

## INVITATION

The Hellenic Committee of the Blue Shield, the Greek ICOMOS and the ICOM Hellenic National Committee invite you to the online conference:

### ***"Two centuries of protection of Greek cultural heritage: From the 1821 War of Independence to modern Greece"***

Anniversary Conference on 200 years since the Greek War of Independence

19<sup>th</sup> April 2021

(Philhellenism and International Solidarity Day)

11:00 – 20:00

The conference is organized in celebration of the 25th anniversary of the Blue Shield International.

To register online click [here](#)

The conference will be streamed live on Blue Shield Hellenic Committee's channel on [https://www.youtube.com/channel/UCvBZp2gNXAK7J9AR4k\\_J4iw](https://www.youtube.com/channel/UCvBZp2gNXAK7J9AR4k_J4iw)

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#### ORGANISERS



HELLENIC COMMITTEE  
OF THE BLUE SHIELD



INTERNATIONAL COUNCIL OF  
MONUMENTS AND SITES, ICOMOS

ICOM  
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United Nations  
Educational, Scientific and  
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Hellenic  
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ASSOCIATION OF GREEK  
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*A FEW WORDS ABOUT THE BLUE SHIELD AND THE HELLENIC COMMITTEE OF  
THE BLUE SHIELD*

*Ever since the beginning of the last century, many countries in their effort to codify the law of war and identify war crimes against humanity decided to meet and discuss these issues at two international conferences in the Hague in 1899 and 1907. The second and most important conference culminated all these efforts in the text of the Convention on the Protection of Cultural Property in the Event of Armed Conflict, adopted in 1954.*

*One of the many actions that ensued from the Hague Convention is the symbol of the Blue Shield, established as an emblem for the protection of historic sites in the event of war operations, being the cultural equivalent of the Red Cross. The International Stewardship Committee (ICBS) was established in 1996 on the initiative of five non-governmental international organizations: The International Council of Museums (ICOM), the International Federation of Associations and Institutions of Libraries (IFLA), the International Council of Monuments and Sites (ICOMOS) and the Coordinating Council of Audiovisual Archives (CCAAA).*

*The aim of this label is to protect a site in case of an attack during armed conflict. The need for the dissemination and the establishment of this symbolic protection signage has led to the creation of a global network, in which organizations supporting museums, libraries, archives, monuments and sites are involved at a national level. This network is supervised by the Association of National Committees of the Blue Shield (ANCBS), established in 2008 and based in The Hague.*

*Acknowledging the importance of the role of this international network in regard to the protection of cultural property not only during warfare, but also in the event of natural disasters, the Hellenic National Committee of the Blue Shield has been established in 2020. The statutory objectives of the Blue Shield Hellenic National Committee correspond to the global demand for action in order to develop and coordinate knowledge and measures, wherever possible, that prevent or mitigate damage before it can occur. The founding members of the Committee are prominent experts from various disciplines (lawyers, archaeologists, academics, architects, conservators, civil engineers, officers of armed forces and defense etc.), who are already involved in actions aiming at raising awareness, educating and building capacities in terms of risk mapping and prevention, as well as disaster management.*

*The main statutory objectives of the Hellenic Committee are:*

- The respect, protection and safeguarding of cultural heritage and cultural goods in the event of major disasters, threats to domestic public order and armed conflicts, carried out in an ethical and professional framework.*
- Raising national and international awareness on the dangers that threaten cultural heritage.*



- *The promotion of the 1954 Hague Convention on the Protection of Cultural Property in the Event of Armed Conflict and its two protocols (1954 and 1999) for ratification and full national implementation. Furthermore, the penal code of all countries should adapt to the requirements of the Second protocol.*
- *Help and support for the better preparation of interested professionals regarding threats against cultural property.*
- *The cooperation with national bodies for the training of professionals in the field of preparation and response in the face of natural disasters and armed conflicts.*
- *The development of national, regional and local networks, based on the networks of the NGOs, which are members of the BLUE SHIELD movement internationally, including government authorities, representatives of armed forces, fire squads, meteorological services, civil protection groups, cultural and humanitarian organizations, activists with a view to cooperate with members of these networks in order to optimally protect cultural heritage in emergencies.*
- *Sensitization of judicial authorities of the armed forces*
- *Cooperation with International Cultural Organizations*
- *The dissemination of the official positions of the "Blue Shield" regarding emergency situations.*
- *Designing effective methodologies and action plans for assessing post-destruction losses.*
- *Designing adequate post-trauma response and recovery measures.*
- *The support of any action, the purpose of which is to respond to threats caused by cultural emergencies.*
- *The promotion of best practices of heritage safeguarding and dissemination of the information of consequences suffered in other countries, which have recently been under attack.*



