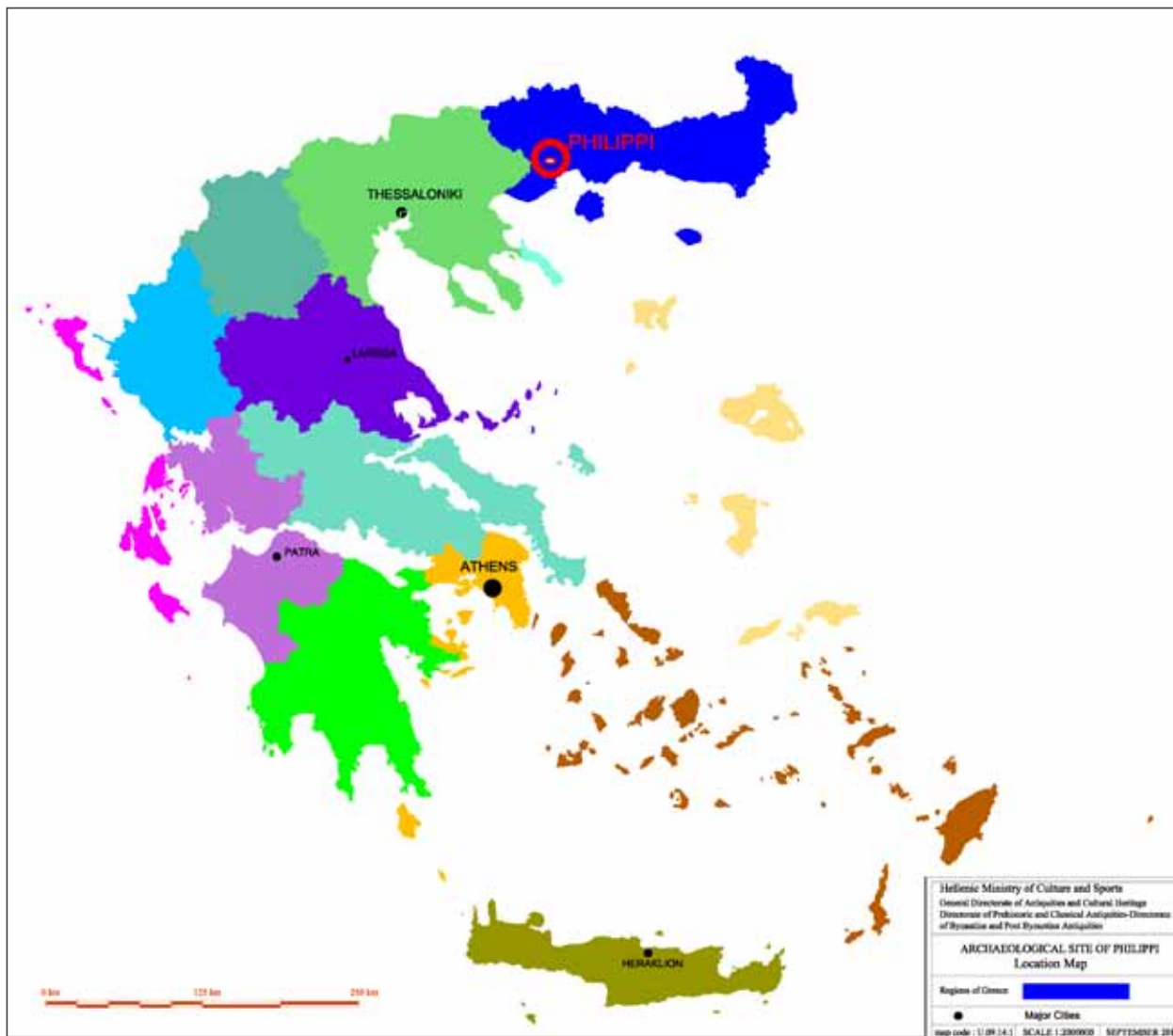
4.1.2	Promotion of scientific work concerning the cultural assets at the site (collaboration with scientific bodies as appropriate, e.g. the Archaeological Society at Athens, Universities, the French School at Athens, and others)	Existing/Ongoing	Organization of programs for the study/ documentation and publication of important monuments or monumental ensembles at the archaeological site (Theater, Basilica C, and others)
		Existing/Ongoing	Collaboration with departments of archaeology in Greece and abroad for participation by university students in excavations
		Existing/Ongoing	Collaboration with departments of architecture specializing in conservation – restoration of architectural monuments in Greece or abroad, to provide documentation within the context of their education/training (workshops, internships, theses)
		Short-term/Medium-term	Creation of measured drawings and ground plans and digitization as a means of documentation and future promotion of the site
		Medium-term/Long-term	Creation of three-dimensional digital restorations of the original form of monuments and the greater area as a tool for documenting and promoting their cultural value (priority monuments: ancient Theater, Basilica A)
Issue 4.2	Education – information		
4.2.1	Organization of educational programs inside the archaeological site	Existing/Short-term	Continuation/enrichment of existing educational programs carried out at the site by the responsible Ephorate of Antiquities and the Environmental Education Center of Philippi
		Medium-term	Educational programs for school-age children based on their active participation in work involving the protection, documentation, and conservation of finds, e.g.: excavation, gluing pottery (copies), conserving stone, reading and copying inscriptions, constructing and conserving mosaics etc
		Medium-term	Educational programs for school-age children based on digital educational tools. Creation of educational applications for smartphones and tablets in game form Site tours with projection of restorations of the site and daily life for better understanding the relationship of today’s remains with the architecture of the Walled City, professions, technology, and everyday customs

4.2.2	Supporting material/ information to visitors	Existing/Ongoing/ Short-term	Publication of trifold brochure with brief descriptions of the monuments included in the main tour route inside the Walled City
		Short-term	Design of informational signposts for each monument or ensembles in the Walled City and wider region with historical information, site plans, reconstruction drawings, and photos (see Issue 3.3.3)
		Short-term	Creation of a digital application for a site tour using cutting-edge technology, e.g. smartphones, tablets.
		Medium-term	Reissue/update of the archaeological guide to Philippi and archaeological sites in the wider Philippi region
Axis 5: MANAGEMENT OF THE SITE AND ITS CULTURAL ASSETS			
	Objective	Time schedule	Actions
Issue 5.1	General management considerations		
5.1.1	Administration	Short-term	Establishment of a coordinating committee with members from specific agencies involved with the site
5.1.2	Funding	Ongoing	Search for funding through state or EU programs, sponsorships, donations etc
		Short-term	Inclusion of short-term and medium term actions of the Management Plan in the proposal to be submitted in the Regional Operational Program of the Partnership Agreement 2014- 2020
5.1.3	Legislative/legal protection	Short-/Medium-term	Complementing institutional protection of the surrounding area
5.1.4	Ownership	Short-term	Expropriation of privately-owned lands in the intra muros area
		Long-term	Expropriation within a zone of 10 m outside the walls (south/west sides). Where privately owned lands exist in order to protect the wall and create a perimeter path around the site for visitors.
		Long-term	Expropriation of lands to protect traces of the Via Egnatia and the diateichisma in the battlefield west of the Walled City

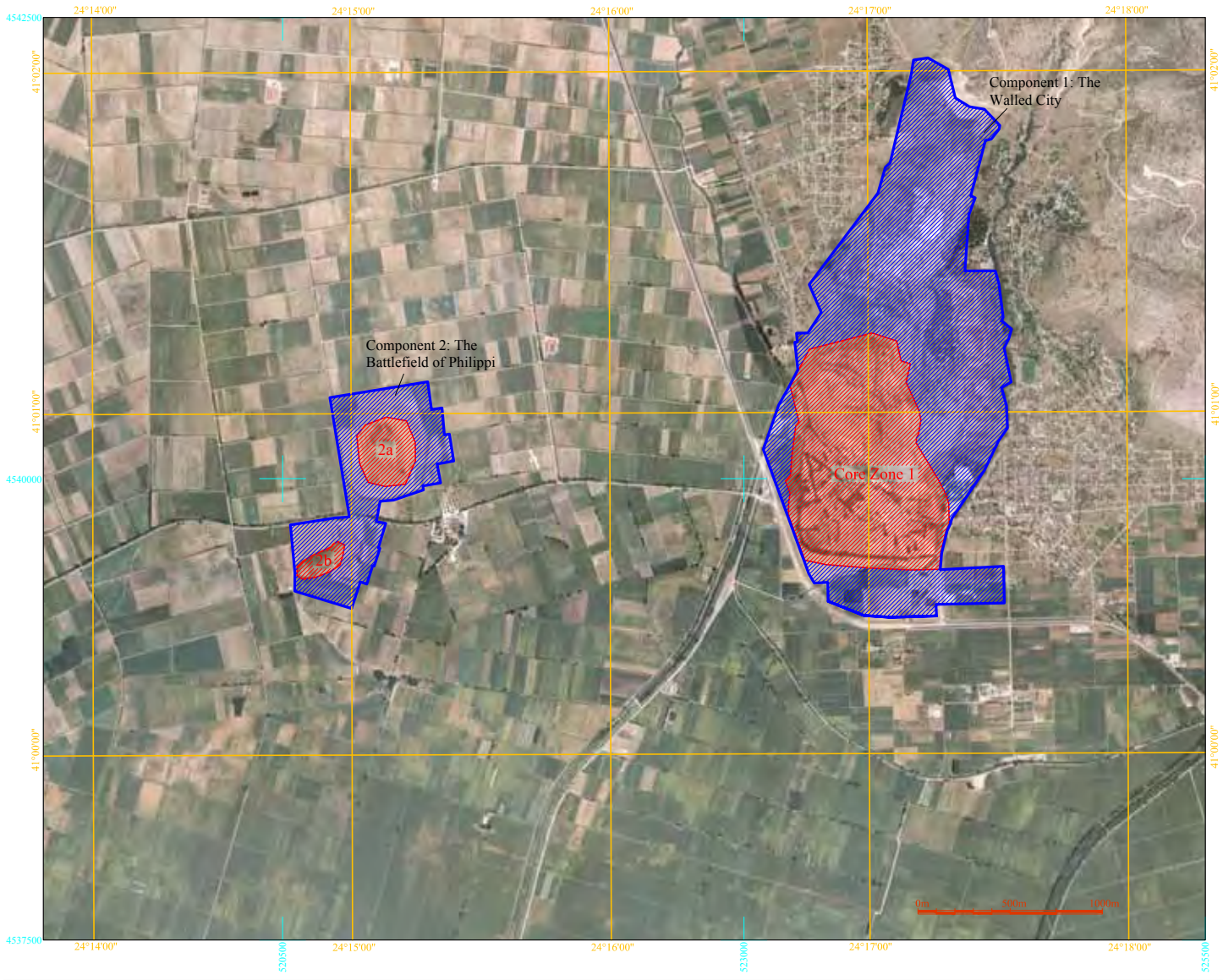
Issue 5.2	Promotion, communication and community outreach		
5.2.1	Promotion of cultural assets	Existing/Ongoing/Short-term	Enrichment of the link “Odysseus” within the web site of the Ministry of Culture and Sports. Information about the history of the Walled City and archaeological assets in the region with the possibility of downloading and printing an informational guide and map of touring routes will be provided. Inter-link with other websites (Municipality of Kavala, Region of Eastern Macedonia and Thrace, Philippi – Thasos Festival, Diocese of Neapolis, local cultural associations, Hoteliers’ Association, etc)
		Existing/Ongoing/Short-term	Promotion through the print and electronic media, and in travel magazines (Greek, international) of the cultural assets and services provided by the archaeological site of Philippi.
		Short-term	Creation of a copyrighted logo that will identify and promote the site’s cultural assets and services
		Short-term	Updating information on websites and creation of online tools to promote the archaeological site Enrichment of the entry for Philippi in Wikipedia Creation of a page in popular social media (Twitter, Facebook, others) with the goal of increasing the number of online visitors. Link with GoogleArt
		Long-term	Creation of digital applications a) Virtual Tour 360 of all the important monuments at the site b) Free download of a digital app for touring the site using new technologies, e.g. smartphones, tablets

5.2.2	Interaction with the local community	Existing/Ongoing	Reasonable use of the archaeological site by local communities and entities for cultural, religious and educational activities compatible with its character after approval by the Ministry of Culture
		Short-term	Operation of a kiosk to promote and sell local products in the area located at the east entrance to the site
		Short-term	Participation in the program World Heritage in Young Hands: Expansion of the ASP network in the region's schools.
		Medium-term	Creation of an educational program designed for local community which will highlight the importance of protecting the site's cultural assets, stress their universal value, and the importance of the site's inclusion in the WH List.
5.2.3	Development of collaborations involving the cultural assets of Philippi	Existing/Ongoing/ Short-term	Collaboration with other entities to develop multiple types of tourism in the region (cultural, religious, spa, ecotourism, etc)
		Existing/Ongoing/ Short-term	Collaboration with the Environmental Education Center of Philippi and the Municipality of Kavala to develop school tourism (field trips) focusing on educational programs carried out at the archaeological site of Philippi
		Short-term	Collaboration with the Philippi – Thasos Festival for promotion of the region's cultural assets (pre-performance tours to visitors to the archaeological site)

APPENDIX 2: MAPS AND PLANS



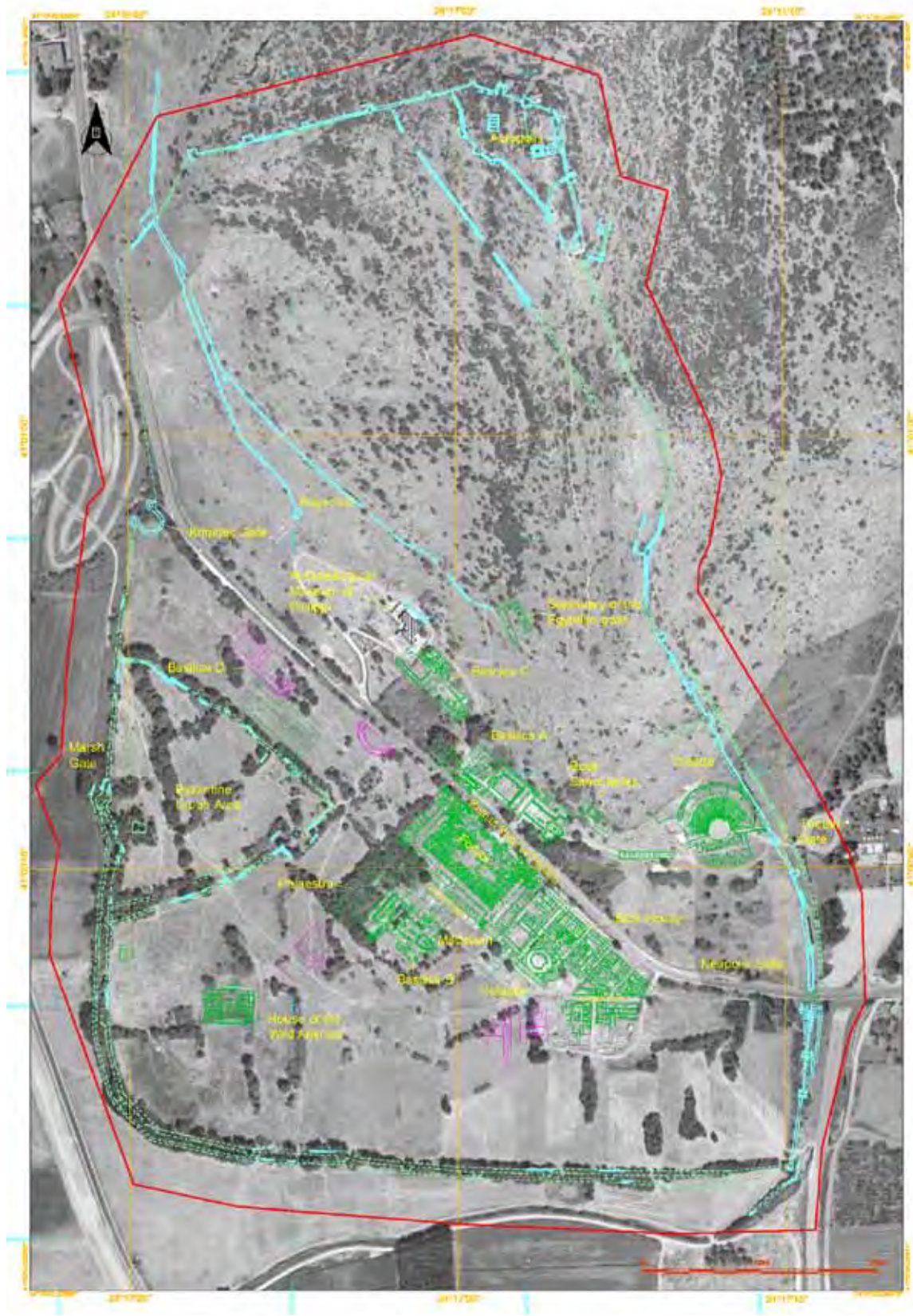
Map 1. Location of the archaeological site of Philippi on the map of Greece (1:2000000, September 2014).



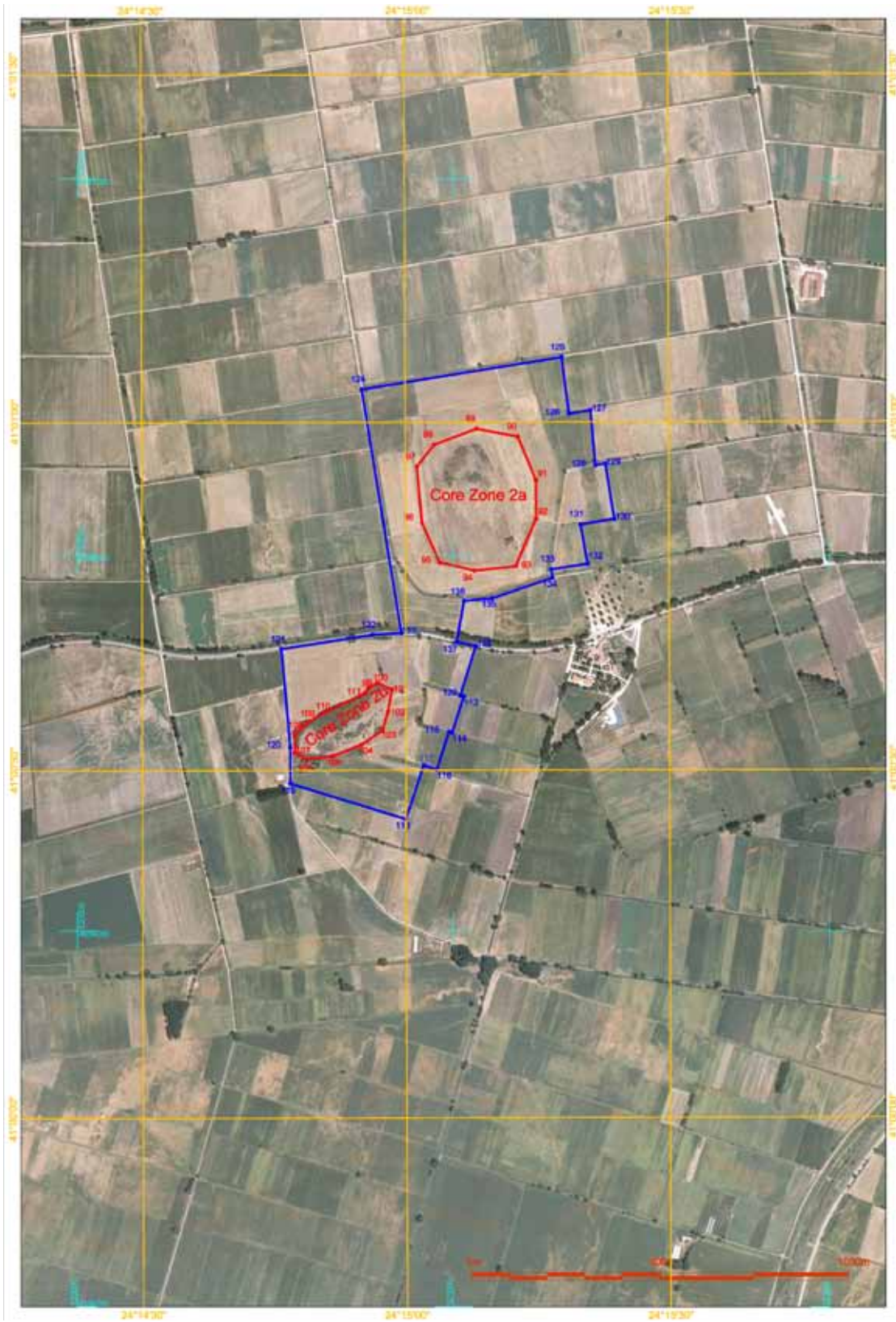
Map 2. The serial nomination with both components (1:25000, September 2014).



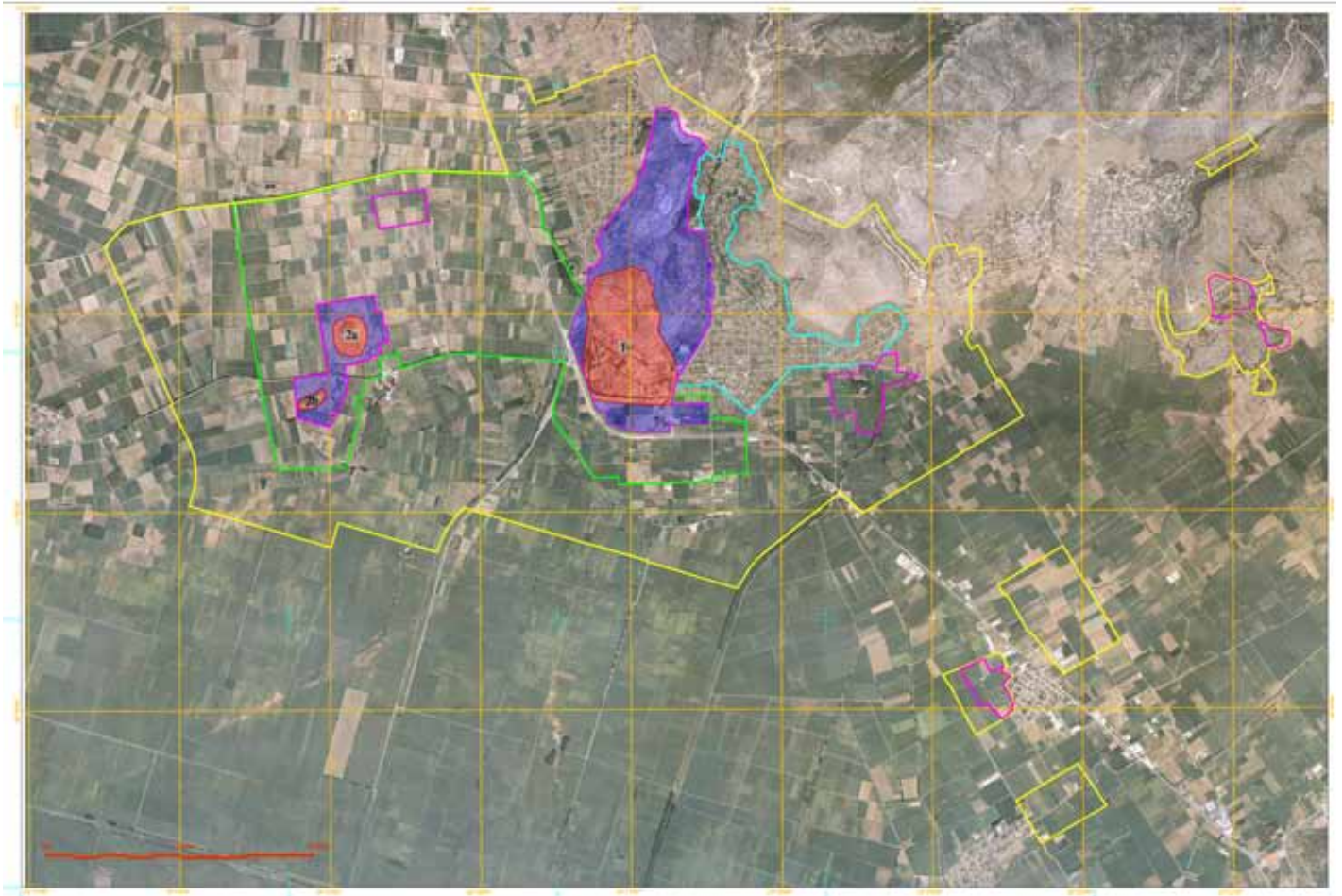
Map 3. The Walled City of Philippi, core and buffer zone (1: 10000, September 2014).



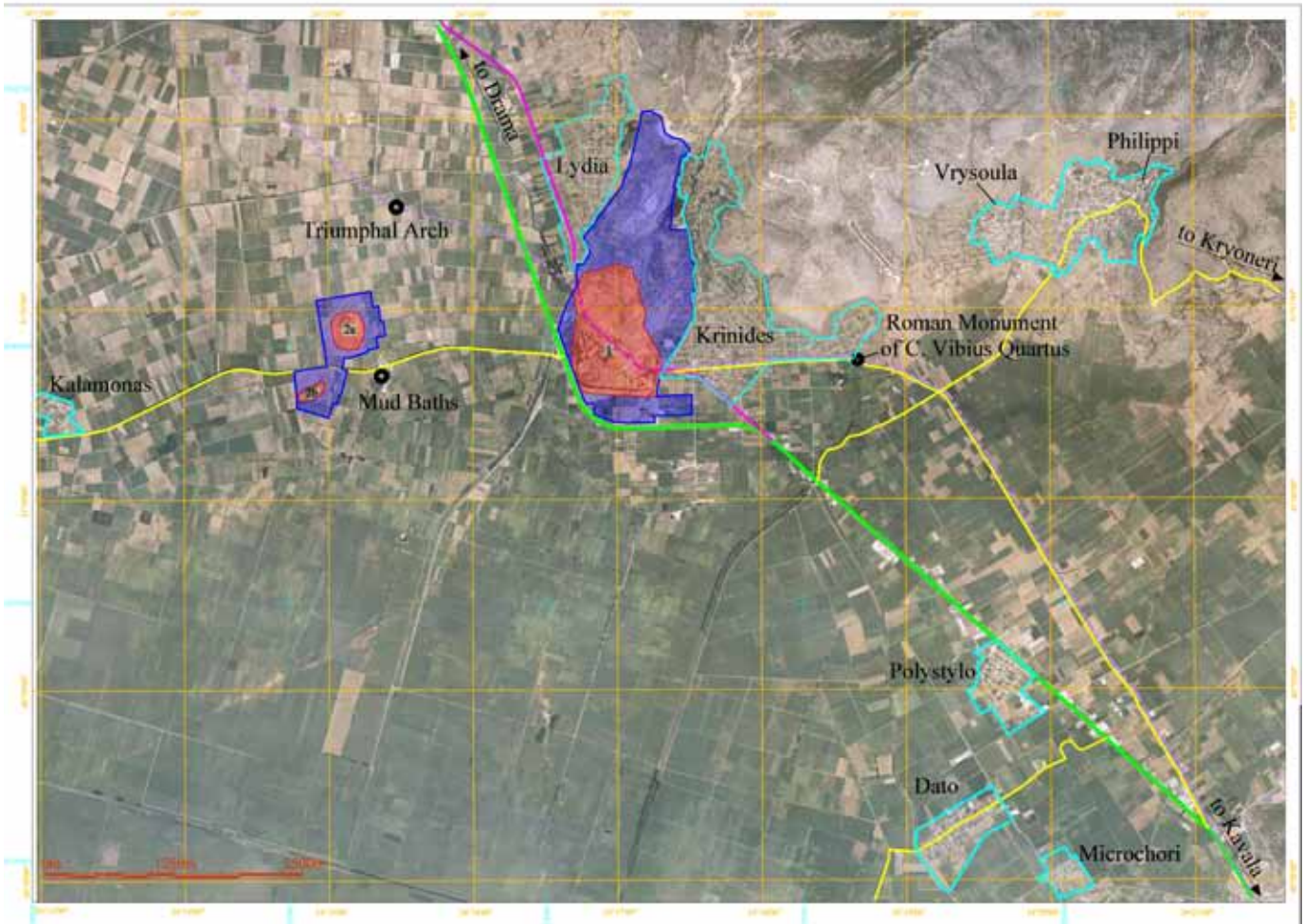
Map 4. The Walled City of Philippi: location of the monuments (1:2500, September 2014).



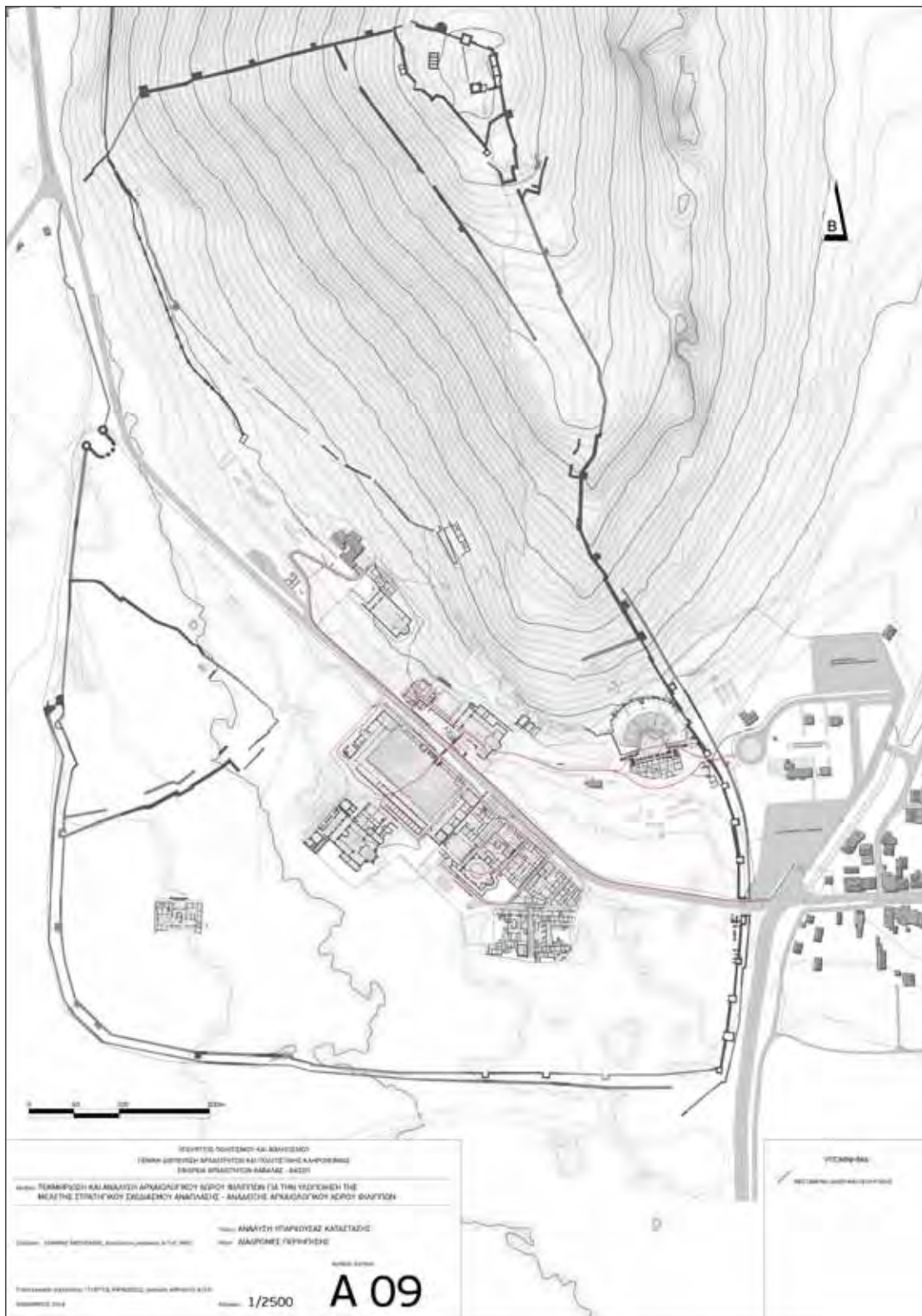
Map 5. The Battlefield of Philippi, core and buffer zone (1:10000, September 2014).



Map 6. The archaeological site of Philippi and other protected archaeological locations in its environs (1:25000, September 2014).



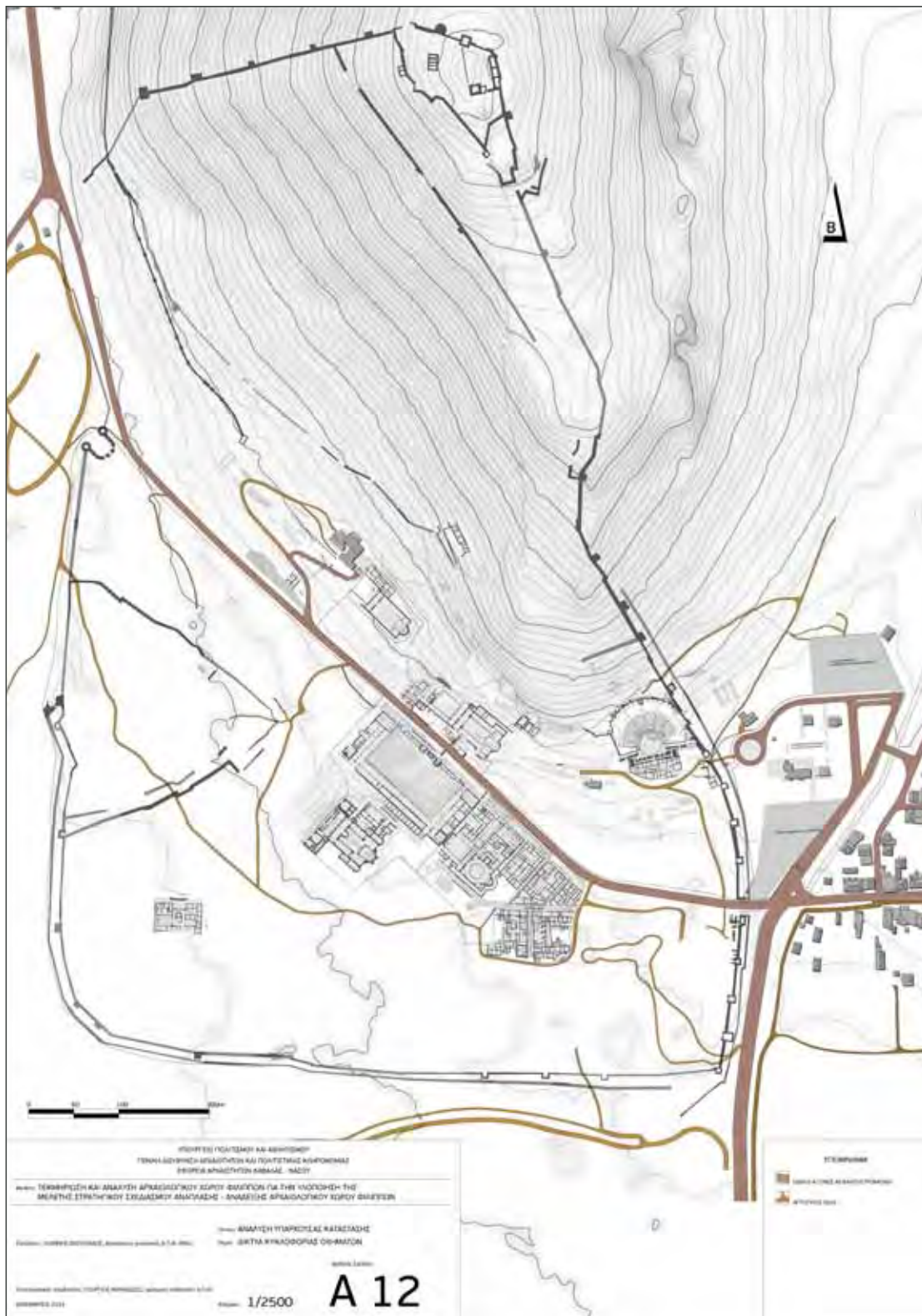
Map 7. Urban and road network (1:25000, September 2014).



Plan 1. Existing visitors' routes in the Walled City of Philippi (in red).



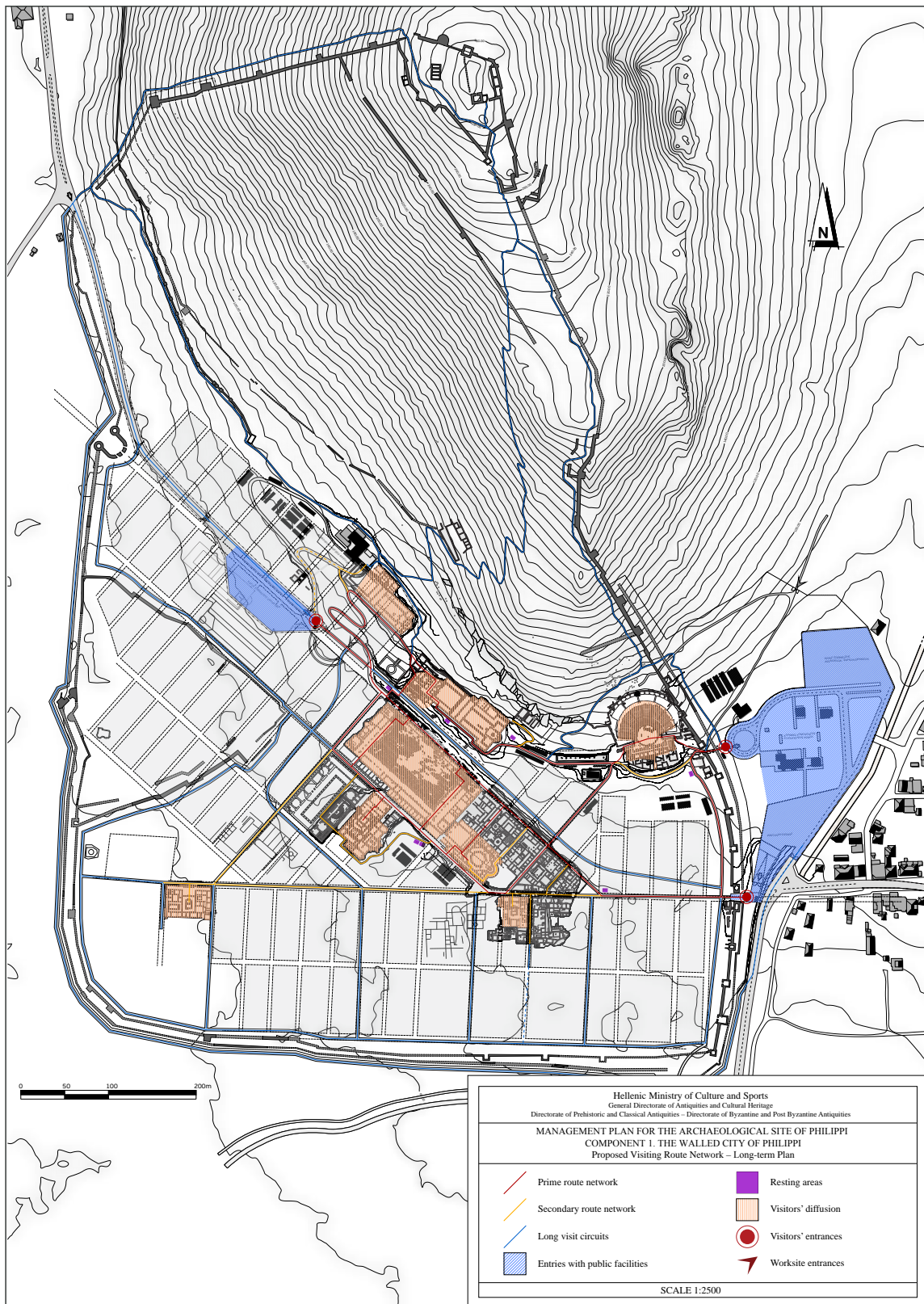
Plan 2. Existing infrastructure for the visitors' and site's needs (marked in color are ticket booths, W.C., signage, gift shop, water supply, etc.).



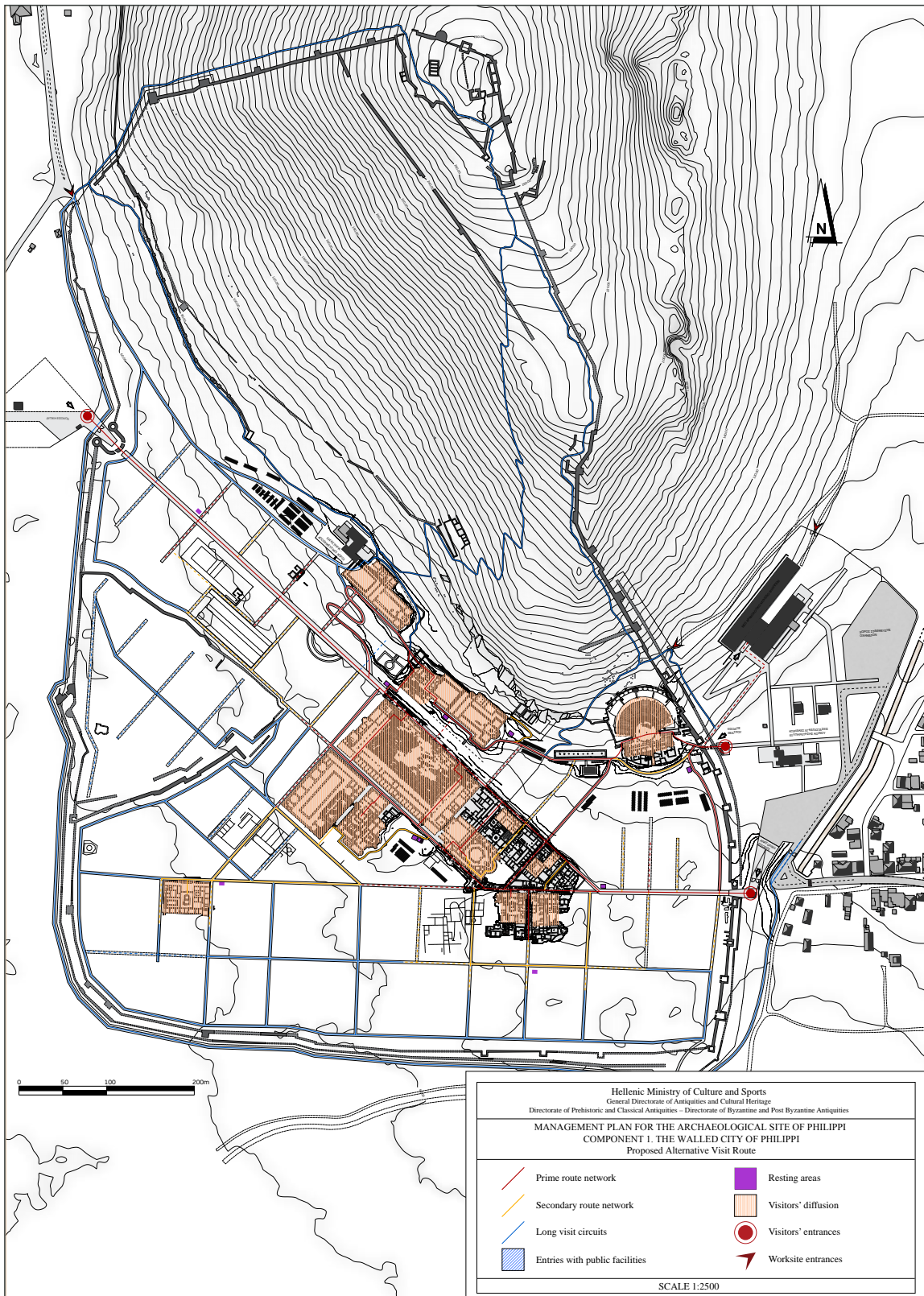
Plan 3. Existing road network for the site's needs (in dark brown color are marked the main roads, in light brown the rural roads).



Plan 4. Existing road network for the access to the Battlefield of Philippi (marked in brown color).



Plan 6. Proposed visit route in the Walled City of Philippi (long-term planning).

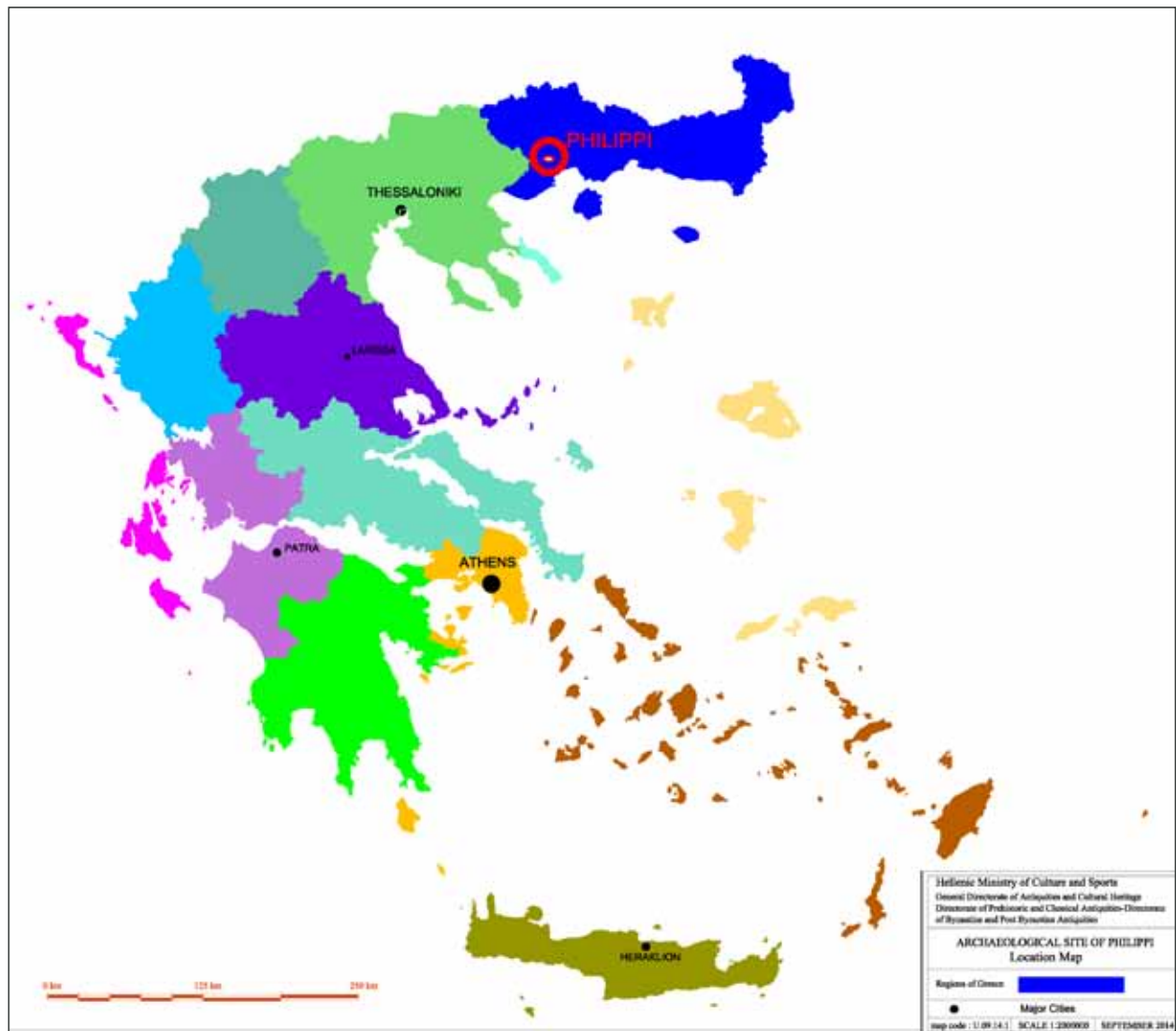


Plan 7. Proposed alternative visit route in the Walled City of Philippi.

