



MONUMENTAL ADVENTURES

— at the greek unesco monuments —



ARCHAEOLOGICAL SITE OF PHILIPPI

► credits

GENERAL COORDINATION

Anastasia Lazaridou, Dr Archaeologist, Emeritus Director of Archaeological Museums, Exhibitions and Educational Programmes
Nikoletta Saraga, Archaeologist, Deputy Director of Archaeological Museums, Exhibitions and Educational Programmes

GENERAL EDITING

Andromachi Katselaki, Dr Archaeologist, Head of the Department of Educational Programmes and Communication

IDEA CONCEPTION

Andromachi Katselaki

PROJECT MANAGER

Nikitas Georgiopoulos, Archaeologist, Department of Educational Programmes and Communication

PROJECT COORDINATION

Athina Papadaki, Archaeologist, MSc Cultural Management, Department of Educational Programmes and Communication

GRAPHIC EDITING

Spilios Pistas, Graphic Designer, Department of Educational Programmes and Communication

EDUCATIONAL ADJUSTMENT

Eleftheria Vlachou, Archaeologist–Museologist
Athina Papadaki

GRAPHIC DESIGN

Eirini-Margarita Kalomoiri, Graphic Designer, Museologist
Vasilis Dimopoulos, Graphic Designer, DEPC, DAMEEP
Spilios Pistas, Graphic Designer, DEPC, DAMEEP
Eirini Charalampidi, Graphic Designer, DEPC, DAMEEP

SCIENTIFIC RESEARCH–AUTHORS OF TEXTS

Ioannis Vaksevanis, Archaeologist, Byzantine Post Byzantine Antiquities
Eleftheria Vlachou
Nikitas Passaris, Dr Archaeologist, Byzantine Post Byzantine Antiquities
Athina Papadaki

TEXT EDITING

Ioannis Vaksevanis
Athina Papadaki

SCIENTIFIC REVISION

Ephorate of Antiquities of Kavala–Thasos

TRANSLATION

Translix USCS IKE

PHOTOS

Radiant Technologies: Andreas Santrouzanos
Spilios Pistas, Eirini Charalampidi

PRINTING

Pressius Arvanitidis

► acknowledgements

Stavroula Dadaki, Archaeologist,
Director of Ephorate of Antiquities of Kavala–Thasos

We would like to thank the Aikaterini Laskaridis Foundation for allowing the free use of pictorial material from the website www.travelogues.gr

ISBN 978-960-386-607-7

NOTICE OF INTELLECTUAL PROPERTY

The Hellenic Ministry of Culture has the copyright on the photographs of antiquities and on the antiquities that comprise the visual content of the photographs. The Organization for the Management and Development of Cultural Funds of Greece (©ΥΠΠΟ-ΟΔΑΠ) receives all fees for the publication of photographs bearing the Ministry's copyright (Law 3028/2002). There are also used images with copyright ©UNESCO, ©Wikimediacommons, ©OUR PLACE The World Heritage Collection. Different image origin is mentioned in the image origin section. The Hellenic Ministry of Culture remains exclusively competent to grant permission to third parties to use the photographs and the antiquities that comprise their visual content.

Copyright © 2023 Ministry of Culture



HELLENIC REPUBLIC
Ministry of Culture

General Directorate of Antiquities
and Cultural Heritage



Directorate of Archaeological Museums,
Exhibitions and Educational Programmes
Department of Educational Programmes and Communication



European Union
European Social Fund

Operational Programme
Human Resources Development,
Education and Lifelong Learning

Co-financed by Greece and the European Union

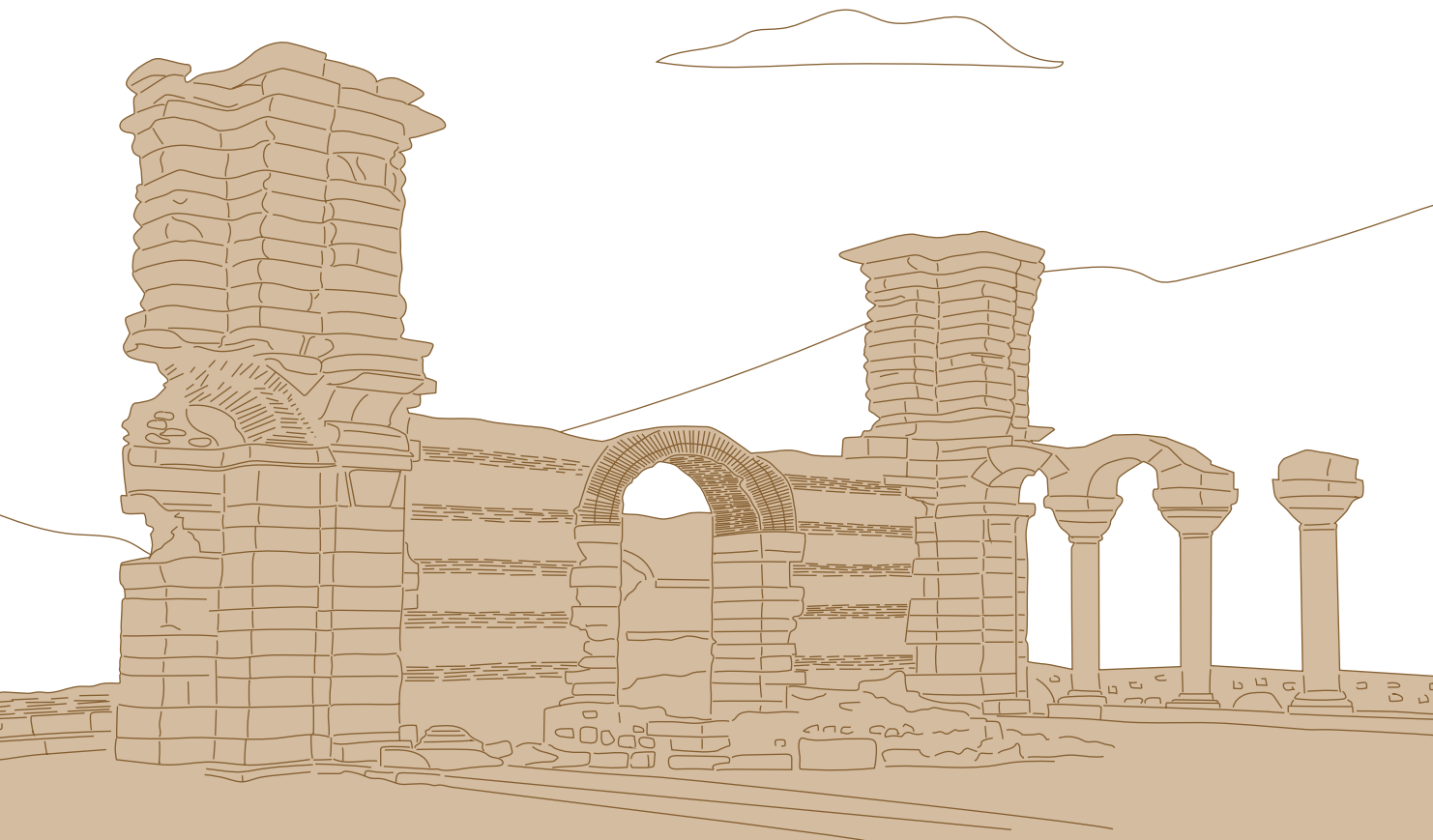


*The project is co-financed by the European Social Fund through the Operational Programme
“Human Resources Development, Education and Lifelong Learning”, NSRF 2014-2020.*



Archaeological Site of Philippi

Ten steps to...