<https://www.facebook.com/hellenic.committee.blue.shield>

[blueshield.greece@gmail.com](mailto:blueshield.greece@gmail.com)



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**“Two centuries of protection of Greek cultural heritage:  
From the 1821 War of Independence to modern Greece”**

**Anniversary Conference on 200 years since the Greek War of Independence**

*19th April 2021*

***The conference is organized in celebration of the 25th anniversary of the  
Blue Shield International.***

The Hellenic Committee of the Blue Shield in collaboration with ICOMOS Hellenic National Committee and ICOM Hellenic National Committee organize an online conference for the celebration of the 200 years since the Greek War of Independence. The conference aims to highlight the impact that antiquities had on the Greek society before and during the 1821 Greek Revolution for the subsequent development of the legislation governing the protection of cultural heritage in Greece and for legitimizing the establishment of the modern Greek state itself in 1830.

Over many centuries the Greek cultural sites have preserved the remains of impressive Graeco-Roman antiquities and reflected the common cultural background of Greeks and Europeans. A mentality, already formed during the Renaissance, inspired many Philhellenes to support the Greek War of Independence, which laid the foundations for drafting the first documents and laws on the protection of cultural heritage in Greece. Even before independence and the establishment of the Greek State, many sensitized and knowledgeable, as well as revolutionary, bodies had issued decrees and resolutions on safeguarding antiquities and on the prohibition on their sale and exportation.

The conference will address issues on the destructions and lootings during the Ottoman period, the role of Philhellenism on the promotion of Greek cultural heritage as an aspect of the European and even global common cultural identity, the evolution of Greek cultural legislation and diplomacy on safeguarding cultural properties (tangible and intangible) in times of peace and war, and the role of international cultural bodies for the protection of cultural heritage in times of armed conflicts and other natural and social crises.



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Our goal is for this conference to be a commemoration of the past through selected presentations of Greek and foreign experts in the field of history, archaeology, legislation, architecture, art and folk tradition, social sciences and others with the view to the future of the protection of cultural property of humankind and to explore issues concerning key threats that heritage faces in times of conflicts and disaster, an unfortunately timely topic.





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## PROGRAMME

**“Two centuries of protection of Greek cultural heritage:  
From the 1821 War of Independence to modern Greece”**

**Anniversary Conference on 200 years since the Greek War of  
Independence**

**19th April 2021**

**(Philhellenism and International Solidarity Day)**

**The conference is organized in celebration of the 25th  
anniversary of the Blue Shield International.**

### Scientific Committee

*KORKA ELENA, President of the Hellenic Committee of the Blue Shield*

*NAKASIS ATHANASIOS, President of the Greek ICOMOS*

*CHATZINIKOLAOU TETI, President of the ICOM Hellenic National Committee*

*TSIMPOGLOU FILIPPOS, Director General, National Library of Greece*

*STAMATOUDI IRINI, Law Professor, University of Nicosia (Cyprus), Visiting Professor  
International Hellenic University*

*LAMBRINOUDAKIS C. VASSILIS, Emeritus Professor of Archaeology, University of Athens*

*GRAMMATICAKI-ALEXIOU ANASTASIA, Professor Emerita of the Law School of the  
Aristotle University of Thessaloniki*

*DE TSAVES - CHRONOPOULOU LILA, President of Heritage and Museums*

### Organizing Committee

*KORKA ELENA, President of the Hellenic Committee of the Blue Shield*

*STAMATOUDI IRINI, Law Professor, University of Nicosia (Cyprus), Visiting Professor  
International Hellenic University*

*SPYROPOULOU SOFIA, Archaeologist at the Greek Ministry of Culture and Sports*

*DIMITRIADI KATERINA, Educator – MA International and European Studies*

### Technical Support

*NTAFETSIOS CHRISTOS*

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The Association of Greek  
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WELCOME ADDRESS

ORGANISERS BLUE SHIELD- ICOM – ICOMOS

11:00 - 11:15

KORKA ELENA -President of the Hellenic Committee of the Blue Shield  
NAKASIS ATHANASIOS - President of the Greek ICOMOS  
CHATZINIKOLAOU TETI - President of the ICOM Hellenic National Committee

COORDINATION  
VASSILOPOULOS  
CHRISTOS

GREETINGS

11:15 - 12:00

MENDONI LINA – Minister of Culture and Sports  
STEFANIS ALKIVIADIS – Deputy Minister of National Defence  
SYRIGOS AGGELOS – Deputy Minister of Education & Religious Affairs  
CHRYSOULAKIS JOHN – Secretary General for Public Diplomacy and Greeks Abroad  
TZITZIKOSTA EKATERINI - President of the Hellenic National Commission for UNESCO