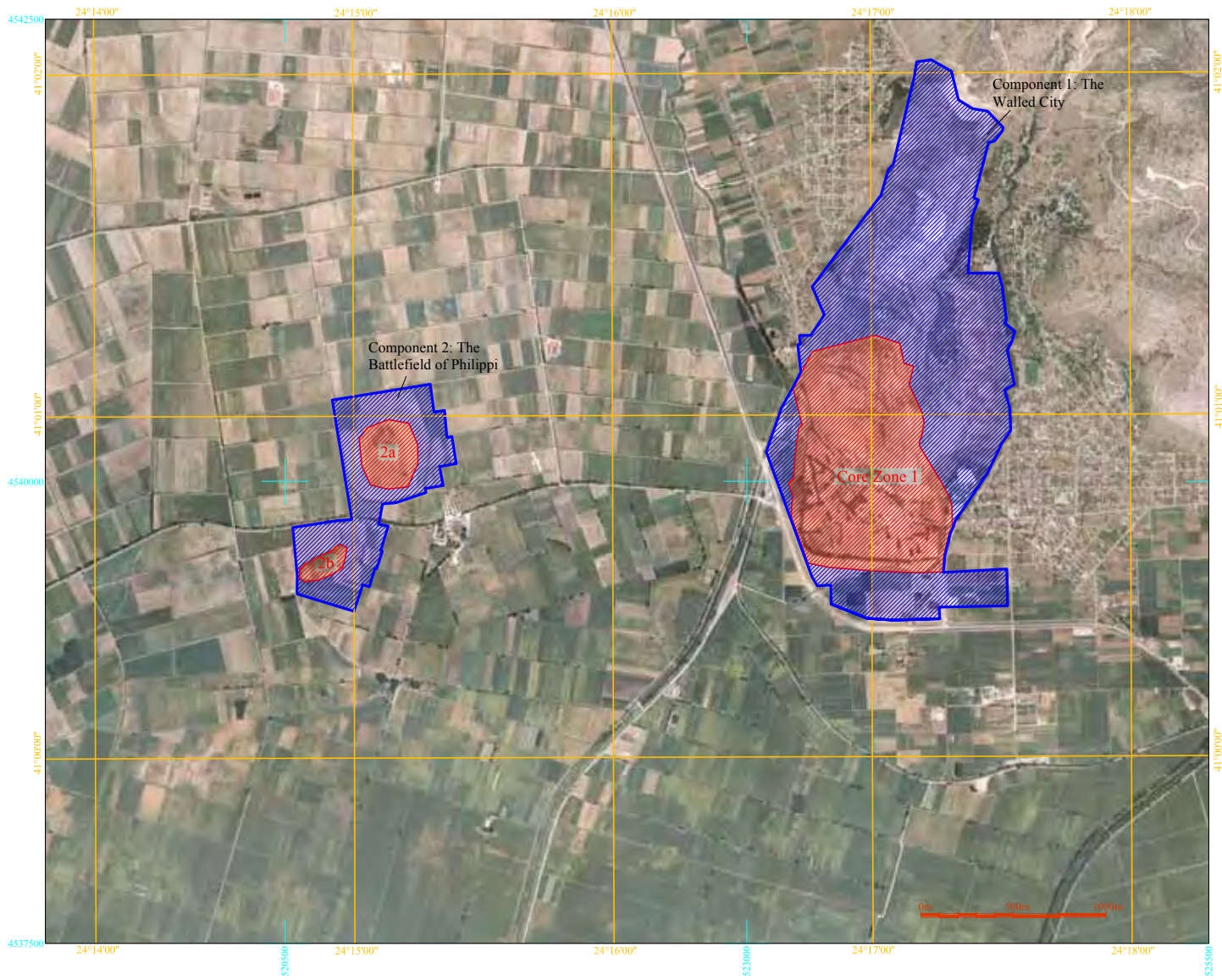


Plan 8. Proposed itinerary for the disabled (long-term planning).

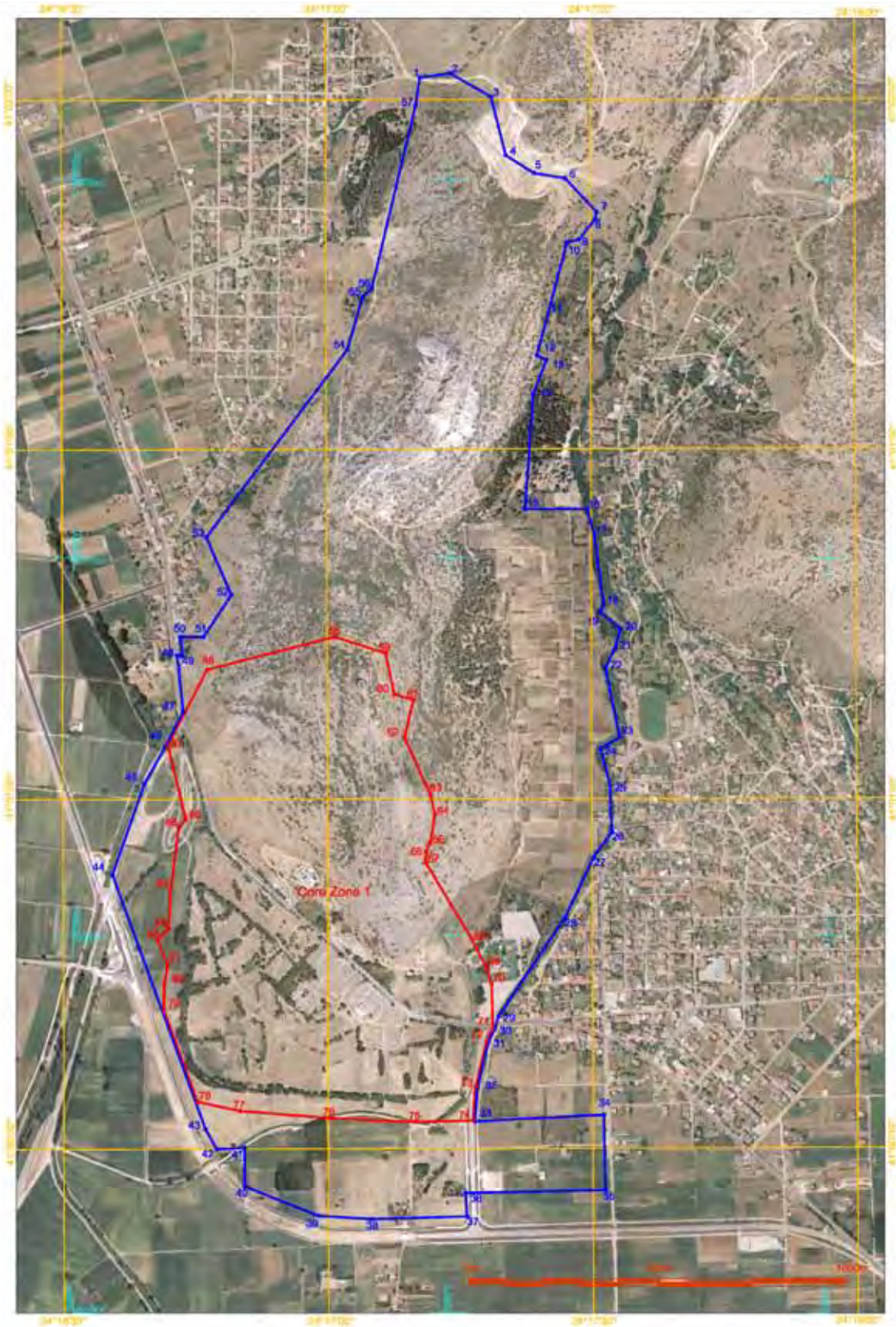
ANNEX B: MAPS AND PLANS SHOWING THE BOUNDARIES



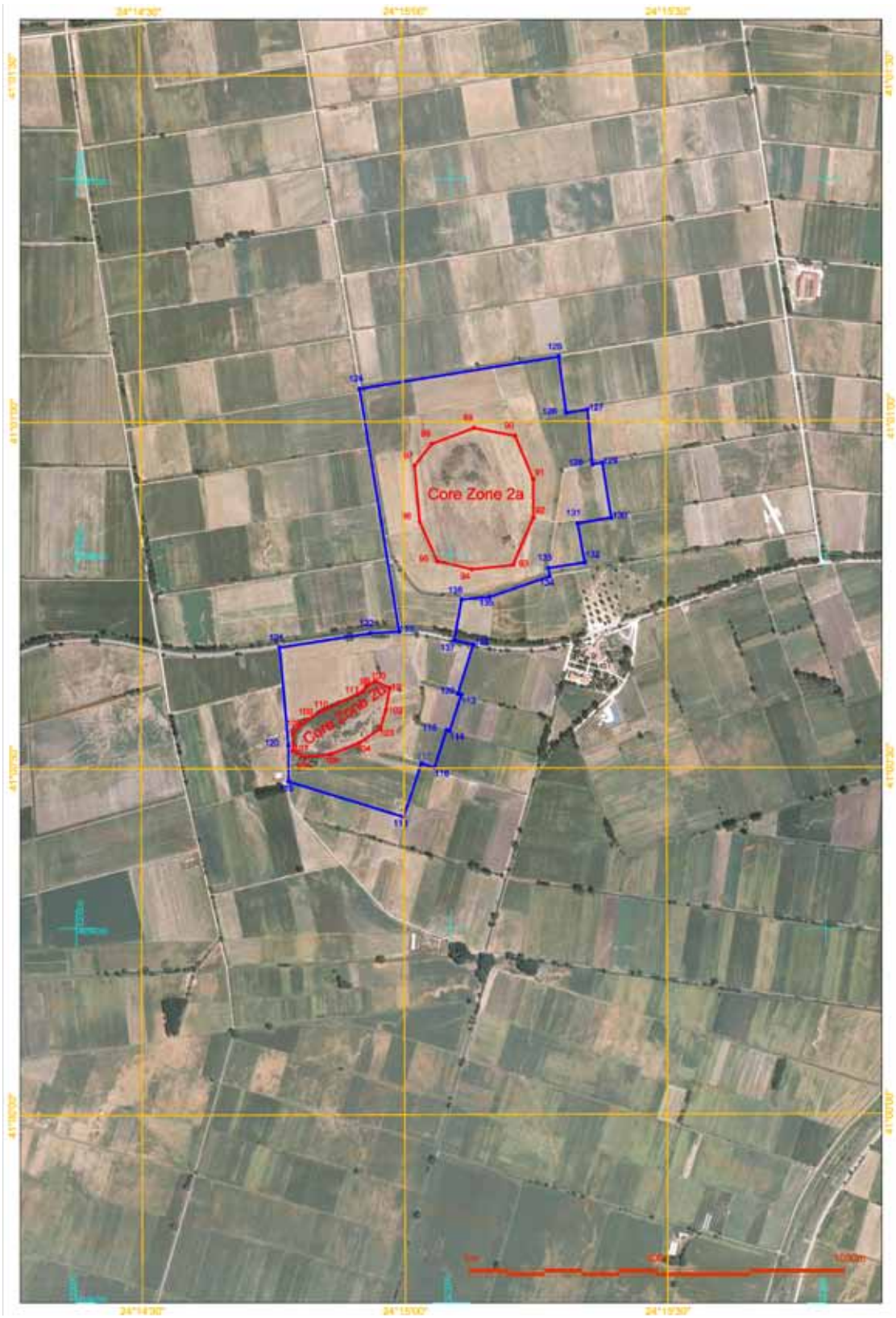
Map 1. Location of the archaeological site of Philippi on the map of Greece (1:2000000, September 2014).



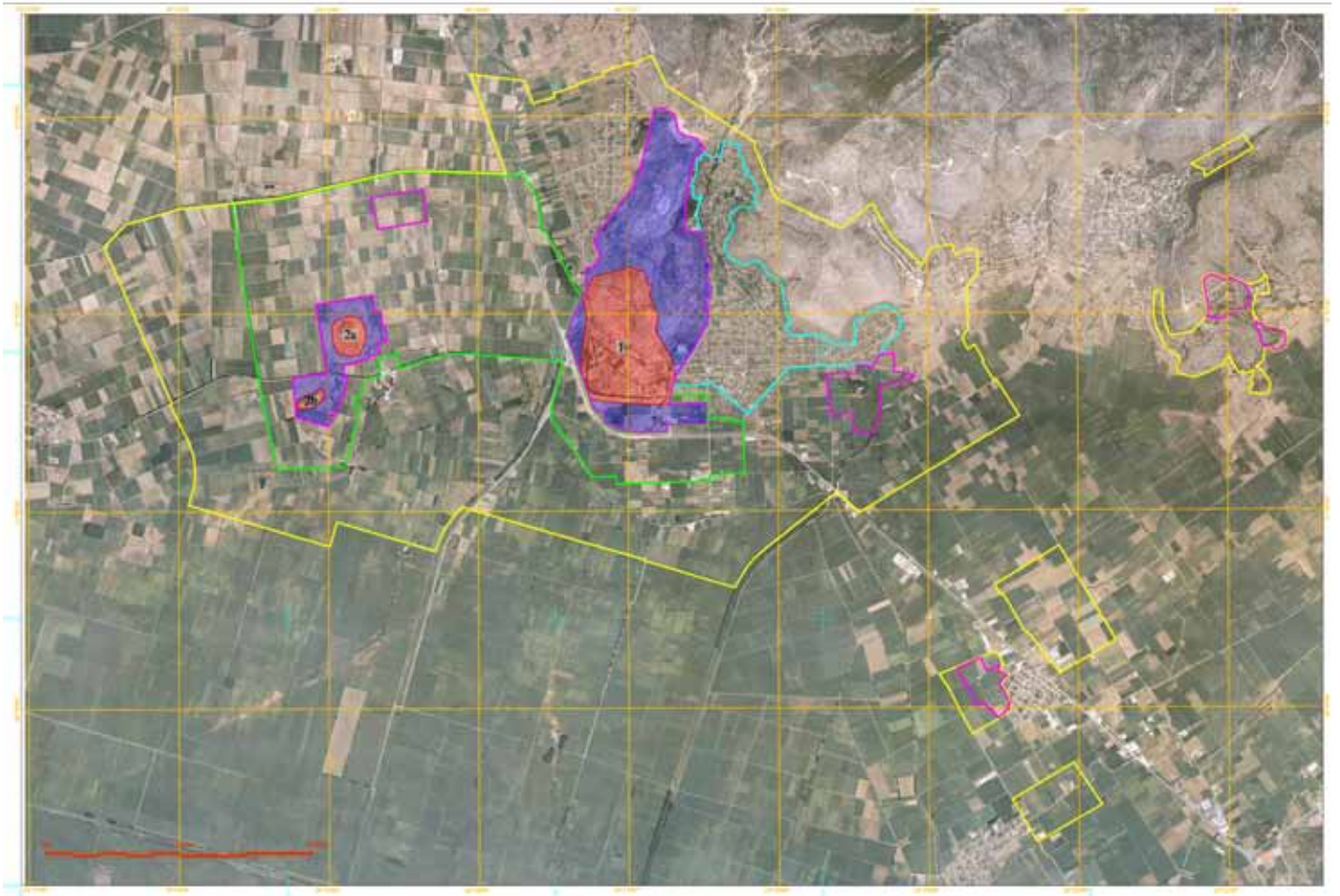
Map 2. The serial nomination with both components (1:25000, September 2014).



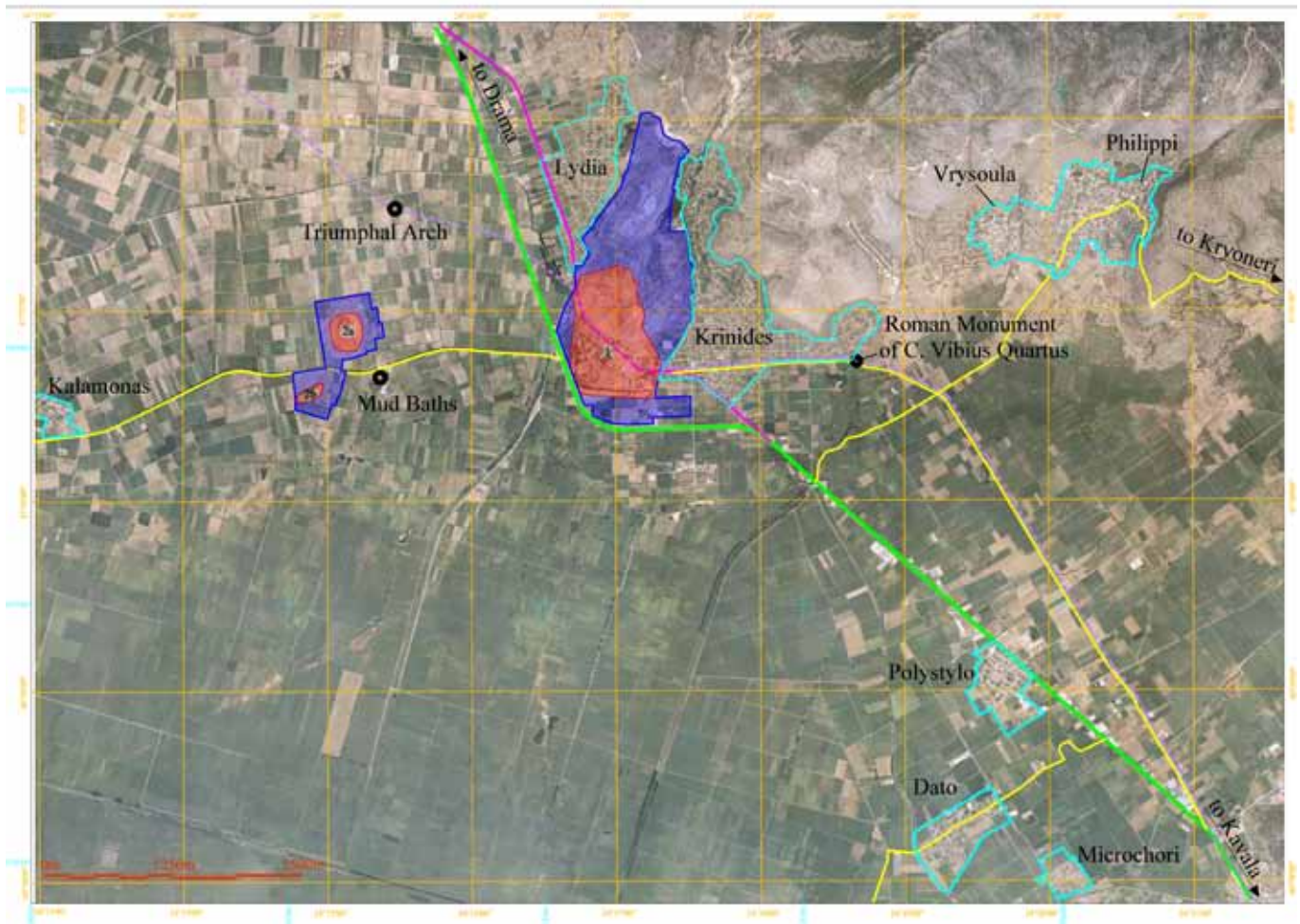
Map 3. The Walled City of Philippi, core and buffer zone (1:10000, September 2014).



Map 5. The Battlefield of Philippi, core and buffer zone (1:10000, September 2014).



Map 6. The archaeological site of Philippi and other protected archaeological locations in its environs (1:25000, September 2014).



Map 7. Urban and road network (1:25000, September 2014)

ANNEX C: ENGLISH TRANSLATION OF LAW 3028/200 ON THE PROTECTION OF ANTIQUITIES AND CULTURAL HERITAGE IN GENERAL

LAW No. 3028

On the Protection of Antiquities and the Cultural Heritage in General

The President of the Hellenic Republic hereby publishes the following law which Parliament has approved:

CHAPTER ONE BASIC PROVISIONS

Article 1 Objectives

1. The protection afforded by the provisions of the present law covers the cultural heritage of the country from ancient times until today. This protection aims at preserving historical memory for present and future generations and enhancing the cultural environment.
2. The cultural heritage of the country consists of cultural objects found within the limits of Greek territory, including territorial waters and other maritime areas over which Greece exercises relevant jurisdiction in accordance with international law. The term cultural heritage also includes intangible cultural heritage.
3. Within the context of international law, the Greek State shall care for the protection of cultural objects originating from Greek territory whenever had they been removed from it. The Greek State shall also care, within the context of international law, for the protection of cultural objects, which are connected historically with Greece wherever they are located.

Article 2 Definitions

For the purposes of the present law:

- a) "Cultural objects" shall mean testimonies of the existence and the individual and collective creativity of humankind;
- b) "Monuments" shall mean cultural objects which constitute material testimonies and belong to the cultural heritage of the country and which deserve special protection on the basis of the following distinctions:
 - (i) "Ancient monuments or antiquities" shall mean all cultural objects dating back to prehistoric, ancient, Byz-

antine and post-Byzantine times up to 1830, subject to the provisions of article 20. Archaeological monuments shall also include caves and paleontological remains, for which there is evidence that they are related to human existence.

(ii) "Recent monuments" shall mean cultural objects dating after 1830, which deserve protection due to their historical, artistic or scientific significance, in accordance with the distinctions of article 20.

(iii) "Immovable monuments" shall mean monuments which have been attached to, and remain on the ground or on the seabed or on the bed of lakes or rivers, as well as monuments which are found on the ground or on the seabed or on the bed of lakes or rivers and cannot be removed without damage to their value as testimonies. Immovable monuments shall also include installations, structures and the decorative and other elements, which form an integral part of the monuments, as well as their surroundings.

(iv) "Movable monuments" shall mean monuments, which are not immovables.

c) "Archaeological sites" shall mean areas on land or at sea, in lakes or rivers which contain or there is evidence that they contain, ancient monuments, or which have constituted or there is evidence that they have constituted, from ancient times up to 1830 monumental, urban or burial groups. Archaeological sites shall also include the necessary open space so as to allow the preserved monuments to be considered in an historical, aesthetic and functional unity.

d) "Historical sites" shall mean areas on land or at sea or in lakes or rivers which have constituted, or there is evidence that they have constituted, the site of exceptional historical or mythical events, or areas which contain or there is evidence that they contain monuments dating after 1830, or combined works of man and nature dating after 1830, which constitute distinctive, homogenous and topographically definable sites, and which deserve protection due to their folk, ethnological, social, technical, architectural, industrial or in general historical, artistic or scientific significance.

e) "Intangible cultural heritage" shall mean expressions, practices, knowledge and information, such as myths, customs, oral traditions, dance, rituals, music, songs, skills or techniques which constitute testimonies of the

traditional, folk and literary culture.

f) “Service” shall mean the competent Central or Regional Service of the Ministry of Culture.

g) “Council” shall mean the ad hoc competent advisory collective body, as defined in articles 49-51.

Article 3

Content of protection

1. The protection of the cultural heritage of the country consists primarily in:

a) the location, research, recording, documentation and study of its elements;

b) its preservation and prevention of destruction, disfigurement or in general any kind of damage, direct or indirect, to it;

c) prevention of illegal excavations, theft and illegal export;

d) its conservation and, in appropriate circumstances, restoration;

e) facilitation of access to and communication of the public with it;

f) its enhancement and integration into contemporary social life, and

g) education, aesthetic enjoyment and public awareness of the cultural heritage.

2. The protection of monuments, archaeological and historical sites shall be included amongst the objectives at all stages of town and country planning, environmental and development plans or plans of equivalent effect or their substitutes.

Article 4

National Inventory of Monuments

1. The monuments shall be recorded, documented and registered in the National Inventory of Monuments, which shall be kept at the Ministry of Culture.

2. The organization and functioning of the National Inventory of Monuments shall be determined by presidential decree, issued upon proposal by the Minister of Culture, which shall specify the manner of recording monuments and protecting data, the conditions of the exercise of the right of access to them for research and other purposes, as well as every other necessary detail. In the National Inventory of Monuments shall be registered, at the latest every three years, a report on the condition of each immovable monument, which shall be prepared by the competent Service of the Ministry of Culture.

Article 5

Protection of intangible cultural heritage

The Ministry of Culture shall care for the textual as well as the sound or visual or sound and visual recording, listing and documentation of intangible cultural heritage of traditional, folk and literary culture presenting special interest. The manner of listing and recording intangible cultural heritage, the competent services and bodies for implementing such activities, as well as every other necessary detail shall be determined by presidential decree, issued upon proposal by the Minister of Culture.

CHAPTER TWO

IMMOVABLE MONUMENTS AND SITES

FIRST PART

GENERAL PROVISIONS

Article 6

Distinctions of immovable monuments – Classification

1. Immovable monuments shall include:

a) antiquities dating up to 1830;

b) recent cultural objects more than one hundred years old, which are classified as monuments due to their architectural, urban, social, ethnological, folk, technical, industrial or in general historical, artistic or scientific significance;

c) recent cultural objects less than one hundred years old, which are classified as monuments due to their particular architectural, urban, social, ethnological, folk, technical, industrial or in general historical, artistic or scientific significance.

2. Classification of an immovable monument may include movables, which are related to a certain use of the immovable, uses compatible with its character as a monument, as well as its surroundings or its elements.

3. The Minister of Culture, following an opinion of the Council, shall decide on the possibility of removing the monuments referred to in article 2, paragraph b(ii), as well as on their character as immovables.

4. Ancient immovable monuments are protected by law, without need for the issuance of any administrative act. The immovables referred to in paragraph 1(b) and (c), shall be classified as monuments by a decision of the Minister of Culture, issued following a recommendation of the Service and an opinion of the Council and published in the Official Gazette.

5. The recommendation shall be promptly notified with the care of the Service to the owner, possessor or holder*

of the monument, who may submit his objections within two months from the date of notification. If notification turns out to be impossible because the owner, possessor or holder cannot be traced by the Service, an announcement of the recommendation shall be published in a daily or weekly newspaper issued in the capital of the province, where the immovable to be classified or its main part is located, and if such a newspaper does not exist, in a daily newspaper of Athens or Thessaloniki, for the provinces of Central Macedonia, Eastern Macedonia and Thrace. At the same time, the announcement shall be affixed on the wall of the immovable to be classified and the Service shall prepare a report thereon. In such a case, the time limit for submitting objections commences from the date of publication of the announcement.

6. The owner or anyone who has real rights on the immovable to be classified, as well as the possessor, holder or user shall allow even prior to the issuance of the decision the employees of the Service to visit and inspect the immovable. He shall also provide them with all the relevant information.

7. The effects of the classification shall apply from the date of notification or publication of the announcement in the newspaper and shall cease to apply if within one year from the decision on classification has not been published. Within the same period, any intervention or activity on the immovable to be classified shall be prohibited.

8. Every necessary detail for the implementation of the preceding paragraphs shall be determined by a decision of the Minister of Culture.

9. The decision to classify an immovable monument, which has been issued in accordance with the preceding paragraphs, may only be revoked due to material error. The decision on revocation shall be issued in accordance with the procedure provided for in paragraphs 4 and 5 and published in the Official Gazette, upon which it shall become effective. The decision on classification or its revocation shall be communicated to the competent town planning service, the relevant municipality or community as well as to Ktimatologio S.A.

10. The demolition of recent immovables more than one hundred years old or the execution of works for which a building license is required, shall not be permitted without authorization by the Service, even if these immovables have not been classified as monuments. For this purpose, the interested party shall notify the Service of his intentions. Authorization shall be deemed

to have been given, if within four (4) months from the date of notification, the publication requirements of the recommendation to classify the immovable provided for in paragraph 5 have not been completed.

11. The Minister of Culture, following an opinion of the Council, shall decide on the necessity to waive the protection of an immovable monument, either in whole or in part, on a permanent or on a temporary basis, so that another monument can be protected.

Article 7

Ownership of immovable monuments

1. Ancient immovable monuments dating up to 1453 belong to the State in terms of ownership and possession and are things extra commercium and imprescriptible.

2. Immovable antiquities, which have been or are revealed during excavations or in the course of other archaeological research belong to the State in terms of ownership and are things extra commercium and imprescriptible.

3. The right of ownership of other immovable monuments dating after 1453 shall be exercised in accordance with the terms and conditions of the present law.

4. Immovable antiquities dating up to 1453 shall not be subject to confiscation. The provisions of article 22, paragraph 2 to 4 apply mutatis mutandis.

Article 8

Declaration, indication of immovable antiquities and reward

1. Any person who discovers or finds an immovable antiquity must declare it without undue delay to the nearest archaeological, police or port authority. The declaration must contain the exact location, where the antiquity was discovered or found and every other useful detail. The details of the declaration shall be recorded in a report prepared by the aforementioned authority. If the antiquity was discovered or found in an immovable where works are carried out, these must be stopped immediately until the Service renders its decision.

2. The Service shall inspect and record the antiquity without undue delay and shall take all the necessary measures for its protection and safeguarding, after notifying the owner of the immovable where it was found, if possible.

3. By a decision of the Minister of Culture, following an opinion of the Council, the person who declares the existence of an immovable antiquity in accordance

with paragraph 1 shall receive monetary reward commensurate to the importance of the antiquity and his contribution to its discovery and rescue.

4. Reward may also be granted with a similar decision to anyone indicating the location of immovable antiquities unknown to the Service, which shall be commensurate to the importance of the antiquities and the contribution of the person indicating their location to their discovery and rescue.

5. If the declaration or indication is made by more than one person, the reward shall be divided between them in percentages, which shall be stipulated in the same decision in accordance with the relative contribution of each one of them and, in case of doubt, in equal shares. If the antiquity was discovered or found in a private immovable and the person declaring it is not the owner or lessee of the immovable, the reward shall be divided between the person declaring it and the owner or lessee of the immovable in equal shares. With respect to underwater antiquities, if the person who declares them is not the owner or lessee of the means with which they have been located, the reward shall be divided between the owner or lessee of the means and the person declaring them.

6. Reward shall not be paid if:

- a) the antiquity is already known to the Service;
- b) the antiquity was found or discovered in a designated archaeological site or an archaeological site to be designated, in the course of excavations or other activities requiring the presence of a representative by the Ministry;
- c) the person who declares it or indicates its location is an employee of the State, local administration units or other legal persons of public law or legal persons of private law of the wider public sector as it may be defined each time, and acts within the context of his duties. Likewise, reward shall not be paid to the person who discovers or finds an antiquity while acting in violation of the legislation on the protection of cultural heritage and in the case of paragraph 5, to the person who attempts to conceal the antiquity or proceeds to activities which may damage it; in such a case, the reward shall be paid to the other person proportionally.

Article 9

Preservation of immovable antiquities

1. It shall be the responsibility of the Service to decide with full reasoning on the preservation or not of an immovable antiquity, following a preliminary excavation,

if so required. If the issue is considered to be of primary importance, it may be referred to the Council within two (2) months from the date of discovering or finding the antiquity at the latest, which shall render its opinion within two (2) months from the date of referral at the latest. In such a case, the Minister shall decide on the issue of preservation.

2. Whenever it is decided to inter the antiquity or not to preserve it in situ, it shall be previously photographed, recorded and documented and a comprehensive scientific report along with a detailed list of the finds shall be submitted.

3. If it is decided to preserve the antiquity, the owner of the immovable may be obliged to allow its visit under conditions to be determined by a decision of the Minister of Culture, following an opinion of the Council.

4. If the antiquity is found in a private immovable, the right-holder shall be entitled to compensation for the deprivation of its use in accordance with the provisions of article 19, three (3) months after declaring or finding the antiquity, if the relevant decision has not been issued.

5. If it has been decided to carry out a preliminary excavation, the right-holder of the immovable shall be entitled to compensation for the deprivation of its use and for every damage resulting from excavation at the latest one (1) year after declaring or finding the antiquity.

6. The right-holder shall be indemnified for the expenses incurred for protecting the antiquity in accordance with the instructions of the Service until the issuance of the decision on its preservation.

SECOND PART

INTERVENTIONS ON IMMOVABLE MONUMENTS AND THEIR SURROUNDINGS

Article 10

Activities on immovable monuments and their surroundings

1. Every activity on an immovable monument, which may result directly or indirectly in its destruction, damage, pollution or disfigurement, shall be prohibited.

2. The operation of quarries, the extraction of building material, the conduct of mineral exploration, the exploitation of mines as well as the designation of mining sites shall be prohibited without authorization by the Minister of Culture, following an opinion of the Council which shall be granted within three (3) months from the date of receipt at the Ministry of Culture of

the application and the plans required by the legislation on minerals and mines. If the aforementioned time limit has elapsed, it shall be presumed that there are no prohibitive reasons. Authorization shall not be granted if, due to the distance from an immovable monument, the visual contact with it, the morphology of the ground and the nature of the activities for which authorization has been requested, the monument is threatened with direct or indirect damage.

3. The establishment or operation of an industrial or commercial business or business of manufacture, the installation of telecommunications or other structures, the execution of any kind of technical or other work as well as building activity in the vicinity of an antiquity shall be permitted only upon authorization by the Minister of Culture, following an opinion of the Council. Authorization shall be granted if the distance from an immovable monument or the relationship with it is such so that the monument is not threatened with direct or indirect damage due to the nature of the work or the type of business or the activity.

4. For every work, intervention or change of use of immovable monuments, even if it does not result in any of the consequences referred to in paragraph 1 authorization shall be required pursuant to a decision of the Minister of Culture, following an opinion of the Council.

5. In case of emergency and to prevent an immediate and serious danger, reparation work which does not disfigure the existing architectural, aesthetic and other related elements of the monument may be undertaken without the authorization required under paragraphs 3 and 4, after fully and promptly informing the Service which may stop the work upon notice.

6. Where authorization is required pursuant to the preceding paragraphs, it shall take precedence over all licenses issued by other authorities with respect to the businesses in question or the execution of the work and its details shall be recorded in these licenses upon annulment. Authorization shall be granted within three (3) months from the date of submission of the relevant application.

7. For the protection of immovable monuments, restrictions may be imposed on their use and function as well as on their building terms in deviation from existing provisions by a decision of the Minister of Culture, following an opinion of the Council.

8. By presidential decree, issued upon proposal by the Ministers of the Environment, Physical Planning and

Public Works, and Culture, following an opinion of the respective advisory bodies, special terms may be imposed on building and use for the purpose of protecting monuments.

Article 11

Duties of the owners, possessors or holders of immovable monuments

1. The owner, the possessor or the holder of an immovable monument or an immovable where an immovable antiquity is preserved, shall cooperate with the Service and follow its instructions for the preservation, enhancement and in general the protection of the monument. He shall also allow periodic or ad hoc inspection of the monument by the Service, following notification in writing and shall inform it without undue delay of every incident, which may endanger the monument.

2. The owner or the possessor of a monument shall be responsible for undertaking promptly conservation, consolidation or protection measures for a dilapidated monument without undue delay, at his own expenses, under the supervision and instructions of the Service and in accordance with the provisions of articles 40 and 41. If the owner or the possessor takes no action, the holder shall be under the same duty and he may then recover from the owner or the possessor. If the Service considers that conservation or consolidation work has been delayed for any reason or is inadequate, it may take all necessary measures, while reserving the right to recover the total amount or part of the expenses from the person liable in accordance with the provisions on public income. The State or local administration units shall pay the total amount or part of the expenses incurred for conservation, consolidation or other work for the protection of a monument which does not belong to them, provided that the expenses relate to a monument, which has been determined to be accessible to the public by a decision of the Minister of Culture, following an opinion of the Council and exceed a reasonable amount of money, that the owner, the possessor or the holder is not responsible for the deterioration that the monument has suffered and the financial situation of the person liable does not allow him to pay the expenses. In such a case, the owner, the possessor or the holder shall allow public access under conditions and for a time period to be specified by a decision of the Minister of Culture, following an opinion of the Council.

3. The owner, the possessor or the holder of an immov-

able monument or an immovable where an antiquity is preserved, shall facilitate its photography and study by the Service or by specialists, who have been granted a relevant permit by the Service.

4. The provisions of the preceding paragraphs apply *mutatis mutandis* with respect to the holders of other real rights.

PART THREE TERRITORIAL REGULATIONS

Article 12

Designation of archaeological sites

1. Archaeological sites shall be declared and designated or re-designated on the basis of data derived from archaeological research *in situ* by a decision of the Minister of Culture, issued following an opinion of the Council, accompanied by a topographic plan and jointly published in the Official Gazette.

2. If archaeological sites have not been designated within areas to be covered by pending General Town Plans or Territorial and Urban Organization of Open Cities Plans or other plans with territorial regulations, they shall be designated temporarily pursuant to a plan of a scale of at least 1:2000 prepared by the Service on the basis of adequate scientific data and in particular finds bearing witness to the existence of monuments, which shall be approved by the Minister of Culture by a decision published in the Official Gazette. The relevant act together with the plan shall be communicated to the competent authority within six (6) months from the date of receipt by the Service of the relevant request, and shall apply until the decision referred to in paragraph 1 has been issued.

3. If there has been no delimitation of legally existing settlements, which is necessary for the application of articles 13, 14, 16 and 17, the Minister of Culture shall request the competent body, while sending the relevant plan, to proceed with absolutely priority to the delimitation of the settlement to the extent that is necessary for the application of the aforementioned articles. Until this takes place, by a joint decision published in the Official Gazette, the Ministers of Culture, and Environment, Physical Planning and Public Works shall delimit it temporarily to the aforementioned extent and shall regulate every issue relating to the protection of the part of the archaeological site which falls within its temporary limits, such as suspension of building activities and issuing

building licenses, or permissible activities.

4. The provisions of article 10, paragraphs 1 to 6, apply *mutatis mutandis* to archaeological sites. Before issuing the decision referred to in paragraph 1, the opinion of the competent Minister *ratione materiae* shall be required for existing activities falling under his competence, in order to determine whether and under which conditions they shall continue to operate within the context of article 10. This opinion shall be rendered within two (2) months from the day on which the relevant request was sent. If the aforementioned time limit has elapsed, the decision of the Minister of Culture shall be issued without this opinion.

Article 13

Archaeological sites beyond settlements

Protection zones

1. In archaeological sites on land located beyond “city plans” or beyond the limits of legally existing settlements, agriculture, farming, hunting or other related activities as well as building activity may be carried out upon permit being granted by a decision of the Minister of Culture, following an opinion of the Council. The conditions for exercising agriculture, farming, hunting or other related activities may also be established normatively by a decision of the Minister of Culture.

2. Within the sites referred to in the preceding paragraph, an area may be designated, where building shall be totally prohibited (Protection Zone A’), by a decision of the Minister of Culture, following an opinion of the Council and the conduct of a survey by some of its members or a committee composed of its members and specialists, accompanied by the relevant plan and jointly published in the Official Gazette. In this area, only the construction of edifices or additions to existing buildings may be allowed, where necessary for the enhancement of the monuments or sites as well as for facilitating their use, upon a decision of the Minister of Culture specifically justifying the rationale behind it, following an opinion of the Council. The same decision shall determine the location of the edifice within the zone or the part of the building where the addition shall be made. Within the sites referred to in paragraph 1, provided that they are extensive, an area may be designated by a decision of the Minister of Culture, following an opinion of the Council and the conduct of a survey by its members or a committee established by it, accompanied by the relevant plan and published in the Official Gazette, in

which or in a part of which special rules shall apply pursuant to the joint decision referred to in the following section with respect to building terms, land use or permissible activities or all the aforementioned restrictions (Protection Zone B'). With a joint decision of the Minister of Culture and the ad hoc competent Minister, following an opinion of the respective advisory bodies, shall be determined next special building terms, land uses, permissible activities, as well as the conditions under which the operation of existing legal activities may be continued. The joint decision shall be issued within three (3) months from the date that the Ministry of Culture sent the draft to the co-competent Ministries.

3. The limits of a protection zone may be re-determined with the same procedure on the basis of data derived from archaeological research and the conditions for the protection of archaeological sites or monuments. Immovables, which contain visible antiquities and fall within a Protection Zone A', shall be expropriated if they are subject to article 19, paragraph 3.

Article 14

Archaeological sites within settlements

Settlements constituting archaeological sites

1. In archaeological sites, which are located within "city plans" or within the limits of legally existing active settlements, protection zones may be established in accordance with the provisions of article 13. In non-active settlements or in their parts, which are located within "city plans" or within the limits of legally existing settlements and constitute archaeological sites, subject to the preceding section, it shall be prohibited to erect new buildings, while it shall be permitted to restore ruined edifices and to demolish those which have been characterized as dilapidated under the conditions provided for in paragraphs 2(b) and (c) of the present article respectively. Other than that, the remaining provisions of paragraphs 2, 3, 4 and 5 of this article shall apply.

2. In active settlements or in their parts, which constitute archaeological sites, any intervention impairing the character of the buildings or disturbing the relationship between the buildings and open spaces shall be prohibited. Upon permit being granted by a decision of the Ministry of Culture, following an opinion of the competent advisory body, it may be allowed:

a) to erect new edifices provided that they are compatible in terms of size, structural material and function with the character of the settlement;

b) to restore ruined edifices provided that their original form can be established;

c) to demolish existing edifices provided that the character of the settlement shall not be impaired or that they have been characterized as dilapidated pursuant to the provisions of article 41;

d) to execute any kind of work on existing edifices, private unbuilt spaces and spaces of common use always taking into account the character of the settlement as an archaeological site;

e) to use an edifice and/or its free spaces, provided that such use is in harmony with their character and structure.

3. In case of emergency and to prevent an immediate danger, reparation work may be undertaken without the aforementioned permit after informing the Service, which may stop the activities upon notice.

4. The permit required under the preceding paragraph shall be issued prior to all licenses by other authorities relating to the execution of the work and, in any case, within sixty (60) days from the date of submission of the relevant application, its details being recorded in these licenses upon annulment. The permit for a change of use shall be issued within ten (10) days.

5. In the aforementioned archaeological sites, all activities and uses of the edifices and their free spaces or spaces of common use which are not in harmony with the character and structure of individual edifices or spaces or the settlement as a whole shall be prohibited. For the determination of the use of an edifice or its free space or space of common use a permit shall be granted by a decision of the Ministry of Culture, following an opinion of the Council.

6. Within archaeological sites which are active settlements, special rules shall apply with respect to restrictions to ownership, land use or use of buildings, building terms or permissible activities pursuant to a presidential decree, issued upon proposal by the Ministers of Culture, the Environment, Physical Planning and Public Works and any other ad hoc co-competent Minister.

Article 15

Underwater archaeological sites

1. In underwater archaeological sites fishing, anchorage and underwater activities with respiratory apparatus shall be prohibited, unless a permit has been granted by the Minister of Culture, following an opinion of the Council.

2. The conditions for the exercise of these activities in underwater archaeological sites shall be determined by a decision of the Minister of Culture and the ad hoc co-competent Minister, following an opinion of the Council.
3. By a similar decision, the conditions for the exercise of underwater activities with respiratory apparatus, submersibles or other means of surveying the seabed or the bed of lakes or rivers shall be determined for reasons relating to the protection of the underwater cultural heritage.
4. Around underwater monuments and archaeological sites, a zone may be established where the aforementioned activities shall not be permitted without a prior permit (Protection Zone), granted by a decision of the Minister of Culture, following an opinion of the Council.
5. The execution of any type of harbor works shall be prohibited without a prior permit having been granted by a decision of the Minister of Culture, following an opinion of the Council. This permit shall precede all licenses relating to the work, and its elements shall be recorded upon annulment in the other licenses required.

Article 16

Historical sites

Upon decision of the Minister of Culture, issued following an opinion of the Council, accompanied by a delimitation plan and jointly published in the Official Gazette, areas or combined works of man and nature pursuant to the more specific distinctions of article 2(d) shall be designated as historical sites. In historical sites, the provisions of articles 12, 13, 14 and 15 apply *mutatis mutandis*.

Article 17

Protection zones around monuments

1. Around monuments, a Protection Zone A' may be established in accordance with article 13.
2. The designation of a site in an area beyond "city plans" or legally existing settlements as Zone A' shall result in its compulsory expropriation if its original use is suspended.
3. Around monuments, a Protected Zone B' may also be established in accordance with article 13.

PART FOUR

EXPROPRIATION – DEPRIVATION OF USE

Article 18

Expropriation

1. Where necessary for the protection of monuments,

the State may proceed, pursuant to a joint decision of the Ministers of Economy and Finance, and Culture, following an opinion of the Council, either to the expropriation, in whole or in part, or the direct purchase of a monument or an immovable which contains monuments, as well as adjacent immovables or monuments.

2. With a similar decision issued under the same procedure, there may be an expropriation in whole or in part or direct purchase of an immovable, if this is considered necessary for the protection of archaeological or historical sites or for carrying out excavations. The purchase shall be effected in accordance with the procedure provided for in article 2 of Law 2882/2001, while in the committee referred to in article 15 of the said law, instead of an expert, an employee of the Service shall participate in case the pecuniary value of a monument must be assessed.

3. It shall be the responsibility of the Service to preserve and protect immovable monuments, which are located within immovables owned by local administration units or other legal persons of public law or ecclesiastical legal persons without the State having to proceed to expropriation.

4. The expropriation or direct purchase shall be effected on behalf of the State at its expenses or at the expenses of another legal or natural person.

5. The decision referred to in paragraph 1 shall be subject to appeal within thirty (30) days from the date of its notification to the interested party, and shall be adjudicated by the Minister of Culture, following an opinion by the Council.

6. The recommendation of the Service for a total or partial expropriation or direct purchase of an immovable shall include the justified rejection of other solutions for protecting the monuments, archaeological or historical sites, as well as basic guidelines on their preservation and enhancement within the immovable to be expropriated.

7. Provided that the owner consents to it, the amount of compensation may be paid in installments, bonds or in kind or with another arrangement, as specifically stipulated in the joint decision of the Ministers of Economy and Finance, and Culture.

8. Provided that the owner consents to it, a private immovable may be exchanged with another immovable of the same value, owned by the State or a local administration unit, or compensation may be paid by other legal means. In such cases, a joint decision by the Ministers

of Economy and Finance, and Culture shall be issued, implemented with the care of the National Mapping and Cadastre Organization (OKHE) and part of the price of the immovable or the compensation assessed may be paid. The provisions of paragraph 7 shall apply *mutatis mutandis*. In case of issuing bonds, the special terms and conditions for their issue shall be determined by a decision of the Minister of Economy and Finance.

9. The unconditional acceptance of the compensation in kind or the bonds or the first installment or the object of the arrangement under paragraph 7 or the part of the compensation under paragraph 8, shall be deemed to constitute written consent.

Article 19

Compensation for the deprivation of the use of an immovable

1. For the protection of monuments, archaeological or historical sites or for carrying out excavations, the Minister of Culture may order the temporary or permanent deprivation or restriction of the use of an immovable.

2. In case of substantial temporary restriction or substantial temporary deprivation of the original use of an immovable as a whole full compensation shall be paid. The latter shall be assessed on the basis of the average original return of the immovable before the restriction or deprivation of use, taking into account the character of the immovable as a monument, if applicable.

3. In case of substantial permanent restriction or permanent deprivation of the original use of an immovable as a whole, full compensation shall be paid. In this case also, the character of the immovable as a monument shall be taken into account, if applicable.

4. In case of temporary deprivation of the original use of the whole or part of an immovable containing monuments or other adjacent immovables, where necessary for the protection of the monuments, anyone affected may apply for compensation, which shall be determined in accordance with the provisions of paragraph 2.

5. In case of substantial permanent restriction or permanent deprivation of the original use of part of the immovable required for the protection of the monument, compensation shall be paid for this part only, if the restriction or deprivation does not result in a substantial permanent restriction or permanent deprivation of the original use of the immovable as a whole; in such a case, the compensation provided for in paragraph 3 shall be paid.

6. By a decision of the Minister of Culture, following an opinion of a committee, it shall be determined whether compensation is payable pursuant to paragraphs 1 to 5, as well as the amount of compensation. The composition and competence of the committee, the procedure for rendering its opinions, the elements to be taken into account, the kind and the manner of payment of compensation as well as every other relevant detail shall be determined by a joint decision of the Ministers of Economy and Finance, and Culture.

7. In case the amount which has been or shall be paid as compensation for the deprivation or restriction of the use of an immovable approximates the value of the immovable, it shall be declared as being subject to expropriation.

8. The protection or the enhancement of monuments, which are located within immovables owned by local administration units, legal persons of public law, ecclesiastical legal persons, legal persons of private law of the wider public sector, institutions or non-profit-making associations, which aim *inter alia* at enhancing and promoting the cultural heritage, shall be deemed to be included within the original use of these immovables.

9. In case substantial restrictions have been imposed on the building terms of an immovable for which there is no provision for compensation or transfer of the coefficient of building surface, non-monetary compensation may be paid to the owner. The kind of compensation, the conditions and the procedure for its assessment shall be determined by a presidential decree, issued upon proposal by the Ministers of Economy and Finance, Environment, Physical Planning and Public Works, and Culture.

10. The provisions of paragraphs 2 to 9 of this article shall also apply in case of establishing zones in accordance with articles 13, 14, 16 and 17.

CHAPTER THREE

MOVABLE MONUMENTS

PART ONE GENERAL PROVISIONS

Article 20

Distinctions of monuments – Classification

1. Movable monuments shall include:

a) monuments dating up to 1453;

b) monuments dating after 1453 and up to 1830, which constitute finds from excavations or other archaeological research, or have been removed from immovable

monuments, as well as icons and other religious objects used for worship, dating from the same period;

c) monuments dating after 1453 and up to 1830, which are not subject to subparagraph b' and are classified as monuments due to their social, technical, folk, ethnological, artistic, architectural, industrial or in general historical or scientific significance;

d) recent cultural objects more than one hundred years old, which are classified as monuments due to their social, technical, folk, ethnological, artistic, architectural, industrial or in general historical or scientific significance, and

e) recent cultural objects less than one hundred years old, which are classified as monuments due to their particular social, technical, folk, ethnological or in general historical, artistic, architectural, industrial or scientific significance.