1

A decisive battle for the advancement of the Roman Empire took place here.

The battle of Philippi in 42 BC.



2

The city became a Roman colony shortly after the 1st half of the 1st c. BC¹.

... Philippi!



3

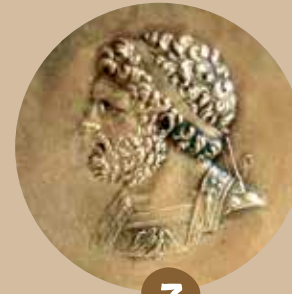
It was only included in the Unesco World Heritage List in 2016.



5

An important cultural festival is held every summer in the city's theatre.

The Philippi Festival is the second oldest cultural festival in the country³.



7

The city is named after a great king.

Philip II of Macedonia, who founded the city in 357 or 356 BC and gave it his name.



9

The city's wealth was enhanced by the gold and silver mines of Mount Pagaion⁴.



4

It was one of the cities traversed by the ancient Egnatia road².



6

The first Christian community in Europe is founded here by Apostle Paul.



8

It is one of the best-preserved Roman cities in Greek territory.



10

It is located near modern Kavala.

Kavala, which in ancient times was called Neapolis and in Byzantine times Christoupolis, was the nearest port to the city.

The archaeological site of Philippi

“We shall see you in Philippi⁵”



WHAT?

- A flourishing urban centre of the Roman and early Christian period.

WHERE?

- Regional Unit of Kavala, Region of Eastern Macedonia and Thrace.

WHEN?

- 357/6 BC: Philip II founds the city.
- second half of the 1st c. BC to 6th c. AD: The city flourishes

what do the numbers say:

12 miles

ROMAN

(almost 18 kilometers)
distance from Neapolis



3.5 km

THE LENGTH
of the city fortifications

168.03 acre

THE AREA
of the fortified city



19,305 sqm

AREA

of the Roman Agora (Forum)

... in the UNESCO list!

The monument was included in the UNESCO World Heritage List based on the following criteria:



ROMAN
EARLY CHRISTIAN
PERIOD

YEAR OF REGISTRATION:
2016



criterion iii

It is an exceptional testimony to the incorporation of regions into the Roman Empire and to the development of the Roman city after the establishment of Christianity.

criterion iv

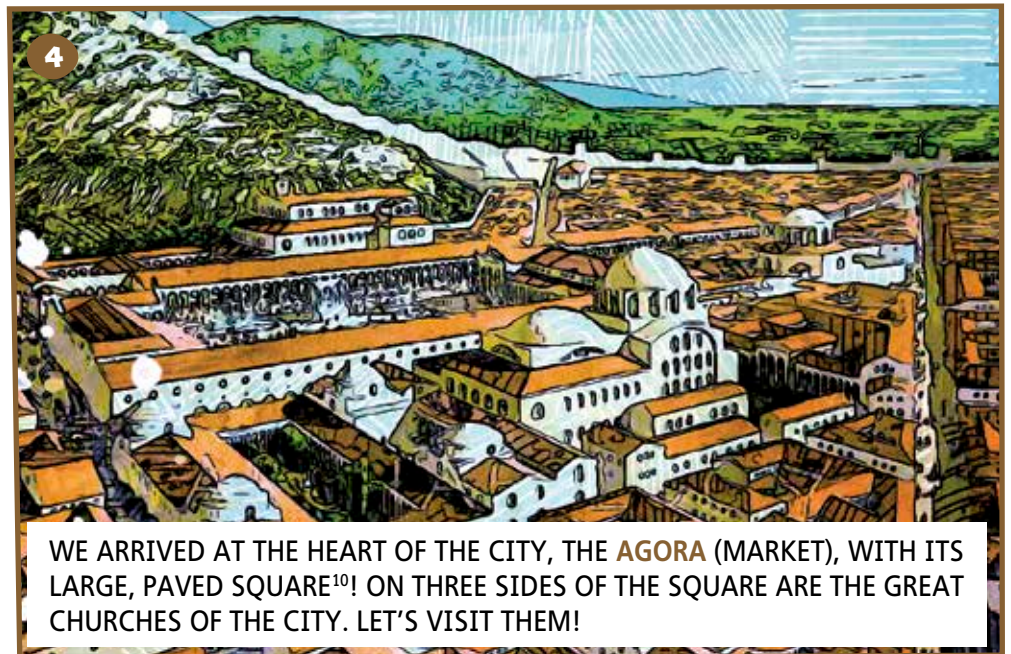
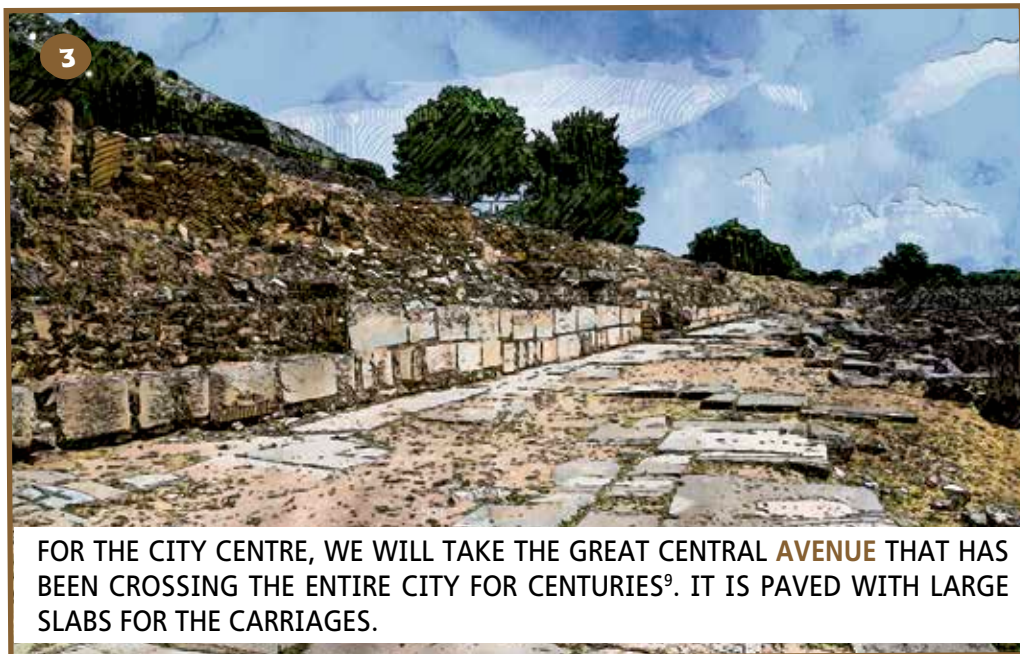
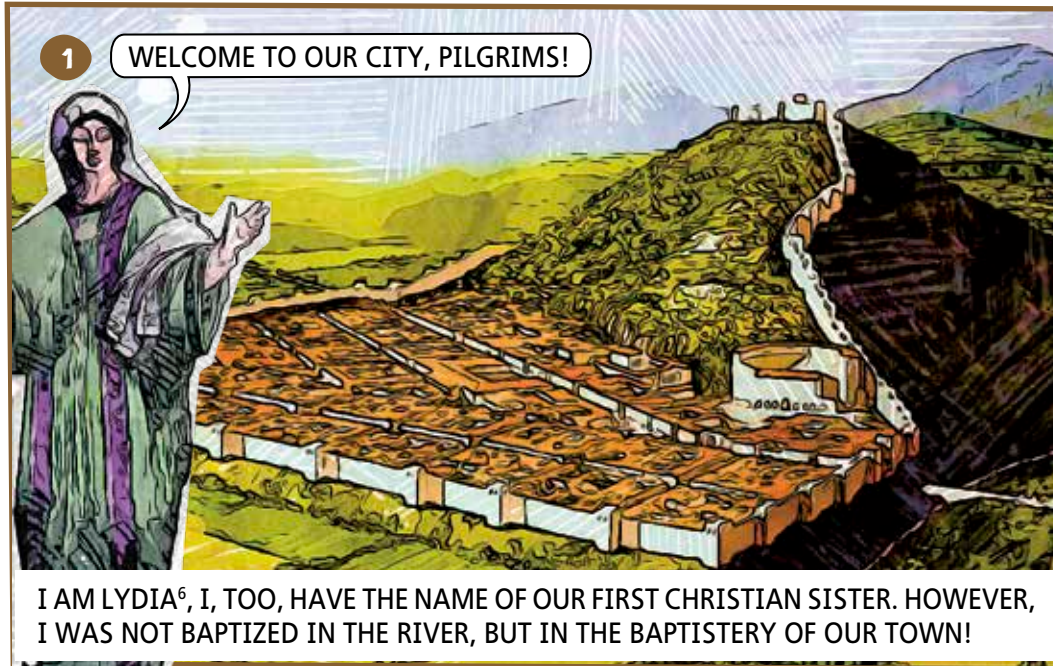
The imposing monuments of Philippi are typical examples of Roman and early Christian architecture.