2. Ancient movable monuments referred to in paragraph 1(a) and (b) are protected by law, without need for the issuance of any administrative act. Cultural objects referred to in paragraph 1(c), (d) and (e) shall be classified as monuments by a decision of the Minister of Culture, issued following a recommendation of the Service and an opinion of the Council and published in the Official Gazette.

3. A summary of the recommendation shall be sent to customs, port and police authorities. The recommendation shall be notified to the owner and/or the holder, who may submit their objections within one (1) month from the date of notification. The effects of classification shall apply from the date of notification of the recommendation and shall cease to apply, if the decision on classification is not published within six (6) months from notification.

4. Every necessary detail for the implementation of this provision shall be determined by a decision of the Minister of Culture. For the classification of monuments referred to in paragraph 1(3), the consent of their creator shall be required, if he is still the owner.

5. The decision on classification, issued in accordance with the preceding paragraphs, may be revoked only due to material error. The decision of the Minister of Culture on revocation shall be issued in accordance with procedure provided for in paragraphs 2 and 3 and published in the Official Gazette.

6. By a decision of the Minister of Culture, issued upon the recommendation of the Service, following an opinion of the Council and published in the Official Gazette,

categories of movable cultural objects of the same kind, which present particular social, technical, folk, ethnological or in general historical, artistic or scientific interest, may exceptionally be classified as monuments, provided that they are rare, their identification is difficult and there is danger of their loss or damage.

7. Revocation of the decision to classify an individual monument, which has been issued pursuant to the provisions of paragraph 6, may be allowed upon a decision of the Minister of Culture issued following an opinion of the Council and published in the Official Gazette, if the movable in question lacks the historical, artistic or scientific significance for which the category of monuments has been classified.

Article 21

Ownership of movable monuments

1. Movable ancient monuments dating up to 1453 belong to the State in terms of ownership and possession, are imprescriptible and things extra commercium according to article 966 of the Civil Code.

2. The right of ownership of imported antiquities dating up to 1453 shall be recognized under the terms and the conditions of article 33, paragraph 3 and article 28, paragraphs 5 and 7.

3. Ancient movable monuments, which are found during excavations or other archaeological research, regardless of their age, belong to the State in terms of ownership and possession.

4. The right of ownership of other movable monuments dating after 1453 shall be exercised in accordance with the terms and conditions of this law.

5. The exception referred to in the second section of article 1039 of the Civil Code shall not apply to movable monuments.

Article 22

Confiscation of movable monuments

1. Movable antiquities dating up to 1453 shall not be subject to confiscation and shall not constitute bankrupt property.

2. The confiscation of more recent monuments belonging to private individuals shall be effected in the presence of an employee of the Service. For this purpose, the employees executing the confiscation shall notify it in due time to the Service. The value of the monuments shall be determined by the Committee referred to article 73, paragraph 11.

3. The State shall be appointed as the guarantor, while the confiscated monuments shall remain in the location where they are found, unless the Service decides otherwise. A copy of the confiscating report shall be submitted to the Service as soon as confiscation has been completed. The Service shall be summoned at any hearing for the correction of the confiscating report, if it concerns monuments referred to in paragraph 2, in which case the relevant decision shall be notified to it.

4. The affixing of seals on monuments, which constitute bankrupt property, shall be effected in the presence of an employee of the State. The State shall be appointed as the guarantor. The monuments shall remain in the location where they are found, unless the Service decides otherwise and shall be evaluated at the inventory in accordance with the provisions of the last two sections of paragraph 2. Any decision on their sale shall be notified in due time to the Service.

5. Upon petition by the State to be adjudicated under the procedure of provisional remedies, the price of a confiscated monument or a monument belonging to bankrupt property shall be determined by a decision of the Single-Member Court of First Instance. Upon submission of the petition, the monument is to be taken by the Service. In the trial shall be summoned the creditor who initiated the proceedings or the receiver respectively, who have a right to inspect the monument by a person of their choice in order to evaluate it. The court shall take into account the price determined by the Committee referred to in article 73, paragraph 11, as well as data on the value of the monument submitted by the creditor or the receiver. The State shall acquire ownership of the monument whose price has been determined, upon payment of the amount to the employee of the auction within thirty (30) days from the date of publication of the decision. Only if the amount has not been paid, shall the monument be auctioned. Every necessary detail for the implementation of the aforementioned provisions shall be determined by a joint decision of the Ministers of Culture and Justice.

Article 23

Possession of movable monuments

1. By a decision of the Minister of Culture, following an opinion of the Council, a permit for possession of an ancient movable monument, the ownership of which belongs to the State, may be granted to a natural or legal person.

2. A permit for possession shall be granted to the per-

son who declares, in accordance with the provisions of article 24, paragraph 1, a movable antiquity dating up to 1453, upon his application, unless:

a) the antiquity is of particularly great scientific or artistic significance and must be under the direct protection of the State;

b) the applicant does not ensure its satisfactory safeguarding and preservation, especially if he does not indicate a suitable location for its safeguarding; or

c) the applicant does not provide the necessary guarantees of compliance with the duties of the holder, especially if he has been condemned finally for a felony, violation of the legislation for the protection of the cultural heritage, forging, bribery, theft, embezzlement or receiving products of crime. Such disqualification shall exist also for as long as criminal proceedings are pending for one of the aforementioned acts. The application may also be rejected if suspension of the execution of the penalty, which has been imposed for one of the aforementioned acts, has been ordered or if criminal proceedings for one of those acts have ceased finally due to prescription. If the applicant is a legal person, the aforementioned disqualification must not be applicable to the persons who are or have been administering it.

3. When the holder of an antiquity dating up to 1453 dies, a permit of possession shall be granted to his heir, provided that he submits a relevant application, unless the negative conditions under sub-paragraphs (b) and (c) of the preceding paragraph are applicable. The relevant decision shall be issued within reasonable time.

4. The permit of possession may be revoked by a decision of the Minister of Culture if one of the conditions for its issuance has ceased to exist in accordance with paragraph 2 or there has been a violation of the provisions of articles 27, 28 and 29. The permit shall be automatically revoked if the holder has been condemned for one of the offenses referred to in paragraph 2(c). The permit may also be revoked if it is determined ex post facto that the antiquity presents particularly great scientific or artistic interest and must be under the direct protection of the State. In such a case, the reward provided for in article 24, paragraph 3, shall be payable as compensation. In any other case of revocation, the antiquities shall be taken by the State without compensation.

5. If the movable antiquity which has been declared in accordance with the provisions of article 24, paragraph 1, is considered to be of very small scientific and commercial value, it shall be recorded by the Service and left

in the free use of the applicant by a decision of the Minister of Culture, following an opinion by the Council.

Article 24

Declaration, indication of movable monuments and reward

1. Any person who finds or acquires possession of a movable ancient monument dating up to 1453, shall declare it without undue delay to the nearest archaeological, police or port authority and shall make it available to same. The declaration shall include the exact location where the antiquity was found, the manner in which it came to the possession of the person declaring it, the personal data of the previous holder and every other useful detail. The details of the declaration shall be recorded in a report prepared by the aforementioned authority. If the antiquity was discovered or found in an immovable where works are being carried out, these must stop immediately until the Service renders its decision.

2. Any person who acquires ownership of a monument dating after 1453, which is subject to article 20, paragraphs 1(b) and 6, shall submit without undue delay to the authorities referred to in the preceding paragraph a declaration on the manner in which it came to his possession and the personal data of the previous holder.

3. When possession of the antiquity passes to the State, reward shall be paid to the person who made the declaration in accordance with paragraph 1. The amount of the reward shall be determined by a decision of the Minister of Culture, following an opinion of the Council, and shall be commensurate to the importance of the antiquity and the contribution of the person who declared it to its discovery and rescue. The Service shall promptly pay the reward, if it considers that the pecuniary value of the antiquity does not exceed €1,500. This amount may be re-determined by a decision of the Minister of Culture.

4. The aforementioned reward shall also be paid to the person who indicates the location of movable antiquities unknown to the Service, with a similar decision, following an assessment of his contribution to their discovery and rescue, as well as the importance of the antiquities.

5. If the declaration or indication has been made by more than one person, the reward shall be divided between them in percentages which are stipulated in the same decision in accordance with the relative contribution of each one of them or in case of doubt in equal shares. If the antiquity was found in a private immovable that does not belong to the person who declares it, the reward

shall be divided between the owner or lessee of the immovable and the person indicating the antiquities. With respect of underwater antiquities, if the person declaring or indicating them is not the owner or lessee of the means with which they have been located, the reward shall be divided between the owner or the lessee of the means and the person indicating them.

6. Reward shall not be paid if:

d) the antiquity is already known to the Service;

e) the antiquity was found or discovered in a designated archaeological site or an archaeological site to be designated, in the course of excavations or other activities requiring the presence of a representative by the Ministry;

f) the person declaring or indicating an antiquity is an employee of the State, local administration units or other legal person of public law or legal person of private law of the wider public sector, as it may be defined each time, and acts within the context of his duties. Likewise, reward shall not be paid to the person who finds an antiquity while acting in violation of the legislation on the protection of cultural heritage and in the case of paragraph 5, to the person who attempts to conceal the antiquity or proceeds to activities which may damage it, in which case the reward shall be paid proportionally to the person who acts lawfully.

Article 25

Loan and exchange of movable monuments belonging to the State

1. By a decision of the Minister of Culture, following a recommendation of the Service and an opinion of the Council, the loan of published movable monuments which belong to the State and are in its possession, may be allowed in exceptional cases to museums or educational organizations for display or educational purposes. The loan to museums shall take place under the term of reciprocity. The loan for educational purposes may be allowed if the monuments are not of particular significance to the cultural heritage of the country. The loan shall be agreed for a definite period of time, which shall not exceed five (5) years and may be renewed under the same procedure.

2. By a decision of the Minister of Culture, following a recommendation of the Service and an opinion of the Council, the exchange of published movable monuments, which belong to the State and are in its possession may be allowed on condition that they are not of

particular significance to the cultural heritage of the country, that they are not needed for the completion of collections of other museums in the country and that the unity of important collections is not affected, with cultural objects of equal importance, which belong to other States or foreign legal persons of non-profit character and are of particular significance to the collections of the public museums of the country.

Article 26

Activities on movable monuments

Every activity on a movable monument, which may result directly or indirectly in its destruction, damage, pollution or disfigurement, shall be prohibited.

SECOND PART

RIGHTS AND DUTIES OF OWNERS AND HOLDERS OF MOVABLE MONUMENTS

Article 27

Safeguarding and conservation of movable monuments

1. The holder of a movable antiquity and the owner of an antiquity or other movable monument shall be responsible for its safety and preservation. They shall notify to the Service the exact location for its safeguarding, any intention to remove it as well as its eventual loss. They shall also allow its periodic or ad hoc inspection by the Service following notification in writing, inform it without undue delay of every incident which may put it at risk and follow its instructions. If the monument is threatened by an imminent danger of deterioration, loss or destruction, the Service may take all the necessary measures and charge the relevant expenses on the owner or the holder of the monument or decide to transfer it for its safeguarding to a public museum or other appropriate place, until it is definitely out of danger.

2. The holder of a movable antiquity and the owner of an antiquity or other movable monument shall take all the necessary conservation measures, in accordance inter alia with the provisions of article 43. If the Service considers that preservation is inadequate, it shall take all the necessary measures, while reserving the right to charge the relevant expenses, in whole or in part, on the person liable in accordance with the relevant provisions on public income.

3. If the holder of a movable antiquity or the owner of an antiquity or other movable monument dies, the heir

or the executor of the will or the receiver of vacant succession, shall notify without undue delay the Service and shall safeguard the objects temporarily, until it takes over. In case of dissolution of the legal person, which is the owner or the holder of a monument, its legal representatives at the time of dissolution shall have these duties.

Article 28

Transfer of possession or ownership of movable monuments

1. The holder of a movable monument dating up to 1453 may transfer his possession after notifying to the Service his intention and the personal data of the candidate holder, who shall submit an application for a permit of possession to be granted in accordance with the provisions of article 23. The relevant act shall be issued within reasonable time. Any transfer effected without this permit shall be null and void and the movable monuments shall be taken without formalities by the State.

2. Any mortis causa transfer of possession of the monuments referred to in the preceding paragraph may be effected under the terms and the conditions provided for in article 23, paragraph 3; otherwise the antiquities shall be taken by the State.

3. The transfer of ownership of a movable monument, which belong to a legal person of public law, a local administration unit or a legal person of private law of the wider public sector as it may be defined each time, shall be effected by a decision of the Minister of Culture, following an opinion of the Council; otherwise it shall be null and void. With the aforementioned decision, conditions may be imposed with respect to the person, to whom the monuments are to be transferred. In case of sale, the State may exercise a right of preemption at the same price within three (3) months from the date of submission of the relevant application.

4. The transfer of monuments, which belong to ecclesiastical legal persons or other legal persons or associations representing religions or confessions may be allowed upon a decision of the Minister of Culture, following an opinion of the Council, to other similar legal persons or associations, the State, local administration units, legal persons of public law, or to legal persons of private law constituting recognized museums under article 45; otherwise, it shall be null and void.

5. The transfer of ownership of movable monuments other than those mentioned in paragraphs 3 and 4 may

be allowed upon prior notification to the Service of the relevant intention, the personal data of the transferee and in case of sale the price, provided that one (1) month has elapsed from notification without the State exercising the right of pre-emption at the same price. Any transfer effected without this notification shall be null and void.

6. In case of sale of monuments by public auction, the State, the museums referred to in article 45 and the collectors of monuments shall be preferred at the same price in the listed order of priority.

7. Anyone who acquires ownership of a monument *motis causa* shall notify the Service without undue delay thereof.

8. The owner of a monument may transfer it to the State at an agreed price; otherwise, the price shall be determined by the assessment Committee provided for in article 73, paragraph 11.

Article 29

Duties of holders and owners of movable monuments with respect to their study and exhibition

1. The holders of movable antiquities dating up to 1453 as well as the legal persons of public law and legal persons of private law of the wider public sector, which are owners or holders of movable antiquities or recent monuments shall facilitate the photography and study of the monuments by specialists, who have been granted a relevant permit by the Service.

2. The persons referred to in the preceding paragraph shall make the aforementioned monuments available to the Service for a reasonable time, if so requested, for their exhibition to the public within or outside Greek territory. If the monuments suffer deterioration or are lost during the period that they are not in their possession, the State shall be liable to pay compensation.

Article 30

Assistance for the location and claim of movable monuments

1. The holder of a movable antiquity shall be protected against third parties as possessor and shall enjoy the autonomous protection of possession *stricto sensu*; he shall also be entitled to exercise in parallel with the State the eviction action or the action for the disturbance of possession *stricto sensu*. If the antiquity has been illegally exported, the claim shall be assumed by the State. Following its return, the antiquity shall be given to the holder, unless the export was due to his willful

misconduct or negligence. In such a case, possession of the antiquity, which has been returned, passes to the State without compensation of the holder. The holder shall bear the costs incurred by the State, including any compensation paid to the bona fide possessor, if the antiquity after its return has been given to him.

2. The owner of a monument may request the assistance of the Service for its location as well as restitution or return, in case it was stolen or it has been illegally exported. Following its return, the monument shall be given to the owner, unless he has exported it himself or allowed its export due to willful misconduct or gross negligence. In such a case, ownership of the monument, which has been returned, shall be vested in the State without compensation. The owner shall pay the expenses incurred by the State for its return, including any compensation paid to the bona fide possessor, if the monument, which has been returned, is given to him.

3. The owner and the holder of a monument, which has been returned in accordance with the aforementioned provisions, shall allow its exhibition to the public under conditions and for a time period to be stipulated by a decision of the Minister of Culture, following an opinion of the Council.

PART THREE

COLLECTORS AND ANTIQUE DEALERS

Article 31

Collectors of monuments

1. The lawful holder or owner of movable antiquities as well as the owner of recent movable monuments which constitute a unity from an artistic, historical or scientific point of view may be recognized as a collector, upon his application, by a decision of the Minister of Culture, following an opinion of the Council. The relevant act shall be issued within reasonable time. The decision shall be issued after the character and the importance of the collection has been assessed on condition that the applicant provides the necessary guarantees for the protection, safeguarding and preservation of the objects forming part of the collection, as well as compliance with the other duties of the collector.

The applicant does not provide these guarantees especially if he has been condemned finally for a felony, violation of the legislation on the protection of the cultural heritage, forgery, bribery, theft, embezzlement or acceptance of the products of crime. Such disqualifi-

cation shall exist for as long as criminal proceedings are pending for one of the aforementioned acts. The application may also be rejected if suspension of the execution of the penalty, which has been imposed for one of the aforementioned acts, has been ordered or if criminal proceedings for one of those acts have ceased finally due to prescription. If the applicant is a legal person, the aforementioned disqualification must not be applicable to the persons who are administering it.

2. A natural person, whose profession is related or was related to the protection of monuments or is an antique dealer or merchant of recent monuments or an employee or partner of natural or legal persons with a similar business, cannot be recognized as a collector of antiquities.

3. Collectors shall have the same rights and duties with the holders or owners of monuments subject to the following provisions.

4. Collectors shall keep a register with a full description and photographs of the objects of the collection and shall submit a copy of this register to the Service and at least every six (6) months thereafter a list with the new additions to the collection.

5. Collectors may enrich their collections with monuments imported from abroad or acquired in Greece in accordance with the provisions of the present law. For these monuments, it shall be required to submit the declaration provided for in article 24 or 33 respectively.

6. Collectors shall be prohibited from acquiring cultural objects which are suspected of coming from theft, illegal excavation or other illegal act, or which have been acquired or exported in violation of the legislation of the country of origin, and shall inform the Service of any such offer without undue delay.

7. Collectors shall facilitate the photography and study of the monuments of their collection by specialists, who have been granted a relevant permit by the Service. They shall be entitled to reproduce and dispose of photographs or other representations of these monuments. They shall also be entitled to make casts or other reproductions following approval by the Service and in accordance with its instructions, and to dispose of them.

8. Collectors may assign the right of first publication of any newly appearing antiquity in their collection for three (3) years, following notification of the Service.

9. Collectors shall facilitate the visit of a collection, which is considered to be important by the Service. For the visit, admission may be required following approval by the Service.

10. Collectors shall be responsible for the safeguarding of the unity of a collection. Its dispersal may be possible upon permit by the Minister of Culture, following an opinion of the Council, after the importance of the collection and the consequences of its dispersal have been studied. The permit shall be deemed to have been granted provided that four (4) months have elapsed from the date of submission of the relevant application to the Service. In case of granting a permit for the transfer of individual monuments of the collection, the provisions of article 28 shall apply *mutatis mutandis*.

11. Collectors may transfer the objects of their collection in their entirety either to the State or to museums referred to in article 45 or to persons who are recognized collectors, after notifying their intention to the Service and the personal data of the transferee as well as the price, in case of sale. The transfer may take place within six (6) months from the date of notification, provided that the State or subsequently in case of sale to collectors, the museums do not exercise a right or pre-emption at the same price. In the case of a collection, which belongs to a legal person of public law, a local administration unit, or a legal person of private law of the wider public sector as it may be defined each time, transfer may be allowed either to the State or, upon authorization by the Minister of Culture, following an opinion of the Council, to other such persons having the qualifications specified in the first section. The provisions of the second section shall apply *mutatis mutandis*. If the aforementioned conditions are not fulfilled, the transfer shall be null and void.

12. If the collector dies, his heir shall be entitled within six (6) months from the date of acceptance of the inheritance or the lapse of the time limit for its rejection, to submit an application for his recognition as a collector. The recognition shall be effected, unless the disqualifications referred to in paragraphs 1 or 2 are applicable to his person. In the case of a particularly important collection, if the safeguarding of its unity is absolutely necessary and this is not ensured, the monuments may be vested in their entirety to the State, by a decision of the Minister of Culture, following an opinion of the Council. In such a case, compensation shall be paid to the right-holders the amount of which shall be determined by the assessment Committee referred to in article 73, paragraph 11, on the basis of the importance of the objects of the collection.

13. If the legal person, which has been recognized as a

collector is dissolved and the monuments of the collection are to be transferred, the provisions of paragraph 11 shall apply *mutatis mutandis*. If the safeguarding of the unity of a particularly important collection is considered to be of absolute necessity and this is not ensured, the provisions of the two last sections of paragraph 12 shall apply.

14. If the collector ceases to satisfy one or more of the requirements on the basis of which this identity was recognized or there has been a violation of the provisions of this article, the decision on recognition may be revoked temporarily or permanently. The decision shall be automatically revoked if the collector has been condemned finally for one of the offenses referred to in paragraph 1, in which case the antiquities in his possession shall be taken by the State. If revocation is effected for another reason, possession may be retained.

Article 32

Antique dealers and merchants of recent monuments

1. An antique dealer is a person who systematically acquires possession or ownership of movable monuments which have been legally acquired for the purpose of further transferring them or mediates in the transfer of their possession or ownership. A merchant of recent movable monuments is the person who systematically acquires ownership of recent movable monuments, which have been legally acquired for the purpose of further transferring them or mediates in their transfer. For the exercise of these activities a special permit shall be required.

2. The permit referred to in the preceding paragraph shall be granted upon application by the interested person, by a decision of the Minister of Culture, following an opinion of the Council, to natural or legal persons:

- a) having relevant professional experience;
- b) having adequate premises and storage facilities in cities where are seated services of the Ministry of Culture competent for the protection of the cultural heritage;
- c) not having been recognized as collectors of monuments and not exercising a profession which is related or was related to the protection of monuments;
- d) providing the necessary guarantees of compliance with the duties of the antique dealer or the merchant of recent monuments. The applicant does not provide these guarantees, especially if he has been condemned finally for a felony, violation of the legislation for the protection of the cultural heritage, forgery, bribery, theft, embezzlement or receiving products of crime. Such

disqualification shall exist also for as long as criminal proceedings are pending for one of the aforementioned acts. The application may also be rejected if suspension of the execution of the penalty, which has been imposed for one of the aforementioned acts has been ordered or if criminal proceedings for one of those acts have ceased finally due to prescription. If the applicant is a legal person, the disqualification must not be applicable to the persons who are administrators or members of the administrative bodies.

3. With respect to individual objects found in the premises of the aforementioned persons, the provisions of articles 21, 23, 27 and 28 as well as article 29, paragraph 1 shall apply.

4. Antique dealers and merchants of recent movable monuments shall keep books authorized by the Service, where they shall register movable monuments after their entry into their premises. Registration shall include description, photography and the place of origin of the monument, the personal data of the previous possessor or owner of the monument and the transferee, the details of the permit of possession, the price and the date of transfer. This information shall be notified without undue delay to the Service.

5. For every transfer of possession or ownership of a movable monument, the antique dealers and merchants of recent movable monuments shall issue the requisite legal papers, where it shall be written that the aforementioned movables cannot be exported from the country without a permit or that they may be exported in accordance with the provisions of article 34, paragraph 9.

6. Antique dealers and merchants of recent movable monuments shall be prohibited from acquiring or trading cultural objects, which are suspected of coming from theft, illegal excavation or other illegal activity or which have been acquired or exported in violation of the legislation of their country of origin and they shall inform the Service without undue delay for any such offer.

7. Antique dealers and merchants of recent movable monuments shall be prohibited from trading in the same premises, casts, representations or reproductions of cultural objects.

8. For the organization of auctions or other relevant activities concerning antiquities or recent monuments either by the persons referred to in paragraph 1 or by others, a permit by the Service shall be required, issued ad hoc for the specific list of objects.

9. Antique dealers and merchants of recent objects shall

be under the supervision of the Service and shall facilitate inspection of their premises and storage facilities.

10. If the antique dealer or merchant ceases to satisfy one or more of the requirements referred to in paragraph 2, or violates other provisions of the present law or proceeds to the sale of forged works due to willful misconduct or gross negligence, the permit may be revoked temporarily or permanently. The permit shall be revoked automatically if the antique dealer or the merchant has been condemned finally for one of the offenses referred to in paragraph 2(d). The provisions of the last two sections of article 31, paragraph 14, apply *mutatis mutandis*.

11. All matters pertaining to the adequacy and operation of antiquity shops or shops trading recent movable monuments, the manner, the procedure and the bodies organizing auctions as well as every other detail for the implementation of the present article shall be determined by a decision of the Ministry of Culture.

12. The personnel of the Ministry of Culture and of museums referred to in article 45, which belong to the State, legal persons of public law, or legal persons of private law of the wider public sector shall not be allowed to participate directly or indirectly in the trade of monuments or other cultural objects. They shall not be allowed to issue authenticity certificates or proceed to an assessment of the pecuniary value of such objects, unless it has been assigned to them by their supervisory authority or they have been requested to do so from another public authority.

CHAPTER FOUR IMPORT AND EXPORT OF CULTURAL OBJECTS

Article 33

1. Cultural objects may be imported freely in Greek territory subject to the provisions of the International Convention of Paris on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1970), approved by Law 1103/1980 (Official Gazette A' 297), as well as to other rules of international law.

2. The holder of imported cultural objects which constitute monuments pursuant to the provisions of article 20, paragraphs 1(a), 1(b) and article 20, paragraph 6 shall, without undue delay, declare to the Service their import as well as the manner in which they came to his possession.

3. The right of ownership of antiquities dating up to 1453, which have been legally imported shall be reserved, provided that they had not been exported from Greek territory during the last fifty years before import and that they had not been illegally removed from a monument, an archaeological site, church, public collection, collection of religious monuments, storage places of finds from excavations or other similar places located within Greek territory, or that they are not the products of clandestine excavations within Greek territory regardless of the time of their export. The interested person shall provide evidence of their acquisition or import and shall prove their origin, if the Service considers that they had been exported from Greek territory during the last fifty years before import or that they are the products of the aforementioned illegal acts. If it is proven that the imported antiquities belong to one of the aforementioned categories, they shall be fully assimilated to the antiquities mentioned in article 21, paragraph 1. If it is not possible to prove their origin in accordance with the aforementioned provisions, a permit of possession shall be granted to the interested person, unless one or more of the disqualifications referred to in article 23, paragraph 2(c) are applicable to his person.

4. The right of ownership of antiquities dating up to 1453, which are imported for a certain period of time shall be preserved without the necessity to follow the procedure referred to in the second section of the preceding paragraph.

5. The manner of proving import and ownership of the imported antiquities referred to in the present article, as well as every other necessary detail shall be determined by a joint decision of the Ministers of Economy and Finance, and Culture.

Article 34

Export of cultural objects

1. The export of monuments from Greek territory shall be prohibited, subject to the provisions of the following paragraphs.

2. The export of monuments may be allowed upon permit, provided that they are not of special significance to the cultural heritage of the country and the unity of important collections shall not be affected.

3. With respect to monuments, which are less than one hundred years old, an export permit may be granted, if their presence is not considered necessary for the cultural heritage of the country.

4. The export of cultural objects for which the procedure of classification has been initiated in accordance with the second section of article 20, paragraph 2, shall not be allowed before the expiration of the time period required for the issuance of the final decision on classification.

5. The export of monuments, which have been confirmed to have been imported temporarily in the country and are legally in the possession or ownership of the interested person, shall be allowed.

6. The export of monuments referred to in article 20, paragraphs 1(a), (b) and 6, which have been confirmed to have been imported legally into Greek territory before the last fifty years shall be allowed, provided that they had not been exported from it beforehand. The provisions of the second section of article 33, paragraph 3, apply *mutatis mutandis*.

7. The export permit shall be granted by a decision of the Minister of Culture, following an opinion of the Council. The decision shall be issued within a time period of four (4) months or in exceptional cases within six (6) months from date of the submission of the relevant application.

8. In case an export permit has not been granted, the provisions of article 28, paragraph 8 may apply.

9. An export permit for specific monuments may be granted to antique dealers and merchants of recent movable monuments, which shall be valid for two (2) years.

10. The export of monuments, which belong to the State, shall be allowed only if the conditions of article 25 are fulfilled.

11. By a decision of the Minister of Culture, following an opinion of the Council, the temporary export of monuments may be allowed for the purpose of their exhibition in museums or similar institutions, provided that the necessary guarantees are provided for their safe transport, exhibition and return and after the significance of the exhibition for the enhancement of the cultural heritage of the country or eventual reciprocity has been assessed, or for conservation, educational or scientific purposes, provided that equivalent guarantees are offered and the relevant conservation work and study cannot take place in Greece. The same decision shall specify the terms of the temporary export and in particular its duration. The provisions of paragraph 4 shall also apply in case of temporary export.

12. The procedure for the export of cultural objects in accordance with the preceding paragraphs shall be determined by a joint decision of the Ministers of Economy and Finance, and Culture.

CHAPTER FOUR ARCHAEOLOGICAL RESEARCH AND WORKS FOR THE PROTECTION OF MONUMENTS PART ONE ARCHAEOLOGICAL RESEARCH IN SITU

Article 35

Notion of archaeological research in situ

“Archaeological research in situ” shall mean the exploration of the ground, the subsoil, the seabed or the bed of lakes or rivers for the purpose of locating or discovering ancient monuments, whether such research constitutes excavation on land or underwater, surface research or scientific research carried out by geophysical or other methods.

Article 36

Systematic excavations

1. Systematic excavations shall be carried out by the Service, by domestic scientific, research or educational institutions specialized in the field of archaeological or paleontological research, or by foreign archaeological missions or schools established in Greece. For the carrying out of excavations a decision of the Minister of Culture shall be required, issued following an opinion of the Council.

2. Foreign archaeological missions or schools established in Greece may manage a maximum of three excavations or other archaeological research per annum, and carry out another three in cooperation with the Service.

3. The conditions for the issuance of the decision referred to in paragraph 1 are the following: a) submission of an analytical report providing *prima facie* evidence of the existence of monuments, defining the site to be excavated and documenting the expected contribution of the specific research to scientific knowledge and the need to proceed to excavation, b) the status and reliability of the body undertaking to carry out the excavation, c) the experience in excavations and the scientific status of the director, d) the intra-scientific composition of the team, e) the experience of the members of the scientific team in consolidation, conservation, protection and publication of the finds from the excavation, f) adequacy of the technical infrastructure, and g) adequacy of the budget and the programme for excavation, conservation and publication of the finds.

4. The direction of the excavation shall be undertaken by an archaeologist with at least five years experience

in excavations and at least two comprehensive scientific publications on excavations or finds of excavations. "Experience in excavations" shall mean the experience acquired after graduation.

5. The direction of an excavation, which involves also paleontological deposits, shall be undertaken jointly by an archaeologist, who has the qualifications of the preceding paragraph and is specialized in the remotest periods and a scientist specialized in paleontology with at least three years experience in excavations. If paleontological deposits are found in an on-going archaeological excavation, the director must notify it without undue delay to the Service. The direction of an excavation, which is carried out by the Service in co-operation with foreign archaeological schools, shall be undertaken by an archaeologist appointed by the Service.

6. The direction of an excavation cannot be undertaken by a person who: a) has violated the time limits for submitting one of the studies mentioned in article 39, or b) has been condemned finally for a felony or for violation of the legislation on the protection of cultural heritage or for forgery, bribery, theft, embezzlement or acceptance of the products of crime.

7. Excavations carried out by bodies other than the Service shall be under its supervision; in this respect, the Service shall be represented by an archaeologist having at least three years of experience in excavations.

8. The director shall carry out the excavation within the time table, ensure that as far as possible non-destructive methods are used, care for the guarding of the site, the preservation of the finds preferably in situ, their consolidation and conservation, as well as ensure compliance with the rules concerning the safety of the project team and third parties. Care shall also be taken to ensure the undertaking of appropriate measures for the restoration of the monuments, if so required, in cooperation with specialists, technicians or conservators. Finally, the director shall care for the landscape designing of the excavated site and, where necessary, for its enhancement, shall complete the work within reasonable time and declare the completion of the excavation.

9. The director of the excavation shall facilitate the access of specialists to the excavation site subject to the provisions of article 39.

10. The movable finds shall be transferred without undue delay preferably to the nearest relevant public museum or to an appropriate place of storage under the supervision of the Service and shall be accessible under

the conditions referred to in article 39, paragraph 8.

11. The decision referred to in paragraph 1 shall specify the duration of the excavation, which cannot exceed five (5) years. For its extension a new decision shall be required, which shall be issued under the same procedure for a time period of maximum five (5) years. A condition for the issuance of the decision of the preceding section shall be the submission of an analytical report which shall entail:

- a) the results of the first excavation period, as well as the feasibility of continuing the research;
- b) compliance with the duties referred to in paragraphs 8 and 9 of this article, as well as in article 39, paragraphs 2 and 3;
- c) any changes in the composition of the research team and the degree of diligence that it has shown in consolidating, preserving and protecting the finds during the previous excavation period;
- d) the adequacy of technical infrastructure;
- e) an analytical account of the previous excavation period and the adequacy of the budget, as well as the adequacy of the programme for the continuation of the excavation, the conservation and the publication of the finds.

12. The decision referred to in paragraph 1 may be revoked, if the director does not comply with the duties provided for under paragraphs 8 and 9 of this article and article 39, paragraph 3. The decision shall be revoked automatically if the director of the excavation has been condemned finally for one of the offenses provided for in paragraph 6.

13. If an incomplete excavation has been abandoned for more than two (2) years ("vacant excavation"), a new decision shall be issued for carrying out the excavation in accordance with the provisions of the present article. If there are no reasons for revoking the initial decision, the new decision shall be issued preferably on behalf of the same body.

14. After the completion of the excavation, for the carrying out of a new excavation in the same site the provisions of the preceding paragraphs shall apply *mutatis mutandis*. The decision shall be issued preferably on behalf of the same director, unless he has not complied with the duties provided for under paragraphs 8 and 9 of this article and article 39, paragraph 3.

15. Excavations may be carried out in an immovable, which has not been expropriated, for a limited period of time following notification in writing of the owner

by the Service. The owner shall allow the carrying out of the excavation and shall be entitled to compensation for the temporary deprivation of the use of the immovable and for any damage that might result to his immovable pursuant to the provisions of article 19. After the completion of the excavation and provided that the finds shall not be preserved in situ, the body which is carrying out the excavation shall restore the site to its previous condition.

16. In case the owner of the immovable is entitled to compensation for the carrying out of excavation in a private immovable, it shall be paid in accordance with the provisions of articles 18 and 19 by the body which is carrying out the excavation. Eventual expropriation shall take place on behalf of the Greek State.

Article 37

Rescue excavation

1. Excavation for rescuing a monument, which is revealed in the course of a technical work, public or private, accidentally or due to natural causes or illegal excavation activity (“rescue excavation”), shall be carried out by the Service.

2. For the carrying out of rescue excavation, an archaeologist shall be appointed by the Service, who has at least three years experience in excavations and has not violated the time limits for the submission of the reports provided for article 39, paragraph 2.

3. The Service shall ensure the conservation and safeguarding of the finds in cooperation with specialists, technicians and conservators, the safety of the area which has been excavated, as well as the undertaking of safety measures for the project team and third persons.

4. The Service shall facilitate the access of specialists to the excavation site, subject to the provisions of article 39.

5. In case rescue excavation exceeds the aim of immediate rescue, the provisions of the preceding article shall apply.

6. The rescue excavation shall be financed by the owner of the work, if it is a public technical work under the terms of Law 1418/1984 (Official Gazette A’ 55) as applicable each time or a private work with a budget of more than € 587,000. This amount may be re-determined by a decision by the Minister of Culture. Financing shall also cover the cost of conservation, study and publication of the finds. A work with a budget of less than € 587,000 may also be financed, following an

application by the owner of the work, upon a decision of the Minister of Culture, following an opinion of the Council.

Article 38

Other archaeological research

1. The provisions of article 36 shall apply *mutatis mutandis* to surface or other archaeological research taking into account its non-destructive nature. As directors shall be appointed scientists with a specialization and experience which shall ensure the satisfactory carrying-out of excavations. The institutions referred to in article 36, paragraph 2 may carry out annually three (3) surface or other archaeological research in accordance with article 36, paragraph 2.

2. The use of metal detectors or other scanners for surveying the subsoil, seabed or bed shall not be permitted without a permit by the Service. Issues relating to the possession and use of such organs as well as the procedure for granting the relevant permits shall be determined by a decision of the Minister of Culture.

3. The formalities required for issuing the decision referred to in article 36, paragraph 1, the specific duties of the bodies carrying out excavations or other archaeological research and those of the directors of systematic excavations or other archaeological research, the conditions and the manner of implementation of article 37, paragraph 6, the regulations on excavations and every relevant detail for the implementation of articles 35 to 38 shall be determined by a decision of the Minister of Culture.

Article 39

Publication of the results of excavations and other archaeological research

1. The directors of systematic excavations or other archaeological research and those carrying out rescue excavations shall publish the results of their research within the time limits provided for below. Within these time limits, they shall have the exclusive right of publication.

2. The aforementioned persons shall submit to the Service annual scientific reports, at the latest until April of the following year, for their publication in a scientific journal or for their electronic registration.

3. The director of systematic excavation shall submit an initial presentation for publication within two (2) years from the beginning of the excavation, which shall contain a list of the movable finds and drawings of the

immovables, and a final publication within five (5) years from the completion of the excavation. In long-term excavations, the director shall additionally submit for publication a presentation on the progress of excavation work every two (2) years commencing with the expiration of the time limit for submitting the initial presentation, while the final presentation with the signed contributions by the members of the research team shall be submitted within five (5) years from the completion of the excavation.

4. The person carrying out rescue excavation shall submit a final report, a list of the finds, photographs and drawings within nine (9) months from its completion. If he does not wish to undertake the final publication of the results of the excavation he shall declare it in writing, in which case the Service shall care for the assignment of the publication. In the opposite case, the person who has carried out the excavation shall submit within six (6) years from its completion the final publication with the signed contributions by the members of the research team.

5. The director of surface or other archaeological research shall submit the final publication within two (2) years from its completion.

6. Finds from excavations or other research in situ or parts thereof may be the object of other special publications, following permission from the person who has the exclusive right of publication, within five (5) years from the date of granting the permit if it concerns a publication of a part of the excavation, and within two (2) years if it concerns a publication of an individual find.

7. The time limits mentioned in the preceding paragraphs shall be double with respect to underwater archaeological research.

8. Following the lapse of the time limits for the submission of the final publication referred to in paragraphs 3, 4, 5 and 7, the exclusive right of publication of the results of the excavation shall cease to exist. The person carrying out rescue excavation shall submit to the Service all the documentation material that he has in his possession, while the director of a systematic excavation or other archaeological research shall submit a copy of all the documentation material. The Service shall facilitate the access of interested researchers to the finds and the documentation material in its possession, provided that there is no danger of it being damaged. The bodies carrying out excavation or other archaeological research shall be under the same duty with respect to the material

which they possess and which is not subject any more to an exclusive right of publication.

9. Matters pertaining to the submission and publication of the studies referred to in this article as well as every other necessary detail for its implementation shall be determined by a decision of the Minister of Culture. The same decision shall also determine issues relating to the electronic registration of the annual scientific reports or other elements.

SECOND PART

WORKS FOR THE PROTECTION OF MONUMENTS

Article 40

Works on immovable monuments

1. Works on immovable monuments and in particular conservation, consolidation, restoration, anastylosis, interment, installation of protective sheds, landscape designing, as well as works directed at rehabilitation or re-use shall aim at the preservation of their material existence and authenticity, their enhancement and protection in general. They shall be carried out pursuant to a study approved by the Service, following an opinion of the Council or, if the works are of major importance, by a decision of the Minister of Culture, following an opinion of the Council. For the approval of the study, prior documentation of the monumental character of the immovable shall be required.

2. Emergency conservation and consolidation work shall be carried out with the care of the Service without undue delay and without further formalities.

3. If the works referred to in the present article and in articles 41 and 42 are to be carried out by the Service, no building license shall be required.

4. The specific rules governing the elaboration of studies and the execution of works falling within the ambit of the present article shall be determined by a decision of the Minister of Culture. More specifically, they shall refer to recording, listing, documentation and survey of monuments, elaboration of the relevant architectural, structural and diagnostic studies, as well as studies for the preservation, protection, restoration, enhancement, management and the integrated use of monuments, application of quality control systems in conservation and restoration work and every other relative issue.

Article 41

Protection of dilapidated monuments

1. If the load-bearing structure of a monument dating

after 1453 has suffered serious damage and is on the verge of collapse, a five-member committee shall be established by a decision of the Minister of Culture, comprising of an architect, a conservator and a civil engineer, employees of the Minister of Culture, an archaeologist and an historian or an art historian or two archaeologists, employees of the Ministry of Culture if the monument dates up to 1830, or an architect from the competent town planning authority, and an historian or an art historian if it concerns a recent monument. The committee shall inspect their condition and propose measures provided that the authenticity of the monument is preserved, which may include, inter alia, the necessary reinforcement of foundation, the temporary consolidation of the building, dismantling of dilapidated parts, collection of architectural members, removal of decorative elements which are in danger, as well as safety measures for the tenants and third persons.

2. In exceptional cases, when the committee considers that preservation of the monument as a whole or a part thereof is not possible, it may recommend pursuant to a study its partial or total demolition, which shall be decided by the Minister of Culture, following an opinion of the Council; demolition shall be preceded by a detailed description of the form and composition of the monument, full photography, recording and documentation thereof, as well as collection of all architectural members and decorative elements.

3. Urgent protective measures for dilapidated monuments shall be carried out with the care of the Service, without undue delay and without further formalities.

4. If demolition of the monument is considered necessary pursuant to the provisions of paragraph 2 and its owner has deliberately made it or let it become dilapidated, the erection of a new building shall be allowed only if it has at the most the same size and beneficial surface with the monument. The relevant building license shall be issued following an opinion of the committee referred to in paragraph 1.

5. Special issues pertaining to the implementation of the preceding paragraphs shall be determined by a decision of the Minister of Culture.

Article 42

Removal of an immovable monument –
Detachment of parts thereof

1. The removal of an immovable monument or a part thereof shall be prohibited without a permit by the

Minister of Culture, which shall be issued following an opinion of the Council on condition that the necessary guarantees are provided for its transfer and reinstatement at a suitable location. In the case of monuments of particular significance, which are classified by a decision of the Minister of Culture, following an opinion of the Council, a permit may be exceptionally granted if it is considered that their removal is imperative for their material safeguarding from natural causes or the execution of major technical works, which are required for reasons of national defense or which are of major importance for the national economy and satisfy vital needs of the society. The removal of the monument due to the execution of a technical work shall be considered only if, after relevant scientific investigation, every possibility of preserving it in its own environment has been excluded.

2. The detachment of items of sculpture, paintings, decorations, mosaics or other elements from an immovable monument, which form an integral part thereof, shall be prohibited. In exceptional circumstances, the detachment and removal of such elements may be allowed only if it has been determined by a decision of the Minister of Culture following an opinion of the Council, that it is absolutely necessary for their rescue.

3. The aforementioned works shall be executed pursuant to a study approved with the respective decision.

4. In case of emergency, the activities shall be carried out with the care of the Service without undue detail and without further formalities.

Article 43

Conservation work on monuments

1. Conservation work on movable monuments and on items of sculpture, paintings, decorations or other elements which form an integral part of immovable monuments, shall be carried out by the Service or by persons listed in the Registers of Conservators of Antiquities and Works of Art mentioned in article 9, paragraph 6 of Law 2557/1997 (Official Gazette A' 271) under the supervision of the Service, pursuant to a study approved by it or, if it is of primary importance, by a decision of the Minister of Culture, following an opinion of the Council. For the approval of the study, prior documentation of the monumental character of the movable or the immovable shall be required.

2. In case of emergency, conservation work shall be undertaken without undue delay and with no further

formalities in situ by a conservator appointed by the Service.

3. The specific rules and principles governing the conservation work referred to in the previous paragraphs shall be determined by a decision of the Minister of Culture, following an opinion of the Council.

4. A decision of the Minister of Culture shall specify the terms and conditions for the establishment and operation of laboratories of conservation of antiquities and works of art.

Article 44

Publication of the results of works on monuments

The persons carrying out the works referred to in articles 40 to 43 shall submit annual reports on works of their specialization at the latest until April of the following year and the final report or publication within fifteen (15) months from their completion.

CHAPTER FOUR MUSEUMS

Article 45

1. "Museum" shall mean the service or the organization of non-profit character with or without legal personality which acquires, accepts, safeguards, conserves, records, documents, researches, interprets and primarily exhibits and promotes to the public collections of archaeological, artistic, ethnological or other material evidence of people and their environment, for purposes of study, education and enjoyment. As museums may also be considered services or organizations with similar objectives and functions, such as open-air museums.

2. For the establishment and operation of a museum by the State, a decision shall be issued by the Minister of Culture, following an opinion of the Council, provided that the functions and the objectives referred to in the preceding paragraph are ensured, in the wider context of museums policy. In this respect, it shall be required, inter alia, the existence of one or more collections, sufficiency and adequacy of the premises, the employed personnel and the other means for achieving the objectives of the museum.

3. By a decision of the Minister of Culture, following an opinion of the Council, a museum established by or belonging to another legal person may be recognized, upon relevant request, provided that the functions and the objectives referred to in paragraph 1 are ensured. In this respect, the importance of the collections, the

adequacy and sufficiency of the premises and the employed personnel, as well as the other means and manners for achieving the objectives of the museum shall be taken into account.

4. A decision of the Minister of Culture, issued following an opinion of the Council shall determine further the conditions which must be fulfilled by museums for the issuance of the decision referred to in paragraph 2 and in paragraph 3. These conditions may be specified according to categories of museums on the basis of criteria, such as the content of collections, the geographical area which they cover or the bodies to which they belong. The same decision shall determine the procedure for the establishment or recognition, the studies and the certificates, which must be submitted, the publication given to recognition and every other necessary detail.

5. Museums shall be open to the public in predetermined days and hours. They shall also facilitate access to their collections for study and research purposes.

6. Museums shall be governed by an internal regulation, which shall be adopted by a decision of the Minister of Culture following an opinion of the Council with respect to State museums, and shall be notified to the Service with respect to other museums.

7. The objects, which are deposited in museums, shall be registered in the National Inventory of Monuments with the responsibility of the Administration of Museums.

8. Recognized museums under paragraph 3 shall inform the Service annually for every change in the condition of the objects forming part of their collections, their eventual loss, and for the enrichment of their collections with new objects. If an object is under an imminent danger of damage, loss or destruction, the last section of article 27, paragraph 1 shall apply. In case of theft or illegal export, the provisions of article 30 shall apply.

9. The provisions of article 31, paragraph 5 shall apply with respect to the enrichment of museums, which do not belong to the State with monuments. These museums shall be prohibited from acquiring or accepting as loan or trust, cultural objects suspected of coming from theft, illegal excavation or other illegal activity in violation of the legislation of their country of origin, and shall inform without undue delay the Service for every such offer. The prohibition against acquisition or acceptance of cultural objects suspected of having been acquired or exported in violation of the legislation of their country of origin, shall also apply for State museums.

10. The objects forming part of museum collections

shall not be subject to confiscation.

11. The transfer of ownership of objects forming part of collections of State museums shall not be allowed, subject to the provisions of article 25, paragraph 2, which shall apply *mutatis mutandis* with respect to cultural objects, which do not constitute monuments. The transfer of ownership of objects forming part of collections of recognized museums, which belong to a legal person of public law or local administration units or legal persons of private law of the wider public sector may be exceptionally allowed either to the State or, upon authorization by the Minister of Culture and the ad hoc competent Minister, following an opinion of the Council, preferably to other such legal persons so as to be deposited to another museum collection. The exchange of objects forming part of collections of recognized museums, which are not of particular significance to the collections or to the cultural heritage of the country with objects forming part of collections of foreign museums which are of particular significance may be exceptionally allowed by a decision of the Minister of Culture, following an opinion of the Council. The restrictions of the present paragraph shall not apply to renewable and replaceable specimen of natural history collections. Any transfer effected in violation of the provisions of the present paragraph shall be null and void.

12. The loan and temporary export of objects forming part of museum collections may be allowed under the terms and the conditions provided for in article 25, paragraph 1 and article 34, paragraph 11, respectively.

13. Recognized museums shall operate under the supervision of the Minister of Culture, who may revoke the decision referred to in paragraph 3, following an opinion of the Council, if the conditions for its issuance have ceased to be satisfied or if other provisions of the present law have been violated.

14. Recognized museums under paragraph 3 may be financially supported by the Ministry of Culture and may as well enjoy the privileges referred to in the provisions of article 28, paragraph 6, article 31, paragraph 11 and article 47, paragraph 1. The monuments, according to these provisions, shall be acquired by recognized museums with the same legal personality or by legal persons to which recognized museums belong under the condition that they shall be deposited in their collections.

15. For the purpose of erecting, expanding, establishing, enhancing and operating a museum there may be an expropriation or direct purchase of buildings or land

in accordance with the provisions of article 18 and a protection zone may be established in their surroundings, in accordance with the provisions of article 17.

CHAPTER EIGHT

ACCESS TO AND USE OF MUSEUMS AND SITES

Article 46

1. A decision of the Minister of Culture, issued following an opinion of the Council, shall determine for the entire category of organized archaeological sites, historical sites or immovable monuments or separately for important sites or monuments: a) the terms and conditions for the visit of the public thereto, b) the cultural or other events which may be organized therein, compatible with their character as monuments or protected sites. The organization of an event or the use of the aforementioned sites or monuments may be possible in the context of the aforementioned decision, upon permit by the Minister of Culture, following an opinion of the Council, which may stipulate specific conditions for such activities. For the use of the aforementioned sites and immovable monuments during these events a fee shall be paid to the Archaeological Revenues and Expropriations Fund. By a decision of the Minister of Culture, non-profit-making events may be exempted from the obligation to pay the fee. "Organized archaeological site" shall mean the archaeological site, which belongs to the State and requires special care for its enhancement and promotion. An organized archaeological site may also be an excavation site. An archaeological site shall be declared as organized by a decision of the Minister of Culture, following an opinion of the Council.

2. A joint decision of the Ministers of Economy and Finance, and Culture, shall specify the price to be paid by the public for visiting monuments, museums, organized archaeological sites and historical sites, which belong to the State and are protected by the present law.

3. The Service shall facilitate the access of specialists, who have been granted a relevant permit, to movable monuments deposited in public museums and places of storage under its supervision for the purpose of photographing, studying and publishing them, provided that there is no danger for the deterioration of the monuments and subject to the provisions of article 39 with respect to rights of publication.

4. A permit shall be required for the production, reproduction and dissemination to the public, for direct or

indirect financial or commercial purpose, of replicas, reproductions or depiction of monuments, which belong to the State, whether immovable monuments located within archaeological and historical sites or individual or movables deposited in museums or public collections by any manner and means, including electronic and digital, internet, telecommunication net or other connection, and the creation of a data base with photographs of the aforementioned monuments, from bodies or persons other than the State, the Archaeological Revenues and Expropriations Fund and the Organization for the Promotion of the Hellenic Cultural Heritage S.A. The permit shall be granted against a fee in favour of the Archaeological Revenues and Expropriations Fund legal or natural persons by a decision of the Minister of Culture, which shall specify the duration of the permit, the conditions under which it shall be granted and the payable fee.

5. The production, reproduction and use of the aforementioned products for other purposes, such as artistic, educational or scientific, may be allowed against the payment of a fee in favour of the Archaeological Revenues and Expropriation Fund, from which there may be an exemption by a decision of the Minister of Culture.

6. Article 14 of Law 1947/1939 shall be abrogated.

7. A decision of the Minister of Culture, following an opinion of the Council, shall specify the terms and conditions for granting the permit referred to in paragraph 4, including any technological measures and standards as well as every other necessary detail.

8. A joint decision of the Ministers of Economy and Finance, and Culture shall determine the amount of the fee referred to in the preceding paragraphs, the procedure and the means of collecting it, the cases and the conditions of exemption from the obligation to pay it as well as every other relevant detail.

CHAPTER SEVEN FINANCIAL INCENTIVES

Article 47

Tax incentives

1. In article 31, paragraph 1(a)(iii) of Law 2238/1994, after the fourth section insert the following:

“The value of movable monuments, as defined by the legislation in force, which shall be transferred by way of donation to the State or to museums recognized by the Minister of Culture under the same legislation. In case

of transfer to the State, the acceptance of the donation shall be effected by a joint decision of the Ministers of Economy and Finance, and Culture, following an opinion of the competent advisory Council of the Ministry of Culture, following an estimation of the pecuniary value of the monuments by a special assessment committee and acceptance of the value by the donor. The decision shall include the personal data of the donor, description and pecuniary evaluation of the monument. The monuments shall be deposited with State museums. In case of transfer by way of donation to museums, which do not belong to the State, the acceptance of the donation shall be effected, after the pecuniary evaluation of the monuments has been determined by the special assessment committee referred to in the sixth section of the present article. The amount deducted cannot exceed 15% of the total net income or profits appearing at the balance sheet of the accounting period, from the gross income of which it is deducted. In case the decision of the special assessment committee is issued in a financial year posterior to the one of the donation, the amount of the previous section shall be deducted from the gross income of the accounting period within which the decision is issued.”

2. Article 23(23) of Law 2459/1997 (Official Gazette A' 17) shall be replaced as follows:

“23) 50% of the value of the immovables, which are situated in a non-built up archaeological zone and which have been reserved by the Archaeological Service of the Ministry of Culture.”

3. The provisions of article 2, paragraph 4 of Law 2557/1997 shall be replaced as follows:

“In case of imposing succession, legacy or donation tax on movable monuments, works of fine art or other works of art, the tax levied may be paid in kind by the persons liable by transferring to the State movable monuments or works of fine art or other works of art of equal value. A special assessment committee shall determine the pecuniary value of the movable. Special issues relating to procedure, competent authorities, museums or other scientific or cultural bodies to which the monuments or other cultural objects shall be deposited, as well as every other detail for the implementation of the present provision shall be determined by the decision referred to in the next paragraph.”

4. A joint decision of the Ministers of Economy and Finance, and Culture shall determine the composition of the special assessment committee referred to in para-

graphs 1 and 3 of the present article for the estimation of the pecuniary value of the monuments, the procedure, the terms and conditions as well as every other detail for the implementation of the provisions of Law 2238/1994 and Law 2459/1997, as added or modified by preceding paragraphs 1 and 2 respectively, and the provisions of preceding paragraph 3.

Article 48

Other financial incentives

1. The owner of an immovable monument shall be entitled to transfer the coefficient of building surface which has not been covered by the immovable in accordance with the applicable provisions each time.

2. The procedure, the terms and conditions required for granting subsidies and/or other financial incentives to the owners or possessors of buildings which have been classified as monuments or are listed in accordance with the provisions of the present law or article 4, paragraph 2 of Law 1577/1985, or which are located in sites or urban areas, which have been designated as archaeological sites, historical sites or traditional settlements pursuant to the provisions of the present law and article 4, paragraph 1 of Law 1577/1985 respectively, shall be determined by presidential decree, issued upon proposal by the Ministers of Economy and Finance, Environment, Physical Planning and Public Works and Culture. The aforementioned incentives and subsidies shall be granted whenever due to the deterioration of or damage to the buildings referred to in the previous section, even if by force majeure, there is need for their conservation, restoration, rehabilitation, restoration, reconstruction and enhancement or for the preservation of individual architectural, static or other elements thereof of historical and artistic significance, or for carrying out works aimed at facilitating their accessibility, in case they are monuments. The same presidential decree may stipulate that the criteria for selecting the buildings may be specified in a proclamation, in cases where this is provided for, as well as specify the amount of the subsidy as a percentage of the expenses required for the works for the aforementioned purposes. The percentage may vary on a case-by-case basis, when the buildings are located within settlements upon criteria pertaining to the density or rarity of the buildings therein, the character of the settlement in connection to the danger, the degree and rate of its disfigurement, as well as the financial situation of the owner or possessor. Finally, the same presidential

decree shall determine the sanctions to be imposed for acts or omissions in violation of its provisions.

CHAPTER EIGHT

COLLECTIVE BODIES

Article 49

Local Councils of Monuments

1. By a decision of the Minister of Culture, Local Council of Monuments shall be established at the seat of every administrative region and in insular regions, where necessary.

The Local Councils of Monuments shall be composed of eleven (11) members as follows:

- a) An Associate Judge to the Legal Council of the State, to be replaced by another Associate Judge, as President.
- b) Three archaeologists, employees of the Ministry of Culture, to be replaced by other employees with the same specialization.
- c) One architect, employee of the Ministry of Culture, to be replaced by another employee with the same specialization.
- d) One conservator, employee of the Ministry of Culture to be replaced by another employee with the same specialization.
- e) One architect, employee of the Ministry of the Environment, Physical Planning and Public Works, to be replaced by another employee with the same specialization appointed by the Minister of the Environment, Physical Planning and Public Works.
- f) Three members of the Teaching and Research Staff of university level institutions, or research associates at recognized research centers or specialists with at least five years research experience, following their doctorate (PhD) in the field of archaeology, architecture, ethnology, folk archaeology, social anthropology, art history or other fields related to the protection of the cultural heritage, to be replaced by persons having the same qualifications.
- g) One representative of the National Union of Municipalities and Communities, who is appointed along with his deputy.

2. The Local Council of Monuments shall render advisory opinions on all issues pertaining to the monuments and sites within their municipalities, with the exception of those referred to in article 50, paragraph 5(c). The Local Councils may examine anew, upon application by anyone interested, an issue that has already been

decided, only if new substantial evidence has emerged *ex post facto*.

Article 50

Central Archaeological Council

Central Council of Recent Monuments

1. By a decision of the Minister of Culture, the Central Archaeological Council shall be established, composed of seventeen (17) members as follows:

a. The Secretary-General of the Ministry of Culture as President.

b. The Legal Councillor of the State to the Ministry of Culture, to be replaced by another Legal Councillor or Associate Judge at the office of the Legal Councillor to the Ministry of Culture.

c. The Director-General of Antiquities and the Director-General of Restoration of Monuments and Technical Works of the Ministry of Culture, to be replaced by persons having similar qualifications.

d. Five archeologists, heads of regional or special regional services of the Ministry of Culture at the level of a Directorate with specialization relating to the competence of the Central Archeological Council, to be replaced by persons having similar qualifications.

e. Seven professors or associate professors of university level institutions, research associates of a respective level at recognized research institutions or other scientists of recognized authority, whether employees or not of the Ministry of Culture, with at least ten years professional and scientific experience following the acquisition of their doctorate (PhD) in archeology, architecture, conservation of antiquities, art history, geology, science and technology of materials, structural engineering and soil-mechanics or other sciences related to the protection of ancient monuments and sites, to be replaced by persons having similar qualifications.

f. One architect, employee of the Ministry of the Environment, Physical Planning and Public Works, to be replaced by an employee with the same specialization appointed by the Minister of the Environment, Physical Planning and Public Works.

2. By a decision of the Minister of Culture, the Central Council of Recent Monuments shall be established composed of seventeen (15) members as follows:

a. The Secretary-General of the Ministry of Culture as President.

b. The Legal Councillor of the State to the Ministry of Culture, to be replaced by another Legal Councillor or

Associate Judge at the office of the Legal Councillor to the Ministry of Culture.

c. The Director-General of Antiquities and the Director-General of Restoration of Museums and Technical Works of the Ministry of Culture, to be replaced by persons having similar qualifications.

d. Three heads of regional or special regional services of the Ministry of Culture at the level of a Directorate with specialization relating to the competence of the Central Archeological Council, to be replaced by persons having similar qualifications.

e. Six professors or associate professors of university level institutions or research associates of a respective level at recognized research institutions or other scientists of recognized authority, whether employees or not of the Ministry of Culture, with at least ten years professional and scientific experience following their doctorate (PhD) in archeology, architecture, conservation of antiquities, art history, geology, science and technology of materials, structural engineering and soil-mechanics or other sciences related to the protection of ancient monuments and sites, to be replaced by persons having similar qualifications.

f. One architect, employee of the Ministry of Environment, Physical Planning and Public Works, to be replaced by an employee with the same specialization appointed by the Minister of Environment, Physical Planning and Public Works.

g. One architect representing the Technical Chamber or Greece.

3. With the decision establishing the Central Archaeological Council and the Central Council of Recent Monuments the deputy of the Secretary-General of the Ministry of Culture as President of the Central Archaeological Council and the Central Council of Recent Monuments shall be appointed. When the Secretary-General is replaced by another member of the Council, the deputy of this member shall be called in his position as a member.

As Rapporteurs in the Central Archaeological Council and the Central Council of Recent Monuments shall be appointed the heads of the *ratione materiae* competent Directorates of the Central Service of the Ministry of Culture.

4. All matters pertaining to the protection of ancient monuments, archeological and historical sites which have been the place of exceptional historical or mythical events up to 1830 shall fall within the competence of the

Central Archaeological Council. All matters pertaining to the protection of recent monuments and the remaining historical sites shall fall within the competence of the Central Council of Recent Monuments.

5. Subject to the provisions of the preceding paragraph, the Central Councils shall:

a. Recommend to the Minister on the principles governing specific aspects of the protection of the cultural heritage, as stipulated in article 3.

b. Recommend to the Minister on the annual programmes of expropriations or direct purchases, excavations, restoration, conservation, as well as on other works on monuments.

c. Give advisory opinion on issues relating to:

i) monuments and sites located within more than one municipality, at sea or in rivers and lakes;

ii) the protection of monuments entered in the World Heritage List, as well as other monuments, archeological and historical sites of outstanding importance;

iii) interventions of major importance on monuments and sites;

iv) the designation and establishment of archeological and historical sites and protection zones in accordance with the provisions of articles 12 to 17;

v) the expropriation or direct purchase or exchange of immovables for reasons relating to the protection of the cultural heritage;

vi) the removal of immovable monuments or a part thereof or the detachment of elements from monuments of outstanding importance;

vii) the issuance of a permit for demolition in accordance with the provisions of article 6, paragraph 10;

viii) the classification of categories of movable monuments;

ix) the export of monuments;

x) the loan and the exchange of movable monuments belonging to the State;

xi) the recognition of collectors and the acquisition of collections by the State in accordance with the provisions of article 31;

xii) the loan, temporary export, exchange and transfer of antiquities forming part of museum collections referred to in article 45;

xiii) any other important issue referred to them by the Minister of Culture.

6. a) For the implementation of the provisions of article 6, paragraph 11, if both monuments are antiquities, the competent body shall be the Central Archaeologi-

cal Council, while if both monuments are recent, the competent body shall be the Central Council of Recent Monuments.

b) For any other issue relating to the implementation of these provisions, competent shall be a special body to be established by the Central Archeological Council and the Central Council of Recent Monuments sitting together in Plenary. The members referred to in paragraph 1(a), (b) and (c) as well as in paragraph 2(a), (b) and (c) shall have one vote, as the other members. In the event of equal votes the vote of the president shall prevail.

This body shall also give advisory opinion on the classification of an immovable located within an archeological site or on an antiquity as a monument, in accordance with article 6, paragraph 1(b) and (c), without waiving their protection.

Article 51

Council of Museums

1. By a decision of the Minister of Culture, the Council of Museums shall be established composed of seventeen (15) members as follows:

a. The Secretary-General of the Ministry of Culture as President.

b. The Director-General of Restoration of Museums and Technical Works, the Director-General of Antiquities, the Director-General of Cultural Development and the Head of the competent Service of the Ministry of Culture, to be replaced by persons having similar qualifications.

c. Six (6) directors of museums of different categories, amongst those at least three (3) of State museums, to be replaced by persons with the same status.

d. Two (2) persons having a scientific specialization or professional experience in matters pertaining to museum organization and function, to be replaced by persons having the same qualifications.

e. One (1) representative of the Hellenic Branch of the International Council of Museums (ICOM), with a deputy.

2. The Council of Museums shall:

a. Recommend to the Minister on the principles governing the museums policy of the State and the measures to support and further elaborate it, as well as on the cooperation between museums and the coordination of their activities;

b. Give advisory opinion on issues relating to the implementation of the provisions of article 45, subject to the

- provision of article 50, paragraph 5(c)(ii);
- c. Give advisory opinion on the implementation of the principle of reciprocity, in the event of loan for the organization of exhibitions in museums;
 - d. Give advisory opinion on the establishment of State museums as special regional services of the Ministry of Culture pursuant to the provisions of article 7, paragraph 28 of Law 2557/1997, and
 - e. Give advisory opinion on every issue relating to museums and has been referred to it.
3. The provisions of article 6, paragraph 1 of Law 2557/1997 (Official Gazette A' 271) shall be abrogated.

Article 52

Common rules for the composition and functioning of the Councils

1. The term of office of the members of the Councils referred to in articles 49 to 51 shall be three (3) years.* The term of office of at least half of the members of the Councils, which do not participate de jure shall be renewed every six (6) years.
2. The Councils may be assisted in their work by assigning, upon their recommendation and a decision of the Minister of Culture, the examination of ad hoc issues to committees comprised of some of their members or other specialists or experts, which shall render advisory opinion.
3. The scientific and secretarial support of the Councils shall be undertaken by a secretariat to be established at the Ministry of Culture at the seat of each Council.
4. The Rapporteurs, the members of the Councils and their secretariat shall be entitled to remuneration, the amount of which shall be determined by a joint decision of the Ministers of Economy and Finance, and Culture in deviation from every general or special provision.*
5. A decision of the Minister of Culture shall determine all matters pertaining to the organization and functions of the Councils and their secretariats, the possibility of their composition and functioning in chambers as well as every other relevant detail. A presidential decree, issued pursuant to a proposal by the Minister of Culture may establish new Councils, allocate competence, merge or abolish Councils and determine every other relevant detail.
6. In the sessions of the Councils shall participate their members and the Rapporteurs. In the sessions of the Central Councils the Rapporteurs shall participate without a right to vote.* The persons, whose cases are

brought before the Council may appear in person and/or be represented by a lawyer and use technical advisors in order to present their views and reply to any questions raised by the members or the Rapporteurs.

CHAPTER 9 CRIMINAL LAW PROVISIONS

Article 53

Theft of monuments

1. Theft shall be punished by temporary term* not exceeding ten (10) years (article 372 of the Penal Code), if the stolen property is a monument of especially high value or a monument which has been removed from an immovable monument, an excavated site, a museum, storage places of antiquities or a place where a collection is kept.
2. If theft is committed by more than one person joined together for the purpose of committing thefts or armed robberies or for committing crimes provided for in the present law, temporary term shall be imposed. The same penalty shall be imposed if the offender commits thefts of monuments as a profession or habitually.

Article 54

Embezzlement of monuments

Embezzlement shall be punished by temporary term not exceeding ten (10) years (article 375 of Penal Code), if the property embezzled is a monument of especially high value or if the offender commits the act of embezzlement of monuments as a profession or habitually.

Article 55

Receiving and disposing of monuments constituting products of crime

The act of receiving and disposing of products of crime (article 394, paragraph 1 of Penal Code) shall be punished by temporary term not exceeding ten (10) years, if its object is a monument of especially high value and the offender knew that it was the product of a criminal offense. If the offender commits the act mentioned in the previous section as a profession or habitually, imprisonment shall be imposed.

Article 56

Damage to a monument

1. Any person who destroys, damages, pollutes, renders impossible or obstructs the use of or disfigures a

monument or a cultural object forming part of a museum collection or a cultural object which has been deposited in open-air or enclosed public, municipal or communal areas shall be punished by imprisonment for not less than two (2) years, if the act is not punished more severely pursuant to another provision.

If the monument belongs to the offender, imprisonment not exceeding three (3) years shall be imposed.

2. If it concerns a monument of especially high value and the act has been committed in the context of an organized criminal activity or by more than one person joined together for committing such an activity, temporary term not exceeding ten (10) years shall be imposed.

Article 57

Damage to a monument due to negligence

The act referred to in the first section of preceding article 56, paragraph 1 shall be punished by imprisonment not exceeding two (2) years if it has been committed due to negligence.

Article 58

Breach of the duty to declare a monument

Any person who fails to make a declaration pursuant to the provisions of article 8, paragraph 1 and article 24, paragraph 2, shall be punished by imprisonment not exceeding three (3) years. Any person who fails to make a declaration pursuant to the provisions of article 24, paragraph 2 and article 33, paragraph 2, shall be punished by imprisonment not exceeding two (2) years. In the case of monuments, which are classified in accordance with article 20, paragraph 6 of this law, the crime of the previous section shall be committed only if the person responsible to declare had knowledge beyond any doubt of the administrative act on classification. In the case of the previous section, the offender shall be punished by a pecuniary penalty not exceeding € 50.000 and in case of repetition by imprisonment not exceeding two (2) years.

Article 59

Illegal transfer of a monument

Any person who transfers the ownership or the possession of a monument or acquires ownership or possession of a monument without the required by law permit, authorization or notification, shall be punished by imprisonment not exceeding two (2) years. An imprisonment of at least two (2) years shall be imposed,

if it concerns an ancient monument, which has not been lawfully declared. These penalties shall be imposed, provided that the act is not punished more severely pursuant to another provision.

Article 60

Illegal trading of monuments

Any person who exercises the profession of an antique dealer or a merchant of recent monuments as provided for in article 32, paragraph 1 without a permit shall be punished by imprisonment.

Article 61

Illegal excavation or other archeological research

1. Any person who carries out excavation for the purpose of finding or revealing antiquities without prior permit shall be punished by temporary term not exceeding ten (10) years.

2. If the acts mentioned in the preceding paragraph have been committed within archeological sites or if the offender commits them as a profession or habitually, temporary term shall be imposed.

3. Any person who carries out other illegal archeological research for the purpose of finding or revealing antiquities without prior permit shall be punished by imprisonment for not less than one (1) year. If the offender commits the act of the previous paragraph as a profession or habitually, temporary term not exceeding ten (10) years shall be imposed.

Article 62

Illegal use of a metal detector

1. Any person who uses a metal detector or other detection equipment without the permit required under article 38, paragraph 2, shall be punished by imprisonment for not less than three (3) months.

2. If the act mentioned in the preceding paragraph has been committed within archeological sites or if the offender commits the act as a profession or habitually imprisonment for not less than three (3) years shall be imposed.

Article 63

Illegal export of cultural objects

1. Any person who exports or attempts to export from Greece in violation of the provisions of the present law, a monument or a cultural object with respect to which the classification procedure has been initiated in accordance with article 20, paragraph 2, second section,

shall be punished by temporary term not exceeding ten (10) years. Acquisition of the monument in a punishable manner shall constitute an aggravating circumstance.

2. Any person who violates the terms of the decision with which a permit for the temporary export of a monument forming part of a museum collection has been granted and especially if he does not re-import it within the time-limit set, shall be punished by imprisonment. Nonetheless, if the violation of the terms is not substantial, the court may impose no penalty. The act of overdue re-importation shall not be punishable, if the offender voluntarily and prior to his questioning in any manner for this act by the authorities, re-imports the monument or the cultural object.

3. The offender of the act of the first section of the preceding paragraph shall be punished by temporary term not exceeding ten (10) years, if the act has been committed with the intention of permanently removing the monument from the limits of Greek territory.

4. Any person who exports or attempts to export from Greece beyond the limits of the customs territory of the European Union in violation of the provisions of Regulations 3911/1992 of the Council and 752/1993 of the Commission of the European Union and their implementing presidential decrees as applicable each time, cultural objects under the terms of Regulation 3911/1992, shall be punished by imprisonment for not less than three (3) months, if the act is not punished more severely by another provision.

5. Article 3 of Presidential Decree 423/1995 (Official Gazette A' 254) shall be abrogated.

Article 64

Illegal import of cultural objects

Any person who imports in Greece cultural objects under the terms of the Paris International Convention of 17 November 1970 approved by Law 1103/1980 (Official Gazette A' 297), which have been illegally removed from museums or other similar institutions or religious or public monuments situated within the territory of other States parties to the said Convention and which are documented as appertaining to the inventory of those institutions shall be punished by imprisonment for not less than one (1) year, if the act is not punished more severely by another provision.

Article 65

Illegal non-return of cultural objects

Any person who does not comply with an enforceable judgment of a court or arbitral tribunal ordering the return of cultural objects which have been illegally removed from the territory of another State pursuant to international conventions approved and enforced in Greece or European Union legislation, shall be punished by imprisonment.

Article 66

Illegal intervention or execution of work

Any person who commits without the required permit by law or in excess of it an act from those mentioned in the provisions of articles 10, paragraphs 2-4, 13, 14 and 15 with respect to a monument, archeological site or historical site, shall be punished by imprisonment not exceeding three (3) years. With the same penalty shall be punished anyone who carries out an act or activity in protection zones in the surroundings of monuments or sites, as provided for in articles 15 and 17, in violation of the applicable terms and restrictions. The same penalty shall be imposed to anyone who commits the acts mentioned in articles 42, 43 paragraph 1 and 46 paragraph 4, without the required permit by law or in excess of it.

Article 67

Negligent safeguarding, preservation or conservation of a monument

The owner, the possessor or the holder of a monument, who complies with his duties of safeguarding, preserving or conserving negligently and as a result exposes the monument to danger, shall be punished by imprisonment not exceeding three (3) years.

Article 68

Actions of investigative bodies

The provisions of article 25B of Law 1729/1987 (Official Gazette A' 144), which has been added by article 22 of Law 2161/1993 (Official Gazette A' 119) shall apply mutatis mutandis also with respect to the crimes of theft of monuments, embezzlement of monuments, damage to monuments, acceptance and disposal of monuments constituting products of crime, illegal excavation or other archeological research and illegal export of cultural objects. The jurisdiction of the investigative body shall be limited to actions, which are absolutely essential for the verification of these crimes, the commission of which must in any event have been pre-meditated by the offender.

Article 69

Forfeiture and pecuniary penalty

1. Forfeiture of cultural objects which have been illegally exported or attempted to be illegally exported as well as the means of commission of this act, illegal excavation or other research for the purpose of finding or revealing antiquities is mandatory, if owned by the offender or a participant.

2. If, for any reason, forfeiture of the means of commission of the offenses provided for in the present law is not imposed, a pecuniary penalty shall be imposed which may amount to half (½) of the value of such means.

Article 70

Extension of the application of the provisions of Law 2331/1995

Section xviii of article 1 of Law 2331/1995 (Official Gazette A' 173) shall be replaced as follows:

“xviii) of criminal offenses which have a monument as their object”

Article 71

Jurisdiction of the Court of Appeal

1. The felonies of theft of monuments, embezzlement of monuments, damage to monuments, acceptance and disposal of monuments constituting products of crime, illegal intervention or execution of work on a monument, illegal export of cultural objects and illegal excavation or other archaeological research for the purpose of finding or revealing antiquities shall fall within the jurisdiction of the three-member Court of Appeal.

2. As soon as summary investigation proceedings for the acts of the preceding paragraph have been completed, the file shall be referred by the Public Prosecutor of the Multimember Court of First Instance to the Public Prosecutor of the Court of Appeal, who, if he considers that there is not sufficient evidence for a trial, he may refer the case with a motion to the Judicial Council of the Court of Appeal, which shall render its decision in accordance with the provisions of articles 309-315 of the Code of Penal Procedure.

If the Public Prosecutor of the Court of Appeal considers that there is evidence and there is no need to return the file to be completed, provided that the President of the Court of Appeal also agrees, he shall refer the case to trial with a motion, against which no appeal shall be permitted.

Article 72

Treatment of pecuniary penalties and objects forfeited

1. Pecuniary penalties, fines, the amounts from conversion of custodial penalties into pecuniary penalties, as well as the amounts for the pecuniary satisfaction of the State due to moral prejudice which are imposed pursuant to the provisions of the legislation for the protection of the cultural heritage shall constitute revenue of the Archeological Revenues and Expropriations Fund. Objects forfeited as means of the commission of criminal offenses shall be given to the Ministry of Culture.

2. A joint decision of the Ministers of Economy and Finance, Justice and Culture shall determine the procedure for verifying, collecting and transferring the aforementioned amounts to the Archeological Resources and Expropriations Fund as well as every other relevant detail.

CHAPTER TEN

SPECIAL, TRANSITIONAL AND FINAL PROVISIONS

Article 73

Transitional and special provisions

1. The existing, at the time of entry into force of the present law, rights of ownership of the ecclesiastical legal persons of the Church of Greece, the Church of Crete, the Dioceses of Dodecanese, the Ecumenical Patriarchate of Constantinople, the Patriarchates of Alexandria, Antiocheia and Jerusalem, the Holy Monastery of Sinai, the Holy Monasteries of Mount Athos, the Patriarchal Monasteries of Aghia Anastasia Pharmakolytria in Chalkidiki, of Vlatadhes in Thessaloniki and Ioannis the Evangelist Theologos in Patmos, other legal persons or associations representing religions or confessions, of ancient monuments of religious character, even those dating up to 1453, shall be reserved.

2. The provisions of the present article shall not affect the special provisions on Mount Athos (Aghio Oros).

3. Anyone who has in his possession an ancient movable from those mentioned in article 20(1)(a') and (b'), shall declare it to the Service within one (1) year from the date of publication of this law. Declaration made within the aforementioned time limit shall constitute, for the person making it, a bar to the initiation of criminal proceedings for overdue declaration.

Anyone who declares in accordance with the preceding paragraph that he possesses an antiquity dating up to 1453, may submit, along with the declaration, an applica-

tion for a permit of possession of antiquities in accordance with the provisions of the present law. The permit shall be granted unless the negative conditions provided for in article 23(2)c' are applicable. Upon granting the permit of possession, the necessary measures for the safeguarding and preservation of the monument shall be determined.

4. If, pursuant to the provisions of paragraph 2, possession of an antiquity imported from abroad and dating up to 1453 has been declared, a right of ownership shall be recognized under the terms and the conditions provided for in article 33, paragraph 3.

5. Those who have a permit of a private collection of antiquities pursuant to the provisions of Cod. Law 5351/1932 may apply for their recognition as collectors in accordance with the provisions of the present law. The applicants shall be recognized as collectors unless the disqualifications mentioned in article 31, paragraph 1 or 2 are applicable to them. The decision on recognition shall determine all the necessary measures, which the collector must take for the safeguarding and preservation of the objects forming part of the collection within a time limit of eighteen (18) months from the date of recognition at the latest. After the lapse of eighteen (18) months from the date of publication of this law, the permits of private collections of antiquities which have been issued pursuant to the provisions of Cod. Law 5351/1932 shall cease to exist ipso jure, unless an application for the recognition as collector in accordance with the provisions of the preceding section is pending.

6. Those who have a permit to trade antiquities pursuant to the provisions of Cod. Law 5351/1932, if they wish to exercise the profession of the antique dealer, must apply for the relevant permit in accordance with the provisions of the present law, within a time limit of eighteen (18) months from the date of its publication. After the lapse of eighteen (18) months from the date of publication of this law, the permits for trading antiquities which have been granted pursuant to the provisions of Cod. Law 5351/1932 shall cease to exist ipso jure, unless an application for the permit of an antique dealer in accordance with the provisions of the preceding section is pending.

7. The director of a systematic excavation in progress shall submit for publication the initial presentation within two (2) years from the date of publication of the present law. If the excavation has been completed, the director shall submit the final publication within five (5) years from the date of publication of the present law.

8. Museums operating at the time when the present

law enters into force and established by law, shall be deemed to be recognized museums under the provisions of article 45, paragraph 3. However, they must comply with the provisions of this article and the normative acts provided for therein, within a time period to be specified by a decision of the Minister of Culture.

9. Existing legal mining and quarrying operations shall continue lawfully after the entry into force of this law, until the expiration of the respective licenses, which may then be renewed.

10. Cultural objects, which have been declared to be protected pursuant to the provisions of the pre-existing legislation shall be henceforth protected in accordance with the provisions of the present law. Cultural objects, which have already been classified according to categories shall be classified anew in accordance with the procedure and under the conditions provided for in the present law. Until then, they shall be protected in accordance with the provisions of the present law, which shall apply *mutatis mutandis*

11. The pecuniary value of movable monuments shall be determined by a three-member committee of specialists established by a decision of the Minister of Culture, following an opinion of the Council. If the private party does not accept the price determined by the aforementioned committee, a committee shall be established consisting of one specialist representing the private party, the head of a service of the Ministry of Culture or a museum director appointed by the Minister of Culture and a specialist appointed by the President of the Supreme Court.

12. In the case of immovables or sites that have been classified more than once, the provisions of the present law shall prevail with respect to monuments, archeological and historical sites.

13. Archaeological sites declared until the entry into force of this law, which have not been designated in accordance with the conditions provided for under article 12, paragraph 1, shall be permanently designated within (3) three years as from that date in the framework of a programme elaborated pursuant to a decision of the Minister of Culture, following an opinion of the Council. With respect to underwater archeological sites, the aforementioned time limit shall be double.

14. Whenever in the present law and in general in the legislation for the protection of the cultural heritage it is provided that:

a) a permit or authorization by the competent service

or the Minister of Culture is required for the execution of works or for the carrying out of any other activity, or
b) the carrying out of works or other activities is prohibited or imposed either by law or pursuant to an act by the Service or the Minister of Culture, or
c) legal consequences may result due to the violation of provisions thereof, notices may be issued temporarily and protocols permanently certifying compliance with the conditions from which the legal consequences provided for in the law or in normative or administrative acts issued pursuant to this law result, especially the cessation of works, appointment of contractors or teams of workers for the execution of the works, levy of compensation or fee, eviction from an immovable, confiscation of a movable or an immovable monument. These notices and protocols shall be issued by the Minister of Culture, who may authorize in this respect the Secretary-General or employees of the Ministry of Culture. Police authorities and any other public authority or local administration authority shall offer any assistance required for the enforcement of the notices and the administrative protocols referred to in the present paragraph. With respect to serving and enforcement of the aforementioned notices and protocols, the provisions of article 7(9)b', sec. 4 and 5 of Law 2557/1997, as it stands, shall apply *mutatis mutandis*.

15. A presidential decree, issued upon proposal by the Minister of Culture, shall specify the additional administrative sanctions to be imposed for acts or omissions in violation of the provisions of the present law or the normative acts that have been issued pursuant to its provisions.

16. The corporation mentioned in article 6, paragraph 2a of Law 2557/1997 (Official Gazette A' 271), which

was added by article 6, paragraph 1 of Law 2819/2000 (Official Gazette 84 A') shall change its registered name from "Corporation for the Promotion of the Hellenic Cultural Heritage S.A." to "Organization for the Promotion of Hellenic Culture S.A."

17. At the end of article 6(2)(a)iv of Law 2557/1997 (Official Gazette A' 271), which was added by article 6, paragraph 1 of Law 2819/2000 (Official Gazette A' 84), insert the following section:

"As regards activities relating to the Cultural Olympiad and the promotion of the culture of the country, the company may operate also on a non-profit basis."

FINAL PROVISIONS

Article 74

Codification of the legislation

By presidential decree, issued upon proposal by the Minister of Culture, the legislation on the protection of the cultural heritage may be codified in its entirety, the order or the enumeration of its provisions may be altered, similar provisions may be unified and in general any amendment necessary for its administrative codification may be effected.

Article 75

The present law shall enter into force as from its publication in the Official Gazette, unless otherwise provided for in separate provisions. Every provision of law, which is contrary to the provisions of the present law, shall be abrogated.

We order the publication of the present law in the Official Gazette and its execution as law of the State

Athens, 28 June 2002

Authenticated and sealed

ANNEX D: TOURISM FACILITIES AND INFRASTRUCTURE IN THE WIDER REGION OF PHILIPPI

The archaeological site of Philippi lies 12 km from modern Via Egnatia (E90), and 165 km from Thessaloniki, Greece's second-largest city.

The distance from the Bulgarian border via the vertical axis road E79 Thessaloniki - Promachonas is 125 km.

The port of Kavala is 15 km from the site, and the coastal tourist zone of Kavala is 20-30 km; in its western section (Palio Tsifliki - Nea Iraklitsa - Nea Peramos) most of the tourism activities are concentrated. Also the island of Thasos, an important regional tourist destination, is situated 18 nautical miles from Kavala.

The local airport is near Chrysopolis, 32 km from Kavala and 52 km from the archaeological site.

The Walled City lies between the two modern towns, Lydia at the west and Krinides at the east. The distance between the archaeological site and the two towns is very small.

The nearest urban centers to the archaeological site are Kavala (15 km) and Drama (21 km). From the National Highway connecting the two cities a vertical axis leads to the archaeological site's east entrance. From the west, the National Highway exit to Lydia provides access to the Archaeological Museum.

Since 2003, the Regional Unit of Kavala ranks first in the number of accommodations services (hotels, campsites) in the Region of Eastern Macedonia - Thrace, third in Macedonia and Thrace, and 12th among the country's Regional Units. Occupancy rates have been rising continuously since 2004 (41.2%), reaching 50.9% in 2007 (source: Hellenic Statistical Authority).

The Philippi area has long been a popular cultural, religious and therapeutic tourism destination. Furthermore, it hosts the country's second-oldest ancient drama festival, the Philippi-Thasos festival.

There are three small hotels in the broader area of the archaeological site of Philippi, two rooms-to-let, and a campsite with a total capacity of around 350-400 visitors.

In addition to cultural tourism involving the region's archaeological assets (there is clearly the concept of religious tourism in the region) visitors' interest focuses on the religious-spiritual values emanating from the presence of the Apostle Paul here. Even today the site remains the center of living traditions connected with the Apostle's historic passage through the region and the

events that followed his visit. The baptisms and vigil held yearly in memory of Apostle Paul, are important elements of Christianity's intangible heritage, as demonstrated by the thousands of pilgrims who visit Philippi, following in the steps of the Apostle. In addition to the archaeological site tour focused on the Christian monuments, their visit also includes a stop at the Baptistery of Lydia, where the Apostle Paul is said to have baptized the first Christian woman in Europe.

The religious tourism project, "In the Footsteps of Apostle Paul", was funded by the 3rd Community Support Framework (CSF). This cultural route, which passes through all places in Greece where the Apostle preached, includes the ancient city of Philippi as one of its main stops. Visitors taking part in this project are mainly organized groups of foreign tourists who come with the special wish to visit the place where the Apostle founded the first Christian church in Europe.

The mud baths are also part of the region's history and culture. The remarkable healing effects of the region's therapeutic clay have been well known since at least the late 19th century. The Krinides municipal mud baths enterprise, provides high standard therapeutic services which has resulted in the growth of an alternative form of tourism. People using the mud baths—mainly Greeks from the broader region or Northern Greece—normally visit the region yearly.

The archaeological site of Philippi is the third most popular archaeological site in Northern Greece—after the Royal Tombs at Vergina and the archaeological site of Dion—and one of the two sites in the Regional Unit of Kavala open to the public (the other is the ancient city of Thasos). In May 2010, the Archaeological Museum of Philippi resumed operation following a long period of renovation.

The majority of visitors to the archaeological site of Philippi are organized groups. They arrive either by bus from southern Greece via Thessaloniki, or from Turkey. Visitors from cruise ships disembark in Kavala, in order to have a tour at the archaeological site. The main interest of these groups focuses in the religious aspect of the visit, judging from the other stops included in these excursions (e.g. sites of the Seven Churches in Asia Minor, Ephesus, Pamukkale or Corinth, Athens, Meteora, Veria, Thessaloniki, Patmos, etc.).

Another group of visitors consists of those spending their vacation on the island of Thasos or the coastal zone of the Regional Unit of Kavala; these visitors make one-day excursions to Philippi, the cave of Alistrati, and other tourist attractions.

Individual visitors traveling alone, with their families or in small groups, draw travel information from friends, travel guides, articles in newspapers and magazines, and the Internet. After visiting the archaeological site they are likely to come in contact with the local community by visiting one of the adjacent towns to eat or spend the night.

Finally, a rapidly-growing category of visitors is that of school-age children, who visit the site in organized

groups to attend educational programs. The activities of the Philippi Center for Environmental Education and the local Ephorate of Antiquities have both contributed significantly to the growth of school tourism, which has beneficial effects on the local economy.

The prospects for tourist growth by virtue of the proposed inscription of the archaeological site in the World Heritage List and the arrival of more tourists will be a driver of economic growth for the local communities and broader region in the field of tourist services and related professions. Due to the site's large carrying capacity, the growth of tourism does not pose a threat—on the contrary, it is considered desirable.

ANNEX E: SELECTION OF TEXTS RELATED TO THE ARCHAEOLOGICAL SITE OF PHILIPPI

1. The Battle of Philippi: A narration based on Appian's Civil Wars IV, 105-138

In 42 BC, Octavian and Marc Antony, members of the triumvirate that had assumed power in Rome after the assassination of Julius Caesar, confronted the forces of Cassius and Brutus, who had murdered Caesar in March 44 BC, in defence of the Roman Republic, at Philippi. Octavian and Marc Antony came to Philippi from Rome with 28 legions and 13,000 cavalry. Cassius and Brutus, after a difficult march through Thrace, managed to bring with them from Asia Minor 19 Roman legions, 20,000 cavalry and reinforcements from allies that they had enlisted. The final battle was fought in the marshy plain outside the west wall of Philippi. The marshes of antiquity have now been drained and replaced with fertile fields. The Battlefield of Philippi, however, still has the authenticity of the historical landscape. The two hills which, according to the account of the Roman historian, stood in the middle of the battlefield, rise from the plain outside the walls of the ancient city of Philippi, next to the river Gangites and with gold-bearing Pangaion, the cradle of the cult of Dionysos on the horizon in the background. Cassius pitched camp on the larger of the two hills, and that of Brutus must have been to the north of the foothills of the mountainous mass of the acropolis of Philippi. The Republicans had an advantageous position. Brutus and Cassius had the better defensive position on the strong acropolis of Philippi. The marshes and the river Gangites provided a natural defence for their camps on the south and west, and the stout fortification wall connecting the two strengthened the defences of the camps and the city even further. The Republicans had abundant finances with which to secure the devotion of their soldiers, and easy access to their supply bases in the harbor of Neapolis (Kavala) and Thasos, where their fleet was anchored. The first of the Republicans' rivals to arrive was Marc Antony. He had established his supply base at Amphipolis before following the Via Egnatia to Philippi, where he encamped to the west of the marsh and the river Gangites, a short distance (approximately 1,500 m) from the camp of the Republicans. Octavian, whom Marc Antony had left behind sick at Dyrrachium, arrived a few days later on

a stretcher, still not well enough for the battle. Marc Antony and Octavian created defences for a shared camp, but their position was clearly less favourable than that of their opponents: their supply base at Amphipolis was far away, and they had less money at their disposal than the Republicans. Furthermore, their camp was in the plain, while that of the Republicans was in a strongly defended position. They had to cut wood from the marsh and dig wells in the marsh to secure drinking water, while their opponents had direct access to the forests on the mountains, and abundant drinking water from the river Gangites. It was under these conditions that the military tactics of the two rivals were decided: Brutus and Cassius had every reason to seek to delay the battle in order to wear out the enemy through the delay; Marc Antony and Octavian, on the other hand, evolved a policy of movement from the very beginning, so as not to be tied down through inertia, and to accelerate the confrontation. It was Marc Antony who provoked the first battle: he succeeded in turning the Republicans' defensive line with a small detachment of his army built a road through the marsh, under cover of the reeds. When Cassius realised that the enemies were behind his back, he naturally hastened to neutralise them. In the ensuing battle, Marc Antony's soldiers captured and plundered Cassius's camp. At the same time, the battle became more generalised, and Brutus attacked and captured Octavian's camp. After the two camps had been plundered, the rivals finally withdrew and retired to their original positions. Though this first battle, fought at the beginning of October, 42 BC, remained finely balanced, it ended with a severe loss for the Republican side: when Cassius, on the acropolis of Philippi, saw his camp fall into the hands of the enemy, and before he had been informed about Brutus's victory and Octavian's losses, he committed suicide in despair at the defeat, which he believed to be total. Brutus secretly buried Cassius on Thasos, and immediately transferred to Cassius' camp, which was on the front line of defence. He did not change his strategy, of trying to wear down the enemy by delaying the battle, but once again it proved impossible to carry it out. Octavian and Marc Antony continued to be mobile and succeeded in advancing their positions.

First, they captured at night a small hill next to Brutus's camp that Brutus had neglected to fortify, and then advanced their army, by the marsh, to the city of Philippi, with the aim of cutting off the road to the sea. Faced with the danger of being cut off from his supply base, Brutus was obliged radically to alter his front line, so that it stretched from west to east, in order to protect his communications with the port of Neapolis. This new front line directly threatened his opponents, who ran the risk, in the event of even a slight retreat, of falling into the marsh: Brutus himself ran the risk, in case of defeat, of being cut off in the east from his supply bases. Victory in the second and final battle, fought on 23 October, 42 BC, went to Marc Antony and Octavian. Brutus's legions broke up and his soldiers turned to blight. Brutus himself, with a large number of devoted soldiers, took refuge on the summit of a neighboring hill, in the hope of recapturing the camp and continuing the war. When he saw, however, that his soldiers were unwilling to continue, he chose to commit suicide rather than fall into the hands of his rivals. When Marc Antony discovered Brutus' body, he wrapped it in a purple cloak and, having cremated it on a funeral pyre, sent the ashes to Brutus' mother. The Republican army was broken up and in the end went over to the victors. The battle of Philippi in 42 BC marked the end of the Roman Republic. Some ten years later, Octavian neutralised Marc Antony (Battle of Actium, 31 BC) and, having conquered the last of the Hellenistic kingdoms, that of Cleopatra in Egypt, established his monarchical rule in Rome.

2. The Battle of Philippi according to Dion Cassius (155-235 AD): Book 47, 38-49

47.39 1-5 "...That this struggle proved tremendous and surpassed all previous civil conflicts of the Romans would be naturally surmised, — not that it was greater than they in either the number of the combatants or as regards their valour, since far larger masses and braver men than they had fought on many fields, but because now as never before liberty and popular government were the issues of the struggle. For though they again came to blows with one another just as they had done previously, yet these later struggles were for the purpose of finding out what master they should obey, whereas on the present occasion the one side was trying to lead them to autocracy, the other side to self-

government. Hence the people never attained again to absolute freedom of speech, even though vanquished by no foreign nation (the subject and the allied forces then present with them were of course merely a kind of complement of the citizen army); but the people at one and the same time triumphed over and were vanquished by themselves, defeated themselves and were defeated, and consequently they exhausted the democratic element and strengthened the monarchical. And yet I do not say that it was not beneficial for the people to be defeated at that time—what else, indeed, can one say regarding the contestants on both sides than that the vanquished were Romans and that the victor was Caesar!—for they were no longer capable of maintaining harmony in the established form of government. It is, of course, impossible for an unadulterated democracy that has grown to so proud an empire to exercise moderation; and so they would later on have undertaken many similar conflicts one after another, and some day would certainly have been either enslaved or ruined.

3. The Battle of Philippi according to Plutarch (45-120 AD): Brutus, 36-53

36.3-4 "...it was very late at night, his tent was dimly lighted, and all the camp was wrapped in silence. Then, as he was meditating and reflecting, he thought he heard someone coming into the tent. He turned his eyes towards the entrance and beheld a strange and dreadful apparition, a monstrous and fearful shape standing silently by his side. Plucking up courage to question it, «Who art thou,» said he, «of gods or men, and what is thine errand with me?». Then the phantom answered: «I am thy evil genius, Brutus, and thou shalt see me at Philippi». And Brutus, undisturbed, said: «I shall see thee»".

38. 4-7 "...Octavius came, however, ten days later, and encamped over against Brutus, while Antony faced Cassius. The plains between the armies the Romans call Campi Philippi, and Roman forces of such size had never before encountered one another. In numbers the army of Brutus was much inferior to that of Octavius, but in the splendid decoration of its arms it presented a wonderful sight. For most of their armour was covered with gold and silver, although in other matters he accustomed his officers to adopt a temperate and restricted regimen. But he thought that the wealth

which they held in their hands and wore upon their persons gave additional spirit to the more ambitious, and made the covetous even more warlike, since they clung to their armour as to so much treasure”.

4. Horace and the Battle of Philippi

Horace (Quintus Horatius Flaccus) (65-8 BC), one of the greatest of the Roman lyric poets, took part in the battle on the side of the Republicans Brutus and Cassius, as a senior officer (*tribunus militum*).

The battle, which was so decisive for the fortunes of Rome, was at the same time an event that marked the personal history of Horace, since he found himself on the side of the defeated and became a deserter, abandoning his shield on the battlefield as he himself mentioned (Odes 2.7.9-19). However, the battle signaled the start of his poetic career and holds an important place in his oeuvre.

Following the Battle of Philippi and after the general amnesty granted by Octavian to all the Republicans, Horace returned to Italy and began writing poetry. He became closely linked with the highest circles of Roman society, acquiring distinguished friends in politics and letters, and became one of Octavian Augustus' most trusted and beloved friends. He therefore accepted the new political situation, admitting that the defeat of the Republicans in the Battle of Philippi brought Rome out of a long period of civil wars and led to subsequent peace and prosperity.

Horace, who knew first-hand the agony of civil wars, offered through his poem an important testimony to the battle of Philippi from the side of those who were defeated. In Ode 2.7 he addressed his friend and comrade-in-arms Pompey, who in remaining faithful to his political beliefs experienced many years of exile and countless risks. Through his references to the battle, the poet finds the opportunity to, on the one hand express his sincere defense of the *res publica* during his youth, and on the other to emphasize the dramatic results of civil bloodshed and to discourage its repetition in the future.

The theme of the civil conflict and struggle for power returns in Shakespeare's play "Julius Caesar", which depicts the clash between Marc Antony-Octavian and Brutus-Cassius for control of Rome, with the battlefield of Philippi as background (Act 5). The play comes to its climax with the suicide of Brutus, its tragic hero.