1,400 sqm
AREA

of the largest mansion
on the site

1. The archaeological site of Philippi. Basilica B can be seen.

Walking around Philippi...



... with the deaconess Lydia



LET'S START WITH THE **LARGE CHURCH** IN THE SOUTH OF THE AGORA (MARKET) WITH THE HUGE DOME¹¹! LOOK AT THE AMAZING SCULPTURAL DECORATION!



LET'S GO TO THE LARGE BUILDING COMPLEX EAST OF THE AGORA (MARKET). THE CHURCH HAS A SQUARE PLAN ON THE OUTSIDE BUT OCTAGONAL ON THE INSIDE¹². TO THE NORTH, YOU CAN SEE THE PHOTISTIRION WITH THE CROSS-SHAPED **BAPTISTERY** OF THE TOWN.



LET'S VISIT THE **LARGEST CHURCH** IN THE CITY, NORTH OF THE AGORA (MARKET)¹³. THIS ONE HAS NO DOME. IN ITS LARGE ATRIUM IS THE PLACE WHERE THE PAGANS IMPRISONED APOSTLE PAUL.



LET'S TAKE THE MAIN AVENUE AGAIN TO GO TO THE HOSTEL AND REST. IT'S NEXT TO THE **VALANEION** (PUBLIC BATH) AND THE BIG MANSION¹⁴.

The environment...

“The plains between the armies
the Romans call *Campi Philippi*.”

Plutarch, *Brutus*, 38:3.

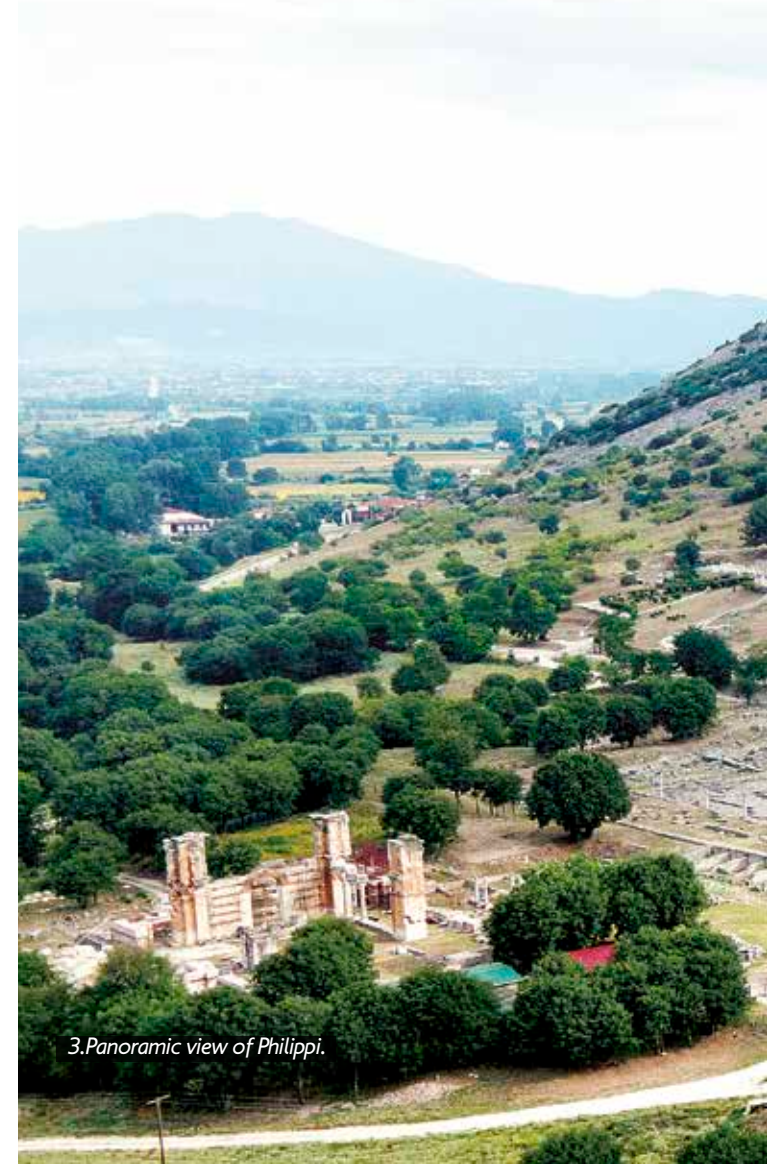
“It is the gateway
to Asia and Europe
that looks like a doorway”