5. HORACE, Odes 2, 7

VII

O saepe mecum tempus in ultimum
deducte Bruto • militiae duce,
quis te redonavit Quiritem
dis patriis Italoque caelo,
Pompei, meorum prime sodalium?
cum quo morantem saepe diem mero
fregi, coronatus nitentis
malobathro Syrio capillos,

tecum Philippos et celerem fugam
sensi relictam non bene parmula,
cum fracta virtus, et minaces
turpe solum tetigere mento;

sed me per hostis Mercurius celer
denso paventem sustulit aere,
te rursus in bellum resorbens
unda fretis tulit aestuosus.

ergo obligatam redde lovi dapem
longaque fessum militiae latus
depone sub lauru mea nec
parce cadis tibi destinatis.

oblivioso levia Massico
ciboria exple, funde capacibus
unguenta de conchis. quis udo
deproperare apio coronas

curatve myrto? quem Venus arbitrum
dicet bibendi? non ego sanius
bacchabor Edonis: recepto
dulce mihi furere est amico.

VII

O Pompey, often led, with me, by Brutus,
the head of our army, into great danger,
who's sent you back as a citizen,
to your country's gods and Italy's sky,

Pompey, the very dearest of my comrades,
with whom I've often drawn out lingering
day in wine, my hair wreathed, and glistening
with perfumed balsam, of Syrian nard?

I was there at Philippi, with you, in that headlong flight, sadly leaving my shield behind, when shattered Virtue, and what threatened from an ignoble purpose, fell to earth.

While in my fear Mercury dragged me, swiftly, through the hostile ranks in a thickening cloud: the wave was drawing you back to war, carried once more by the troubled waters.

So grant Jupiter the feast he's owed, and stretch your limbs, wearied by long campaigning, under my laurel boughs, and don't spare the jars that were destined to be opened by you.

Fill the smooth cups with Massic oblivion, pour out the perfume from generous dishes, Who'll hurry to weave the wreathes for us of dew-wet parsley or pliant myrtle?

Who'll throw high Venus at dice and so become the master of drink? I'll rage as insanely as any Thracian: It's sweet to me to revel when a friend is home again

6. Narration of the visit of Apostle Paul to Philippi (49/50 AD) from the Acts of the Apostles 16. 11-40

Therefore, sailing from Troas, we ran a straight course to Samothrace, and the next day came to Neapolis, and from there to Philippi, which is the foremost city of that part of Macedonia, a colony. And we were staying in that city for some days. And on the Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke to the women who met there. Now a certain woman named Lydia heard us. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul. And when she and her household were baptized, she begged us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay". And she constrained us. Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation". And this she

did for many days. But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her". And he came out that very hour. But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace to the authorities. And they brought them to the magistrates, and said, "These men, being Jews, exceedingly trouble our city; and they teach customs which are not lawful for us, being Romans, to receive or observe". The multitude rose up together against them; and the magistrates tore off their clothes and commanded them to be beaten with rods. And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely. Having received such a charge, he put them into the inner prison and fastened their feet in the stocks. But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed. And the keeper of the prison, a waking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here". Then he called for a light, ran in, and fell down trembling before Paul and Silas. And he brought them out and said, "Sirs, what must I do to be saved?". So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household". Then they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household. And when it was day, the magistrates sent the officers, saying, "Let those men go". So the keeper of the prison reported these words to Paul, saying, "The magistrates have sent to let you go. Now therefore depart and go in peace". But Paul said unto them, "They have beaten us openly, uncondemned Romans, and they have thrown us unto prison. And now do they put us out secretly? No indeed! Let them come themselves and get us out". And the officers told these words to the magistrates, and they were afraid when they heard that they were Romans. Then they

came and pleaded with them and brought them out, and asked them to depart the city. So they went out of the prison and entered the house of Lydia; and when they had seen the brethren, they encouraged them and departed.

7. W. SHAKESPEARE (1564-1616 AD): Julius Caesar

BRUTUS: How ill this taper burns. Hat Who comes here? I think it is the weakness of mine eyes
That shapes this monstrous apparition.

It comes upon me: Art thou any thing?
Art thou some God, some angel, or some devil,
That mak'st my blood cold, and my hair to stare?
Speak to me, what thou art.

GHOST: Thy evil spirit Brutus.

BRUTUS: Why com'st thou?

GHOST: To tell thee thou shalt see me again at Philippi.

BRUTUS: Well: then I shall see thee again?

GHOST: Aye, at Philippi.

BRUTUS: Why, I will see thee at Philippi then.





HELLENIC REPUBLIC
MINISTRY OF CULTURE AND SPORTS
GENERAL DIRECTORATE OF ANTIQUITIES AND CULTURAL HERITAGE
DIRECTORATE OF BYZANTINE AND POST-BYZANTINE ANTIQUITIES

Athens, 02 November 2015

Prot. No.:

To:

1) ICOMOS
11, rue du Séminaire de Conflans
94220 Charenton-le-Pont
France
(ATT: Gwenaelle Bourdin, Director ICOMOS
Evaluation Unit)
E-mail : secretariat@icomos.org

2) UNESCO World Heritage Centre
7, place de Fontenoy
75352 Paris 07 SP
France
E-mail: wh-nominations@unesco.org

Cc:

Permanent Delegation of Greece to
UNESCO
Maison De L'Unesco,
1, Rue Miollis,
75115 Paris
France
E-mail : dl.grece@unesco-delegations.org

Dear Madam,

In response to your letter (ref. GB/AS 1517/22.09.2015), requesting additional information with regard to the nomination dossier of the "Archaeological Site of Phillipi", we wish to submit the enclosed information concerning the following issues:

- 1) **Serial approach:** The attached file “Justification of the serial approach” includes information that further elaborates the rationale of the serial nomination.
- 2) **Comparative Analysis:** The attached file “Comparative Analysis of the Battlefield of Philippi” provides comparisons with other battlefields in terms of historical importance, relation between the battlefield and the city and its development, identification of the battlefield and the possibility for representing the military tactics of the opponents, physical remains and integrity.
- 3) **Conservation**
 - a) **Comprehensive conservation inventory of the main monuments of the walled city:** The eight attached files give information for the monument that appears at the title of the file.
 - b) **a summary of the results obtained through the implementation of analytical methods on building material:** The attached file “Analysis of building material” includes indicatively some of these results which were taken into account for the consolidation and restoration works carried out on the monuments of the archaeological site.

We hope that the attached files clarify the issues raised by ICOMOS and provide all the additional information requested.

We remain at your disposal for any further information or clarification.

Yours sincerely,

Eugenia Gerousi

**Focal Point for UNESCO's World Heritage Monuments &
Head of the Directorate of Byzantine and Post-byzantine Antiquities
General Directorate of Antiquities and Cultural Heritage
Hellenic Ministry of Culture and Sports**

COMPARATIVE ANALYSIS OF THE BATTLE OF PHILIPPI

A. INTRODUCTION

In the long history of Greece, the Greek region was a frequent theater of bloody conflicts. The evaluation of military operations falls within the general historical context of each era, complementing and often interpreting the data from each period.

The nomination of "Archaeological Site of Philippi" as a World Heritage Site, which includes the battlefield of Philippi, on the one hand supplements the list of Greek World Heritage monuments in proposing an important archaeological site which in addition to its monuments also possesses a powerful symbolism due to its connection with Christianity and with important personalities and major historical events, i.e. the battle which took place at Philippi.

As regards the World Heritage List, we may also note that to date, no battlefields appear on it. Only Belgium's Tentative List has included the Battlefield of Waterloo since 2008, but the member state has not yet proposed it for inscription.

The comparative advantages which in combination make Philippi a candidate World Heritage site have been analyzed in the application file which was submitted (see pp. 84-88). On the basis of these comparative advantages, the criteria which justify the proposal for inclusion of this cultural property in the World Heritage List were also analyzed (see pp. 12-13, 75-83).

Turning now to the particular importance of the battlefield of Philippi, we proceed to a comparative analysis of this battle with other important battles in antiquity. It goes without saying that from among the many battles which took place in antiquity, only some of the most representative have been chosen. The battles set forth below were selected on the basis of the existence of reliable written sources referring to the corresponding historical events. Thus, the list of battles begins with the Persian Wars, about which Herodotus, the "Father" of History wrote; given that our study concerns antiquity, the list of battles concludes with the Battle of Chrysopolis in 324 AD, when Constantine remained the sole emperor of the Roman Empire and close to 330 AD, a date conventionally considered as the start of the history of the Byzantine Empire.

Our study strays only slightly from Greece and its greater region in the case of the Battle at Gaugamela, according to historians the most important battle of Alexander the

Great and which marked the spread of the universality of Hellenism to the depths of the East, and of the Battle of the Milvian (Mulvian) Bridge in Rome.

The selected battles also reflect the major conflicts (whether national or civil) which occurred in antiquity.

Finally, through a thorough study of these battles, one can get a feel for the development of Greek and Roman military tactics as these developed historically, primarily in the Greek region.

Thus, from the Persian Wars our comparative list contains the battles of Marathon, Thermopylae, and Plataea; from the conflict between the Greek cities and the Macedonians the Battle of Chaeronea; from the campaign of Alexander the Great the Battle of Gaugamela; from the conflicts between the Hellenistic states and the Romans the battles of Cynoscephalae and Pydna; from the Roman Civil Wars of the 1st century BC the battles of Pharsalus and the naval battle of Actium, and from the civil wars of the Tetrarchy the battles at the Milvian (Mulvian) Bridge, Adrianople (Hadrianopolis), and Chrysopolis. We note here that for the convenience of readers, the battles selected for each period are preceded by a brief text containing information about the corresponding historical period.

For understandable reasons, a brief documentation for the Battle of Philippi is provided before we begin the documentation of the battles with which the comparative analysis will be undertaken. There will be a brief text with information concerning the battle, a text which on the one hand codifies the information provided in the application file and on the other, enriches the data already provided with additional information that will be useful within the context of the comparative analysis.

B. Description of the battles

B.1 The Battle of Philippi, 3 and 23 October 42 BC

Opposing forces: [Second Triumvirate](#) / [Liberators](#)

Commanders of the opposing forces: [Mark Antony](#) and [Octavian](#) / Marcus Junius Brutus and [Gaius Cassius Longinus](#)

Outcome of the battle: Decisive victory by the [Second Triumvirate](#)

The Battle of Philippi is described in detail in the ancient sources. What happened has been reconstructed largely from the histories of Appian and Dion Cassius, the relevant

chapters of Plutarch and Suetonius, and from fragments of other authors that have survived antiquity, including Frontinus, Vegetius, and Velleius Paterculus.

The Battle of Philippi was the final and most decisive battle in the [Wars of the Second Triumvirate](#). In the words of Plutarch, never had two such large Roman armies come together to engage each other (*καὶ μέγισταί τότε Ῥωμαίων δυνάμεις ἀλλήλαις συνεφέροντο*).

The battlefield extended south and southwest of the ancient city of Philippi. Two hills, according to the account of the Roman historian Appian, stood in the middle of the battlefield, next to the Gangites River.

Prior to the battle, the first concern of the opponents was the swift and effective construction of fortified camps. **Cassius**, looking to augment his defenses by exploiting dominant features of the terrain and ensuring access to water, pitched his camp with great care on the larger of the two hills (“Hill of Alexander the Great”). He also stationed a detachment 200 meters south of his camp on the lower elevation. **Brutus’s** camp was situated north of the foothills of the mountainous mass of the acropolis of Philippi and allowed a panoramic view across the plain. A stout fortification wall interspersed with gates and towers connected the two camps, cut the Via Egnatia and strengthened the defenses of the camps and the city. Cassius extended his lines to cover the gap between his camp and the marsh to the south, so that nothing was left unfortified. The marshes and the river Gangites provided a natural defense for the camps on the south and west. The drawback of Cassius and Brutus’s position was that they were separated by a gap of 2,700 meters and incapable of rapid mutual support.

Marc Antony and Octavian created defenses for a joint encampment in the plain only 1,500 meters from the Republican lines, west of the marsh and the Gangites. They raised numerous towers and fortified themselves on all sides with ditches, walls, and palisade. Their position was clearly less advantageous than that of their opponents. The battle of Philippi consisted of two engagements.

It was Marc Antony who provoked **the first battle** in the first week of October 42 B.C.: he succeeded in turning the Republicans’ defensive line with a small detachment of his army made a passage flanking it with stone, through the marsh, under cover of the reeds. When Cassius realized that his enemies were behind his back, he naturally hastened to neutralize them. In the ensuing battle, Marc Antony’s soldiers captured and plundered the first of the

two hills (“Hill of Alexander the Great”), Cassius’s camp. Brutus attacked and captured Octavian’s camp. Though this first battle remained finely balanced, it ended in a severe loss for the Republican side: Cassius retreated to the acropolis of Philippi and before he had been informed about Brutus’s victory, committed suicide. After the battle both sides abandoned the camps they had seized and fell back on their original positions. Brutus secretly buried Cassius on Thasos and immediately transferred to Cassius’ camp (“Hill of Alexander the Great”-core zone 2a), which lay in the middle of the battlefield and on the front line of defense.

The second battle (23 October, 42 BC). Brutus was delaying the battle, but once again Octavian and Marc Antony continued to be mobile and succeeded in advancing their positions. First, they captured at night the second small hill next to Brutus’s camp (Φειδοκορυφή- core zone 2b), which Brutus had neglected to fortify. Then they advanced their army, by the marsh, to the city of Philippi, with the aim of cutting off the road to the sea. Faced with the risk of being cut off from his supply base (the port of Neapolis), Brutus was obliged to radically alter his front line, so that it stretched from west to east, in order to protect his communications with the port of Neapolis. This new front line directly threatened his opponents, who ran the risk, in the event of even a slight retreat, of falling into the marsh. According to Dion Cassius, the two sides immediately advanced to close combat, “seeking to break each other’s ranks”. The narrow space left between the two rival east-west-running parallel lines formed the most cramped battlefield conditions in antiquity. Victory in the second and final battle went to Marc Antony and Octavian. Brutus’s legions broke up and his soldiers turned to flight. Among them was the poet Horace, who many years later mentioned: “I was there at Philippi, with you, in that headlong flight, sadly leaving my shield behind”. Brutus himself, with a large number of devoted soldiers, took refuge on the summit of a neighboring hill. Seeing that surrender and capture were inevitable, he committed suicide. After the victorious battle, Marc Antony disbanded a part of his forces and founded the *Colonia victrix Philippensium*.

For Dion Cassius, Philippi was the only battle of all the civil conflicts at the end of the Republic whose stakes were not the supremacy of a pretender to personal power (Caesar/Pompey at Pharsalus, Octavian/Marc Antony at Actium), but the death of the Republic itself. The Battle of Philippi determined the course of the Republic towards the Roman Empire that would conquer the then-known world.

Above and beyond its great political importance, the Battle of Philippi and its protagonists, major political figures of the Roman age, also determined the history of the city itself.

Moreover, the impact of the Battle of Philippi is reflected in the works of ancient authors like Appian, Plutarch, Horace, and Dion Cassius and inspired later writers such as Shakespeare.

The Battle of Philippi is a characteristic example of an ancient battle which has the good fortune to be able to be represented in detail thanks to the copious descriptions provided by the sources in combination with the study of the region's topography and the exceptionally good state of preservation of the battlefield.

The field where the Battle of Philippi was fought extends south and south-west of the ancient city. The form and extent of the battlefield is recognizable, and can be easily apprehended by visitors. The two hills lying about 2.5 kilometers south and southwest of the ancient city are a landmark at the site. Cassius constructed his camp on the "Hill of Alexander the Great", a broad round hill roughly 500 meters in diameter, flattened at the top, with its summit 32 meters above the level of the plain. He also stationed guards 200 meters further south, on the lower elevation (*Φειδοκορυφή*) approximately 400 meters in length and 200 meters at most in width, rising no more than 23 meters above the threshold of the marsh. It was this same hill that the Triumvirs occupied later during the second battle. These two hills, the key points in the battle and valuable evidence for identifying the site where it occurred and for representing the movements of the enemy forces, comprise one of the two components of the proposed inscription.

B2. The other battles

B.2.1. Battle of Marathon, August/September 490 BC

B.2.2. Battle of Thermopylae, August or September 480 BC

B.2.3. Battle of Plataea, 27 August 479 BC

B.2.4. Battle of Chaeronea, 2 August 338 BC

B.2.5. Battle of Gaugamela, 1 October 331 BC

B.2.6. Battle of Cynoscephalae, June 197 BC

B.2.7. Battle of Pydna, 22 June 168 BC

B.2.8. Battle of Pharsalus, 9 August 48 BC

B.2.9. Naval Battle of Actium, 2 September, 31 BC

B.2.10. Battle of the Milvian Bridge, 28 October 312 AD

B.2.11. Battle of Adrianople – Battle of Chrysopolis, 3 July and 18 September 324 AD

The Persian Wars

After the failure of the Ionian Revolt, Darius assembled a large force to take revenge on Athens and Eretria, which had assisted the Ionians. In 492 BC, he began the campaign against the Greeks under the command of Mardonius, but the Persian fleet was destroyed by a tempest while sailing along the coast of Athos. A second Persian expedition followed in 490 BC (under the generals Datis and Artaphernes), which failed in obtaining its objective since it was defeated by the Athenians in the battle of Marathon (490 BC). The third campaign took place in 480-479 BC under Darius's successor Xerxes. Despite the fact that the Persian army occupied the greater part of the Greek area and destroyed Athens, the defending army of Greek cities routed the Persian fleet and army in the naval battle of Salamis (480 BC) and the battle of Plataea (479 BC).

In the conflict—which lasted more than ten years—between the Greek cities and the Persian Empire, three land battles were of particular importance:

- The battle of Marathon (490 BC), in which the Athenian army, with many Greek cities as allies, utterly defeated the much-larger Persian army and thwarted the second Persian campaign.

- The battle of Thermopylae (480 BC), in which the small army of the Spartans and their allies the Thespians heroically resisted the Persian infantry and despite defeat served as an example of dedication and sacrifice for the remaining Greeks.

- The battle of Plataea, in which the united Greek army crushed and expelled from Greece the remains of the Persian army.

B.2.1. The Battle of Marathon, August/September 490 BC

Opposing forces: Greeks - Persians

Commanders of the opposing forces: Miltiades, Callimachus - Datis, Artaphernes

Outcome of the battle: Decisive victory for the Greeks - end of the first Persian invasion of Greece

The **Battle of Marathon**, which took place in 490 BC, was the conflict between the Greeks (Athenians, Plataeans) and Persians during the first Persian invasion of Greece.

In 490 BC the Persians, under the command of Datis and Artaphernes, occupied the Cyclades, destroyed Eretria (the city which along with Athens had assisted the revolt of the Ionians in 499 BC with ships), and landed in northeastern Attica. According to Herodotus,

Hippias—the former tyrant of Athens—advised the Persians to disembark in the plain of Marathon because the site was suited to cavalry action and near Eretria. However, according to other opinions, Hippias may have led the Persians to Marathon because the region’s poor peasants were staunch supporters of the Peisistradids; they may also have reckoned that if the Athenian army abandoned Athens to confront them at Marathon, supporters of the tyranny could gain the upper hand in the city and surrender it to the Persians.

The fleet probably anchored along the coast of Schinias, while the army camped at Marathon, where they were met by a force of Athenians and Plataeans. The battle ended in a decisive victory by the Greeks – owed to the military genius of Miltiades – and the Persians were forced to return to Asia. Miltiades, in persuading the people, the polemarch Callimachus and the other generals to adopt offensive—as opposed to defensive—tactics, managed to save both Athens and the rest of Attica as far as Athens. The victory at Marathon showed the Greeks that they could defeat the Persians, while demonstrating that democratic institutions molded citizens capable of defending their city.

The victory at Marathon may not have been decisive in the confrontation between Greeks and Persians, but it demonstrated the superiority of Greek weapons and Greek tactics. The Roman historian Cornelius Nepos notes that “there was no more glorious battle in which so few men brought so many forces to their knees”. The gain in morale was also of central importance because the Greeks dispelled the myth that the Persians were invincible, while the attempt to reinstate the tyranny came to nothing.

According to contemporary historians and scholars, the battle fought at Marathon was one of the key moments in the history of mankind – Edward Shepherd Creasy included the battle of Marathon in *The Fifteen Decisive Battles of the World: from Marathon to Waterloo*, and John Stuart Mill stated that “the battle of Marathon was a more important event for British history than the battle of Hastings”.

B.2.2. The Battle of Thermopylae, August or September 480 BC

Opposing forces: Greeks - Persians

Commanders of the opposing forces: Leonidas - Xerxes, Hydarnes

Outcome of the battle: Persian victory - conquest of Boeotia by the Persians

The **Battle of Thermopylae** took place in 480 BC (in parallel with the naval battle of Artemisium) and was fought between the Greeks and Persians during the second Persian

invasion of Greece. The Persians had been defeated at Marathon ten years earlier, and for this reason had prepared a second campaign led by King Xerxes himself. The Athenian politician and general Themistocles persuaded the Greeks to close the straits at Thermopylae and Artemisium. The mission of the Greek army, which had installed itself in the straits of Thermopylae, was purely defensive: to hold its position, thus providing cover for southern Greece and blocking the passage of the Persian enemy. The Persians, who according to the ancient sources had millions of men in their army (and who according to modern sources had between one and three hundred thousand) arrived at the straits in early September. They camped at Trachiniae, a large area between the Melas and Asopus rivers. In antiquity, the inaccessible pass had three narrows. The wall built by the Phocians was at the second of these, and the Greek camp was installed behind it.

After four days of waiting, the Persians attacked, but the Greeks resisted for two days. On the third day, Ephialtes, betraying his compatriots, led the elite Persian corps of the Immortals under Hydarnes behind the Greeks, following the Anopaeon path. When he learned this, Leonidas ordered the retreat of most of the Greeks and remained on the battlefield with 300 Spartans, 700 Thespians, 400 Thebans and a few more Greeks. The Persians annihilated the entire force remaining on the battlefield. This decision and sacrifice by Leonidas and his comrades lent such great glory to this defeat that it turned it into a moral victory, and thus contributed significantly to the final outcome of the war. For this reason, the battle of Thermopylae has survived down through the centuries as one of the most celebrated military events in history.

The battle of Thermopylae was one of the most important battles in Greek and world history. Above all, however, from the moral standpoint it was a shining example of self-denial, self-sacrifice, and allegiance to the homeland. The battle showed the advantages of the military training of the Spartans, of better equipment, and of the intelligent employment of terrain.

The Greek fleet, having learned the news, decided to retreat from Artemisium and withdraw to Salamis, where it later achieved a major victory. The Persians withdrew entirely following the battles of Plataea and Mycale.

B.2.3. The Battle of Plataea, 27 August 479 BC

Opposing forces: Greeks - Persians

Commanders of the opposing forces: Pausanias - Mardonius

Outcome of the battle: victory by the Greeks

Mardonius, having failed to split the Greek forces through diplomatic means (proposals to the Athenians to form an alliance), prepared for battle, camping in the Boeotian plain north of the River Asopus near the strong city of Thebes, his ally. He had with him his best troops and a strong cavalry force.

The Greek army, made up only of contingents of hoplites from allied Greek cities and with no cavalry, under the leadership of the Spartan general Pausanias, advanced via Mt. Cithaeron towards southern Boeotia to head off the imminent Persian invasion of the Peloponnese through the Isthmus of Corinth. The Greeks camped south of the River Asopus in the lower foothills of Mt. Cithaeron.

The Greek army attempted to avoid battle in the Boeotian plain, where the Persian cavalry would be able to outmaneuver the Greeks, and for this reason followed the Persian force for several days, changing positions but always remaining south of the Asopus.

During this interval, smaller and larger clashes took place between the two armies.

The final battle was fought south of the Asopus Valley at the site called "Nisos" ("the island") because it lay between two tributaries of the River Oeroe, itself a tributary of the Asopus.

Through tactical moves and successful maneuvers that allowed the Greeks to guard against attacks by the Persian cavalry, the encounter turned into an overwhelming victory for the Greeks.

The Greeks' victory at Plataea proved decisive for the outcome of the Greek-Persian wars. The Persian army was totally defeated, leading to their full retreat from Greek territory. For two centuries after this battle—until the invasion by the Gauls in 279 BC—no other incursion into Greek territories was noted.

Due to the tremendous importance of this battle, the land of the Plataeans was proclaimed sacred, inviolable, and neutral, and the Plataeans undertook each year the celebration of the *Eleutheria* in honor of those who had perished on their lands.

The expansion of the Macedonian state

Immediately upon assuming the throne in 359 BC, the Macedonian King Philip II (382-336 BC) focused his efforts on reorganizing his army and consolidating his power. He gradually extended his rule to the entire region from the straits of the Bosphorus to Thessaly, while simultaneously inaugurating a policy of intervention in Greek affairs. He was given a suitable

opportunity by the Amphictyonic Council when it declared war against Amphissa on issues related to the oracle at Delphi and the council appointed him their commander.

When the Athenians learned that Philip had passed Thermopylae and camped at Elateia, they decided to take decisive action. A coalition army of Athenians and Thebans arrayed itself in the plain of Chaeronea (338 BC).

B.2.4. The Battle of Chaeronea, 2 August 338 BC

Opposing forces: Macedonians - Allied (Athens, Thebes, Corinth, Megara, Achaea, Chalcis, Epidaurus, and Troezen)

Commanders of the opposing forces: Philip II - Stratocles, Lysicles, Chares for the Athenians; Theagenes for Thebes

Outcome of the battle: Decisive Macedonian victory

In early August 338 BC, the army of the Macedonian King Philip II clashed in the plain of Chaeronea with the allied army of southern Greeks.

The battle was an especially hard one, and Philip's overwhelming victory at Chaeronea was based on his strategic plan and the successful assault by the elite corps led by Alexander. Philip's right flank, which withdrew at the start of the battle, lured the Athenians' left flank into pursuit, thus creating a gap in the allies' right flank. Alexander penetrated it and managed to upset the enemy line. Philip's swift attack dissolved the allied army, which fled to Lebadea (Livadia) and the Boeotian plain.

The battle of Chaeronea is a landmark in the history of ancient Greece, since it meant the end of the dominance of the old Greek city-state and opened the way for the creation of the great Hellenistic kingdoms.

After the pivotal event of the battle of Chaeronea, it was decided by all the Greeks (with the exception of the Spartans) to undertake war against the Persians under the leadership of the Macedonians.

The battle presents considerable interest from a military standpoint, clearly demonstrating the superiority of the Macedonian phalanx vis-à-vis earlier comparable types of battle formation employed by city-states.

The sources on the battle are meager. The only formal account we have of the battle from a historian is that of Diodorus and it allows little to be said with assurance. A passage

from the *Stratagems* of Polyaeus, a Macedonian rhetorician, is also used as a source to fill out the picture of the battle.

The campaign of Alexander the Great

Alexander III or **Alexander the Great** (356-323 BC) was one of the greatest generals in history. He succeeded his father, Philip II, in 336 BC. Following the battle of Chaeronea (338 BC), Philip had united under his leadership all the forces of the Greek cities (except for Sparta). Philip II's goal was to create a Greek army that would campaign in Asia Minor on the pretext of liberating the Greek colonies in Asia and punishing the Persian Empire for the suffering it had caused in Greek cities during the Persian Wars, more than a century before Philip's own time. This plan would be implemented by the 22-year-old Alexander in 334 BC.

Within 10 years, the dissolution of the Persian Empire was a fact, and the conquests of Alexander had created a vast state extending from the Adriatic Sea as far as the Indian Caucasus and the Indus River. According to historians, the three most decisive victories for the progress of Alexander the Great's expedition were the **Battle of the Granicus River** (May 334 BC), the **Battle of Issus** (summer 333 BC), and the **Battle of Gaugamela** (331 BC). Of the three, the latter is mentioned as the most decisive for the conquest of Persia and the advance of Alexander's forces to the fringes of India.

B.2.5. The Battle of Gaugamela, 1 October 331 BC

Opposing forces: the Macedonian army and Greek hoplites - Persian army and Greek mercenaries

Commanders of the opposing forces: Alexander the Great - Darius III

Outcome of the battle: Strategic victory by Alexander

The battle of Gaugamela near ancient Arbela was fought in 331 BC between the forces of Alexander the Great and Darius III, the Persian king.

Although versions of the size of the Persian army vary—some sources mention a million infantry troops and 40,000 cavalry, which is probably excessive—it is certain that the Persians far outnumbered the Greeks, and had two exceptionally powerful weapons: around 200 scythed chariots and 15 war elephants. But Alexander's army was superior in terms of quality, chiefly as regarded equipment, organization, discipline, and war experience. It could

thus maneuver easily on the battlefield, and carry out with precision the commands of its leadership—in which, moreover—it had complete confidence, without breaking the formation of the phalanx, which over time remained the most substantive advantage of Greek forces over Persian ones.

The battlefield, which has not been precisely identified, was an open plain near low hills. Darius had chosen this area so that the enormous Persian army could maneuver easily and take advantage of its great size. This forced Alexander to resort to another tactic vis-à-vis those he had applied at Granicus and the Issus, choosing a shorter line than that of the enemy to give his army greater maneuverability so as to reinforce as needed that section of the line that needed it. His tactic proved brilliant.

On 1 October 331 BC, the battle began with the Persians' attempt to attack the Greeks' right flank. Alexander then reinforced it with mercenary cavalry troops. In response, Darius sent other reinforcements to this point, creating a gap on his left flank. Alexander realized this at once, and in a lightning-fast move attacked, leading his Companions himself. Through this gap, he turned to the center of the Persian army, and against Darius himself. Darius, terrified by the amazing speed of Alexander's attack, once more took flight. The flight became generalized, and when Alexander hastened to reinforce Parmenion, the battle was essentially over.

The battle ended in the rout of Darius's great army. Alexander's victory came against an army which had many elite forces and which according to the sources outnumbered his own by a factor of somewhere between 5 and 20. It was a great military success, primarily because it took place in an open plain, where numerical superiority is a decisive element in achieving victory. The main factors that led to victory were the qualitative superiority of Alexander's army, his exceptional battle plan, and his own masterful direction of the battle. Characteristically, the Persian army's scythed chariots were rendered useless by Alexander's archers and on the other hand by the clever tactical moves of the phalanxes, and the war elephants were captured by the Greek forces during the Persians' retreat.

Alexander pursued the Persians as far as Arbela, and Darius managed to escape to Media with a garrison of a few thousand horsemen. Darius was saved once again, but he was later murdered by Bessus, Satrap of Bactria. The Persian army was destroyed. The battle of Gaugamela was Alexander's most resounding victory; thanks to it, he broke down the Great King's final resistance on his path to conquering the Achaemenid Empire. The most important cities in Persia—Babylon, Susa, and Persepolis (where Darius's palace was)—surrendered to Alexander, and all of Persia was conquered.

The battle of Gaugamela is described by the ancient sources in the works of Arrian, Diodorus Siculus, Plutarch, Quintus Curtius Rufus, and in Oxyrhynchus Papyrus 1798.

Battles between Macedonians and Romans

In the late 3rd century BC, the predominant state in the Greek area was Macedonia. Macedonia clashed with the Romans during the First Macedonian War (214-205 BC). In 205 BC, the Macedonians and Romans signed a peace treaty and put an end to the First Macedonian War. But following their victory in the battle of Zama against Hannibal and the Carthaginians in 202 BC, the Romans, now dominant in the Western Mediterranean, directed their interest to Greece.

The final conflict between the Hellenistic states and Rome unfolded during the first half of the 2nd century BC, between 200 and 146. The expansionary policy of Philip V, King of Macedonia during the final years of the 3rd century BC, alarmed the Romans and was one of the main causes for Rome's intervention in Macedonia, which led to the final dissolution of the Hellenistic states in the Eastern Mediterranean.

Over the course of this period, the two most important battles that determined the fate of the Hellenistic states were the battle of Cynoscephalae in Thessaly in 197 BC during the Second Macedonian War (200 BC-196 BC), and the battle of Pydna in Macedonia in 168 BC during the Third Macedonian War (172-168 BC).

B.2.6. Battle of Cynoscephalae, June 197 BC

Opposing forces: Macedonians - Romans

Commanders of the opposing forces: Philip V, King of Macedonia – Titus Quinctius Flaminius, Roman Consul

Outcome of the battle: Victory by the Romans

The battle of Cynoscephalae in June 197 BC was the most important battle in the Second Macedonian War (200-196 BC). Information about the battle is related by the Greek historian Polybius (203 BC-120 BC) in the 18th book of his multi-volume *Histories*, which included forty books.

In the spring of 197 BC, the Romans under the command of the Consul Titus Quinctius Flaminius camped near Phthiotian Thebes in Thessaly; at the same time, King Philip V of Macedonia camped 30 stades from Pherae. The distance between the two camps was not great, but since the two commanders were ignorant of each other's exact position,

they sent out groups of scouts, who clashed when they arrived near Mt. Chalcodonion (now Mavrovouni or Karadağ) on two hills with the toponym *Kynos Kephalai* (Cynoscephalae), “dogs’-heads”, near Pharsalus. Flamininus had included among his scouts Aetolians who knew the area well, with the result that the Romans put pressure on the Macedonians. This first skirmish gave the two commanders the opportunity to realize that the area around Pherae, which was covered with vegetation and full of fences and gardens, was unsuitable for conducting a frontal battle with participation by all military troops. Thus, the main corps of the two opposing armies, proceeding in parallel, moved westward towards the Skotousa area, in the greater area of the modern city of Pharsala, though due to interference by hills they were still unaware of the exact location of their opponent. A sudden worsening of the weather—a torrential downpour and fog—significantly influenced the fortunes of the opposing armies and the course of the battle, since the weather prevented Philip V from advancing as far as he wished and selecting a suitable battleground. The Macedonian king was forced to camp, sending forward troops of the Macedonian army to occupy the summits of the hills of Cynoscephalae. There, after the Macedonian vanguard had again clashed with the scouts of the Roman army, the battle became generalized. Philip V, although he knew he should not become involved in a general battle on the hills of Cynoscephalae, was carried away by the transient predominance of the Macedonians and under the pressure of time advanced to give battle on ground unsuitable for the full deployment of the Macedonian phalanx. The course of the battle, during which both Philip V as well as Flamininus were constantly adjusting their tactics, was extremely unfavorable for the Macedonians, and the Romans gained a brilliant victory. Although the Macedonians struggled heroically, a large part of the Macedonian army was encircled and crushed, its soldiers slaughtered, while another part under Philip V retreated.

The battle of Cynoscephalae, a bloody one fought during the Second Macedonian War, was the first significant confrontation between the Roman army and the Macedonian phalanx, which, though unbeatable in pitched battle, was vulnerable from its rear due to its inflexibility, which put it at a disadvantage in the face of the agility of the Roman legions. The Macedonians’ defeat at Cynoscephalae, which was followed by their defeat under the Macedonian king Antiochus III at Thermopylae in 191 BC and at Magnesia in 190 BC, led to their influence being confined exclusively to Macedonia, and was a prelude to the final confrontation between Romans and Macedonians, and the ultimate subjugation of Greece to the Romans.

B.2.7. Battle of Pydna, 22 June 168 BC

Opposing forces: Macedonians - Romans

Commanders of the opposing forces: Perseus, King of Macedon- Lucius Aemilius Paulus, Roman Consul

Outcome of the battle: Victory by the Romans

The Battle of Pydna on 22 June 168 BC was the last decisive battle in the Third Macedonian War (171-168 BC) between the Romans and Macedonians. A description of the battle was provided in later times by the Greek historian Plutarch (ca. 45 AD-ca. 120 AD) in his *Life of Aemilius Paulus – Timoleon*, which is included in the historian's famous *Parallel Lives*. The Greek historian Polybius (203 BC-120 BC) also described the battle in his multi-volume *Histories* (40 books), but this particular book has not survived. Information about the battle is also conveyed by the Roman historian Livy (59 BC-17 AD), but does not contain a high degree of validity given that Livy's main objective was to praise Rome and its achievements.

The Romans, following the declaration of war by Perseus, the King of Macedon, marched out in 171 BC against Macedonia under the command of the Roman consul Lucius Aemilius Paulus. After struggling for years they managed to pass through the Vale of Tempe, conquer Litochoro and eventually force the Macedonians to retreat to the area around ancient Pydna. While the two armies were moving into position, there was a lunar eclipse, which as Plutarch relates was taken by the Macedonians as a bad omen. At the same time, Paulus considered it necessary to make sacrifices.

The Macedonian king selected as a suitable place for confrontation the plain between the rivers of Aison (Pelekas) and Leukos (Mavroneri) in Pieria, southwest of the modern-day city of Katerini. Perseus camped at a fortified site between the two rivers and waited for the enemy. The Macedonian king enjoyed the advantages afforded by the location he had chosen for deployment of his army and the natural shield created by the river. The Romans followed, camping on the opposite bank of the Leukos.

A chance event—the escape of a “runaway horse”—triggered the conflict. The temporary victory of the Macedonians led Perseus to a disastrous (from the standpoint of military tactics) decision: to engage with the Romans in a battlefield with irregular terrain that did not favor the full deployment of his military tactics, giving the Romans and their flexible legions the ability to break the cohesion of the Macedonian army and confront the

Macedonian phalanx in many isolated encounters as opposed to a battle with an extended line.

A large part of the Macedonian army was crushed and slain; another part, that led by Perseus, fled. The king was sharply criticized for cowardice for this action. Thus Perseus repeated at Pydna the error made a few years earlier—again, with disastrous results—by Philip V in the battle of Cynoscephalae.

The battle of Pydna was the leading confrontation between Greeks and Romans which ultimately determined the fate of the Greek states. The outcome of this extremely significant battle meant the final subjugation of Greece to the Romans.

Both politically and militarily, the Romans annihilated Macedonia, the strongest Greek power opposing Roman expansionism. Perseus would be the last king of Macedon. The battle of Pydna was the final victorious battle of the Romans in Macedonia, which was subjugated in its entirety. Two days after the battle, Beroea (Veria), Thessaloniki, Pella and most of Macedonia surrendered to Aemilius Paullus. The city of Pydna was destroyed. Perseus fled to Samothrace, but was later taken prisoner by the Romans and paraded in triumph in Rome.

Aemilius Paullus subsequently went on a tour of Greece for many months, visiting the most important Greek cities.

In 168 BC, the Roman Senate decided that Macedonia and Illyria would be free and independent, respectively divided into four and three autonomous (though subject to taxation) parts (*merides*). Monarchies in Greece were abolished, and the Romans established kingless forms of government.

The Roman civil wars during the period 49-31 BC

During the 1st century BC, fierce civil conflicts took place in the territories of the Roman state with important figures as protagonists who relied on the force of arms to impose themselves politically (Sulla, Marius, Julius Caesar, Pompey, Brutus, Cassius, Octavian, Marc Antony). The civil wars affected the entire Roman world, pitting legion against legion and making Rome vulnerable to foreign enemies. They destroyed a centuries-old political system, the *Res Publica*, and progressively led to the establishment of the Roman Empire with Octavian as its first Emperor. The civil wars that took place between 49 B.C. and 31 B.C., during the first and second triumvirate, were the most important. In 49 BC, a civil war erupted between Julius Caesar and Pompey, which ended in Caesar's victory and

his proclamation as dictator for life ("*Dictator perpetuo*"). Following Caesar's assassination (44 BC), civil strife continued until the final victory of Octavian Augustus.

The most decisive battles took place in Greece: the Battle of Pharsalus (48 BC), the Battle of Philippi (42 BC), and the naval Battle of Actium (31 BC).

B.2.8. Battle of Pharsalus, 9 August 48 BC

Opposing forces: Forces of Julius Caesar, including representatives of the

Populares - Forces of Pompey, including many of the *Optimates*

Commanders of the opposing forces: Gaius Julius Caesar, Mark Antony - Gnaeus Pompeius Magnus

Outcome of the battle: Decisive victory by Caesar

After the death of Marcus Crassus (53 BC), Gaius Julius Caesar and Gnaeus Pompeius Magnus had shifted quickly from being uneasy allies in the first Triumvirate to open enemies.

After they clashed at Dyrrachium, where Pompey was victorious, the decisive battle was fought in Greece. Both sides constituted their camps in the vicinity of the Enipeus River in the plains of Pharsalus, Thessaly. The odds were heavily in Pompey's favour: his army significantly outnumbered the veteran Caesarian legions and was better supplied. However, the veteran legions loyal to Caesar were the best in the Roman army and the challenge he faced clearly stimulated Caesar's tactical genius for battle. Guessing that Pompey would attempt to overwhelm his right wing with his cavalry, he concealed elite cohorts of legionnaires behind his own heavily outnumbered horsemen with orders to fight at close quarters like pikemen. Caesar's predictions were correct and, far from overwhelming his exposed right flank, Pompey's left flank was routed, allowing Caesar to envelop and scatter the rest of his army. Caesar had won his greatest victory. The battle of Pharsalus ended the wars of the First Triumvirate.

The victory of Caesar at Pharsalus did not end the civil war, but it was one of the most decisive battles in the personal struggle for power between Gaius Julius Caesar and Gnaeus Pompeius Magnus. It resulted in the death of Pompey (who fled from Pharsalus to Egypt, where he was assassinated) and Caesar's rise to unassailable military and governmental power in the Roman Republic.

The civil war between Caesar and Pompey was so striking that the poet Lucan devoted an entire epic poem, the *De bello civili (Pharsalia)*, to it.

We possess a fairly detailed eyewitness account, the *Bellum Civile*, written by Caesar himself. There are also other sources for the battle, including Plutarch, Dio Cassius, Appian, and Lucan.

B.2.9. The Naval Battle of Actium, 2 September, 31 BC

Opposing forces: Octavian's Roman and allied supporters and forces - Mark Antony's Roman and allied supporters, Ptolemaic Egypt

Commanders of the opposing forces: Marcus Vipsanius Agrippa, Lucius Arruntius, Marcus Lurius - Mark Antony, Gaius Sosius, Marcus Octavius, Cleopatra VII

Outcome of the battle: Decisive victory by Octavian

The Battle of Actium was the decisive confrontation in the final war of the Roman Republic. It was a naval engagement between Octavian and the combined forces of Mark Antony and Cleopatra, in the Ionian Sea outside the Gulf of Actium. In October of 32 BC, shortly after the Senate's official declaration of war against Cleopatra, Antony and the Egyptian queen moved their army and navy to Greece, establishing bases along the western coast of the mainland and Peloponnese. M. Agrippa, Octavian's most successful general and naval commander, methodically expelled Antony's western Greek bases and began to harass his food convoys. Octavian camped in the hills north of the area where Nicopolis was later built. In response Antony camped 3 kilometers south of the mouth of the Ambracian Gulf. The opposing fleets were deployed in two lines extending from north to south, west of the modern settlement of Pantokrator Prevezis and up to the outer mouth of Actium.

Following a succession of land operations, the final clash took place on 2 September 31 BC. Octavian's light, swift ships managed to maneuver and elude the projectiles of Antony's catapults as well as the powerful rams of his ships. When the battle was at its turning-point, a large part of Antony's fleet defected. Antony was forced to give the signal for flight, while Cleopatra had already departed. Octavian pursued them and in the following year took Alexandria, destroying the last Hellenistic kingdom.

Octavian founded Nicopolis as a living monument to his ultimate victory and revived the Actian Games (*Aktia*), which were held every four years until the mid-3rd century AD. Octavian's Nicopolis seems to have been a purely Greek foundation which enjoyed the rights of a "free city" (cf. *civitas libera Nicopolitana*), like Athens and Sparta. Its founding, however, was part of the effort to consolidate Roman rule in western Greece and control this region militarily. Octavian adorned the city with splendid edifices and works of arts and granted it substantial political and economic privileges. The privileges it was granted

contributed to its later prosperity as it remained an important provincial center into the Byzantine age until its decline during the 10th - 11th century.

Actium has remained one of the most famous battles in the ancient world and inspired Shakespeare in writing his famous play *Antony and Cleopatra*. Octavian's victory enabled him to emerge as sole ruler of the Roman World and eventually become the first emperor of the Roman Empire. It also marked the decisive reaffirmation of Rome's control over the Eastern Mediterranean and stands as the last great naval conflict of antiquity.

Civil wars among the Tetrarchy

In the early 4th century AD, the Roman Empire was passing through a phase of decline and anarchy. During this period, the rivalries and civil strife between the rulers governing the empire within the framework of the Tetrarchy came to a head. The Tetrarchy was a system of governance introduced by the Emperor Diocletian as early as 293 AD in his effort to reorganize the empire administratively. Around 310 AD there remained in power Maxentius (ruler of Italy and Africa), Licinius (who governed the eastern parts of the empire), and the son of the Augustus Constantius I Chlorus, Constantine I (Constantine the Great) (in the west). In that same year, Constantine annexed Spain, wresting it from Maxentius.

Maxentius considered Licinius his main rival, but he quickly realized that his real main rival was Constantine, who wanted to remain the absolute ruler in the West.

B.2.10. Battle of the Milvian Bridge, 28 October 312 AD

Commanders of the opposing forces: Constantine I – Maxentius

Outcome of the battle: victory by Constantine

Maxentius planned to invade Gaul, but Constantine surprised him and after crossing the Alps with his army invaded Italy in the spring of 312. He easily won in a battle in Pedemontium (the Piedmont), and moving southward took Verona and Aquileia in northern Italy. In September 312, he triumphantly entered Mediolanum (Milan) and subsequently reached Rome, approaching it by the Via Flaminia. He camped at a site in Malborghetto near Prima Porta, where the remains of a monument built by Constantine to commemorate his arrival survive. Today this monument is known as the Arch of Malborghetto.

Constantine and Maxentius finally met on 28 October 312 AD near the Mulvian or Milvian Bridge over the Tiber outside the city walls in the north part of Rome. The Via Flaminia entered the city over this bridge. Today the site is known as the Ponte Milvio.

The events of the battle are narrated by the historians Eusebius of Caesarea (265-340 AD) and Lactantius (250-325 AD), as well as Zosimos, who lived during the reign of the Emperor Anastasius (491-518 AD). Maxentius had originally decided to close himself up in the strong walls of Rome and compel Constantine's forces to exhaust themselves in a siege. But he changed his mind and decided to confront his opponent in a battle outside the walls. In the ensuing battle, the army of Maxentius offered strong resistance. However, Constantine's superb strategy, the brilliant planning of moves by his cavalry, and his soldiers' enthusiasm (above all, that of his Christian soldiers) as well as the erroneous strategy of Maxentius in arraying his army near the river bed led to Maxentius's defeat. He himself was drowned in the Tiber along with many of his soldiers.

Constantine was now emperor of the West; in contrast to what was customary, he did not begin a wave of proscriptions after assuming power, but attempted to govern as the representative of all the Romans in the western part of the empire.

The famous vision of Constantine was closely related to the Battle at the Milvian (Mulvian) Bridge: on the eve of the conflict, the emperor saw a luminous cross in the sky formed by the Greek letters X (Chi) and P (Rho) with the inscription "In this sign you will conquer" (Latin: *in hoc signo vinces*). The information related to Constantine's vision was passed down by the authors Lactantius and Eusebius of Caesarea. Different interpretations have been given to Constantine's vision by a series of scholars, based on astrological, psychological and other theories, while for the Orthodox Church, which honors Constantine as a saint and as equal to the apostles, the vision was genuine and of divine provenance.

The emperor then gave the order for the Roman legions to align themselves in battle behind a banner (Latin: *labarum*), the emperor's new emblem, which consisted of red cloth in combination with the Christogram (X-P). There is no evidence for the use of the *labarum* before 317, but it has come down to us that the Roman troops of Constantine carried it during his clashes with Licinius at Adrianople (near modern Edirne) and Chrysopolis (modern Üsküdar in Constantinople) in 324.

The battle at the Milvian (Mulvian) Bridge was an extremely important event in the history of the Roman Empire, and has been characterized as one of the major battles of all time. With his victory, Constantine remained alone as Augustus in the West. According to the chroniclers Eusebius of Caesarea and Lactantius, the battle marked the beginning of Constantine's conversion to Christianity. Persecutions against Christianity ceased, as the emperor himself protected the new religion.

Moreover, many years later in 325 AD, the emperor himself convoked and actively took part in the work of the First Ecumenical Council at Nicaea, which was convened to restore peace to the ecclesiastical affairs of the Roman Empire. With this council, the Christian Church was incorporated into the formal structures of the Roman Empire, while the institution of the synod (council) acquired fundamental importance for Orthodox Christianity. These developments exerted long-term theological and political influence in the East throughout the entire medieval period.

The favorable measures taken by Constantine on behalf of Christianity resulted in a rapid growth in number of Christians in the Roman Empire and gradually led to Christianity's becoming the dominant religion, initially of the Empire and later of Europe.

The importance of this battle and the vision of Constantine the Great were systematically reflected in art. Major Renaissance painters, including Raphael and Rubens among many others, did paintings depicting the battle and the vision.

Indicatively, we may also mention the fine sculpture from the Arch of Constantine in Rome, on which Constantine's cavalry is depicted overwhelming the army of Maxentius in the waters of the Tiber. The vision also holds an important place in Byzantine art. It is depicted in monumental painting in scenes illustrating the life of Constantine the Great.