Appianus,
On Civil Wars, IV:106¹⁵.

The city of Philippi was built on the outskirts of the marshland area that covered the southeastern part of the plain where Drama is today, in an area with abundant wealth producing sources. The fertile land favored the development of agriculture, while the forests provided the timber required for shipbuilding. The prosperity and wealth of the city were enhanced by the famous gold and silver mines of Mount Paggai.



2. Ruins of the early Christian basilicas in Philippi. Early 20th c.



3. Panoramic view of Philippi.

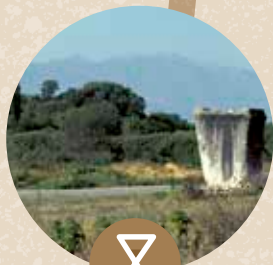
... and the landscape

- Philippi is situated in a favorable geographical position, at the crossroads between Asia and Europe. They controlled the roads that connected Macedonia with Thrace and the hinterland with the coast.
- The city developed in a fortified position of great strategic importance. The strong acropolis that stood out above the south part of the city provided the necessary security in case of raids.
- Before it was named after King Philip II of Macedon, the region was known as the Krinides, a name that reflects the abundant water that flows through the area.

Green details

A great part of the fertile plain of Philippi was covered by extensive marshes. Even since ancient times attempts were made to drain them, but they were finally drained in the 1930s. The marshes are still a major problem in the area today.

Philippi through time



c. 6400–1100 BC

Early settlement in the area at the important site of Dikili Tash (Orthopetra).



360/359 BC

Thassians founded the city of Krinides, which many researchers identify with the later city of Philippi¹⁶.



357/356 BC

Threatened by local Thracian tribes, the inhabitants of Krinides ask King Philip II of Macedonia for protection, who names the city after him, exploits the mines of the region and establishes a royal mint.



168 BC

Battle of Pydna: The Romans defeat the Macedonians and the region of Macedonia becomes a Roman province.



42 BC

Battle of Philippi. The city becomes a Roman colony (*Colonia Victrix Philippensium*).



31 BC

Battle of Actium: Victory of Octavian, who is proclaimed Augustus (emperor) and re-establishes the Roman colony of Philippi (*Colonia Augusta Julia Philippensis*).



49/50 AD

First visit of apostle Paul to the city, where he establishes the first Christian community of the city.





330 AD

Philippi form part of the *Illyricum Province*, with Thessaloniki as its capital, up to the end of 7th c.



first half of 7th c. AD

Great destruction of Philippi, probably due to an earthquake. The city has been shrinking ever since and showing signs of severe decline.



second half of 7th–9th c. AD

Slavic and Bulgarian raids.



10th–11th c. AD

The city of Philippi was reconstructed with the repair of the acropolis walls by Emperor Nikephoros Fokas (963–969) and the construction probably in the 11th c. of a small castle near the western gate, the so-called “Gate of the Marshes”.



late 14th c. AD

Conquest of Philippi by the Ottomans. The city is gradually deserted.



15th–19th c.

Famous travellers visit the ruins of the ancient city.



1913, July 28

Treaty of Bucharest, which ends the Second Balkan War and the Philippi region is annexed to the Greek state.



1914

The French School of Archaeology begins excavations.



2016

Inclusion of the monument in the UNESCO World Heritage List.

Historical figures through the ages

Throughout time Philippi was inhabited successively by Thassians, Thracians, Macedonians and settlers from Rome.

Thanks to its prime geographical location, it became an important trade centre, gathering a lot of artisans and merchants. As a Roman colony, it was inhabited mainly by Roman retired soldiers and was the seat of various public officials.

MACEDONIAN KINGS



Philip II
(382–336 BC)

the creator of the great and powerful Macedonian state, founded in 356 BC the city of Philippi, which was named after him. Thus he succeeded in extending his kingdom to the east, from the river Strymon, which reached until then, to the river Nestos.



**Alexander
the Great**
(356–323 BC)

by decree, secured the geographical boundaries of Philippi and regulated the border disputes with the Thracians.

ROMANS IN THE STRUGGLE



**The notorious general
Marcus Antonius**
(83–30 BC)

a politician and general, known also for his adventurous life and relationship with the queen of Egypt Cleopatra, founded the Roman colony of Philippi (*Colonia Victrix Philippensium*) immediately after his victory in the battle of Philippi.



**The controversial politician
Marcus Junius Brutus**
(85–42 BC)

stepson of Julius Caesar and one of his assassins, fought against Marcus Antonius at Philippi (42 BC). After his defeat, he chose to commit suicide rather than fall into the hands of his rivals.



The major lyric poet
Horace
(65–8 BC)

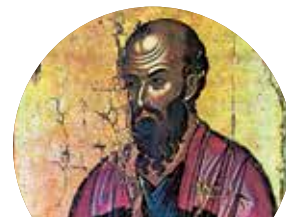
took part in the battle of Philippi with the faction of Cassius and Brutus.

In his poetic work, he describes his participation in the civil conflict, even confessing that he fled the battlefield.



Octavian
(63 BC–14 AD)

a few years after his victory at Philippi, clashed with his former ally Antonius at the naval battle of Actium (31 BC). He was then crowned Augustus and the first Roman emperor (27 BC–14 AD) and he re-established the colony of Philippi, which henceforth took his name (*Colonia Augusta Julia Philippensis*).



apostle Paul

on his first visit to Philippi in 49/50 AD was imprisoned and miraculously released.

During his tours, he visited the city three more times (56, 57 and 63 AD).



Lydia

the merchant of purple dye or fabric¹⁸ originally from Thyateira in Asia Minor, is the first woman to be baptized Christian in Philippi by apostle Paul.

THROUGH THE EYES OF THE TRAVELLERS



The Arab geographer
Muhammad al-Idrissi
(12th c. AD)

visited the city in the mid-12th c. and described the lively trade, the vineyards and other crops.



The Ottoman traveller
Evliya Çelebi
(1611–1682)

described the decline of Philippi in the 17th c., reporting how only a small settlement outside the castle was left.

A monument is born

The city shrank from the 7th c. onwards and gradually lost its glory. However, it remained inhabited until its final conquest by the Ottomans and Sultan Murad II at the end of the 14th c., when it fell into decline.

DESTRUCTION AND DEVASTATION

From the end of the 14th c. the city gradually turned into a ruin. From its glorious past, only the huge pillars of “Basilica B” remained standing, who gave the area the tourkish name Direcler¹⁹.



4. Landscape in Kavala, near Philippi.

The impressive antiquities and Philippi's key position on the Ottoman Empire's road network attracted travellers from the 15th to the 19th century.

In 1426–1430 the Italian archaeologist Kyriakos Agonitis visited the area, while in the 16th c. the French traveller Pierre Belon found it deserted, with only six to eight houses outside the walls. A similar report is provided by the Ottoman traveller Evliya Celebi a century later.



“Basilica B” (Direcler),
as depicted in 1861
by H. Daumet.

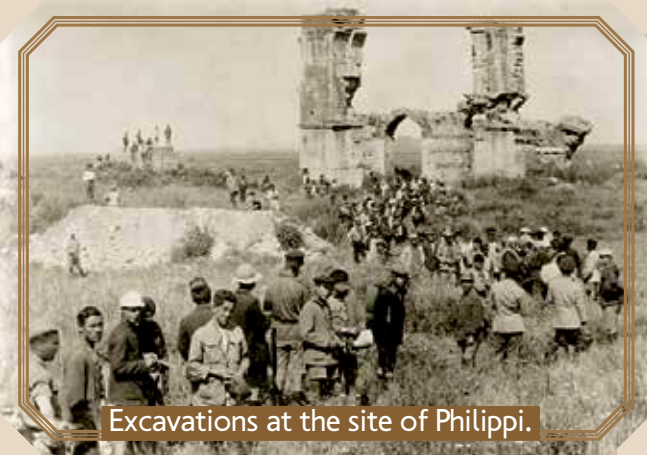
The city of Philippi was first studied in 1861 when the French archaeologist Léon Heuzey and the French architect Honoré Daumet visited it as part of the scientific expedition organised and financed by Napoleon III, to study the areas associated with the life of Julius Caesar²⁰.

Philippi is the subject of systematic excavations since the beginning of the 20th century.

STUDY AND RESEARCH TODAY

THE FIRST EXCAVATIONS

In 1914, immediately after the end of the Balkan wars, the French Archaeological School began excavations that would last intermittently until 1937.



Excavations at the site of Philippi.

Today, the French Archaeological School continues its research with small-scale excavations and surface surveys.



Restoration works at the site.

A unique monument...

A small Rome....

During the Roman period, Philippi was organised into a city built according to Roman standards, with a network of long and straight streets, an aqueduct, elaborate fountains and baths. Ornate temples and imposing public buildings, such as the Roman Agora (*Forum*), the commercial Agora (*macellum*) and the palaestra, were built or rebuilt. Luxurious private completed the picture of a flourishing Roman city.



5. Ancient Theatre of Philippi.

The galleries behind the stage of the theatre.

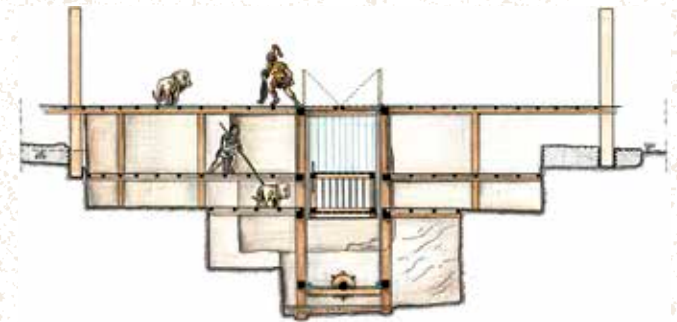


“...from thence we went to Philippi, which is the most important Roman colony in the region of Macedonia...”

Lucas, Acts of the Apostles, 16:12²¹, 1st c. AD.

Roman entertainment

The large-scale ancient theatre, within the walls, is one of the few monuments of Philippi from the period of the Macedonian kings (mid-4th c. BC). In the Roman years it was reconstructed, in order to meet the increase in the city's population, but also to host the beast hunting (*venatio*), the new spectacle of Roman society. It remained in use until the end of the 4th or the beginning of the 5th c. AD.



Representation of the mechanism with which the beasts were lifted to the arena (stage of combat).

... with timeless radiance ★1

Colonia Philippensis (Colony of Philippi)

Philippi, from the second half of the 1st c. BC, was the seat of the Roman colony, which extended over a large area and included other settlements in the region. The population grew after the Roman colonists, who formed the new ruling class, settled there. The city was governed by Roman institutions (*ius italicum*) by Roman officials and Latin was the official language until the 3rd c. AD.



6. Model of the Roman Forum in the city centre.
Philippi Museum.



7. The Forum in Philippi.



8. Board game carved on a floor at the Forum.



Floor plan of the Roman Agora.

Roman Agora (Forum)

The Forum is one of the most imposing monuments in the centre of Philippi, of huge dimensions (2 hectares), which, as in every Roman city, it was the centre of public life of the civilians.

It is a complex of public buildings and temples of unified design, which were organised around a large central, rectangular square. Among them, the so called “Eastern Temple” which was dedicated to the worship of the Roman emperor stands out, as well as the West Temple (*curia*)²².

A unique monument...

The Gateway of Christianity in Europe

In Philippi, the Greek, Roman and Christian spirit meet and coexist.

The arrival of apostle Paul (49/50 AD) in Philippi and the founding of one of the first Christian communities of Europe was decisive for the spread of the new religion. However, the urban form of the city, which is organised according to Roman standards, remained unchanged.

*“ Paul and Timotheus,
the servants of Jesus Christ,
to all the saints in Christ Jesus which are
at Philippi, with the bishops and deacons.”*

Apostle Paul, Philippians, 1:1, 61 AD



9. Floor plan of "Basilica A".

Christians adopted the Roman type of public building, the "basilica", in Christian churches, as it provided a wide space with individual sections, suitable for their devotional needs.