The Milvian (Mulvian) Bridge (Ponte Milvio, Latin *Pons Milvius* or *Pons Mulvius*), which appears to have originally been wooden, was built in 207/206 BC. About a century later, in 115 or 109 BC, a stone bridge was built at the same location. It was the backdrop for important events in Roman history, culminating in the clash between Constantine and Maxentius in October 312 AD. The arched stone bridge, which has been repeatedly subjected to conservation-restoration over the centuries, was proclaimed a national monument by the Italian state in 1956. Today it is open only to pedestrian traffic.

As noted above, the bridge survives today, though not in the form it had during the period of the battle fought by Constantine, given that it was repeatedly repaired during the centuries that followed.

B.2.11. Battle of Adrianople – Battle of Chrysopolis, 3 July and 18 September 324 AD

Commanders of the opposing forces: Constantine I, Emperor of the West– Licinius, Emperor of the East

Outcome of the battle: victory of Constantine

After Constantine I prevailed over Maxentius at the Battle of the Milvian Bridge in October 312 AD, Constantine remained the sole emperor in the West.

In February 313 AD, Constantine met the Augustus of the East Licinius at Mediolanum in Italy to decide on a common religious policy to bring internal peace once more to the Roman Empire after centuries of persecution by reason of the religious beliefs of its citizens. With the decisions taken at Mediolanum, religious tolerance and freedom were enshrined, and there was special mention of Christianity, which was established as a legitimate religion. These decisions have erroneously been called the “Edict of Milan” although research tends to the belief that the two emperors essentially put into effect earlier decisions which had not been previously activated. Despite the fact that Constantine married his eighteen-year-old sister Constantia to Licinius, the peace between the two rulers was particularly fragile, given that both were now seeking absolute dominance.

Only a year after the agreements that had been signed, a series of clashes began which ended in Constantine’s achieving total dominance.

Their armies clashed in the Pannonian city of Kibali (Cibalae) on 8 October 314 AD. The battle became known as the *bellum Cabalense*, and ended with a victory by Constantine. It was followed by a truce during which the two rulers prepared for their next confrontation.

The two opponents met again at some point between 1 December 316 and 28 February 317 AD in Thrace, in a battle from which no clear victor emerged.

On 1 March 317 AD, Constantine made a triumphal entrance into Serdica, where the *Concordia Augustorum* (the “Agreement of the Augusti”) was signed. A delicate balance then ensued for a number of years.

The delicate balance achieved between the emperors of West and East, Constantine and Licinius, was dissolved in 320 AD due to the fact that Licinius’s Christian subjects were openly showing great sympathy to Constantine. This stance led Licinius—seven years after the Edict of Milan—to unleash a persecution against them, one aimed at enraging Constantine. Licinius knew that the emperor of the West protected Christianity and suspected that he himself had embraced the new religion, rejecting the Roman deities.

Finally, with the revolts of the Sarmatians and Goths in 321 AD, Constantine, on the pretext that the rebels needed to be immediately suppressed, invaded the territory of Licinius. The latter considered that Constantine had violated the treaty they had signed.

The final phase of their reckoning came in the summer of 324 AD. On 3 July, Constantine met Licinius at Adrianople (today’s Edirne) in eastern Thrace on the outskirts of

the city, which owes its name to the Roman emperor Hadrian, who in 125 AD re-founded it at the site of an earlier Thracian settlement. This was one of the 4th century's most significant battles. The two armies camped on either side of the Evros River, Constantine arriving from Thessaloniki and Licinius in a strong position between a hill overlooking the city and the confluence of the Evros and Ardas Rivers. Constantine employed a ruse and after misleading his enemy crossed the river and attacked the forces of Licinius. The latter suffered a heavy defeat and his army was massacred according to the historian Zosimus (who lived, as we noted above, during the reign of the Emperor Anastasius [491-518 AD]). Licinius withdrew and shut himself up in the city of Byzantium, where he was besieged by his opponent. At sea, Constantine's fleet, led by his son Crispus, totally defeated the fleet of Licinius in the Hellespont, which was under the command of Abantus.

Having lost every possibility of obtaining supplies, Licinius abandoned Byzantium and went to Chrysopolis in northwest Asia Minor near Chalcedon, on the Asian coast of the Bosphorus. There, he was again defeated on the outskirts of the city, which was born as a Megarian colony in the 7th century BC, by the united forces of Constantine and Crispus on 18 September 324 AD. According to the historian Zosimus, the army of Licinius was also massacred at Chrysopolis. Constantine achieved a decisive victory in a large-scale frontal confrontation. In the wake of his decisive defeat, Licinius fled to Nicomedia, where he was arrested and initially placed under house arrest in Thessaloniki. But a few months later he was condemned to death and executed by hanging, as was his eleven-year-old son Licinianus.

The battles of Adrianople and Chrysopolis formed the last and perhaps most important chapter in the civil strife that occurred between the rulers governing the empire within the framework of the Tetrarchy, which Diocletian had instituted in 293 AD. For the first time in forty years, one person—Constantine—ruled as undisputed leader the fortunes of the entire Roman Empire. The empire stretched from northern Britain to the Syrian desert and from the Danube to Mauritania and Upper Egypt. For about a decade, Constantine, free of external pressure, was able to deal with the domestic affairs of his state, and implement some of his boldest dreams.

Indeed, immediately after his victory at Chrysopolis, in November 324 AD the emperor began the construction of the empire's new capital Constantinople at the site of the ancient Megarian colony of Byzantium. On 11 May 330 AD, together with the official celebration of the 25th anniversary of Constantine's reign, Constantinople was inaugurated. Seven years later, on 22 May 337 AD, the emperor died in Nicomedia in Asia Minor, having been

baptized a Christian by Eusebius, the city's bishop. He was buried in the church of the Holy Apostles in Constantinople at the place he himself had designated, indicating their belief that he was the thirteenth apostle, "equal to the apostles" as he is called by the Eastern Church, which numbers him among its saints.

C. General results of the comparative analysis

Next, a comparison of the Battle of Philippi with the above-mentioned ancient battles will be done on the basis of the following criteria:

C1) Historical importance of the battle

C2) Relation of the battlefield to the city and its evolution

C3) Identification of the battlefield and an accurate representation of the military tactics of the opponents

C4) Presence of material remains from the battle

C5) Integrity of the battlefield

C.1. Historical importance of the battle

It would not be scientifically accurate to attempt a direct comparison of battles which belong to different historical and political contexts. Certainly, however, the Battle of Philippi can be considered as one of the major conflicts of antiquity (whether national or civil) which are included in the list below. Besides, the Battle of Philippi was not an isolated battle but an organized campaign carried out in two phases in October 42 BC, with the involvement of a large number of forces – and subsequent losses- on the part of both of the warring parties.

The Battle of Philippi is considered a decisive event in ancient history. It is not by coincidence that it inspired ancient (and not only ancient) historians, authors, and poets. Its importance had already been understood in ancient times. Dion Cassius mentions that "this struggle proved tremendous and that it surpassed all previous civil conflicts of the Romans would be naturally surmised" (Dion Cassius 47.39.1).

According to historians, the Battle of Philippi was an event of supreme significance for the course of European history as well as that of the Near East. It signed the death

warrant of the moderate “democratic” regime in Rome, which through balancing aristocratic families had secured the stability of the Roman Empire. With the Battle of Philippi, all those political powers that wished to contribute to the continuation of the above regime, and which called themselves “liberators” disappeared, thus underscoring their ideological differences with the victors in the battle, Marc Antony and Octavian (later, Augustus), whom they showed as tyrants.

Specifically, the Battle of Philippi (together with the sea Battle of Actium) was a landmark of Roman history. With it, Octavian emerged as the first Roman Emperor, inaugurating the long historical course of the all-powerful Roman Empire, which is considered conventionally as having ended in 324 AD with the Battles of Adrianople and Chrysopolis, after which Constantine was crowned the last Roman Emperor.

C.2. Relation between the battlefield and the city and its development

The connection between the battlefield of Philippi and the city and its development are ascribed to the uniqueness of this nomination.

As was also mentioned in the documentation of the serial character of the inscription above, the Battle of Philippi was inextricably bound to the development of all those features of the city that made it a model of an eastern Roman colony. It is thus an exceptional case, where the outcome of a battle influenced a nearby city to such an extent, forming a milestone in its evolution and future prosperity. Furthermore, some moments of the battle itself are directly linked with the city of Philippi, including the suicide of Cassius on the acropolis. Marc Antony’s proclamation of the city immediately after the battle as *Colonia victrix Philippensium* underscores, in an eloquent fashion, the connection between the battle’s victorious outcome and the city for the victors themselves.

As was noted above, epigraphic testimony at Philippi also preserves information about the settlement in the city of legionnaires who took part in the battle, which further reinforces the link between the battle and the city itself. Within this context, we should recall that one of the criteria for selection of this site for the battle was the presence of the via Egnatia—the gateway between East and West according to Appian—which passed through Philippi and facilitated access by and resupplying of troops. The special importance the city of Philippi acquired for centuries after the decisive battle in 42 BC is apparent in its transformation from a strong Roman administrative center into a flourishing ecclesiastical center from the 4th century AD onward.

Within the context of ancient battles, the only analogous case in which a military conflict influenced the history of a nearby city to such an extent was that of Nicopolis in Epirus, which was founded following the sea Battle of Actium in 31 BC. But the case of Philippi acquires especial importance if it is seen within the framework of this particular historical context for the Roman state. On the one hand, Philippi was a purely Roman colony in the urbanized region of Macedonia—i.e. it possessed a powerful symbolism and role in the greater region during this age as a lever of supervision by the Roman Empire, while Nicopolis, which was in the still-non-urbanized region of Epirus, had the status of a free Greek city. Here we should note the decisive role played by Augustus in creating the concept of the Roman colony as a mechanism for the incorporation of regions into the Roman Empire and the imposition of its role on them, with Philippi in this instance comprising a representative example.

Important battles also took place near the cities of Chaeronea and Pharsalus, or that of Rome (at the Milvian Bridge), Adrianople, and Chrysopolis. But the conducting of battles near these cities did not have the immediate and direct consequence for their subsequent historical course which we find in the case of Philippi.

Besides, in some cases the perception we could have in the modern era of the relation between the city and the battlefield at a site has been permanently lost, as in the cases of the Battle of the Milvian Bridge and the Battle of Chrysopolis, which took place on the outskirts of Rome and Constantinople respectively, so that the battlefields now lie within the urban fabric of these large and populous cities.

C.3. Identification of the battlefield and the possibility for representing the military tactics of the opponents

It is generally accepted by scholars of ancient history that the identification and representation of an ancient battlefield presents enormous difficulties. Thus nearly all the major battles in antiquity, even those that have been widely discussed by the scholarly community, present serious topographic problems, given that scholars disagree about the exact identification of each battlefield. In other cases, the sources are insufficient or present conflicting information; in others, the geomorphological characteristics of the regions have been significantly altered. The battlefield of Philippi is an exceptional example of an ancient battle within this particular historical and geographical framework where it is possible to identify the site of the battle precisely, to simulate the order of battle, and to confirm what is said about the battle in the ancient sources. The comparative analysis offered below

shows that the battlefield of Philippi is one of a small group of ancient battlefields whose exact location can be attested. Furthermore, the battlefield of Philippi is the only one for which the representation of the battle can be documented, and what is said of the battle in the ancient sources can be confirmed on the basis of existing features of the landscape. Thus we can have a complete understanding of this battle, which involved two large and equal armies, with the same military training and capacity and which were implementing the same tactics.

C.3.1. The Battle of Philippi

The field where the Battle of Philippi was fought extends south and south-west of the ancient city in accordance with both ancient testimony and archaeological remains: the two hills mentioned by the Roman historian Appian in his narrative of the battle (App. *Civil Wars* 4.105-138) as being in the center of the battlefield are visible in the field outside the walls of the ancient city beside the river Gangites/ Zygaktis, with Mount Pangaion on the horizon.

The form and extent of the battlefield are recognizable and can be easily apprehended by visitors. The two hills about 2.5 kilometers south and southwest of the ancient city are a landmark at the site. Cassius constructed his camp on the “Hill of Alexander the Great”, a broad round hill roughly 500 meters in diameter, flattened at the top, with its summit rising 32 meters above the level of the plain. He also stationed guards 200 meters further south on the smaller elevation (“Φειδοκορυφή”), which was approximately 400 meters in length and 200 meters at most in width, rising no more than 23 meters above the threshold of the marsh. It was this same hill that the Triumvirs occupied later during the second battle. These two hills, which were the central points of the battle and offer valuable data for the identification of the battle site and the representation of the movements of opposing forces, are one of the two components of the proposed nomination.

Moreover, the specific geomorphological characteristics of the site, which have not been altered over time, and the presence nearby of the ancient city of Philippi outside whose walls the conflicts took place, further aid the identification of the location of the battle.

As was noted above, the Battle of Philippi can be accurately represented since there is reliable information from the sources not only about the battlefield but also about the

order of battle and tactics of the combatants, which leads to an exact representation of the events in the battle. The coincidence of the sources and field of battle thus possesses particular importance in the case of Philippi.

C3.2. The Battle of Marathon

The location of the Battle of Marathon and the successive stages of the battle are a subject of discussion among researchers. Testimony concerning the battle by ancient authors is meager. It is chiefly Herodotus who provides research with some data, given that he was living in Athens only a few decades after the Persian Wars. The identification of the site of the battle is supported by the description of Pausanias, who about 600 years after the battle described a painting depicting it in the Stoa Poikile ("Painted Stoa") in the Athenian Agora (I.15.3, I.32.7). According to the traveler, when the Persians were being chased to their ships, many men lost their lives when they were pushed into the marsh, which was formed from the alluvial deposits of the River Charadros that flowed through the plain. This marsh was preserved until 1923, when it was drained and given over to cultivation. It was the "Great Marsh" mentioned by travelers. In any case, in antiquity the coastline was considerably further north of where it is today. The Persians must have camped at the northeastern end of the plain, in a level area between the mountains of Stavrokoraki and Drakonera. During the age of Pausanias depressions in the rock could still be made out, where tradition placed the watering troughs for the cavalry and the foundations of Artaphernes's tent (Paus. I.32.7). The exact location of the Athenians' camp is not known: according to Herodotus, they camped at the southern end of the plain near the sanctuary of Heracles. This location was advantageous as it drastically limited the possibilities for the Persian cavalry, and as an elevation it was a fortified location that made it possible to observe the movements of the Persian army and fleet, while it protected the camp from attacks and enabled supplies to be brought through. To date, however, it has not been possible to precisely determine the location of the Athenian camp.

C.3.3. The Battle of Thermopylae

The geomorphology of the battlefield has significantly altered since the battle. The level area that exists today below the steep ridges of Mt. Kallidromo was sea during the Persian Wars; that is, the Malian Gulf extended as far as Mt. Kallidromo. Modern research has managed to determine with greater accuracy the site where the battle was fought, given that all three

passages are mentioned in the ancient sources. But the area of the battle has changed dramatically due to subsequent alluvial deposits extending to a depth of up to ten meters.

C.3.4. The Battle of Plataea

The site of Nisos (Nesos) which according to Herodotus was chosen by the Greeks for the final battle was 10 stades from the River Asopus (Asopos) and the springs of Gargaphia. To date, this location has not been fully identified. The area that is identified with what Herodotus says of the battle has the disadvantage that it would have been difficult to include the entire Greek army.

C.3.5. The Battle of Chaeronea

The battlefield appears to have been in a narrow plain lying between ancient Chaeronea (at the location of the modern village of this name) and the riverbed of the Cephisus (Kephisos) and Mt. Akontion (Akontium).

While the battlefield has been identified, the sources are nonetheless meager as regards the deployment of troops, the course of the battle, and the overall picture of the battlefield. It is therefore difficult to represent the battle itself in detail.

Since the discovery of a mound roughly in the middle of the plain, it has generally been agreed that in all likelihood the fiercest fighting occurred there. It appears that the features of the landscape have been altered. Today the plain is certainly much higher than what it was in 338 BC, and the elevations mentioned in the sources cannot be discerned (“higher ground”; cf. Polyaeus, *Stratagems*, 4.2.2). In addition, there are uncertainties about the exact course of the Cephisus in the 4th century BC. Either the river’s course was different and lay close to the steep part of Mount Akontion, or the swamp denied passage on the left bank.

The ancient city of Chaeronea near which the battle took place is not preserved in its entirety as its location has been occupied by the modern village. Only the acropolis and the theater survive.

C.3.6. The Battle of Gaugamela

Although according to historians this was the most important battle within the framework of Alexander the Great’s campaign, according to the most recent research results the field on which it took place—an open plain near low hills—has not been precisely identified.

C.3.7. The Battle of Cynoscephalae

The battle took place in the greater area of the mountainous region of today's Mt. Mavrovouni (Karantaou). The battlefield itself, however, cannot be identified.

C.3.8. The Battle of Pydna

The region where it appears that the Battle of Pydna occurred has been identified near the River Lefkos (Mavroneri), north of Korinos and southeast of Alykes Kitrous, at Louloudies Kitrous.

C.3.9. The Battle of Pharsalus

The opposing Roman armies camped in the vicinity of the Enipeus River in the plains of Pharsalus, Thessaly. A number of landscape elements roughly define the field of battle: the Enipeus River, Mount Dogantzes at the far end of the plain to the west, the hills bordering the plain along its northern end, the hill of Kaloyiros above the modern village of Avra, and the hill above the modern village of Krini (Driskoli). The exact location of the battlefield, however, has long been a subject of controversy among scholars, with some placing it on the south bank and others on the north bank of the river. The "north-bank" of the Enipeus River thesis of F. L. Lucas, based on his 1921 solo field trip to Thessaly, is now broadly accepted by historians¹.

Even the name of the battle has occasioned some discussion. Caesar himself, in his *Commentarii de Bello Civili*, mentions no towns other than Larisa in the description of his Pharsalian campaign, and although the battle is named after Pharsalus, four ancient writers – the author of the *Bellum Alexandrinum* (48.1), Frontinus (*Strategemata* 2.3.22), Eutropius (20), and Orosius (6.15.27) – specifically place it at *Palaeopharsalos*. Strabo in his *Geographica* (*Γεωγραφικά*) mentions both old and new Pharsaloi.

The city of Palaeopharsalus remains uncertain. One probable candidate is the village of Driskoli (today Krini). However, very few material remains have been found in the region, attesting to habitation in Hellenistic and Roman times.

C.3.10. The naval Battle of Actium

From the heights north of Nicopolis, the site where Octavian set up his camp, the greater region where the opposing forces camped and the sea area where the naval battle was conducted are visible: the Ionian Sea, the Ambracian Gulf, the region where Antony camped south of the mouth of the Ambracian Gulf, and the coast where the ships were

anchored. Elements of the contemporary landscape, however, are interposed, including the city of Preveza, the airport, and the modern settlement of Pantokratoras, while it is not possible to identify precisely the areas where ground operations were conducted on the eve of the sea battle. Antony's camp three kilometers south of the mouth of the Ambracian Gulf is now situated in the area of the city's airport.

Although we possess abundant historical material concerning the naval Battle of Actium and Nicopolis, the precise details of the battle remain open to debate. The two most detailed narratives of the battle (Dion 50.11.1-51.15.5 and Plut. Ant. 61-68) fail to agree concerning Antony's overall strategy and conflict in some of the details they provide of the actual battle. Other secondary sources fail to resolve these basic differences. The conflicting nature of the sources has resulted in a debate among modern historians about "what really happened" at the Battle of Actium.

C.3.11. The Battle of the Milvian (Mulvian) Bridge

The battlefield, which was directly connected with the bridge, is in the area around the river.

C.3.12. The Battles of Adrianople and Chrysopolis

The Battles of Adrianople and Chrysopolis took place in the greater area of these two cities; however, the exact location of the points at which the two armies clashed cannot be established.

C.4. Existence of material remains of the battle

The material remains concerning a battlefield can be connected either directly (e.g., fortification structures, trenches, in situ human remains, armor, etc.) or indirectly (funerary and other contemporary or later monuments, coins, inscriptions, etc.). In the historical period we are examining, material remains directly linked with a battlefield are rare due to the great length of time separating us from the historical events as well as the nature of defensive constructions, which were makeshift and quickly constructed for the needs of the imminent conflict.

In the case of Philippi, however, there are strong indications for the preservation down to the present of the remains of makeshift fortification works, constructed to confront the enemies. Other archaeological evidence (an arch, inscriptions, coins, remains of armor) has also been linked with the Battle of Philippi. Below we cite the relevant data for the Battle of

Philippi and the corresponding data for the other battles of the present comparative analysis.

C.4.1. The Battle of Philippi

At Philippi over the past ten years, photogrammetry investigations and photo interpretation studies carried out in the battlefield have recognized a number of constructions that could be associated as remains of the battle of Philippi.

A) The plain of Philippi has yielded some evidence for the existence of fortification works in the plain. This evidence, in combination with the information provided by the Roman historian Appian that the two opposing camps had fortification works in the plain could lead to identifying these traces as the defensive works of the democrats. Here it should be noted that in his investigation of the terrain Heuzey (1876) discovered a very well-preserved line of raised ground extending from the base of the “Hill of Alexander the Great” and running north. Heuzey believed this was the foundation of the Republican palisade connecting Cassius's camp with that of Brutus to the north at the foot of the mountain. His conclusions have been verified by the above-mentioned recent photogrammetry (see Nomination File p. 73-75).

B) A construction on the summit of the “Hill of Alexander the Great” (the only one visible), as well as other built constructions that could perhaps be interpreted as defensive works of the democrats. A secure connection between these remains and fortification structures within the context of the battle will need to be confirmed by excavation.

About 2,000 meters from the city wall on the banks of the Gangites River the remains of an apse-arch that might be connected with the Battle of Philippi are preserved. It is about 250 meters from the presumed fortifications of Brutus and Cassius on the basis of the above investigations. Previous scholars have sometimes maintained that the monument commemorating the Battle of Philippi was erected at this location, while others have claimed that it was connected with the fortifications erected by Brutus and Cassius to confront their opponents in battle.

The following material remains are recorded as linked to the Battle of Philippi:

- Three inscriptions found at the archaeological site of Philippi and included in the *Corpus des Inscriptions Grecques et Latines de Philippe*, Tome II. *La colonie romaine*, Partie 1. *La vie publique de la colonie*, published by the French School at Athens in

2014 (see pp. 79-81, 241-244). Two inscribed grave stelae are attributed to veteran soldiers who fought in the Battle of Philippi. The funerary epigrams mention the services they offered the Roman army as legionnaires, state their Italian origins, and their incorporation in the Roman tribe Voltinia. Following the Battle of Philippi, the two Roman soldiers were probably recompensed with land and participated in the organization of the colony of Philippi. A third inscription (in Greek) dates to January 42 BC, and is probably connected with the course of Brutus from Asia through Thrace and Macedonia to the plain of Philippi.

- There are many coins of the Roman colony of Philippi dating to the age of Augustus in the Archaeological Museum of Philippi. As an example we may mention a bronze coin found at Philippi with a depiction of Nike and the inscription *Victoria Augusta* on its obverse, and three Roman *labara* and a fragmentary inscription *PRAE..PHIL.* on its reverse) (See Guide to Philippi, TAP, Athens 2003, p. 10, fig. 7).
- Remains of armor in the Archaeological Museum of Philippi include the iron heads of spears, arrows, and javelins, a lead lining for an arrowhead (?), and an iron shield.

C.4.2. The Battle of Marathon

The burial Mound of the Athenians, where those Athenians who had fallen in the battle were buried, is certainly connected with the battle. Excavation of the mound yielded funerary offers, mainly vases, which today are for the most part on exhibit in the Archaeological Museum of Marathon. A second mound in the region is considered to have been the burial place of the Plataeans who fell in battle. This view, however, has been brought into question due to the second mound's great distance from that of the Athenians. In antiquity, a trophy had been erected, from which two column drums and a column capital built into a Frankish tower in the region survive. In 2003, the location where the trophy had been erected in antiquity was identified, and a modern copy of it was constructed.

C.4.3. The Battle of Thermopylae

There survive the remains of 6th century BC fortifications which were repaired before the Battle of Thermopylae to serve the needs of the battle. In an excavation conducted by Spyros Marinatos in 1952, arrowheads were discovered which were associated by the excavator with barbarian tribes that took part in the battle on the Persian side.

C.4.4. The Battle of Plataea

There are no material remains in the region and battlefield, despite the major importance the battle had in antiquity. The Greek cities that took part in the battle jointly dedicated at the sanctuary of Delphi a gold tripod set atop a bronze column that depicted three intertwined serpents. The Greeks carved the names of the cities which fought at Plataea on the spiraling bodies of the serpents.

C.4.5. The Battle of Chaeronea

The material remains of the battle include:

- 1) The *Polyandrion* of the Macedonians: in a mound situated roughly in the middle of the plain, amid a great deal of ash and charcoal, were pieces of pottery, bones, teeth, remains of weapons including abnormally large spear heads, presumably *sarissae*, and a bronze coin that was probably Macedonian. This must have been the funeral pyre of the Macedonians, and it is a reasonable conjecture that it was placed where most of the Macedonian casualties occurred.
- 2) The "Lion of Chaeronea": this monument was smashed to pieces in the Greek War of Independence and reassembled in the late 19th century. No inscription records who erected it or when. Under the lion were found 254 corpses laid out in seven rows. In Roman times it was believed that the Lion marked the mass grave of the Thebans and it was widely assumed that the Lion marked the spot where the dead of the Sacred Band were buried. Today the lion has been set up on an especially imposing base three meters tall, while its enclosure wall has been surrounded by cypress trees, thus underscoring the burial character of the location.

The finds from the Battle of Chaeronea, including weapons, spearheads, daggers, etc. are on exhibit in the Archeological Museum of Chaeronea.

C.4.6. The Battle of Gaugamela

No remains of the battle, either portable finds or structures, survive.

C.4.7. The Battle of Cynoscephalae

No material remains are preserved from the Battle of Cynoscephalae.

C.4.8. The Battle of Pydna

Remains of weapons and spears survive and are today exhibited in the Museum of Byzantine Culture in Thessaloniki.

C.4.9. The Battle of Pharsalus

No material remains from the battle survive.

C.4.10. The Battle of Actium

The sole archaeological evidence of the sea battle itself is two coin hoards found at Actium. The first was found in the sea of Actium and appears to have comprised the savings of one of Antony's legionnaires. The second was probably found in the area of Antony and Cleopatra's camp at Actium.

A number of small ovoid stones were located during a recent research project on the sea floor. Despite the inconclusive nature of the evidence, it is possible these stones represent small-caliber projectiles and originated from the Battle of Actium.

Important evidence of the sea battle includes the Victory Monument of Augustus, an outdoor sanctuary or sacred precinct dedicated to Apollo, Ares, and Poseidon founded by Octavian after his victory and today found north of the village of Smyrtoula at the point where he had set up his headquarters. A long row of rams taken from Antony and Cleopatra's warships adorned the immense podium of the structure, providing evidence for the enormous ships which fought in the Battle. A dedicatory inscription which is among the earliest sources we possess for the Actian War celebrated Octavian's victory.

C.4.11. The Battle of the Milvian (Mulvian) Bridge

The bridge on which the battle took place survives today, though not in the form it had during the years of the battle waged by Constantine, given that it was repeatedly conserved during ensuing centuries. There is also an exceptionally fine sculpture from the Arch of Constantine in Rome on which Constantine's cavalry is depicted crushing the army of Maxentius in the waters of the Tiber.

C.4.12. The Battles of Adrianople and Chrysopolis

We have no information about the material remains of these two battles.

C.5. Integrity of the battlefield

In commenting on the integrity of the battlefields, we may note that since in most cases the battlefield cannot be accurately identified, the observations set forth below for the most part involve the greater area where it is likely the battle was conducted.

It is to be expected that for the battlefields of battles fought in antiquity, there have been changes as regards some geomorphological data, including a shift in the coastline, change of riverbeds, change in ground levels, etc.

A comparative analysis shows that the Battlefield of Philippi belongs to a small group of ancient battlefields whose integrity has been preserved down to the present. The absence of significant geological changes in combination with the absence of later buildings resulted in the preservation of the main features of the landscape as they were when the battle was fought.

C.5.1. The Battle of Philippi

The battlefield of Philippi is directly and tangibly connected to major political figures of the Roman age such as Brutus, Marc Antony, and Octavian and to events that changed the course of history.

The battlefield is located amidst a natural environment that has remained unaltered by modern life. Neither the city nor the battlefield has been subjected to subsequent interventions, since no later settlements grew up at this location. The greater region around the site is agricultural, and building is forbidden at both the site proposed for inscription and its buffer zone in accordance with special legislation concerning the protection of the archaeological site of Philippi.

The hills and the plain around them have remained intact and without significant alterations to their terrain. Consequently, the battlefield of Philippi still has the authenticity of the historical landscape.

The total expanse of the battlefield of Philippi is free of modern buildings and structures, and is easily perceived by visitors, especially from a distance, for example from the foothills of the acropolis and the Archaeological Museum of Philippi. During the period intervening between the two world wars, the ancient marshes (where Antony and Octavian camped) were drained to create farmland. Nevertheless, the form and expanse of the battlefield is recognizable and occupied today by vast fields of fertile, cultivated plots with low-standing annual crops. The dense stands of reeds in the drainage canals and the mud baths west of the ancient city of Philippi recall the ancient marshes.

C.5.2. The Battle of Marathon

Unfortunately, the greater battle area is a zone being subjected to increased residential pressure, and for this reason many modern structures are found in the region of the battle.

C.5.3. The Battle of Thermopylae

The form of the site of the Battle of Thermopylae today has changed significantly from what it was during the age of the battle. The level expanse that exists today beneath the steep ridges of Mt. Kallidromo was sea during the Persian Wars—that is, the Malian Gulf extended as far as Mt. Kallidromo. Between the sea and the mountain, a passage 1300 meters long and up to 50 meters wide was formed. Indeed, a number of points along it were so narrow that only one wagon could pass through. Recent research indicates that over the course of centuries, alluvial deposits have pushed back the boundary of the coastline to a great distance from its original one, and created an embankment up to ten meters deep.

C.5.4. The Battle of Plataea

The greater area where the site of the battle is believed to lie is used purely for agriculture and has not been burdened by construction.

C.5.5. The Battle of Chaeronea

The plain in which the battle took place has been identified, but the sources are nevertheless meager regarding the battle order, the course of the battle, and the overall picture of the battlefield. Since the discovery of a mound roughly in the middle of the plain, it has generally been agreed that in all likelihood the fiercest fighting occurred there. It would appear that the characteristics of the landscape have changed. The plain today is certainly far higher than it was in 338 BC, and the heights mentioned in the sources (“higher ground”, cf. Polyaeus, *Stratagems*, 4.2.2) cannot be made out. There are also uncertainties about the exact course of the river Cephissus in the 4th century BC. Either the river’s course was different and lay close to the steep part of Mount Akontion, or the swamp blocked passage on the left bank.

The ancient city of Chaeronea near which the battle occurred has not survived in its entirety given that its site has been occupied by the modern village. Only the acropolis and the theatre survive.

C.5.6. The Battle of Gaugamela

Given that the region where the battle is believed to have taken place is very extensive, it is not possible to assess the integrity of the site.

C.5.7. The Battle of Cynoscephalae

While the battlefield itself cannot be identified, nevertheless the battle took place in the greater region of the mountain range of the modern-day Mt. Mavrovouni (Karantaou).

The mountainous region is preserved unaltered, with its northern slopes densely-wooded and its southwest slopes covered by scrub.

C.5.8. The Battle of Pydna

The region in which it appears the Battle of Pydna was conducted near the River Lefkos (Mavroneri), north of Korinos and southeast of Alykes Kitrous at the site of Louloudies Kitrous, today remains largely intact, since the land is used for agricultural purposes.

C.5.9. The Battle of Pharsalus

Although the location of the battlefield has not been precisely identified, we observe that the narrow plain north of the River Enipeus is used today as a farm land.

C.5.10. The naval Battle of Actium

The maritime area where the sea battle was conducted of course remains intact, but the area of the ground operations, as noted above, have not been precisely identified. Elements of the modern landscape are interposed in the land area near the Ambracian Gulf, including the city of Preveza, the airport, and the contemporary settlement of Pantokratoras.

C.5.11. The Battle of the Milvian (Mulvian) Bridge

The bridge on which the battle was fought has survived down to the present, though not in the form it had during the years of the battle of Constantine, given that it was repeatedly conserved during ensuing centuries. The Milvian (Mulvian) Bridge and its surroundings, which were outside the city walls when the battle was fought, are now part of the urban fabric of Rome. The bridge is in one of the city's most heavily-frequented quarters.

C.5.12. The Battles of Adrianople and Chrysopolis

The Battle of Adrianople took place in the greater area of the city, which since then has of course expanded, and the rural landscape has altered. The riparian region of the River Evros (Hebrus) continues to be used for agricultural purposes.

The Battle of Chrysopolis also took place somewhere on the outskirts of the city, before it became first a suburb and then a residential district of Constantinople. In the 12th century the area was renamed Skoutarion and today, renamed Üsküdar, it is one of Constantinople's oldest residential quarters.

Justification of the serial approach of the nomination of the Archaeological Site of Philippi

The accurate identification of battlefields in antiquity, as discussed below in the comparative analysis, is difficult, if not impossible. They constitute open spaces in the countryside, and it is natural for them to have been altered through the centuries, sometimes due to geological changes and at others by virtue of anthropogenic factors. From among the examples of battles chosen for this comparative analysis—which form an emblematic group within the context of ancient military conflicts in this geographic area—only the Battle of Philippi can be represented accurately in its landscape in a manner that can be verified both by the topographic data as well as by what is mentioned in the ancient sources. This uniqueness is due to the presence of the two hills that dominate the landscape and formed the central point of the area where the battle was fought. This is the reason why these two hills were chosen to be one of the two core zones of this nomination. The preservation of these hills in their present form is a key to retaining our concept of the battlefield, the conditions under which it was conducted, and the movements of the opposing forces. The area around them is the buffer zone of this component and a non-construction zone, according to the Greek legislation. In addition, the battlefield's core and buffer zones are surrounded by a zone with controlled land uses (Protective Zone B). The above system of protection actually preserves the landscape in the wider area where the battle was fought.

Above and beyond its great historical and political importance, the Battle of Philippi was inextricably linked with the development and growth of the city of Philippi. During the period when they were camped in the plain where the battle occurred, both Antony and Octavian had the chance to take note of the strategic and economic significance of the city and greater area through which the Via Egnatia passed, joining Europe and Asia. Thus, immediately after the battle, they settled the first Roman colonists in Philippi, who were veteran soldiers from Antony's forces. The proclamation of the city by Marc Antony, immediately after the battle, as *Colonia victrix Philippensium* underscores, in an eloquent manner, the connection between the battle's victorious outcome and the city, even for the victors. Shortly thereafter

(30 BC), Octavian Augustus settled soldiers and a large number of Roman followers of Antony in Philippi, whom he moved from their lands in Italy, and named the city *Colonia Augusta Julia Philippensis*. As evidenced by inscriptions, legionnaires who took part in the battle were also settled in Philippi, an element which further reinforces the association between the battle and the city itself.

Consequently, the components of the proposed nomination form a historical unit in one of the main periods in the history of the city of Philippi, the Roman period. The Battle of Philippi, its outcome and the battlefield's proximity to the city had a direct impact to all its subsequent urban characteristics. In particular, the fact that Philippi operated as a "Small Rome" was a direct result of the Battle of Philippi and its outcome, which greatly influenced both the way the urban space was organized as well as the administrative functions. Furthermore, a number of events in the battle itself are associated with the city of Philippi. For example, in the first stage of conflict, Cassius followed its course from the city's acropolis, where he also put an end to his life, having wrongly judged its outcome.

Ancient battlefields constitute a category of cultural property perceived and protected as historical landscapes. Hence they can be exclusively connected with criterion (vi) due to the historical importance of the battle or its influence on fields of intangible culture such as historiography, literature, popular tradition, etc. In the proposed Statement of the Outstanding Universal Value of the nomination, it is noted that the Battle of Philippi inspired ancient (and not only ancient) historians, authors, and poets. Beyond this, however, the case of the Battle of Philippi is associated, as underlined above, in a unique way with the history of the city, decisively influencing its subsequent development and its tangible values we discern in it today, and hence, those characteristics which constitute the "tangible" criteria for inscription such as (ii) and (iv). The Battle of Philippi is therefore inextricably linked with the Outstanding Universal Value of the nomination of the Archaeological Site of Philippi as a whole, and the two parts of the inscription—the city and the battlefield—cannot be considered separately.

**Summary of the results obtained through the implementation of analytical
methods on building material from the monuments of the walled city of
Philippi**

The Directorate of Restoration of Byzantine and Post-byzantine Monuments (DABMM) of the Hellenic Ministry of Culture and Sports proceeded to a study which includes a number of analysis of building material from the archeological site of Philippi, using physicochemical methods. More specifically, samples of mortars and plinth were analyzed in the laboratory of DABMM . The results of this study have been utilized for in situ works of conservation.

For these samples, the following tests and analysis were performed, to investigate the physicochemical and mechanical properties:

Code	Grain Size Distribution Test	XRD X- raydiffraction	DTA-TG	XRF(X-ray fluorescence)	Compressive and flexural strength
FBB1	√	√	√	√	
FBB2		√	√	√	
FBB3		√	√	√	
FBC1		√	√	√	
FBC2		√	√	√	
FEC1	√	√	√	√	
FF1		√	√	√	
FF2	√	√	√	√	
FF3		√	√	√	
FF4		√	√	√	
FOK1	√	√	√	√	
Plinth 1					√

- **Grain Size Distribution Test** identifies the ratio of binder/aggregate of mortar, the proportion of binder in the sample and the grading analysis of aggregates.
- **X (XRD) X- ray diffraction** identifies minerals and crystalline compounds of the binder of the mortar.
- **Thermogravimetric and Differential Thermogravimetric analysis)** determines change in mass of the test material as a function of temperature (TG) and record all the differences in temperature between the test material and the reference material during thermal cycles similar in the two materials(DTA).Information received, in combination with other physicochemical methods, allow the qualitative and quantitative determination of solid phase reactions and characterization of materials.
- **X (XRF) (X-ray fluorescence)**for the qualitative and quantitative elemental analysis.
- **Determination of compressive F_c (MPa) and flexural F_f (MPa)strength**

Indicatively we present the process of analysis for sample FBB1 from the Basilica B to understand the mode of analysis and processing of results.

Sample FBB1

A) Grain Size Distribution Test

The grading curve resulting from the analysis of the historic mortar sample is shown in Figure 1.

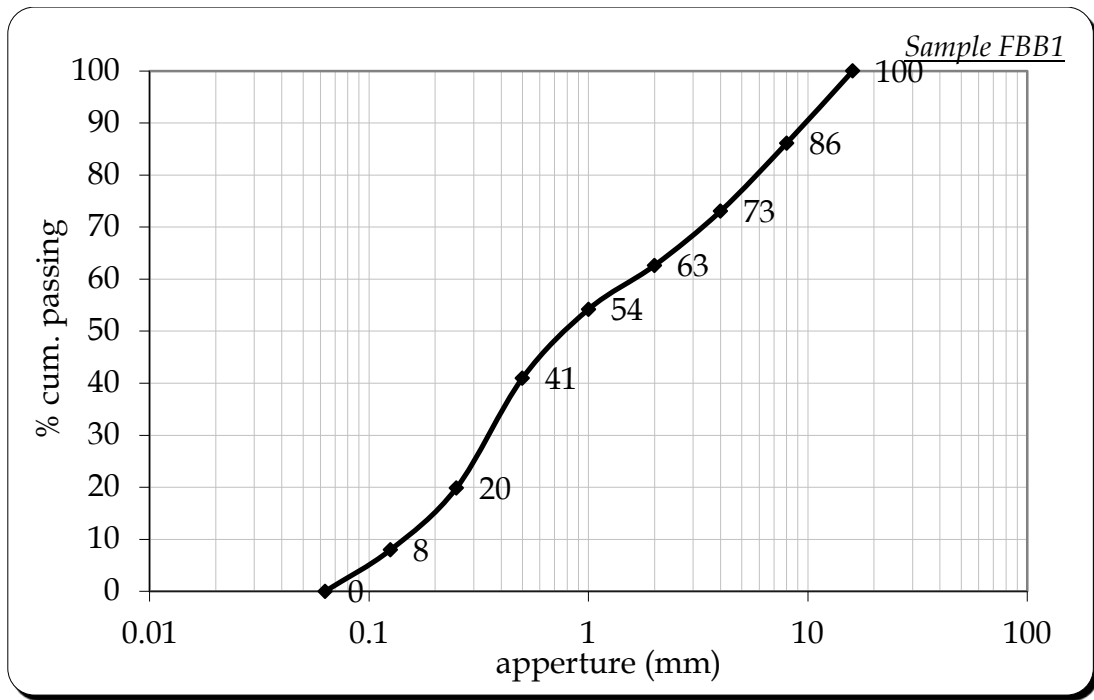


Figure 1

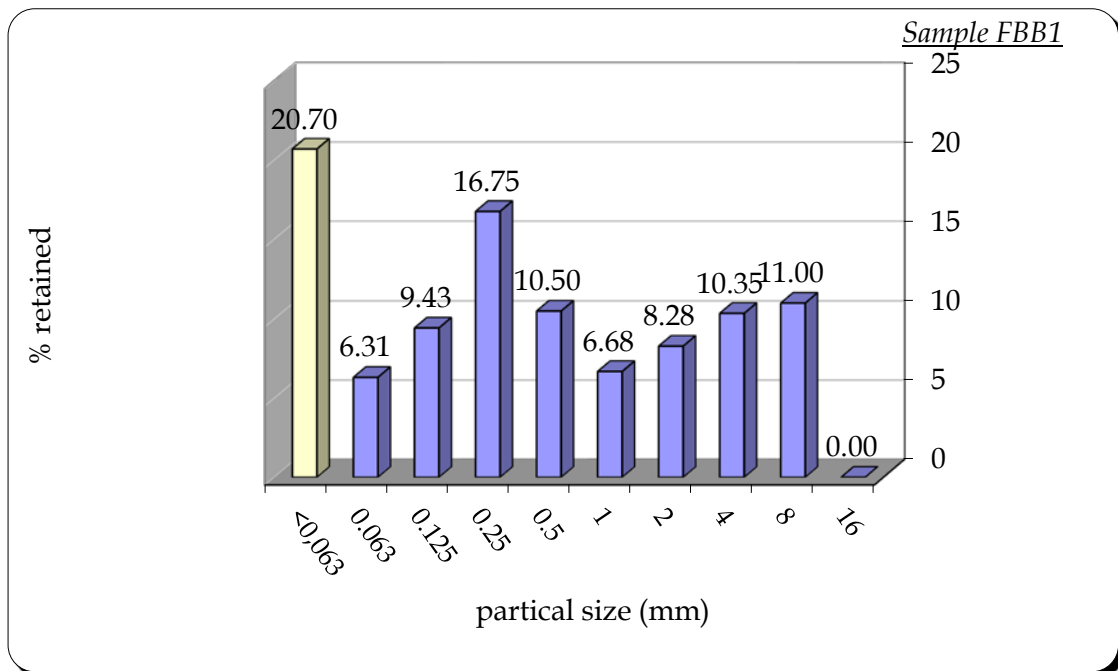
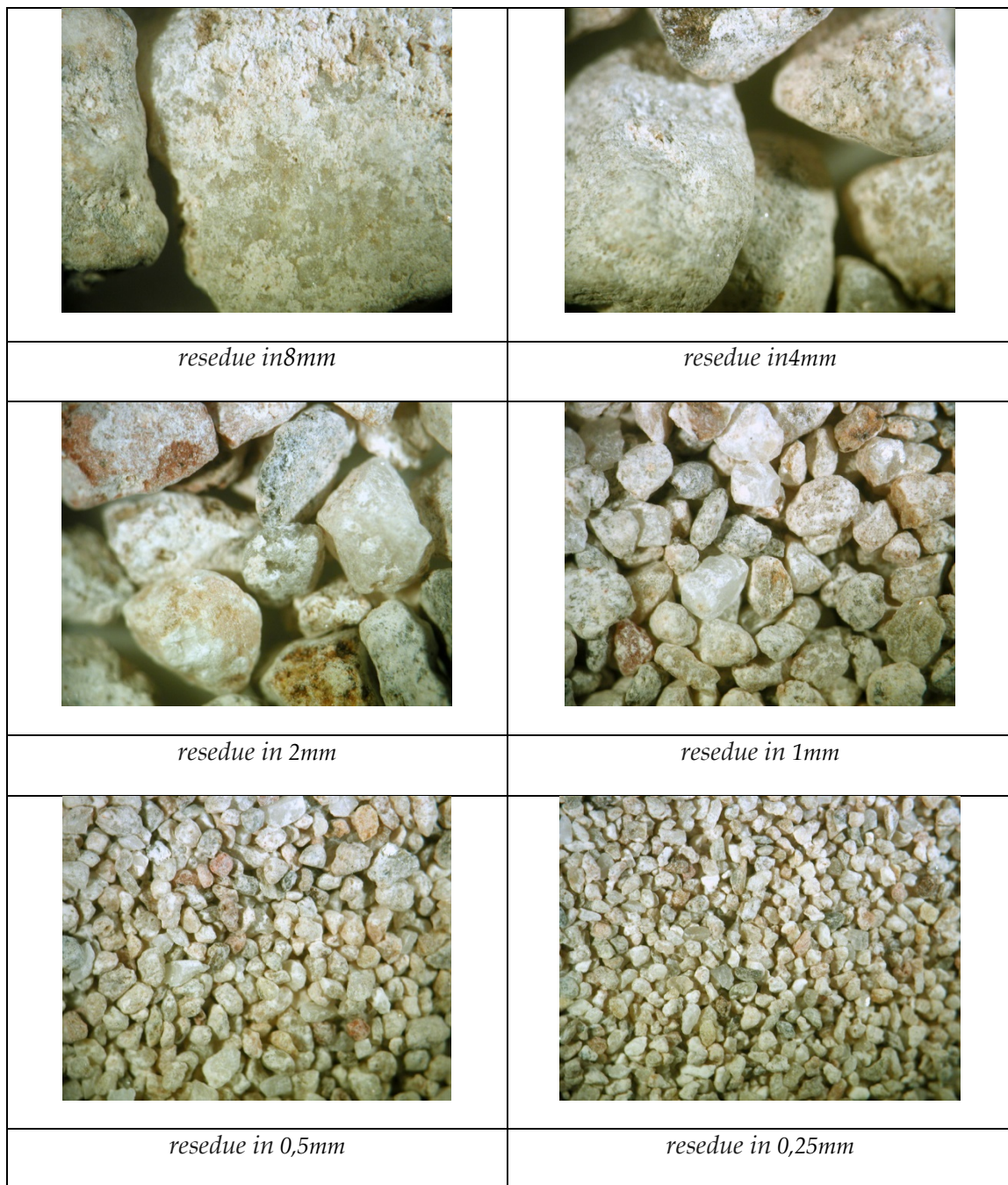




Figure 2

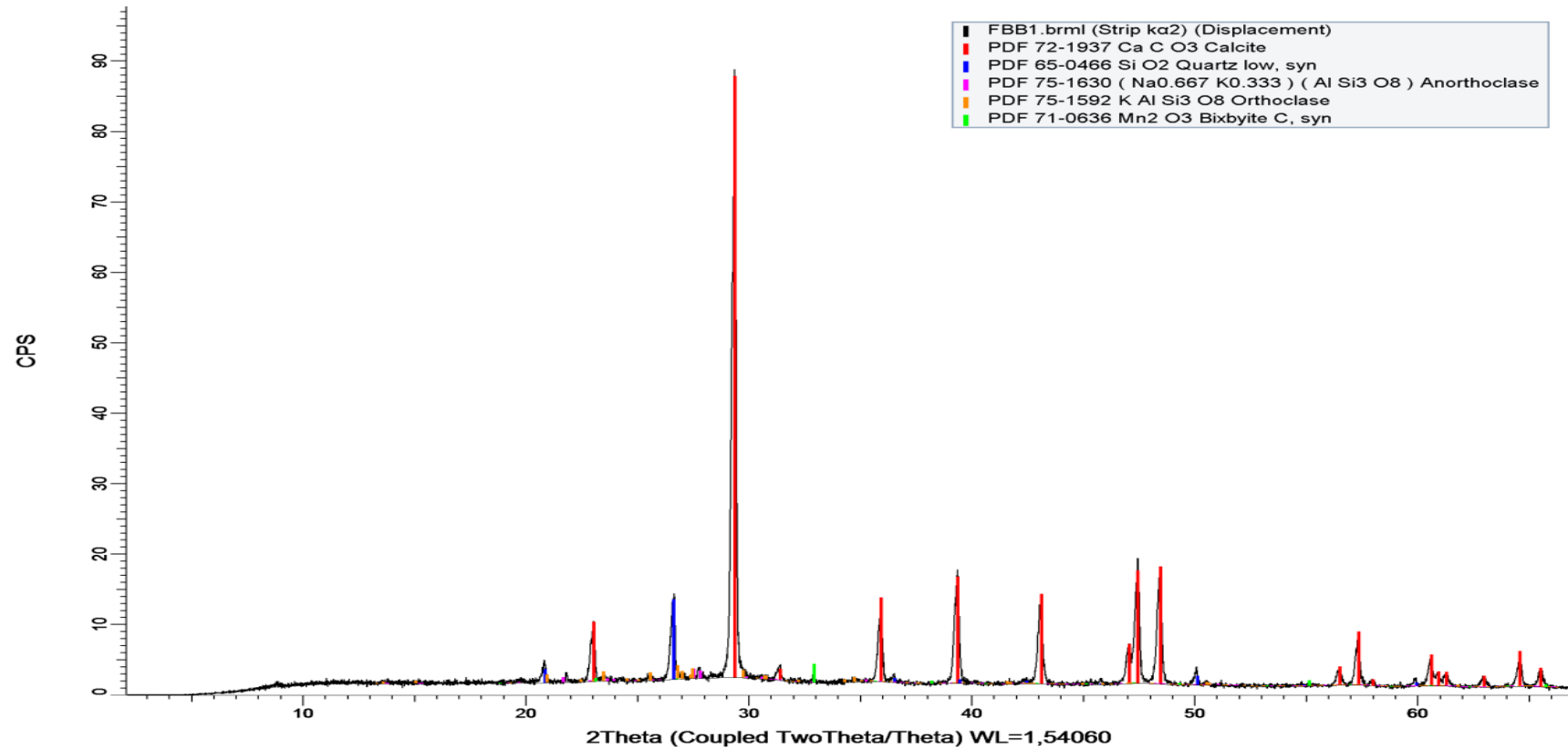
The Figure 2 shows in bar graph form the proportion of the retained aggregate and the binder of the sample FBB1 in the different sized sieves.