A special position holds the cult of Artemis, as testified by the sanctuary of Artemis (Diana) and by the 90 depictions in relief of the goddess on the rocks.

Rock Sanctuaries

Only after the introduction of religious tolerance (313 AD) were the first Christian buildings erected. In the 5th and 6th c. AD, a period in which the city of Philippi experiences a new era of prosperity, the construction of the magnificent churches brought about significant changes in the city.

At the same time, this is the period, in which luxurious private residences, buildings that house associations (clubs), numerous shops and workshops are built.

On the southern slope of the acropolis there are remains of a series of sanctuaries carved into the natural rock, used from the 1st c. AD to the first half of the 2nd c. AD. The sanctuaries are dedicated to deities of the Greek and Roman pantheon, as well as to eastern deities.

... with timeless radiance ★2

Following in the footsteps of Apostle Paul

In the heart of the city, around the Roman Forum, are gathered four imposing ecclesiastical buildings, along with their numerous annexes: “Basilica B” to the south of the Forum, the “Octagon” complex to the east, and “Basilicas A and C” to the north of the Forum²³.



10. Four-sided tower of the 14th c. in the acropolis.



11. “Basilica B” from above.

During the Byzantine years

Life in the city continued even after the 7th c. AD, as seen from the buildings built at that time. The city walls were repaired in the 10th and 11th c., and a small castle was built in the “Gate of the Marshes” area.

The presence of so many and large churches in a relatively small town has given rise to various interpretations. One of these is that the churches served as pilgrimage to Apostle Paul (not as parish churches), built on sites associated with his visit, martyrdom and imprisonment.

Philippi, which strongly preserved the memory of the apostle’s presence, was probably a pilgrimage centre that attracted believers who wished to follow in the footsteps of the greatest of the apostles.

A unique monument...

66 years of festival!

The emblematic ancient theatre of Philippi has been hosting the homonymous Festival since 1957. The program includes performances of ancient drama, contemporary plays and dance, concerts and many other parallel cultural activities.



Theatrical performances at the theatre of Philippi during the homonymous Festival.



The successful course of the festival is directly linked to the State Theatre of Northern Greece, which organised the festival until 1983.

In 1961 the first performance of the State Theatre of Northern Greece was presented here, "Oedipus Rex" by Sophocles directed by Sokratis Karantinos.

... with timeless radiance 3

A great battle

With the Battle of Philippi in 42 BC, the city became known throughout the ancient world. To this day, the city of Philippi reappears in works of art, films and documentaries focusing on the protagonists of the deadly battles: the great winners, Octavian and Antonius, but also the tragic figures of Cassius and Brutus, who committed suicide in the face of their impending defeat.



In the famous motion picture "Julius Caesar" (1953) starred many famous actors of the time.



Mary Macgregor, *The Story of Rome*, 1912, p. 413.

In the beautifully illustrated children's book Brutus and his companions are depicted after the battle of Philippi.



Pauwels Casteels, *The death of Brutus and Cassius at the battle of Philippi*, 17th c.

The ghost of Julius Caesar appears to Brutus. From an old edition (1924) of Shakespeare's play *Julius Caesar*, Act IV, scene C.



Monumental dialogues

GREECE



Mystras



The great castle town, with its secular and ecclesiastical buildings of unique value, was the capital of the despotate of Morea and an important political, economic and artistic centre of Peloponnese from the 13th to the 15th c.

GREECE



Nicopolis

The city that was founded by Octavian, to commemorate his victory at the naval battle of Actium, flourished in Roman and early Christian times.



ITALY

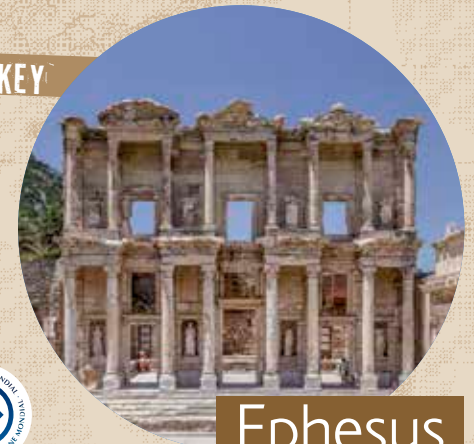


Rome



Today's capital of Italy and one of the largest cities in Europe, was the seat of the vast Roman Empire for centuries. Numerous monuments, glorious examples of its heyday, are preserved in the city to this day.

TURKEY



Ephesus



One of the most important Ionian cities of Asia Minor during ancient and Roman times (present-day Selçuk), flourished also during the first Christian centuries, partly due to its connection with apostle Paul and evangelist John.

A message today...

The most important road network of Philippi ran from the centre of the city, along the northern side of the Roman Agora (*Forum*), connecting the eastern “Gate of Neapolis” with the western “Gate of Krinides.” The first excavators named it “Egnatia odos”, as the avenue was considered to be the continuation of Via Egnatia, one of the greatest military and trade routes of the ancient world, which ran through the entire Balkan peninsula, connecting the Illyrian coast (today’s Albania) with Byzantium (later Constantinople) for 2000 years²⁴. In Philippi, the avenue is 6 m wide, although its original width is estimated around 9 m and is covered with marble slabs, for the comfortable passage of carriages.

The passing of the Egnatia Road through the town of Philippi contributed decisively to its economic and commercial development.



12. “Egnatia Odos” in Philippi.

... for a better tomorrow!

Goals 2030 >



11 SUSTAINABLE CITIES
AND COMMUNITIES



We create safe, resilient, inclusive, sustainable cities and human settlements without exclusions.

1. The Roman politician and general Marcus Antonius turned the city of Philippi into a Roman colony immediately after the battle of Philippi (42 BC). The colonization was carried out by retired Roman soldiers. The second colonization took place after the naval battle of Actium (31 BC) by order of Octavian Augustus.

2. Via Egnatia was the most important military and trade route in the Balkans until the 20th c. It was built by the Romans between 148–120 BC. See also p. 23, and note 24.

3. The institution of cultural festivals in Greece began with the Festival of Epidauros in 1955. Immediately afterwards, in 1957, the Philippi Festival was organised.

4. The rich deposits of the “gold-bearing” mountain were initially exploited by the indigenous Thracians and then by settlers from Thassos who settled in the area as early as the 6th c BC. Later, they were the apple of discord between Thassos and Athens (465–463 BC), before Philip II (357/6 BC) conquered them.

5. A threatening expression that means that we will soon have a score to settle with someone with whom we have unfinished business, and we will pay them back for what they have done to us. Based on the story told by the historian Plutarch, the deceased Julius Caesar appeared to Brutus, one of the principals in his assassination. During their brief conversation, Julius Caesar, after telling him he was his evil demon, concluded threateningly with the phrase: “See me at Philippi”. Indeed, shortly afterwards (42 BC), Brutus committed suicide after suffering a crushing defeat at the Battle of Philippi by Julius Caesar’s supporters, the generals Octavian and Marcus Antonius. The phrase is also used in William Shakespeare’s play *Julius Caesar* (1599).

6. Our guide is inspired by St Lydia of Philippi. See also p.15 and note 18. The story is set in the 6th century when most of Philippi’s brilliant early Christian monuments had been erected. The institution of deaconess, equivalent to that of deacon, was in force in the Orthodox Church from the time of the apostles until the 12th century. They were usually pious, middle-aged widows ordained by a bishop, who had no liturgical duties and did not deliver sacraments, but were responsible for catechesis, charity, helping the sick and organising all the events of Christian life for women. They held an honorary position in the clergy, and many women of prominent families considered it an honour to be ordained deaconesses.

7. The gate in the eastern part of the wall of the city of Philippi has been called by the excavators “Gate of Neapolis”, as, through the Egnatia road, it connected Philippi with Neapolis, the city’s port on the Thracian Sea. It was wide (3.62 m) and framed by two rectangular towers. The excavation has brought to light a total of three gates of the wall: the ‘Gate of Neapolis’ on its eastern side and the “Gate of Krinides” and the “Gate of the Marshes” on the western side.

8. The older walls of Philippi can be seen under later Byzantine repairs. The earliest phase dates back to the time of Philip II and the latest to the time of

Justinian I (527–565 AD), while repairs were made in 965/6 by Nikephoros Fokas and finally in 1076/77. The wall is reinforced from time to time by strong towers. Towers also flank the three gates of the city.

9. For the “Egnatia Odos” and Via Egnatia, see also p. 23, note 24.

10. It was built in the 1st c. AD under the Roman emperor Claudius between 41–54 AD (phase I) and underwent major modifications under the Roman emperor Marcus Aurelius between 161–180 AD (phase II). In early Christian times, the Roman Agora, although it had lost its original function, remained in use, serving, among other things, the commercial activities of the city. In the late 5th or early 6th century, extensive repair work was carried out, probably after the destruction caused by an earthquake (phase III). The Agora was abandoned about a century later, at the beginning of the 7th c.

11. This is the so called “Basilica B”, which most researchers date to the mid-6th c. It belongs to the type of three-aisled Basilica with a dome and is one of the first basilicas with a dome in Greece. It stands out for its elaborate construction details and its rich sculptural decoration.

12. To the east of the Roman Agora (*Forum*) is the “Octagon” complex with an area of 0,24 acres. (See also note 14) The main element of the huge block is the church and the baptistery (Photistirion). The church, which was erected c. 400 AD, originally had the form of a free octagon (Octagonal Church A). In the mid- 5th c., external walls were added that formed a square in plan (Octagonal Church B). The mosaic floor of an earlier basilica was uncovered in the foundations of the church with an inscription describing it as “Paul’s basilica”. It was built in the first half of the 4th c. at the expense of Bishop Porphyrios, and according to most scholars, it was dedicated to the memory of Apostle Paul or, according to others, to a martyr with the same name.

13. The so called “Basilica A” was erected in the late 5th or early 6th c., to the north of the Roman Agora. It is distinguished by its large size and its exquisite sculptural decoration. To the west, it has a large courtyard with columns and a large atrium with a two-story monumental fountain. In the southwestern outer corner of the atrium there is a Roman *cistern* (water tank) where, according to tradition, Apostle Paul was imprisoned. After the destruction of the Basilica, the cistern was converted into a chapel.

14. The “Octagon” building complex, apart from the church, includes many other buildings and constructions, such as two monumental propylaea, a great three-aisled gallery, a baptistery, a valaneion (public bath), etc.as well as large private mansions. One of them, on the 4th building block, had an area of 1,400 sqm during its first building phase (first half of the 4th c.). In the large triclinium, a mosaic floor with representations of a sea troupe (procession of real and imaginary creatures of the sea) and a small bath were discovered. The mansion underwent at least two further building phases in the 5th c. (phase II) and the 6th–early 7th c. (phase III). During the third phase large parts of the house were converted into workshops and storage rooms.

15. Appianus was a Greek-born historian of Roman times (c. 95–c. 165 AD).

16. According to the generally accepted view, the exiled Athenian politician

and orator Kallistratos was the head of the Thassians during the foundation of the Krinides. There are many gaps in our knowledge of Philippi’s history, and the testimonies of the sources are often contradictory. Thus, the question remains whether the city of the Krinides is identical to the city of Philippi, founded by Philip II, as many ancient authors claim. The rich area between the Strymon and Nestos rivers attracted settlers from Thassos. Control of the mines in the area was claimed by the Athenians, who came into conflict with the Thassians (465–463 BC) and settled in areas previously controlled by them.

17. In 42 BC Philippi become the centre of important historical events. It is a period when Rome is torn apart by civil wars. After the assassination of Julius Caesar (44 BC), two of the members of the triumvirate who took over Rome, Octavian (63–14 BC) and Antonius (83–30 BC), decide to campaign in Macedonia and Thrace against the assassins of Julius Caesar, Gaius Cassius Longinus (87 or 86 BC–42 BC) and Marcus Junius Brutus (85–42 BC). The two rival Roman armies, whose size was unprecedented in the civil strife of Rome, finally clashed in the plain of Philippi. Octavian and Augustus emerge victorious, while the two losers, Cassius first and then Brutus, commit suicide. Antonius, who, after his victory, took over the eastern provinces of the empire, turned Philippi into a Roman colony (*Colonia Victrix Philippensium*) by settling a large number of Roman colonists.

18. *Acts of the Apostles*, 16: 12–15. Saint Lydia from Thyateira in Asia Minor was from a wealthy family living in Philippi in the 1st c. AD. She is said to trade porphyra, a valuable dye produced from the shell porphyra that gives luxurious fabrics a deep red color. She was baptized a Christian with her entire family by Apostle Paul on the River Zygaktis near Philippi. She was declared an isapostle and a saint and was the first Christian woman to be baptized on European soil. In 1974, the Orthodox Church built an open baptistery and church by the River Zygaktis in the style of the first Christian baptisteries with frescoes from the life of Apostle Paul. Infants and adults are still baptized in this place following the example of Lydia, while Christians from all over the world meet here, following in the footsteps of Apostle Paul.

19. Turkish word for column and any tall, vertical support.

20. Charles Louis Napoleon III, the first president and then emperor of France, was a nephew of the famous Napoleon I Bonaparte. The findings of the two researchers were included in the volume *Mission archéologique de Macédoine* (1876) and constitute the first systematic recording and mapping of the monuments of the archaeological site.