In order to determine the morphology and the color of the grains, the fractions of aggregates of mortar were observed under a stereomicroscope.



	
<p><i>residue in 0,125mm</i></p>	<p><i>residue in 0,063</i></p>
	
<p><i>Binder</i></p>	

B) XRD results



Sample is mainly consisted of calcite (CaCO_3) and quartz (SiO_2).

C)TG και DTA results

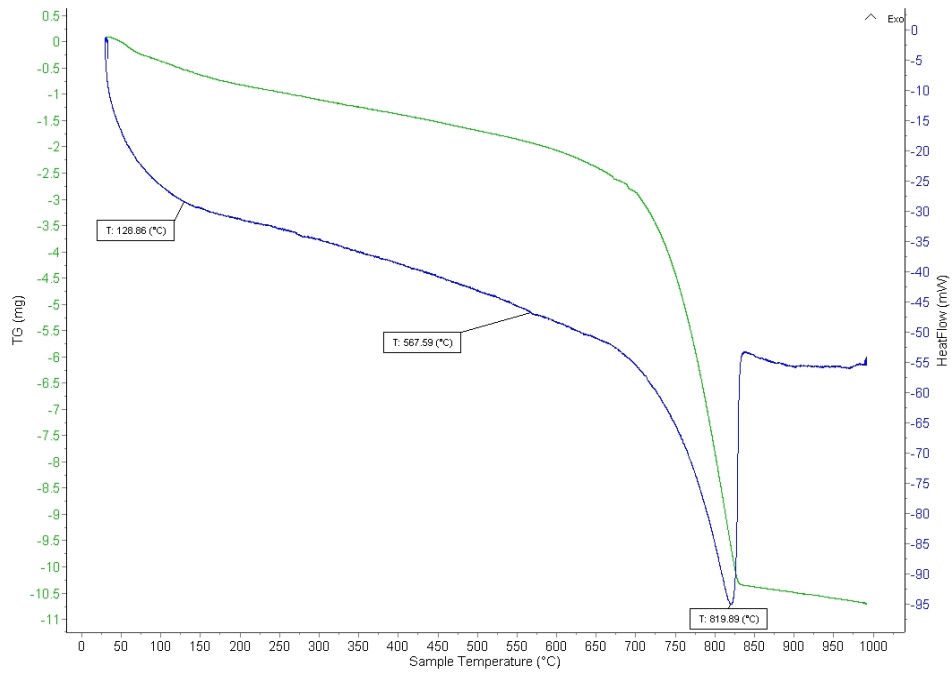


Chart1: TG analysis of the sample FBB1(DTA)

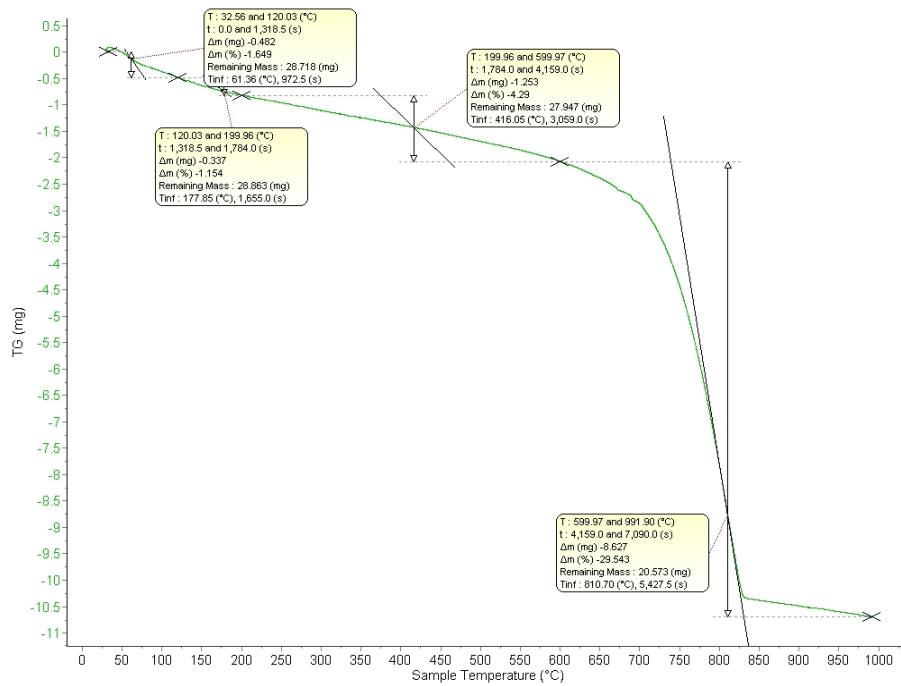


Chart2: DTA analysis of the sample FBB1

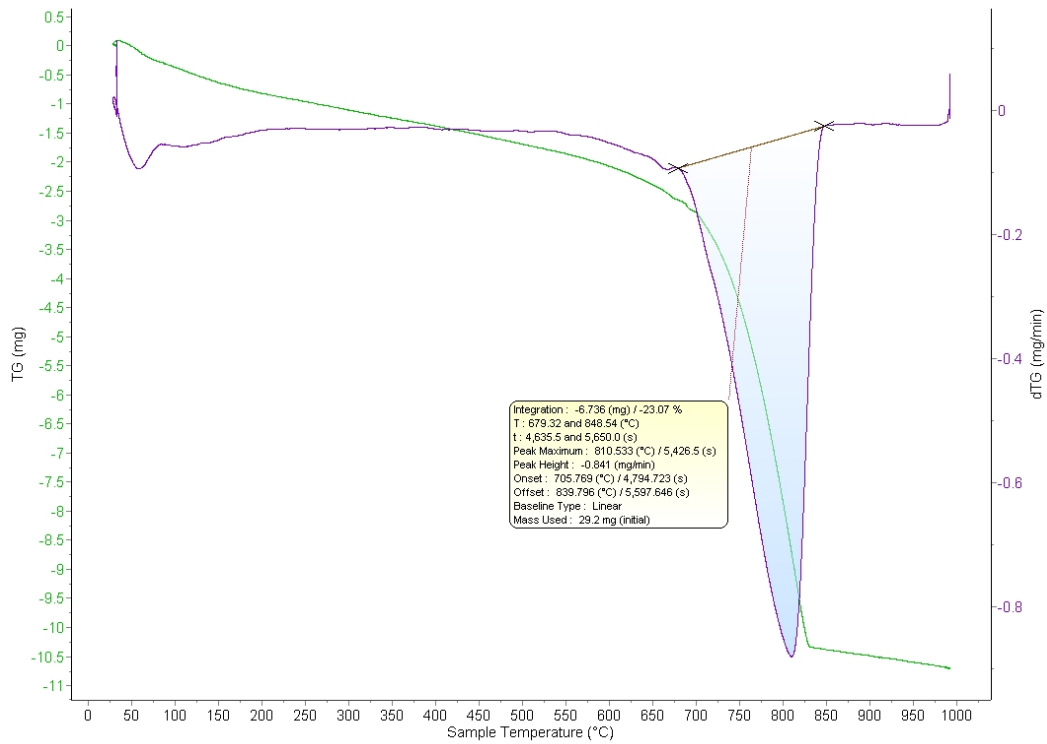
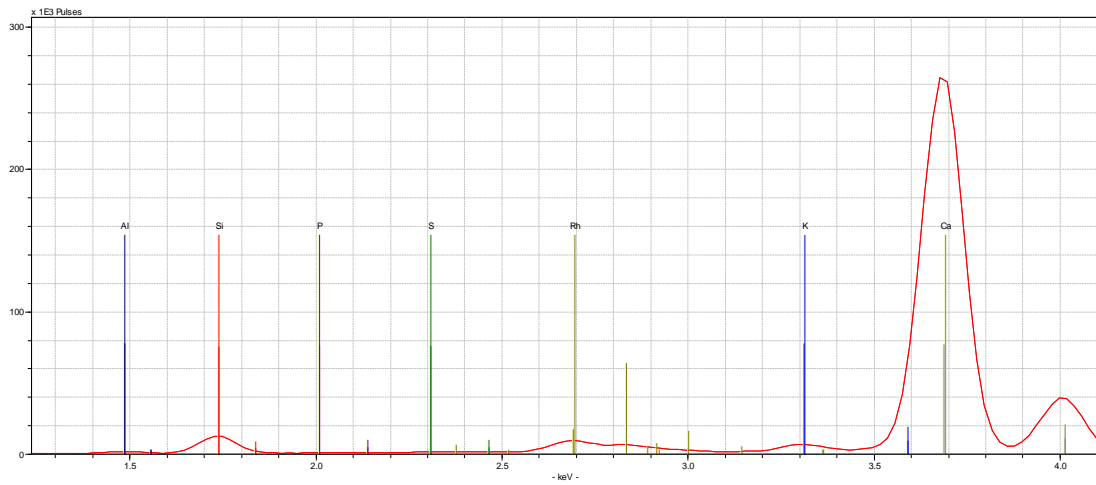


Chart 3: Decomposition of calcite of sample FBB1 after the ~679 °C

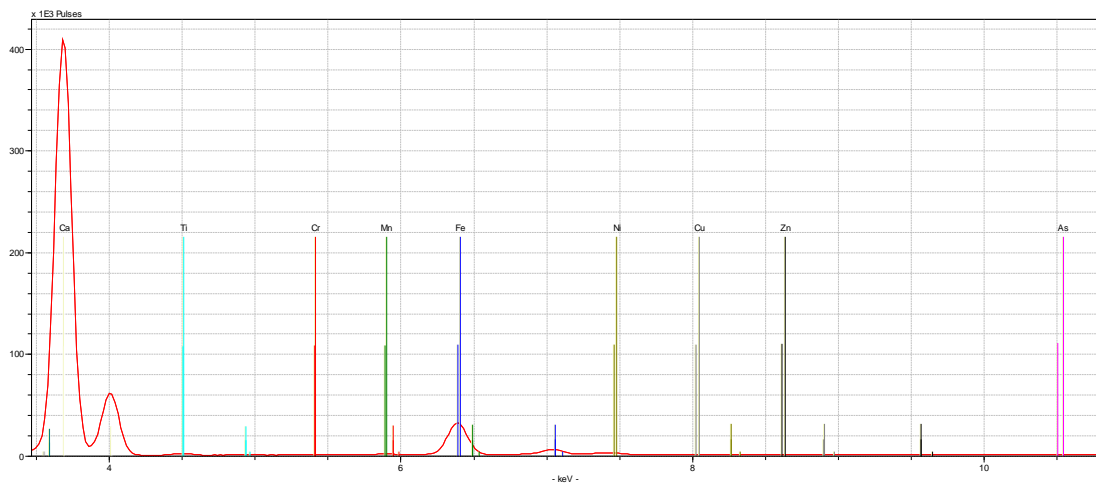
Calcite participate in this sample estimated rate of 52.43 %

D) XRF results



Sample spectrum FBB1 at 15 KV and 36 μ A

Elements that identified are Ca, Si, K, S, Al and P.



Sample spectrum FBB1 at 40 KV and 15 μ A

Elements that identified are Fe, Mn, Ni, Zn, Ti, Cr, Cu and As.

E) Compressive and flexural strength

Test results:

Sample	Flexural Ff(MPa)	Compressive Fc(MPa)
Plinth 1	3,38	11,324

Results

The results of the physicochemical and mineralogical tests are:

TG and DTA

- The Basilica B and Egnatias' mortars are characterized as crushed brick - lime mortars.
- The Basilica C' mortars are characterized as lime mortars.
- The Agora's mortars are characterized as hydraulic lime mortars

XRD

The majority of the samples are consisted of calcite (CaCO_3) and quartz (SiO_2).

XRF

Small atomic weight elements that identified are: Al, Si, P, S, K and Ca.

Large atomic weight elements that identified are: Fe, Zn, Cu, Ti, Cr, Mn and As.

Grain Size Distribution Test

The grain size of the aggregates is in the range 0-8 mm and the characteristic rate binder/aggregates is 1/4.

EPHORATE OF ANTIQUITIES OF KAVALA AND THASOS
LOG SHEET OF MONUMENT

ARCAEOLOGICAL SITE	PHILIPPOI
MONUMENT	BAPTISTERY
BRIEF DESCRIPTION OF MONUMENT	The Baptistery is situated north of the Octagon. It consisted of four rooms where the catechism and baptism of New Christians was conducted. It has a total of four rectangular rooms named in accordance with the position they held in the baptismal process. From west we find the Apodyterion, where those preparing for the sacrament of baptism left their clothes; the Catechumenon, where the baptized received catechism; the Baptistery proper (photisterion) with its built cruciform-shaped baptismal font, where baptism and the illumination of the believer occurred, and the Chrismatory, where following baptism believers were anointed with holy myrrh. The presence of the complete, four part baptistery in the Octagon complex, in combination with the absence of a baptistery at the other basilicas in Philippi, show that the Octagon was the city's cathedral church.

A. BASIC DATA

EXCAVATED SECTIONS	The entire complex
NON EXCAVATED SECTIONS	None
SURFACE (M²)	
MEASUREMENTS	27,80 (length). Width varies
MAXIMUM PRESERVED HEIGHT	2,15-2,21 metres (about 22 rows of stones)
MINIMUM PRESERVED HEIGHT	0,47metres (about 3 rows of stones)

B. BUILDING MATERIAL

STONES	X	
---------------	----------	--

ΑΡΙΘΜΟΣ ΔΕΛΤΙΟΥ:

MARBLE	X	When present at the masonry, they are generally spolia. The floor of the Baptistery proper was paved with opus sectile and the interior of baptismal font was revetted with marble slabs.
BRICKS	X	
MORTAR	X	It is observed both in the joints and on the surface

C. BRIEF DESCRIPTION OF THE STATE OF PRESERVATION

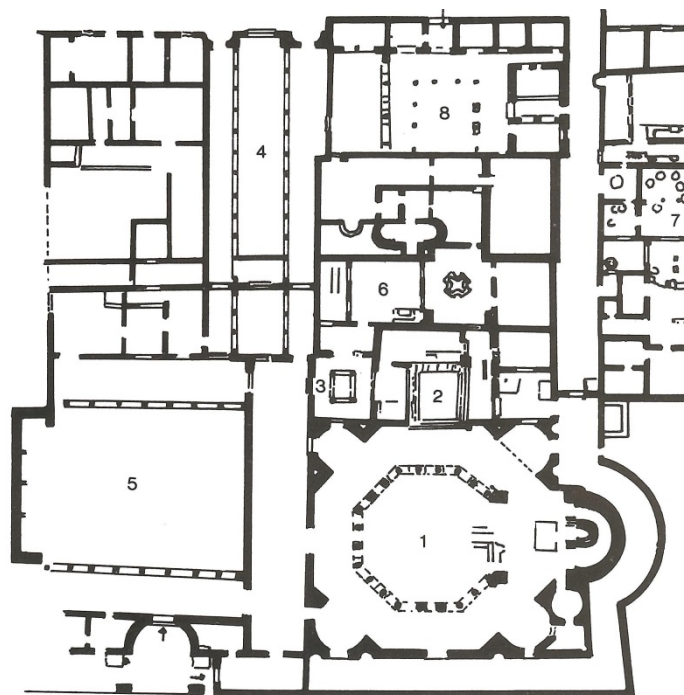
The state of preservation is generally good with most of the exterior walls preserved to a height higher than that of an average person. The minimum preserved height is observed at the exterior wall of the westernmost room. The masonry presents several symptoms of the environmental impact (fauna and flora and weather, roots at the joints, small snails and shells). The masonry is missing some of the stones in few areas, resulting in small recessions on the surface wall. Ancient mortar is present both inside the joints and on the wall surface. . In some areas it is cracked and the hollow sound created when tapped indicates the beginning of disintegration. The upper rows have been capped in recent years with cement mortar and stones from the excavation material. Some of the opus sectile tiles and of the baptistery revetment slabs have come off and they require fixation.

ΑΡΙΘΜΟΣ ΔΕΛΤΙΟΥ:

D. STRUCTURAL SURVEY

		Observations
Surface wear/damage	X	
Spoilage	X	
Mortar disintegration	X	
Cracking	X	
Salt accretion		
Existence of plant vegetation at joints	X	
Crystallization		
Cohesion loss of bearing masonry		
Deviation from the vertical axis		
Other		

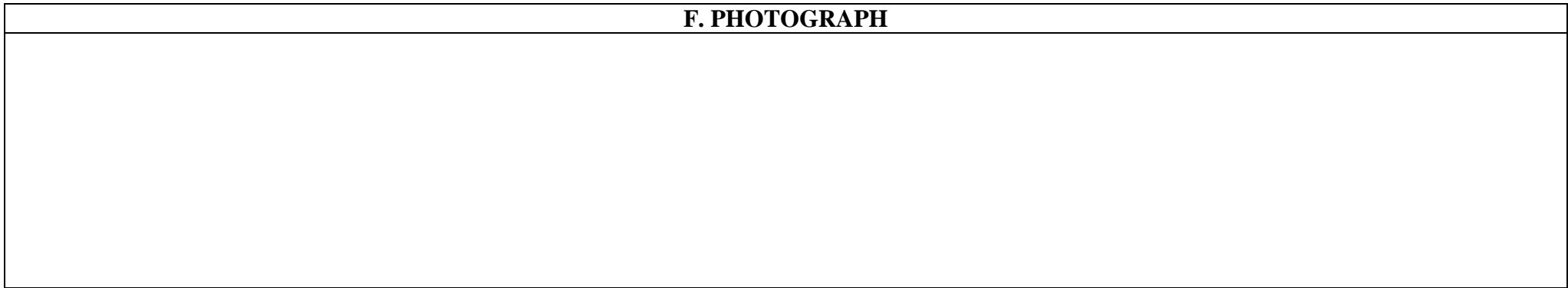
E. DRAWING



1. OCTAGON
2. HELLENISTIC FUNERARY MONUMENT
3. PHIALE
4. THREE-AISLED PORTICO OF THE OCTAGON
5. ATRIUM-COURTYARD-GUEST HOUSE
6. BAPTISTERY
7. BISHOP'S PALACE
8. BALNEUM

0 10 20 30 M

F. PHOTOGRAPH



ΑΡΙΘΜΟΣ ΔΕΛΤΙΟΥ:

--

EPHORATE OF ANTIQUITIES OF KAVALA AND THASOS
LOG SHEET OF MONUMENT

ARCAEOLOGICAL SITE	PHILIPPI
MONUMENT	BASILICA A
BRIEF DESCRIPTION OF MONUMENT	<p>Basilica A Basilica A lies north of the Forum, in the area of the pagan shrines on a higher terrace separated from the Forum level by the decumanus maximus.</p> <p>It is the largest Christian complex in Philippi, with a length of 130 metres and a width of 50 metres, together with the annexes on its north and west sides. It is a cross transept timber roofed basilica with galleries, a projecting semi-circular apse, an atrium on the west, and a peristyle courtyard. Access to the latter, a former Roman or Hellenistic structure was secured via an impressive marble staircase. The latter preserves</p> <p>Two entrances led from the courtyard to the quadrangular atrium with porticoes on all sides except the west, where a monumental fountain was created with a double colonnade and five niches. Sanctifications (agiasmoi) were carried out at the fountain, as well as the preparation of the bishop for the Mass.</p> <p>The atrium communicated with the narthex, which had a paved floor and walls with marble revetments, through three entrances accessed by five steps.</p> <p>On the northwest side of the narthex, the staircase that led to the church's gallery survives; beside the staircase is the entryway to a chapel where wall paintings imitating marble wall revetments are</p>

	<p>preserved. The size of the building in conjunction to the quality of the decoration, Proconesian marble, indicate strong ties with the capital It is probably another project in direct influence if not patronage of Constantinople.</p>
--	--

A. BASIC DATA	
EXCAVATED SECTIONS	The entire complex
NON EXCAVATED SECTIONS	None
SURFACE (M²)	6500 M²
MEASUREMENTS	130M X 50M
MAXIMUM PRESERVED HEIGHT	5 metres (the northern annex walls)
MINIMUM PRESERVED HEIGHT	0,25m (about 2 rows of stones)

B. BUILDING MATERIAL		
STONES	X	Mainly small irregular stones
MARBLE	X	Wall revetments and floor pavement, architectural Elements (bases, column shafts, capitals, impost, Architraves, slabs etc.), the ambo, the doorframes.
BRICKS	X	Layers of bricks in the opus mixtum of the walls (northern wall)
MORTAR	X	It is observed both in the joints and on the surface
COATING		

C. BRIEF DESCRIPTION OF THE STATE OF PRESERVATION

The state of preservation since the time of its excavation is generally good. The monument is heavily frequented by visitors and a natural pathway has been created. As there are not extensive remains of the marble paved floor the risk of destruction is minimal. However, small islands of restored floor pavement have suffered and should be re-laid.

The rich marble material, exposed for a long time to weather conditions does not seem to have been greatly affected, although further exposure should be a source of worry concerning possible preservation condition deterioration.

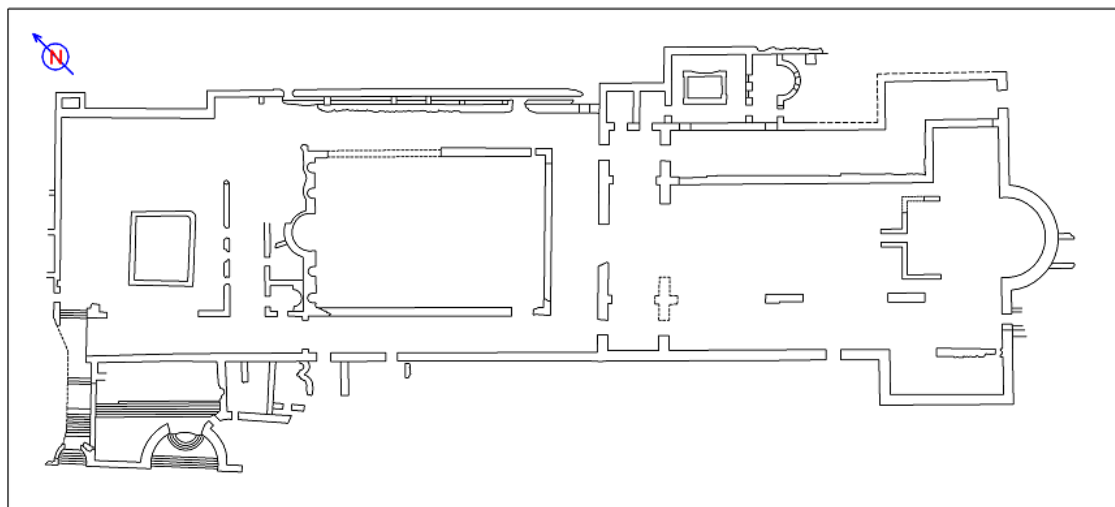
As the monument in its excavation condition was not in need of extensive restoration, effort was made to improve the perception of the monument to the visitors. Therefore, two of the ground floor columns have been reinstated. Thus, the perpendicular axis has been enhanced and the monumental dimension of the church better presented.

--

D. STRUCTURAL SURVEY

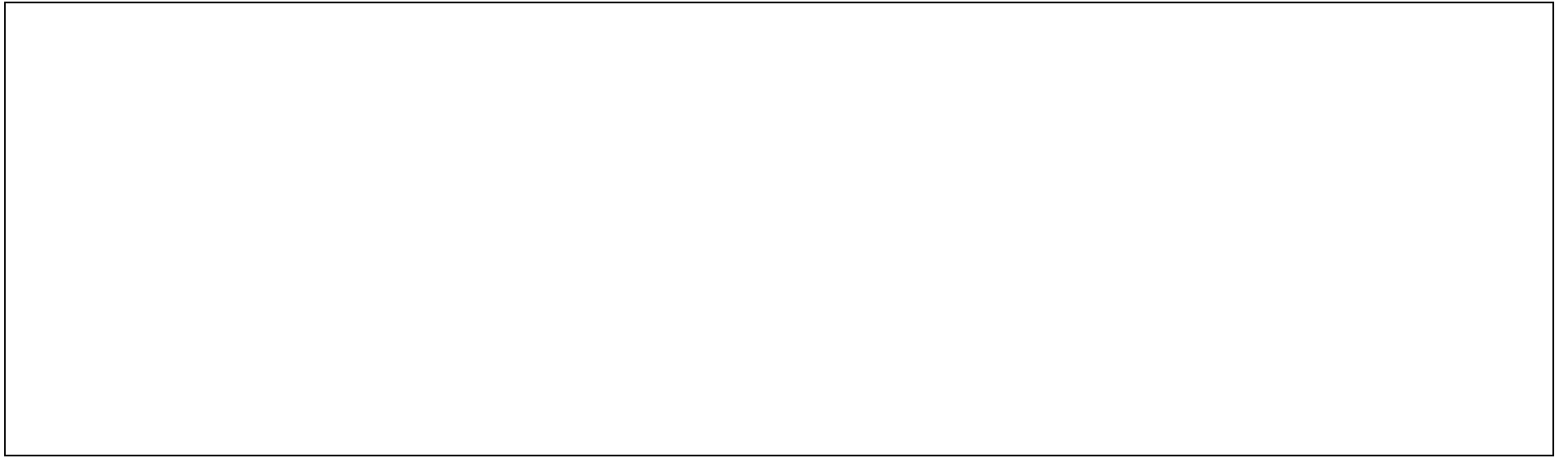
		Observations
Surface wear/damage	X	
Spoilage	X	
Mortar disintegration	X	
Cracking	X	
Salt accretion		
Existence of plant vegetation at joints	X	
Crystallization		
Cohesion loss of bearing masonry		
Deviation from the vertical axis		
Other		

E. DRAWING



ΓΡΑΦΙΚΗ ΚΛΙΜΑΚΑ
0 5 10 20 μ./m
GRAPHIC SCALE

F. PHOTOGRAPH



EPHORATE OF ANTIQUITIES OF KAVALA AND THASOS
LOG SHEET OF MONUMENT

ARCAEOLOGICAL SITE	PHILIPPI
MONUMENT	BASILICA B'
BRIEF DESCRIPTION OF THE MONUMENT	<p>Basilica B was built in the mid-6th century AD (about 550) at the site of the Commercial Market (Macellum) and other Roman-era (2nd c. AD) buildings south of the Forum (probably a gymnasium). It is approximately 62 metres long, with a width of about 47 metres including its annexes. The erection of Basilica B was imposed on the urban plan of the ancient city plan, a rather common phenomenon in the time of construction boom.</p> <p>Basilica B is a domed basilica, a challenging construction type, whose most distinguished example is that of the Haghia Sophia in Constantinople. The main nave, with a width of 31 metres, is divided into three aisles with the aid of two colonnades of six columns each. The nearly-square main aisle was covered by a dome supported on four large piers built of marble from earlier Roman buildings preserved in situ. A second dome covered the altar. There were galleries above the side aisles and narthex. The other spaces, side aisles, and narthex were covered by vaults. In front of the altar, the marble stylobate on which the templon stood is preserved in place.</p> <p>The main nave communicated with the narthex via three entrances. Today, the west wall of the main nave is preserved to a very considerable height, preserving the entire arched main Entrance. The way this wall was built out of rubble masonry with</p>

	<p>intervening zones of brick is characteristic of the age of Justinian I (527-565).</p> <p>The narthex communicated with the outside through five entrances, one each on the north and south walls and three on the west. A marble stylobate preserved six metres west of the narthex probably belonged to a portico that rose along its façade. No atrium appears to have been constructed west of the church, although a large area was prepared for it by tearing down earlier buildings (the palaestra). Northeast and southeast of the Basilica, two liturgical annexes with semicircular apses at the east, flank the church's sanctuary.</p> <p>Basilica B is a luxurious building with wall revetments, columns on its ground floor and its galleries of Thessalian stone, and marble architectural sculptures decorated with acanthus leaves so elaborately finished that they lace.</p> <p>The exceptionally fine sculptural decoration and the architecture of this monument reveal the direct influence of Constantinople (churches of Hagia Sophia and Agia Eirene). A few years after construction began and before the completion of this resplendent church, it appears to have been destroyed by an earthquake that turned its dome into a pile of ruins. After the collapse of the domes that had covered the main nave and altar, the narthex of Basilica B was used as the main nave and a semi-circular apse which still survives was built east of its main gate, creating a small church that was probably founded in the 9th - 10th century AD.</p>
--	--

A. BASIC DATA	
EXCAVATED PARTS	The entire complex
NON EXCAVATED PART	None

SURFACE (M²)	c. 3.500m²
MEASUREMENTS	
MAXIMUM PRESERVED HEIGHT	c.14,10 (piers), c. 7,60
MINIMUM PRESERVED HEIGHT	0,50m

B. BUILDING MATERIAL

STONES	X	Mainly small irregular stones/brick work
MARBLE	X	In the massive corner piers (spolia) and embedded in brick wall of the narthex. In architectural pieces (columns, capitals, imposts etc) as well as for the doorsteps/doorframes
BRICKS	X	Walls
MORTAR	X	It is observed both in the joints and on the surface
COATING		

C. BRIEF DESCRIPTION OF THE STATE OF PRESERVATION

The three massive pillars along with the connecting wall and the narthex wall were the sole constructions visible before the excavation. The parts brought to light with the excavation were in low height.

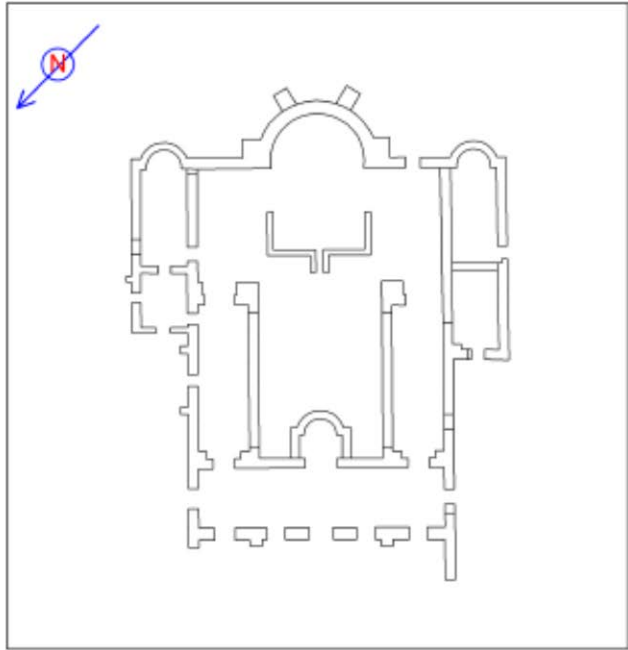
The pillars and the walls are structurally sound, although the south-western one was affected by an earthquake in Lemnos three

years ago. Measures have been taken for its restoration. The brick and stone walls present cases of low vegetation, sporadic loss of connecting mortar and casual loss of either bricks or stones. Three columns from the northern colonnade and the corresponding arches were restored several years ago, using minimum new material on the basis of the architectural plans of Paul Lemerle. Arrangement of the architectural pieces has been conducted to facilitate the visitors.

D. STRUCTURAL SURVEY

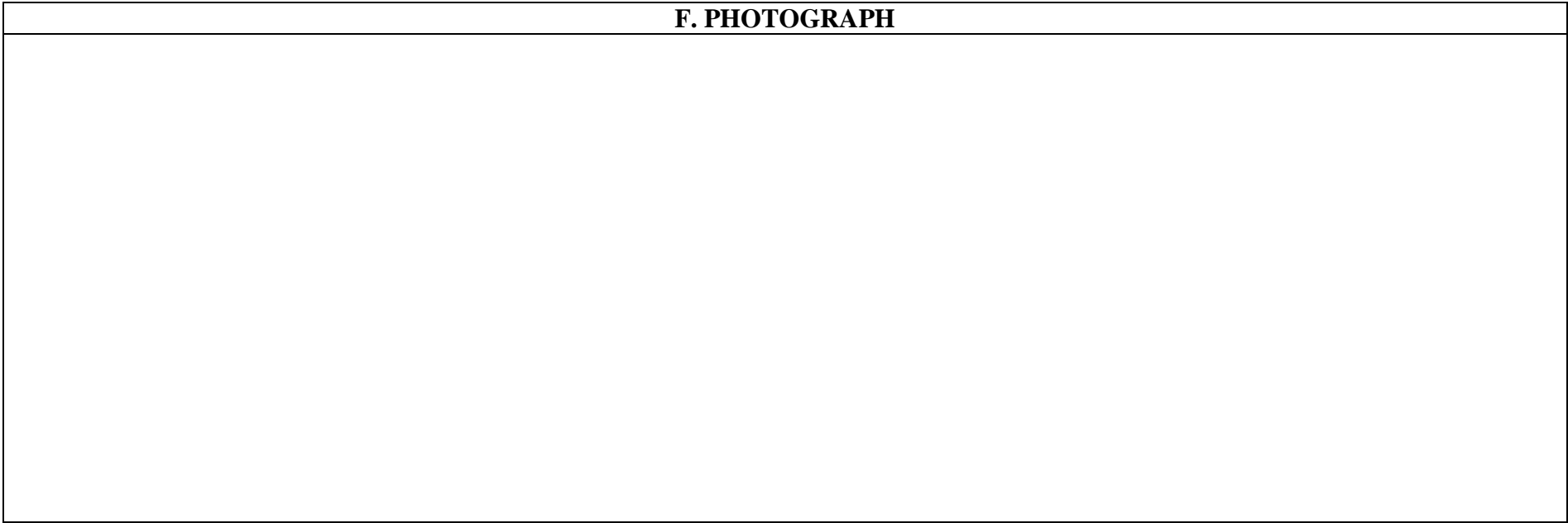
		Observations
Surface wear/damage	X	
Spoilage	X	
Mortar disintegration	X	
Cracking	X	
Salt accretion		
Existence of plant vegetation at joints	X	
Crystallization		
Cohesion loss of bearing masonry		
Deviation from the vertical axis		
Other		

E. DRAWING



ΤΡΑΙΩΤΗ ΚΑΜΕΚΑ
0 5 10 20 μ.μ.
GRAPHIC SCALE

F. PHOTOGRAPH



EPHORATE OF ANTIQUITIES OF KAVALA AND THASOS
LOG SHEET OF MONUMENT

ARCAEOLOGICAL SITE	PHILIPPI
MONUMENT	BISHOPRIC (EPISKOPEION)
BRIEF DESCRIPTION OF THE MONUMENT	<p>The Bishop's residence occupied the block (insula) east of the Octagon. It was sizable a secular building with four wings of rooms and an enclosed courtyard in the centre. It is bordered on the north by the so-called Via Egnatia, on the east and west by side-streets (cardines) A and B, and on the south by the open area East of the Octagon apse.</p> <p>The Bishopric was built on the site of an older Roman building (2nd c. AD and probably emerged from the combining of three different residences. Its main entrance is on the North facing via Egnatia, where there were also two shops. North of these, there are rooms around a small courtyard that probably served as a place to stay and work for the support staff. The south and west wings were two storied. The lower floor's rooms served as storage as the large pithoi in its floor reveal, as well as production spaces, as shown by the wine press(lenos) used for wine production. The kitchen used in food preparation was also here. The living quarters, reception/gathering areas for the clergy were probably on the upper floor, which was decorated with wall paintings and sculptures. The rooms on the east side had only one story, and served as storerooms, workshops, and offices. The variety of functions and uses the Bishopric hosted, testifies to the well-organized church of Philippi around its Bishop. The entire complex has been subject to various repairs and alterations.</p>

A. BASIC DATA	
EXCAVATED SECTIONS	The entire complex
NON EXCAVATED SECTIONS	None
SURFACE (M²)	47,60m x 26,50m

ΑΡΙΘΜΟΣ ΔΕΛΤΙΟΥ:

MEASUREMENTS	1261,40m
MAXIMUM PRESERVED HEIGHT	2 metres (about 19 rows of stones)
MINIMUM PRESERVED HEIGHT	0,25m (about 2 rows of stones)

B. BUILDING MATERIAL

STONES	X	Mainly small irregular stones
MARBLE	X	When present at the masonry, they are generally spolia. Marble slabs are used to paved the court and for the doorsteps.
BRICKS	X	
MORTAR	X	It is observed both in the joints and on the surface
COATING		

C. BRIEF DESCRIPTION OF THE STATE OF PRESERVATION

The state of preservation is generally good. The monument is not accessible in its interior and visitors can discover its functions from outside. This allows for restricted man made damage. Most of the exterior walls are preserved to a height higher than that of an average person. The minimum preserved height is observed at the interior partition walls. The masonry presents several symptoms of the environmental impact (fauna and flora and weather, roots at the joints, small snails and shells, moss). It is missing some of the stones in few areas, resulting in small recessions on the wall surface wall.

The mortar is present both inside the joints and on the wall surface. In some areas it is cracked and the hollow sound created when tapped indicates the beginning of disintegration. The upper rows have been capped in recent years with cement mortar and stones from the excavation material. The brick elements are preserved in good condition. The marble parts are also in condition, although long exposure to occasional extreme weather conditions have caused minor fractures and flaking.

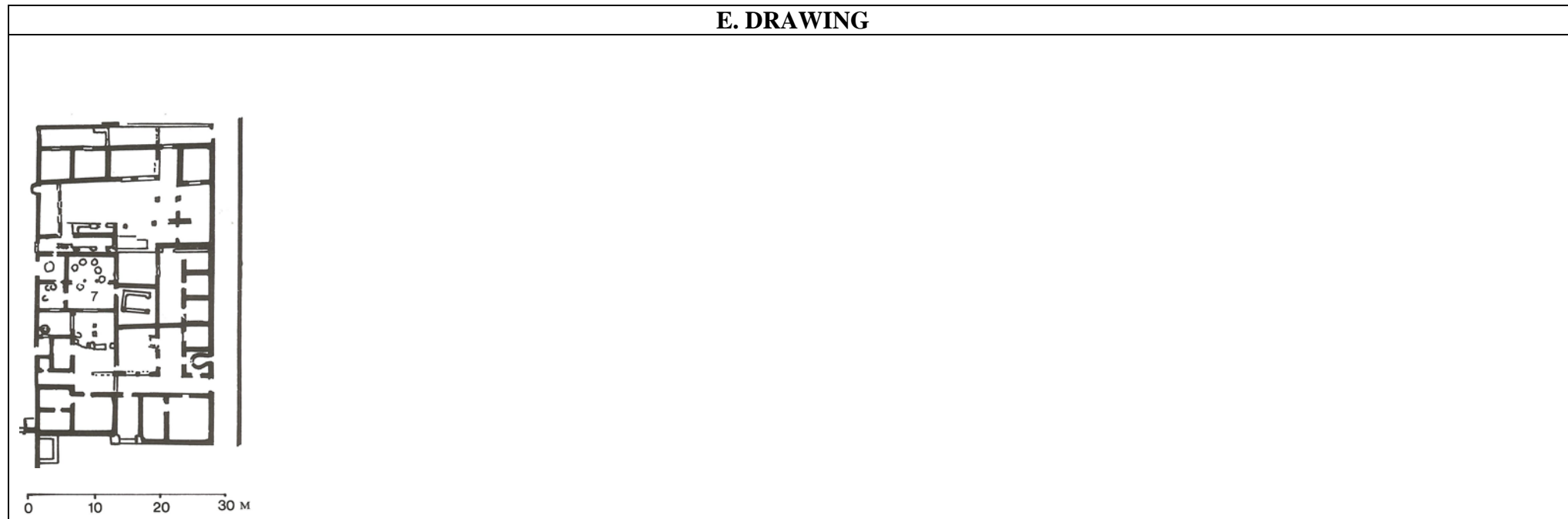
D. STRUCTURAL SURVEY

		Observations
Surface wear/damage	X	
Spoilage	X	

ΑΡΙΘΜΟΣ ΔΕΛΤΙΟΥ:

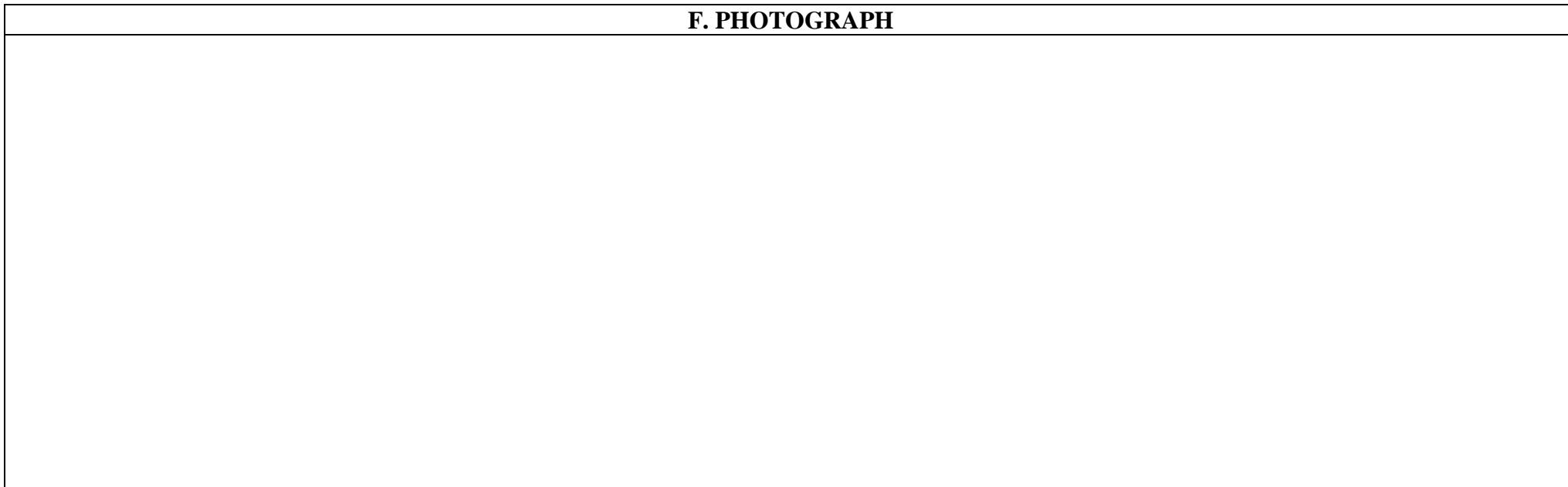
Mortar disintegration	X	
Cracking	X	
Salt accretion		
Existence of plant vegetation at joints	X	
Crystallization		
Cohesion loss of bearing masonry		
Deviation from the vertical axis		
Other		

E. DRAWING



ΑΡΙΘΜΟΣ ΔΕΛΤΙΟΥ:

F. PHOTOGRAPH



EPHORATE OF ANTIQUITIES OF KAVALA AND THASOS
LOG SHEET OF MONUMENT

ARCAEOLOGICAL SITE	PHILIPPI
MONUMENT	WEST TEMPLE (CURIA)
BRIEF DESCRIPTION OF MONUMENT	It is situated at the southernmost part of the west portico of the forum. It is a rectangular building with a cella measuring 11,40m x 14,10m and a pronaos with two Corinthian columns in antis. The interior walls were originally revetted with marble slabs imitating pillars attached to the walls. The floor was paved with thin marble slabs. Inside the cella a Π-shaped podium which was at least 1,10m high and 1,05m large was destined for supporting statues two of which were found inside the curia. The pronaos was also paved with marble slabs and it was secured in antiquity with metal grilles.

A. BASIC DATA

EXCAVATED SECTIONS	The entire monument
NON EXCAVATED SECTIONS	None
SURFACE (M²)	319,43 m²
MEASUREMENTS	23,35x 13,68m
MAXIMUM PRESERVED HEIGHT	1,42 metres (8 rows of stones).
MINIMUM PRESERVED HEIGHT	0,22m (1 row of stones).

B. BUILDING MATERIAL

STONES	X	
MARBLE	X	

ΑΡΙΘΜΟΣ ΔΕΛΤΙΟΥ:

BRICKS	X	Observed very sporadically
MORTAR	X	
COATING		

C. BRIEF DESCRIPTION OF THE STATE OF PRESERVATION

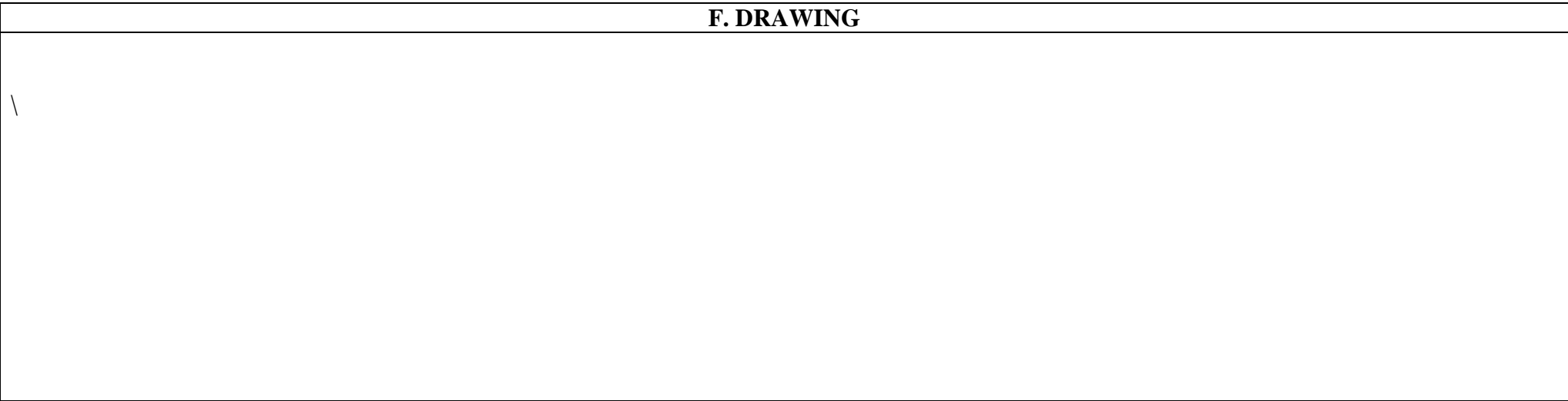
The state of preservation is good with some stones missing from the masonry in few areas. The environmental impact both on the Surface of the walls and on the marble architectural members is reduced in comparison to the East temple, but still present. Several architectural parts belonging to the curia are arranged inside the cella.

D. STRUCTURAL SURVEY

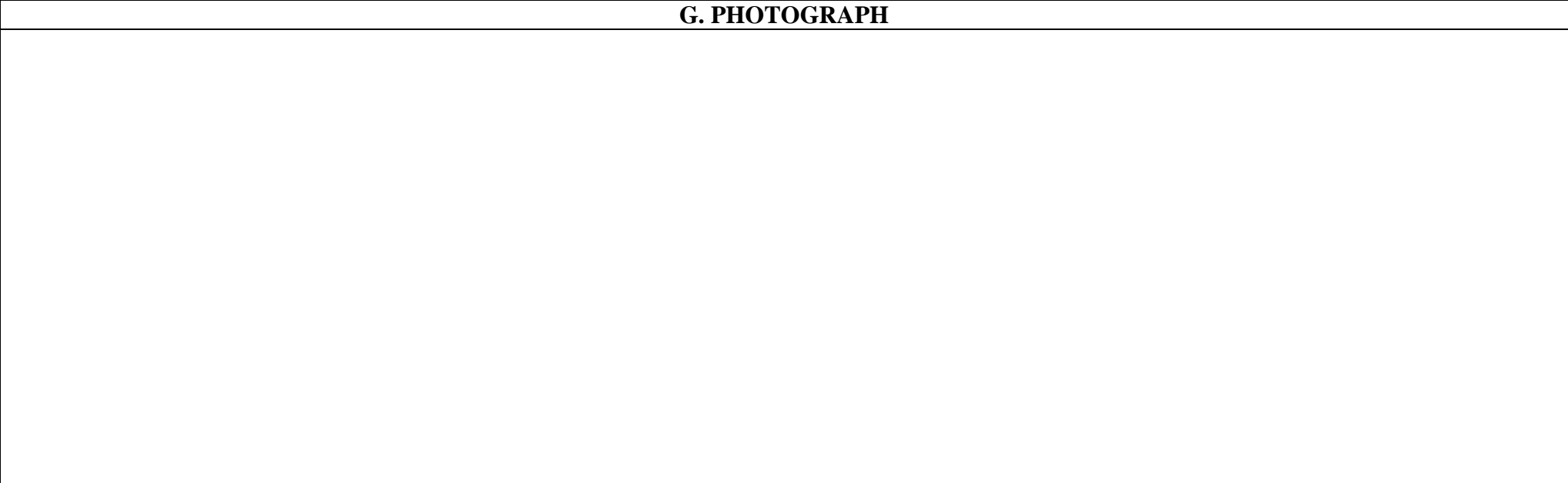
		Observations
Surface wear/damage		
Spoilage	X	Observed mainly at the area where the division walls join the back wall.
Mortar disintegration		
Cracking		
Salt accretion		
Existence of plant vegetation at joints	X	
Crystallization		
Cohesion loss of load-bearing masonry		
Deviation from the vertical axis		
Other		

ΑΡΙΘΜΟΣ ΔΕΛΤΙΟΥ:

F. DRAWING



G. PHOTOGRAPH



EPHORATE OF ANTIQUITIES OF KAVALA AND THASOS
LOG SHEET OF MONUMENT

ARCAEOLOGICAL SITE	PHILIPPI
MONUMENT	THE OCTAGON
BRIEF DESCRIPTION OF THE MONUMENT	<p>The Octagon complex The second to the East insula of the Roman Forum of Philippi is taken up by the Octagon, its baptisterium and a balneum. The Octagon succeeded the Basilica of Paul in the late 4th century AD (about 400 AD) following the Basilica's destruction by fire. The "Basilica of Paul" south of the Hellenistic Funerary Heroon of Eyephenes Eksekestou was a house of prayer (eukterios oikos) and was built in the 4th century AD. Known as the "Basilica of Paul", it is the earliest Christian monument in Philippi. It is a bipartite, oblong building measuring 25.30 x 9.90 metres, with an oblate inscribed niche on the east. The house of prayer was dedicated either to the memory of the Apostle Paul or that of a martyr of the city with the same name.</p> <p>This church had a mosaic floor decorated with symbolic scenes of birds, trees, and other geometric motifs. According to the preserved inscription on the mosaic, the church was decorated with funds provided by the bishop of Philippi Porphyrios, known from his participation in the Council of Sardica in 342-343 AD, and a wealthy resident of Philippi named Priscus. The founder's inscription, "Bishop Porphyrios made the mosaics of the basilica of Paul, in Christ", is an important piece of evidence for the history of Philippi, since it dates the building to the first quarter of the 4th C. Thus, this simple, church was succeeded by the monumental church with octagonal plan which grew to become the emblematic pilgrimage church of Philippi. One of the ancient city's side streets was abolished to erect the new building, and the terrace</p>

was expanded to accommodate it. In its initial form, it was a free-standing Octagon measuring 27.50 x 30 metres. Its outer walls (width: 1 metre) ended on the east in a shallow semi-circular niche. In the middle of the church there was an octagonal stylobate on which 22 columns rested—two on each side and one in each corner. The Octagon represents a rare form of early Christian church which is unique in the Greek territory, one which is closely linked with mausoleums, revealing the church as a “martyrium”, i.e. a structure built at a place where something significant is attested as having occurred (e.g. the passage of Saint Paul, a martyr’s death).

In the first half of the 6th century AD the free-standing Octagon was turned into an inscribed one due to structural problems. It was at this time that the whole complex one sees today at the archaeological site must have been built. The shape of this second Octagon was square on the outside; it was turned into an octagon on the interior with the help of four niches in the corners of the square. The colonnade that rests on the octagonal s repeating this same shape also supported the galleries and dome. On the east is the semi-circular sanctuary apse complete with synthronon. In front of the apse are preserved the remains of the base of the altar table.

The church had two ambos, perhaps connected with special liturgical requirements of the church at Philippi. On side the Octagon was surrounded by a stoa which continued on the east around the sanctuary apse. The area to the east of this colonnade is open, and there was a deep cistern here. Entrance to the Octagon from the Via Egnatia, which passed to the north of the complex, was through a monumental propylon leading to a three-aisled portico whose central aisle was unroofed. South of the portico there was a rectangular area that served as a forecourt for believers entering the church’s long, narrow narthex. One reached the main nave through the three doorways in the narthex, whose flooring consisted of very fine opus sectile. West of the narthex of the inscribed Octagon and at a lower level, the atrium of the church has been uncovered with double colonnades on its peristyle, as well as a large fountain on its west side. This fountain was with sculptures in second

use from buildings on the east side of the Forum. The atrium communicated with the Commercial Road south of the complex through a monumental semi-circular propylon next to which various auxiliary rooms were created. In the first half of the 7th century AD, the Octagon complex suffered major damage from a powerful earthquake. But the church was not abandoned; in the 9th - 10th centuries AD it was repaired, and it continued in operation for an indeterminate time.

The north annexes

The phiale, the earlier Hellenistic Funerary Heroon (described above), the Diakonikon, the Prothesis, and the Baptistery all lay north of the Octagon. The phiale was a rectangular space with a marble basin where benediction of waters (agia place. The diakonikon

and the prothesis were two small spaces beside the northeast niche of the Octagon. The faithful left their offerings (bread and wine for the Divine Communion) in the prothesis and received myrrh prepared by the priests in the rectangular cistern in the diakonikon, where the sacred utensils, the Gospel book, and clerical vestments were also kept. The Baptistery consisted of four rooms where the catechism and baptism of new Christians was carried out. It has a total of four

rectangular rooms named in accordance with the position they held in the baptismal process. From west to east we find the Apodyterion, where those preparing for the sacrament of baptism left their clothes; the Catechumeneon, where the baptized received catechism; the Baptistery proper (photisterion) with its built cruciform-shaped baptismal font, where baptism and the illumination of the believer occurred

The Bath House (Balneum)

The Balneum, a small public bathing establishment, occupied the north part of the Octagon complex. Its entrance was in about the middle of its north side, facing the Via Egnatia. There was a colonnade along this side. Behind the colonnade and to east and

	<p>west of the building's entrance there were various spaces like the thyroreion, where bathers paid for their tickets, the elaiothessio, where those wishing to were anointed with oil to exercise in the palaestra, the bathing pool in which athletes took a cold bath, and the latrines. In the centre of the complex was the Palaestra, which was surrounded by three porticoes and served bathers' exercise needs; the latrines and the cool room of the Balneum, where there was a large bathing pool for cold baths by groups. A very considerable part of the complex was taken up by the warm spaces in the Bath-House, which were gathered together in its south section so that they could be heated by the sun, even in winter.</p> <p>The Balneum of Philippi was constructed after the first Roman colonists settled there in the age of Augustus, about 30 BC. During the Roman period it must have operated exclusively for male bathing. But in the mid-6th century AD (when the second Octagon was constructed), it was reconstructed to serve men and women simultaneously. With the passage of time, the eastern part ceased to function as a bath in the mid-7th century AD and was converted into a residence, unlike the western part which continued to operate as a bathing establishment.</p> <p>We do not know when the Balneum of Philippi ceased operating altogether. While it was initially a city public bath-house, when it was incorporated into the Octagon complex it may have passed into church management. It was by no means the only public bath-house in the city, since in any case it wasn't large enough to serve all this populous city's residents.</p>
--	---

A. BASIC DATA	
EXCAVATED PARTS	The entire complex

NON EXCAVATED PARTS	None
SURFACE (M²)	c. 1,750 m2
MEASUREMENTS	
MAXIMUM PRESERVED HEIGHT	2 metres (parts of the prefurnium)
MINIMUM PRESERVED HEIGHT	0,25m (about 2 rows of stones)

B. BUILDING MATERIAL

STONES	X	Mainly small irregular stones
MARBLE	X	Wall revetments and floor pavement, architectural Elements (bases, column shafts, capitals, impost, Architraves, slabs etc.), the ambo, the doorframes.
BRICKS	X	For the hypokausta.
MORTAR	X	It is observed both in the joints and on the surface
COATING		

C. BRIEF DESCRIPTION OF THE STATE OF PRESERVATION

The state of preservation since the time of its excavation is generally good as this is one of the most recent parts to be excavated.

The monument is heavily frequented by visitors. The most sensitive parts are the mosaic floors of the “Basilica of Paul (restored and fenced off under a shade) and the of the church and the ambulatory, which feature small marble pieces in geometric patters. The latter, though restored suffer a lot by the traffic of the visitors and better

suitable solutions have to be developed. Similar problems appear in the baptistery, which despite being restored in the early 90s and fenced off, does present signs of crumbling mortar and loosened marble pieces.

The walls affected by flora and exposed to weather conditions are losing part of the connecting mortar and occasionally stones. Major problem remains the restoration and maintenance of the hypocausta.

Some columns of the three-aisled stoa leading to the Octagon from the decumanus maximus have been reinstated by the excavator himself, though not archaeologically foolproof.

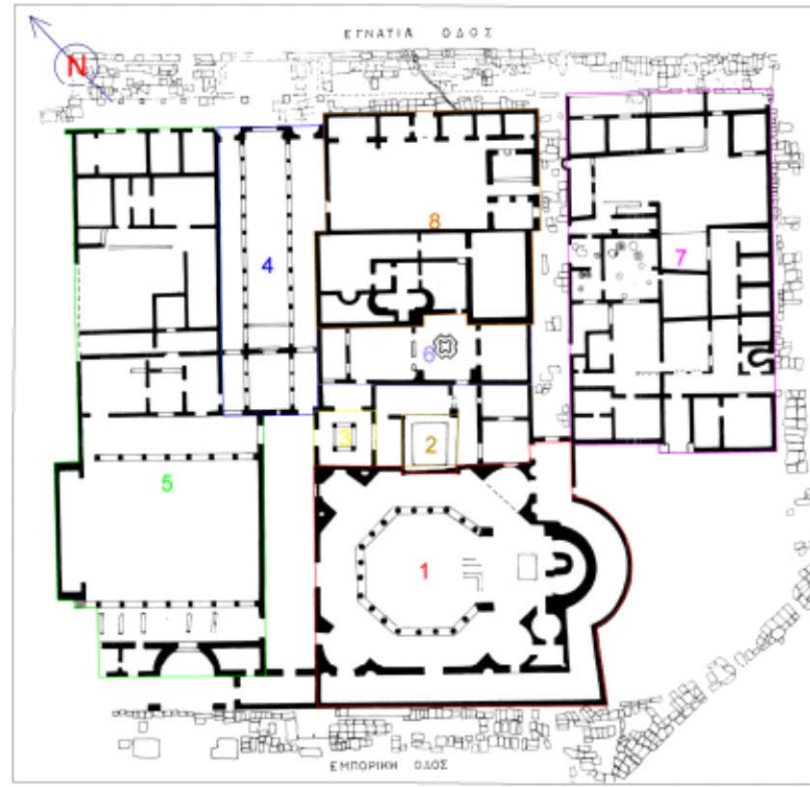
The marble pieces present the casual problems of cracking and flaking, but it should be noted that those under the shade seem to take the burden of the time more graciously.

D. STRUCTURAL SURVEY

		Observations
Surface wear/damage	X	
Spoilage	X	
Mortar disintegration	X	
Cracking	X	
Salt accretion		
Existence of plant vegetation at joints	X	
Crystallization		
Cohesion loss of bearing		

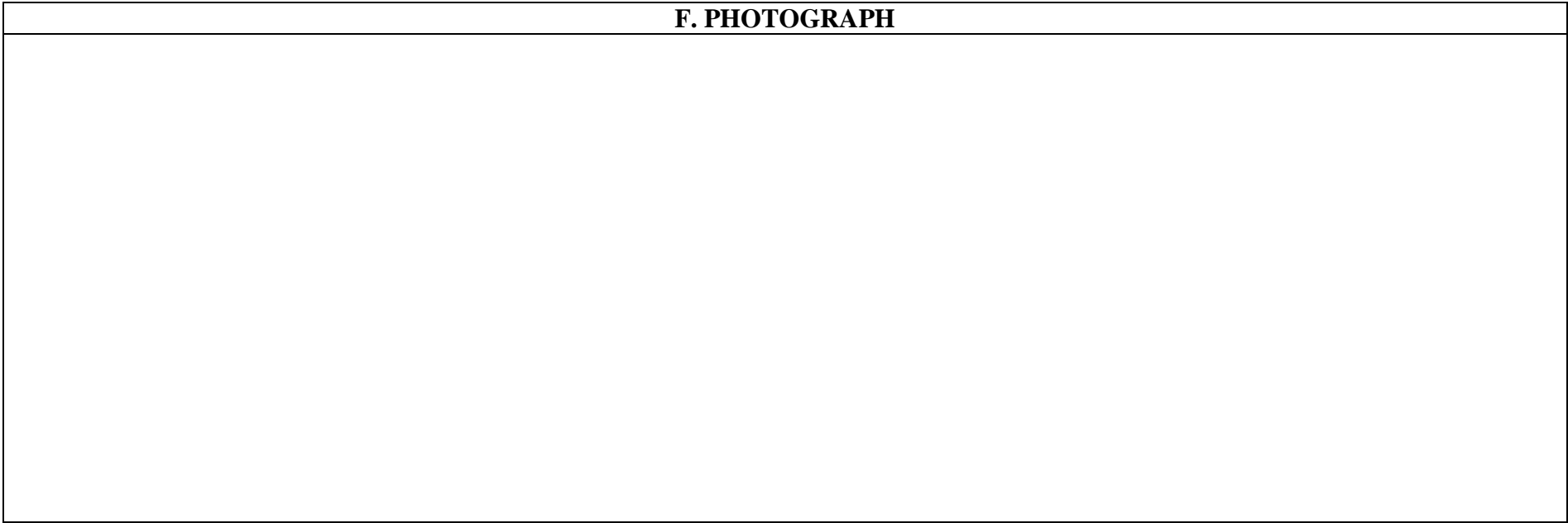
masonry		
Deviation from the vertical axis		
Other		

E. DRAWING



ΥΠΟΜΕΜΩΝ	LEGEND
1 ΟΚΤΑΓΩΝΟ	1 OCTAGON
2 ΕΛΛΗΝΙΣΤΙΚΟ ΠΡΩΤΟΤΥΠΟ ΜΝΗΜΕΙΟ	2 HELLENISTIC PRIMARY MONUMENT
3 ΒΑΪΛΙΑ	3 PORCH
4 ΤΡΑΠΕΖΩΤΗ ΣΤΟΑ ΟΚΤΑΓΩΝΟΥ	4 THREE-APSED STOA OF THE OCTAGON
5 ΤΡΑΠΕΖΩΤΗ ΣΤΟΑ	5 TRAPEZOIDAL STOA-BEST HOUSE
6 ΒΑΪΛΙΣΤΗΡΙΟ	6 BAPTISTERY
7 ΕΠΙΣΚΟΠΕΙΟ	7 EPISCOPAL RESIDENCE (BISHOP'S PALACE)
8 ΒΑΛΚΩΝΑ	8 BALCONY

F. PHOTOGRAPH



EPHORATE OF ANTIQUITIES OF KAVALA AND THASOS
LOG SHEET OF MONUMENT

ARCAEOLOGICAL SITE	PHILIPPI
MONUMENT	SOUTH SHOPS OF THE FORUM
BRIEF DESCRIPTION OF MONUMENT	The complex of the shops occupies the south part of the forum with the shops opening to the commercial street. They are separated from the South portico of the Forum by a thick wall measuring 1,35m in width, which served both as a back wall for the shops and as a retaining wall to the Portico which is situated on a higher level. Division walls vertically joining the back wall separated the complex in rooms whose interior was about 6,35m x 4m, with the exception of the easternmost room which is 3,14m large. It has been assumed that the complex originally had 21 shops. The façade of the shops resembled a two portico with a Doric colonnade on the ground floor and an Ionic or Corinthian on the upper floor.

A. BASIC DATA	
EXCAVATED SECTIONS	The east part of the complex.
NON EXCAVATED SECTIONS	The west part of the complex.
SURFACE (M²)	855 m²
MEASUREMENTS	100x 8,55m (measured externally. The unexcavated section is included)
MAXIMUM PRESERVED HEIGHT	3,15 metres (17 rows of stones) observed on the back (retaining) wall. The height of preservation of this wall is not consistent and it varies.
MINIMUM PRESERVED HEIGHT	0,25m (1 row of stones) observed on the southernmost end of a division wall.

B. BUILDING MATERIAL		
STONES	X	Masonry consists mainly of irregular stones.
MARBLE	X	The <i>stylobates</i> is made of marble.
BRICKS	X	
MORTAR	X	It is observed mainly inside the joints.
COATING		

C. BRIEF DESCRIPTION OF THE STATE OF PRESERVATION
<p>The state of preservation is generally good. The maximum preserved height is observed at the back wall and the minimum at the southernmost end of the division walls. Ancient mortar is preserved inside the masonry joints and it is generally well fixed with no disintegration. Vegetation, such as roots and moss, can be observed on the surface of the walls. The easternmost border of the complex is not very visible due to earth deposits and the masonry is destroyed at the area forming a corner. The masonry generally suffers at the areas where the division walls of the shops join the back wall and the stones in some of these joints have collapsed and require repositioning and reinforcement. The complex has been restored in the past decades, some walls more extensively than others.</p>

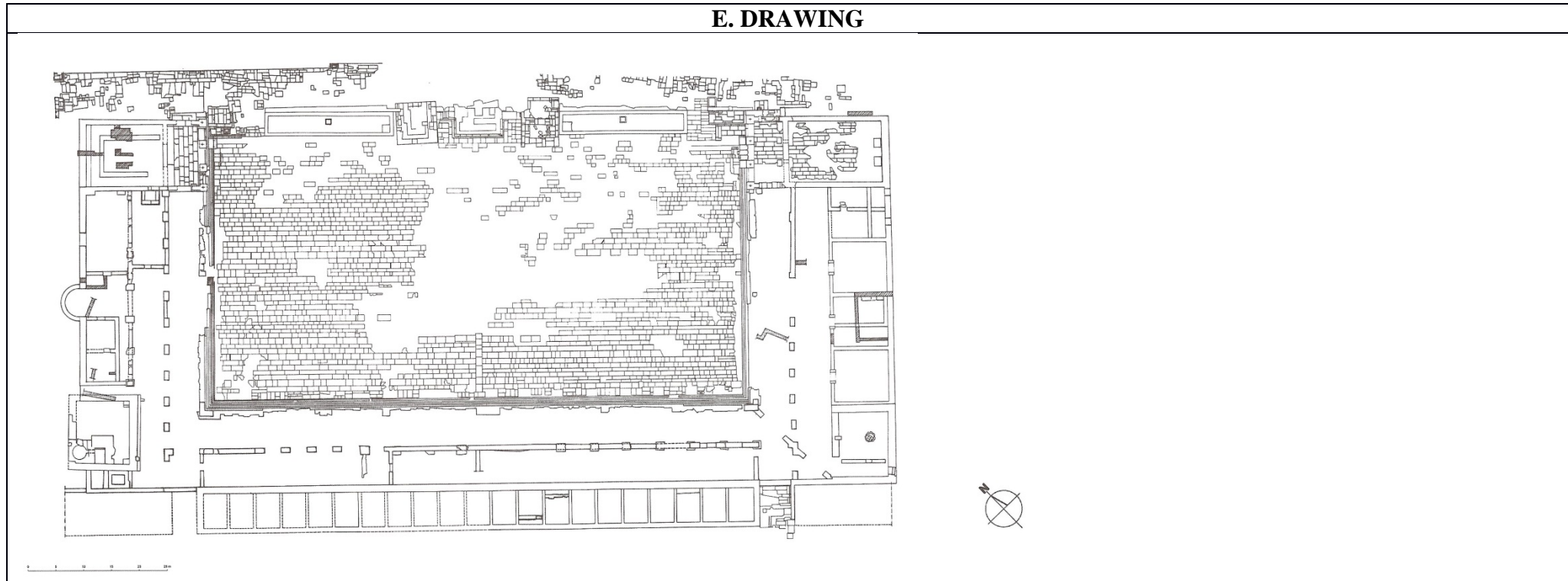
ΑΡΙΘΜΟΣ ΔΕΛΤΙΟΥ:

D. STRUCTURAL SURVEY

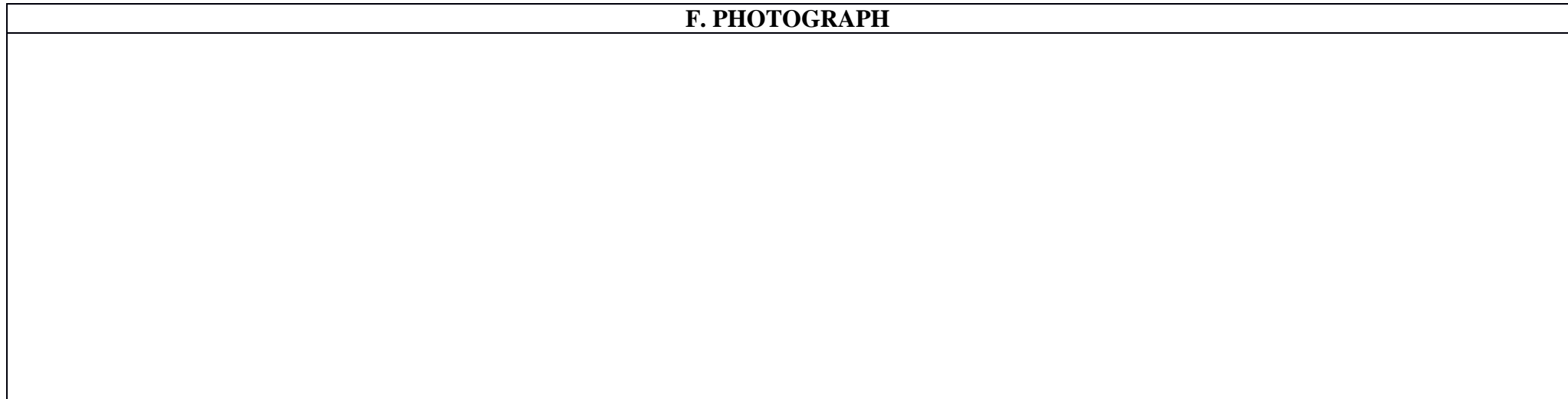
		Observations
Surface wear/damage		
Spoilage	X	Observed mainly at the area where the division walls join the back wall.
Mortar disintegration		
Cracking		
Salt accretion		
Existence of plant vegetation at joints	X	
Crystallization	X	
Cohesion loss of load-bearing masonry		
Deviation from the vertical axis		
Other		

ΑΡΙΘΜΟΣ ΔΕΛΤΙΟΥ:

E. DRAWING



F. PHOTOGRAPH



ΑΡΙΘΜΟΣ ΔΕΛΤΙΟΥ:

--

EPHORATE OF ANTIQUITIES OF KAVALA AND THASOS
LOG SHEET OF MONUMENT

ARCAEOLOGICAL SITE	PHILIPPI
MONUMENT	WEST PORTICO
BRIEF DESCRIPTION OF MONUMENT	<p>The west portico is 54 metres long. The portico housed the tabularium, situated at the southernmost part, which was the city's record office, where the official weights and measures of the city were kept for the inspectors to perform the controls of the market; the west temple that served as a Senate house (Curia) at the northernmost part of the portico; and the Roman Basilica, where the law court probably convened. A large marble statue of goddess Fortuna (the Fortune of City), seated on a throne in front of this building and it is still visible in situ.</p> <p>The tabularium is known as the "burned building" because of the dedicatory inscription which mentions that a local notable, C. Oppius, repaired the building after a fire. It is a building measuring 14m x 13,25m (interior measurements: 11,50m x 9,75m) with extremely thick walls (1,17m for the side wall and 1,63m for the back walls). The façade consisted of a monumental door and four semi-attached columns with composite capitals.</p> <p>The basilica, known in bibliography as the "chamber with the five columns" is separated from the tabularium and it is extended up to the Curia, forming an elongated construction measuring approximately 35m x 7,60m, without interior partitions. The Basilica opens to the portico via a colonnade with 5 columns in antis, of which only the marble stylobates remains.</p>

A. BASIC DATA	
EXCAVATED SECTIONS	The Curia and the Basilica are completely excavated.
NON EXCAVATED SECTIONS	The North-West angle of the tabularium.
SURFACE (M²)	770, 93 m²
MEASUREMENTS	14m x 13,25 (Tabularium), 35m x 7,60m (Basilica), 23,35x 13,68m (Curia)
MAXIMUM PRESERVED HEIGHT	2,70 metres (18 rows of stones).
MINIMUM PRESERVED HEIGHT	0,20m (1 row of stones).

B. BUILDING MATERIAL		
STONES	X	
MARBLE	X	Some of the observed marbles are spolia. Marble was used for the stylobates
BRICKS	X	Observed very sporadically
MORTAR	X	
COATING		

C. BRIEF DESCRIPTION OF THE STATE OF PRESERVATION
<p>The Basilica and the tabularium require small scale excavation work due to earth deposits. The masonry presents several symptoms of the environmental impact (fauna and flora and weather, roots at the joints, small snails and shells, moss). The vegetation impact has caused white spots on the marble surfaces. In some areas parts of the stone masonry has collapsed. The ancient mortar in some areas is cracked and the hollow sound created when tapped indicates the beginning of disintegration. The upper rows have been capped in recent years with cement, mortar and stones from the excavation material. The statue of goddess Fortuna is left in situ. The lower part is completed with what appears to be white cement. The surface of the marble presents the usual discoloration of marble when left outside.</p>

ΑΡΙΘΜΟΣ ΔΕΛΤΙΟΥ:

--

D. STRUCTURAL SURVEY

		Observations
Surface wear/damage	X	Most notably on the marble surfaces.
Spoilage	X	Observed mainly at the area where the division walls join the back wall.
Mortar disintegration	X	Locally observed
Cracking		
Salt accretion		
Existence of plant vegetation at joints	X	
Crystallization		
Cohesion loss of load-bearing masonry		
Deviation from the vertical axis		
Other		

F. DRAWING

--

ΑΡΙΘΜΟΣ ΔΕΛΤΙΟΥ:

--

G. PHOTOGRAPH

--

Dear Mrs Bourdin,

We have the pleasure to submit the additional information you have requested by your letter of December 21st 2015, with Ref. no.GB/MA 1517.

Please consider the following five points, as raised in the above mentioned letter:

1. As we have already informed you, after reviewing the matter and taking into consideration the ICOMOS suggestions, we concur not to include Component 2 (Battlefield of Philippi) in the nomination. The Battle of Philippi, even if the battlefield itself is not part of the nominated property, is very closely linked to the history and evolution of the city of Philippi as it is mentioned in various points of the nomination file. Therefore, we consider that this change, does not affect the proposed criteria of the property (ii, iii, iv and vi) and the justification of the Outstanding Universal Value as analyzed in the Draft Statement of OUV, since the Battlefield of Philippi had been only mentioned in criterion (vi), a reference that can still remain in order to complete the rest intangible values associated to the nomination. Please note that the material we are forwarding attached to this letter has been adapted to this change.
2. We adopted the proposed by ICOMOS extension of the buffer zone adjacent to the south-east corner of the property. Therefore, we are forwarding maps (please check the material we are sending through "we transfer"), illustrating the new boundaries of the buffer zone of the property.
3. As far as the coordinated archaeological research plan is concerned we would like to inform you that the three research bodies (the Ephorate of Antiquities of Kavala-Thasos of the Hellenic Ministry of Culture and Sports, the French School at Athens and the Archaeology Sector of the Department of History and Archaeology of the Aristotle University of Thessaloniki) which are active in the archaeological site of Philippi have concluded a cooperation program initially for a five year period. Please find attached the text illustrating the full content of this cooperation, under the title "Research Plan". In this context, we would also like to inform you that all activities that are scheduled by these three research bodies (Ephorate of Antiquities, French School at Athens and Aristotle University of Thessaloniki) will be carried out only after the permission and under the supervision of the central services of the Ministry of Culture and Sports. More precisely, the archaeological legislation (Law 3028/02) sets the necessary conditions for conducting systematic archaeological projects (Director's expertise, scientific team, time schedule, funding etc) and the procedure to be followed (issue of a Ministerial Decision after a recommendation of the Central Archaeological Council) in order to ensure that research projects are carried out according to the necessary standards and in favor of the enhancement of the archaeological site. In this special case all the above are planned under the coordination of the Focal Point for Greek WH Monuments.

4. Concerning the conservation strategy for the archaeological site of Philippi the competent services of the Hellenic Ministry of Culture and Sports have defined for the period 2016-2020, within the whole framework of the Management Plan included in the nomination file, the following three priority axes: I. Arrangement of the west main entrance and unification of the site between the west and east entrance (estimated budget: 1.000.000,00 €) II. Arrangement of visitor paths, rest areas, view points and guard-posts (estimated budget: 500.000,00 €) III. Stabilization work on monuments (estimated budget: 1.000.000,00 €). IV. Stabilization-Restoration of the remains of Basilica B' (estimated budget: 500.000,00 €). Please see the attached file entitled "Conservation Strategy" for more detailed information concerning the actions included in each axis. The whole project will be funded by the Greek State budget as well as by the Regional Operational Program of the Partnership Agreement 2014-2020.

5. As far as the road which traverses the archaeological site it has been legally and permanently closed to public traffic as of 07.10.2014. Furthermore the process of removal of the utilities networks started on 03.09.2015. Actually the road is not used for any other purposes than those linked to the needs of the archaeological site. This will be the sole use of the road hereafter.

We remain at your disposal for any clarification or additional information.

Sincerely yours,

Eugenia Gerousi
Focal Point for UNESCO's World Heritage Monuments
Hellenic Ministry of Culture and Sports

ARCHAEOLOGICAL SITE OF PHILIPPI BASIC AXES AND BUDGET

For achieving the main goal of unifying and upgrading the archaeological site of Philippi, the scheduled actions during the next 5 years (2016-2020) will move along the following basic axes:

Arrangement of the west main entrance and unification of the site between the west and east entrance.

The short-term planning includes:

- The arrangement of a west entrance near the museum (including tickets spot and infokiosk)
- The creation of a road-junction close to the Museum for allowing buses to reverse and the visitors to disembark on the existing road which shall be preserved up to this point.
- The dismantling of the existing asphalt road with simultaneous abolition of both the stepped ladders and the guard-post south of the Basilica A and the lowering of the soil level.

Estimated budget: 1.000.000 euros

Arrangement of visitor paths, rest areas, view points and guard-posts.

The short-term planning includes the re-arrangement of two of the basic visitor paths (one in each terrace) and their connection through a number of actions.

- North terrace (East Entrance – Theatre- Basilica A – Basilica C – Museum – West Entrance): placement of rest area between Basilica A and the ancient theatre (construction of shelter and lightweight benches, garbage bins)
- South Terrace (West Entrance – Commercial Road – Basilica B – Roman Agora – Octagon – East Entrance): placement of rest area NE of Basilica B and SW of the Octagon (construction of shelter and lightweight benches, garbage bins, guard-post, sanitary facilities). The south path will also serve as the main route for people with disabilities.
- Placement of information and direction signs as well as roping-off the visitor paths.

Estimated budget: 500.000,00€

Stabilization work on monuments

The short-term actions include:

- Consolidation work aiming at the preservation of the archaeological remains, strengthening ancient walls with mortar, small scale completions and application of capping on top of the remains of the wall structures
- Restoration work including, besides consolidation and conservation, small scale wall completion with the original material, aiming to reinforce the authenticity and to enhance the understanding of the monuments
- Conservation of opus sectile

Estimated budget: 1.000.000,00€

Stabilization- Restoration of the remains of Basilica B'

Special attention is given to the remains of Basilica B', since they constitute one of the most characteristic parts of the site. The wall between the narthex and the main church still stands to a considerable height, visible from distance, and the whole of the arched door has survived.

The short-term actions in the monument concern stabilization and restoration works on these remaining parts on the western part of the nave and of the narthex, aiming at:

- Static integrity of the monument
- Limited restoration of its original form

Estimated budget: 500.000,00€

**ARCHAEOLOGICAL SITE OF PHILIPPI –
PROGRAMME OF RESEARCH PROJECTS FOR FIVE YEAR PERIOD
2016-2020**

The excavation projects undertaken in the archaeological site of Philippi resulted in the uncovering of an important part of the city: the political centre (Forum), the commercial centre (commercial market and commercial road) and the principal religious centres (Basilica A, Basilica B, Octagon) as well as a significant part of the residential tissue of the city (building zones 3,4, 5,6). Thus, the image of the centre of an ancient city with a road network that connects almost all its buildings has been completed.

In the archaeological site of Philippi three research bodies are active in the last decade, the Ephorate of Antiquities of Kavala-Thasos (Ministry of Culture and Sports), the French School at Athens and the Archaeology Sector of the Department of History and Archaeology of the Aristotle University of Thessaloniki.

In the context of the overall management of the site, part of which is the annulment of the National Road 12 which intersected the city in two and the redesign of the visit routes, the research bodies that are active in the site agreed on a cooperation program, initially for a five years period, which includes field research and research publications. This collaborative program aims not only to a more complete research documentation of the site but also to the improvement of the visitors' understanding of the site as well as to the planning of the visit routes in the site.

More particularly, the three bodies have decided together to undertake the following projects:

- **The Ephorate of Kavala-Thasos** will undertake the completion of the excavation in non-excavated parts of the road network of the ancient city and, more specifically, in the *decumanus maximus* and the Commercial Road. The above project is necessary for the unification of the road network within the archaeological site which will allow the uninterrupted movement of visitors. Also, the Ephorate will proceed in the completion of the excavation project of the Basilica C, which even

though it constitutes one of the most significant monuments of the city, it was never fully excavated. This large Basilica, richly decorated with opus sectile and sculptures, was built in the first half of the 6th century AD as a three-aisled basilica plan church with galleries, narthex, and atrium. After the mid-6th century AD it was transformed into a basilica with an inscribed transept on the east, a narthex on the west, and annexes on its north. The presence of two ambos in the monument is a rare phenomenon which has been interpreted as a means of facilitating the bishop's preaching in large basilicas. Indeed, one of the suggested visit routes in the site includes the tour of the Basilica C.

- **The French School at Athensis** planning excavation projects to the western part of the Forum from where the prime visit route is passing, as well as excavation projects and -in cooperation with the Ephorate of Antiquities of Kavala-Thasos – works for the removal of the rubble coming from old excavations in Basilica A. These works started in 2015 and aim to the restoration of the landscape at the non excavated areas as it was before the deposition of the rubble, thus facilitating the visit around the monument. The French School is also planning to compose preliminary technical studies, which will enable the implementation of restoration works in the monuments of the site.

The French School, following the topographic survey of the fortification of the lower city and the composition of the cadastre completed by the Ephorate of Antiquities of Kavala-Thasos, is planning general 3D models (in digital form) of the monumental centre of Philippi (the area of the Forum, the Basilicas and the episcopal quarter), by using a drone but also traditional surveying techniques. These projects will be extended in the future to all the ruins of the archaeological site. The project of surveying the ruins will be combined with the creation of a geographical information system georeferenced (GIS), into which various existed data bases can be integrated.

The French School is also planning to settle the scattered architectural elements and inscriptions initially from the Forum and then from the Basilicas A and B, so that they can be exhibited accompanied by

explanatory signposts. This presentation will contribute to the readability and better understanding of the site by the visitors.

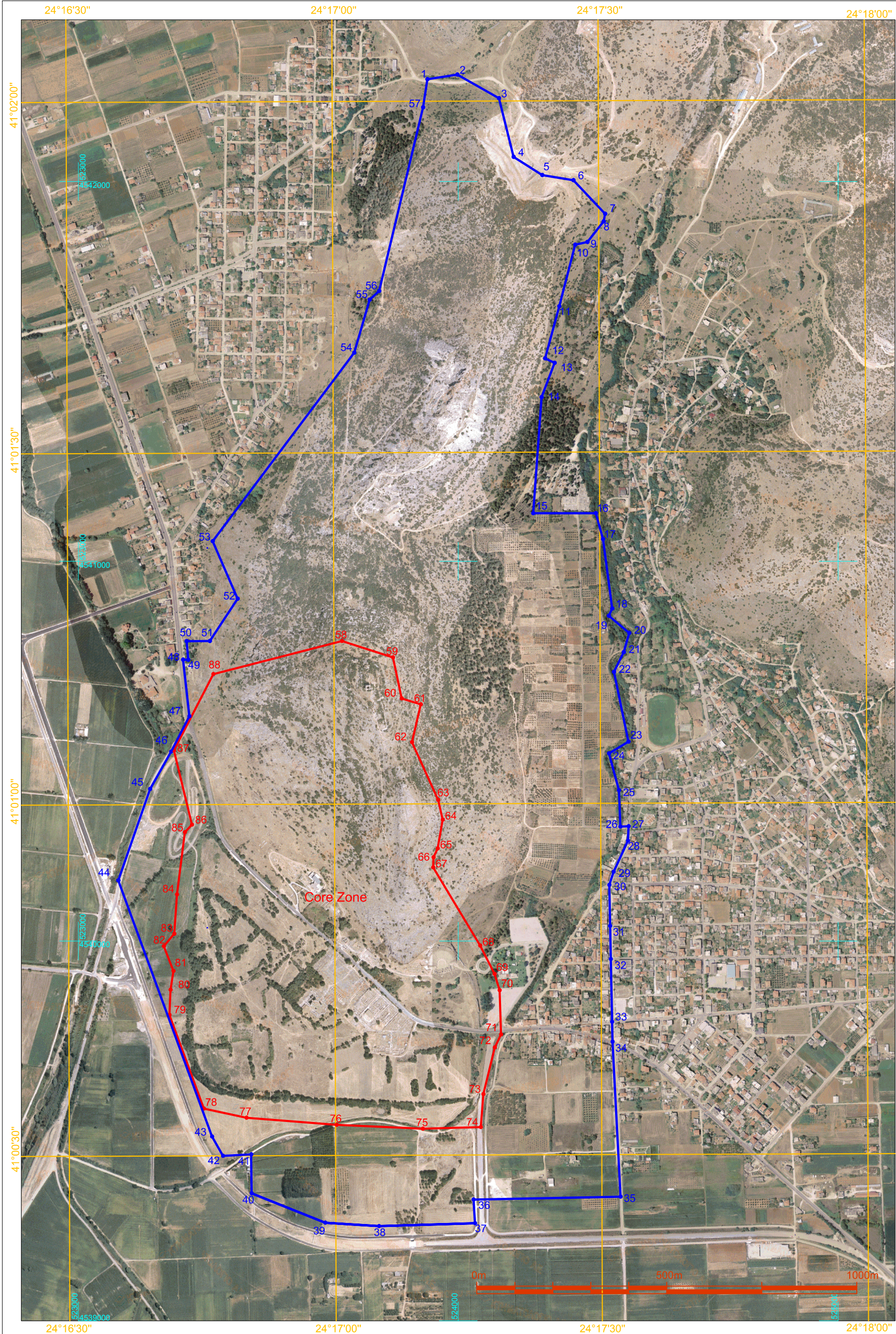
- **The Archaeology Sector of the Department of History and Archaeology of the Aristotle University of Thessaloniki** is undertaking excavations to the eastern part of the Octagon complex. The complex constitutes the most significant cult centre of Christian Philippi and was dedicated to Apostle Paul.

The excavation project was extended to a whole of residential zones, whose life spans from the middle of the 3rd century A.D. until the end of the life in Philippi in the Middle Byzantine period. The excavation uncovered an important part of the residential zone of the early Byzantine city of Philippi together with the corresponding roadways. Large houses, shops, workshops, a bath and public spaces were excavated.

In the next five year period the Aristotle University is planning the completion of the excavation projects in important building zones of the above mentioned area. These works will contribute to a more complete image of specific parts of the archaeological site, to a more thorough scientific interpretation of the site by researchers, to a better understanding of the site by the visitors and to the proper planning of the visit routes.

Finally, all the projects which have been planned by the three bodies will be accompanied by the necessary scientific documentation and study, as well as the publication of monographs and scholarly articles regarding the monuments of the archaeological site of Philippi.

In this context it is worth mentioning that the French School at Athens collaborates closely with the Ephorate of Antiquities of Kavala-Thasos for the enrichment of the Corpus of Greek and Latin inscriptions of Philippi, a publishing effort started by the French School in autumn 2015 with the publication of the first volume, dedicated to the inscriptions related to the public life of the settlement.



BUFFER ZONE COORDINATES					
coordinates (GRS80)	X (GRS ' 87)	Y (GRS ' 87)	coordinates (WGS84)	E	N
1	523918.66	4542269.32	1	24°17'10\"	41°02'01\"
2	523997.70	4542281.66	2	24°17'14\"	41°02'02\"
3	524106.99	4542219.26	3	24°17'18\"	41°02'00\"
4	524145.80	4542064.53	4	24°17'20\"	41°01'55\"
5	524221.03	4542016.95	5	24°17'23\"	41°01'53\"
6	524303.08	4542003.39	6	24°17'27\"	41°01'53\"
7	524386.52	4541914.87	7	24°17'30\"	41°01'50\"
8	524382.63	4541894.85	8	24°17'30\"	41°01'49\"
9	524339.93	4541840.64	9	24°17'28\"	41°01'47\"
10	524307.98	4541833.48	10	24°17'27\"	41°01'47\"
11	524265.86	4541671.31	11	24°17'25\"	41°01'42\"
12	524228.61	4541534.15	12	24°17'23\"	41°01'38\"
13	524253.66	4541522.29	13	24°17'24\"	41°01'37\"
14	524219.16	4541432.14	14	24°17'23\"	41°01'34\"
15	524197.18	4541126.51	15	24°17'22\"	41°01'24\"
16	524362.17	4541126.61	16	24°17'29\"	41°01'24\"
17	524381.10	4541058.13	17	24°17'30\"	41°01'22\"
18	524405.07	4540875.33	18	24°17'31\"	41°01'16\"
19	524396.17	4540856.29	19	24°17'30\"	41°01'16\"
20	524450.26	4540811.14	20	24°17'33\"	41°01'14\"
21	524435.67	4540760.53	21	24°17'32\"	41°01'12\"
22	524409.96	4540708.41	22	24°17'31\"	41°01'11\"
23	524447.93	4540524.48	23	24°17'33\"	41°01'05\"
24	524396.56	4540493.68	24	24°17'30\"	41°01'04\"
25	524422.80	4540397.11	25	24°17'32\"	41°01'01\"
26	524426.65	4540301.26	26	24°17'32\"	41°00'58\"
27	524448.21	4540302.05	27	24°17'33\"	41°00'58\"
28	524446.57	4540263.94	28	24°17'33\"	41°00'56\"
29	524408.84	4540182.38	29	24°17'31\"	41°00'54\"
30	524397.44	4540147.43	30	24°17'30\"	41°00'53\"
31	524399.65	4540039.54	31	24°17'31\"	41°00'49\"
32	524401.43	4539952.47	32	24°17'31\"	41°00'46\"
33	524404.81	4539787.45	33	24°17'31\"	41°00'41\"
34	524405.89	4539734.64	34	24°17'31\"	41°00'39\"
35	524427.42	4539326.87	35	24°17'32\"	41°00'26\"
36	524400.46	4539319.03	36	24°17'15\"	41°00'26\"
37	524043.90	4539256.76	37	24°17'15\"	41°00'24\"
38	523791.53	4539249.24	38	24°17'04\"	41°00'23\"
39	523609.91	4539258.12	39	24°16'58\"	41°00'24\"
40	523456.24	4539335.54	40	24°16'50\"	41°00'26\"
41	523454.62	4539438.19	41	24°16'50\"	41°00'30\"
42	523380.87	4539434.39	42	24°16'47\"	41°00'30\"
43	523351.85	4539485.24	43	24°16'46\"	41°00'31\"
44	523105.04	4540159.31	44	24°16'35\"	41°00'53\"
45	523189.03	4540400.58	45	24°16'39\"	41°01'01\"
46	523243.83	4540498.32	46	24°16'41\"	41°01'04\"
47	523292.08	4540591.61	47	24°16'43\"	41°01'07\"
48	523275.79	4540740.80	48	24°16'42\"	41°01'12\"
49	523289.18	4540740.39	49	24°16'43\"	41°01'12\"
50	523284.92	4540789.35	50	24°16'43\"	41°01'13\"
51	523345.90	4540789.68	51	24°16'46\"	41°01'13\"
52	523419.28	4540901.03	52	24°16'49\"	41°01'17\"
53	523353.49	4541052.63	53	24°16'46\"	41°01'22\"
54	523726.28	4541548.08	54	24°17'02\"	41°01'38\"
55	523766.95	4541688.62	55	24°17'04\"	41°01'43\"
56	523791.81	4541711.75	56	24°17'05\"	41°01'43\"
57	523907.19	4542195.20	57	24°17'10\"	41°01'59\"

CORE ZONE COORDINATES					
coordinates (GRS80)	X (GRS ' 87)	Y (GRS ' 87)	coordinates (WGS84)	E	N
58	523694.00	4540790.09	58	24°17'00\"	41°01'13\"
59	523828.09	4540746.63	59	24°17'06\"	41°01'12\"
60	523850.9	4540638.64	60	24°17'07\"	41°01'09\"
61	523901.5	4540622.92	61	24°17'09\"	41°01'08\"
62	523878.16	4540523.61	62	24°17'08\"	41°01'05\"
63	523947.03	4540371.63	63	24°17'11\"	41°01'00\"
64	523958.91	4540319.6	64	24°17'12\"	41°00'58\"
65	523945.95	4540243.79	65	24°17'11\"	41°00'56\"
66	523934.84	4540220.39	66	24°17'11\"	41°00'55\"
67	523933.88	4540193.65	67	24°17'11\"	41°00'54\"
68	524057.5	4539987.81	68	24°17'16\"	41°00'47\"
69	524095.65	4539913	69	24°17'17\"	41°00'45\"
70	524108.87	4539870.52	70	24°17'18\"	41°00'44\"
71	524112.49	4539753.98	71	24°17'18\"	41°00'40\"
72	524096.04	4539719.74	72	24°17'17\"	41°00'39\"
73	524066.13	4539596.77	73	24°17'16\"	41°00'35\"
74	524059.31	4539509.88	74	24°17'16\"	41°00'32\"
75	523907.07	4539505.69	75	24°17'09\"	41°00'32\"
76	523680.01	4539516.02	76	24°17'00\"	41°00'32\"
77	523442.35	4539534.66	77	24°16'49\"	41°00'33\"
78	523330.29	4539558.66	78	24°16'45\"	41°00'34\"
79	523239.97	4539805.34	79	24°16'41\"	41°00'42\"
80	523242.51	4539871.53	80	24°16'41\"	41°00'44\"
81	523250.36	4539921.17	81	24°16'41\"	41°00'45\"
82	523225.02	4539986.51	82	24°16'40\"	41°00'47\"
83	523252.5	4540018.8	83	24°16'41\"	41°00'48\"
84	523259.45	4540122.81	84	24°16'42\"	41°00'52\"
85	523280.61	4540286.49	85	24°16'43\"	41°00'57\"
86	523299.16	4540306.24	86	24°16'43\"	41°00'58\"
87	523251.4	4540502.08	87	24°16'41\"	41°01'04\"
88	523355.14	4540702.65	88	24°16'46\"	41°01'11\"

Hellenic Ministry of Culture and Sports
 General Directorate of Antiquities and Cultural Heritage
 Directorate of Prehistoric and Classical Antiquities-Directorate of Byzantine and Post Byzantine Antiquities

ARCHAEOLOGICAL SITE OF PHILIPPI
 Component : The Walled City

Core Zone ———
 Buffer Zone ———

Coordinate Grid (WGS84) ———
 Coordinate Grid (GRS'87) +

Area of the core zone 1: 87.545 ha
 Area of the buffer zone: 176.291 ha (excluding the area of the core zone)