21. «...ἐκεῖθεν τε εἰς Φιλίππους, ἧτις ἔστι πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις κολωνία.»

22. For the different phases of the Forum’s construction, see note 10.

23. The so called “Basilica C”, just 80 m to the west of “Basilica A”, was built in the first quarter of the 6th c. AD and rebuilt after the middle of the same century. It belongs to the type of three-aisled timber-roofed Basilica with a transept and is distinguished by its rich sculptural decoration and luxurious

bibliography

marble flooring. Another basilica has been found to the west of the Forum, while outside the eastern walls of the city, where the cemetery was located, a large three-aisled basilica has been discovered from the second half of the 4th c. AD, serving the adjacent cemetery.

24. Via Egnatia (Egnatia Road) is the first major public road built by the Romans outside the Italian peninsula between 146–120 BC. According to the geographer Strabo, it was 535 Roman miles long (around 800 km) and linked Rome with the major cities of the Balkan peninsula, as it was a continuation of the Via Appia (Appian Way), the longest public road on the Italian peninsula.

Γούναρης Γ., Γούναρη Ε., *Φίλιπποι, Αρχαιολογικός Οδηγός*, Θεσσαλονίκη 2004.
Γούναρη Ε.Γ., *Φίλιπποι: Η οικία της τέταρτης οικοδομικής νησίδας ανατολικά του Forum*, Θεσσαλονίκη 2021.

Ζάννης, Α.Γ., «Η αρχαία Δάτος», στο Α.Χρ. Μεντζής, *Παγγαίο Ι: Τα πρακτικά του Πρώτου Συνεδρίου Τοπικής Ιστορίας*, Ελευθερούπολη 2017, 172–201.

Κουκούλη-Χρυσανθάκη Χ.–Μπακιρτζής Χ., *Φίλιπποι*, Αθήνα 1995 (1η έκδ.).

Κουρκουτίδου-Νικολαΐδου Ευ., «Φίλιπποι: Από την παλαιοχριστιανική στη βυζαντινή πόλη», *Διεθνές Συμπόσιο, Βυζαντινή Μακεδονία, 324–1430 μ.Χ., Θεσσαλονίκη, 29–31 Οκτωβρίου 1992*, Θεσσαλονίκη 1995, 171–182.

Λαζαρίδης Δ., *Φίλιπποι–Ρωμαϊκή αποικία*, Αθήνα 1973.

Μέντζος Α., «Ζητήματα τοπογραφίας των χριστιανικών Φιλιππων», *Εγνατία* 9 (2005), 101–156.

Σαμαρτζίδου Στ., «Εγνατία οδός: Από τους Φίλιππους στη Νεάπολη», στο Κουκούλη-Χρυσανθάκη Χ.–Ricard O. (επιμ.), *Μνήμη Δ. Λαζαρίδη: Πόλις και χώρα στην αρχαία Μακεδονία και Θράκη, Πρακτικά Αρχαιολογικού Συνεδρίου, Καβάλα, 9–11 Μαΐου 1986*, Θεσσαλονίκη 559–587.

Τσώκος Χ., «Η θρησκευτική τοπογραφία των Φιλιππων κατά τον 2ο και 3ο αι. μ.Χ.», *Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* 17 (2003), 71–85.

Bakirtzis Ch.–Koester H. (επιμ.), *Philippi at the Time of Paul and after His Death, Χάρρισμαπεργκ* (Πενσυλβάνια) 1998.

Fournier J. (επιμ.), *Philippes, de la Préhistoire à Byzance: Études d'archéologie et d'histoire*, Αθήνα 2016.

Friesen St.J.–Lychounas M.–Schowalter D.N., *Philippi, from "Colonia Augusta" to "Communitas Christiana": Religion and Society in Transition*, Λέιντεν–Βοστώνη 2022.

Κουκούλη-Χρυσανθάκη, Ch., “Philippi”, στο R.J. Lane Fox (επιμ.), *Brill's Companion to Ancient Macedon: Studies in the Archaeology and History of Macedon, 650 BC–300 AD*, Λέιντεν–Βοστώνη 2011, 437–452.

Sears M., “The Camps of Brutus and Cassius at Philippi, 42 B.C.”, *Hesperia* 86/2 (2017), 359–377.

Sève M., 1914–2014: *Philippes: 100 ans de recherches françaises/Φίλιπποι: 100 χρόνια γαλλικών ερευνών/Philippi: 100 years of French Research*, Αθήνα 2014.

Sève M.–Weber P., *Guide du forum de Philippes*, Αθήνα 2012 (και σε ελλ. έκδ. 2014, μτφρ. Π. Καββώνης).

Internet sources:

Archaeological Site of Philippi: http://odysseus.culture.gr/h/3/gh351.jsp?obj_id=2387 <https://whc.unesco.org/en/list/1517/>

<https://www.youtube.com/watch?v=4niLHgxydQc>

Archaeological tours, Ancient Philippi (1988): <https://www.youtube.com/watch?v=18phk7LyPng>

Ancient theatre of Philippi: <https://en.calameo.com/read/004470083b02bc18aa13d?authid=XJggewwrSFnj>

origin of pictures

Cover: HMC/DAMEEP

1. HMC/DAMEEP

2. Van Den Brule, A., *L'Orient Hellène. Grèce-Crète-Macédoine*, Paris 1907, 273. Aikaterini Laskaridis Foundation
<https://el.travelogues.gr/item.php?view=39520>

3. HMC/DAMEEP

4. Cousinéry E.-M., *Voyage dans la Macédoine, contenant des recherches sur l'histoire, la géographie et les antiquités de ce pays*, v. II, Paris 1831. Aikaterini Laskaridis Foundation
<https://el.travelogues.gr/item.php?view=54258>

5. HMC/DAMEEP

6. HMC/DAMEEP

7. HMC/DAMEEP

8. HMC/DAMEEP

9. HMC/DAMEEP

10. Γούναρης Γ., Γούναρη Ε., 2004, pic. 15.

11. HMC/DAMEEP

12. HMC/DAMEEP



MONUMENTAL ADVENTURES

at the greek unesco monuments



HELLENIC REPUBLIC
Ministry of Culture

General Directorate of Antiquities and Cultural Heritage



■ Directorate of Archaeological Museums,
■ Exhibitions and Educational Programmes
■ Department of Educational Programmes and Communication



European Union
European Social Fund

Operational Programme
Human Resources Development,
Education and Lifelong Learning

Co-financed by Greece and the European Union



ISBN 978-960-386-607-7