STONE PETER

12:00 - 12:15

UNESCO Chair in Cultural Property Protection & Peace at Newcastle University (UK) &  
President of the Blue Shield International

**KEYNOTE SPEECH**

*Cultural Property Protection in peace and war, the work of the Blue Shield.*

**Session 1 - Part A**

***Cultural Heritage and the 1821 period***

12:15 - 12:30

SHARIAT-PANAHI SEYED MOHAMMAD TAGHI  
Assistant Professor of Ottoman History, University of Thessaly  
*Ottoman Administration and Greco-Roman antiquities: religious legislation and void of power.*

**CHAIR**  
NAKASIS ATHANASIOS,  
President of the Greek  
ICOMOS

12:30 - 12:45

LEKKA ANNA  
Dr. Archaeologist, Hellenic Ministry of Culture and Sports  
*The status of the antiquities in the Ottoman empire*

CHATZINIKOLAOU TETI,  
President of the ICOM  
Hellenic National  
Committee

12:45 - 13:00

PALLIS GEORGIOS  
Assistant Professor of Byzantine and Post Byzantine Archaeology and Art, NKUA  
*The monuments of Attica during the Greek Revolution (1821-1827): uses and losses of ancient, byzantine  
and ottoman era buildings.*

VLACHOULIS THEMIS  
Head of the Directorate  
for the Restoration of  
Byzantine and Post-  
Byzantine Monuments

13:00 - 13:15

CHOULIARAS IOANNIS  
Director of the 20th and 22nd Ephorates of Byzantine Antiquities and of the Ephorate of Antiquities of  
Thesprotia  
& LAZARI KASSIANI



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Archaeologist at the Ephorate of Antiquities of Thesprotia  
*Margariti Castle. A fortress on the Venetian-Turkish border.*

ANDRIANAKIS MICHALIS

Emeritus Ephor of Antiquities

*The Monasteries of Canea during the Revolution.*

13:15 - 13:30

13:30 - 14:00

**DISCUSSION - Q & A**

**Session 1 - PART B**

***Cultural Heritage and the 1821 period***

14:00 - 14:15

LAMBRINO LENA

Architect - Archaeologist PhD, YSMA, YPPOA

*The Perception of Antiquity by the Fighters of the Greek Revolution:*

*The Athenian Acropolis, 1821-1828*

KARAMANOLAKIS

VANGELIS

Associate Professor in

Theory and History of

Historiography at the

National & Kapodistrian

University of Athens

14:15 - 14:30

ST CLAIR WILLIAM

Senior research fellow at the Institute of English Studies, School of Advanced Study, University of

London

*The monuments of Athens in the Greek Revolution*

GINI- TSOFPOULOU

ELENI

Archaeologist, Honorary

Ephor of Antiquities,

Ministry of Culture &

Sports

14:30 - 14:45

ILICAK ŞÜKRÜ

Ph.D. Harvard University/ Institute for Mediterranean Studies

*The Acropolis during the Greek Revolution: New Evidence from the Ottoman State Archives*

POLYMEROU-KAMILAKI AIKATERINI

Dr Emerita Researcher, former Director of the Hellenic Folklore Research Center of the Academy of

Athens

*Custom as a shield of cultural heritage*

DE TSAVES -

CHRONOPOULOU LILA,

President of Heritage &

Museums

14:45 - 15:00

KARANI IOANNA

Architect, Director of Protection and Restoration of

Modern and Contemporary Monuments

*The contribution of the Ionian state in the protection of cultural heritage and its influence in the new*

*Greek state (Lefkada case)*

15:00 - 15:15

15:15 - 15:45

**DISCUSSION - Q & A**





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**Session 2**

***Philhellenism and cultural diplomacy***

KAMARA AFRODITI

Historian-Cultural Heritage Consultant

15:45 – 16:00

*From the Grand Tour to collateral trophies: Philhellenism and Looting of Antiquities in the Greek War for Independence*

THEMELES PETROS

Archaeologist, Emeritus Professor of Classical Archaeology

16:00 - 16:15

*The protection of antiquities. The first steps*

KLAPSIS ANTONIS

Assistant Professor, Department of Political Science and International Relations, University of the Peloponnese

16:15 - 16:30

*Philhellenism and Greek-Bavarian relations: the election of Otto to the Greek throne and the development of cultural ties between Greece and Bavaria*

TSIMPOGLOU FILIPPOS  
Director General of the  
National Library of Greece

BENISSI CONSTANTINA

Head of the Department for the Supervision of Greek and Foreign Scientific Institutions and Coordination of International Cooperation and Organizations of the Directorate of Prehistoric and Classical Antiquities

16:30 - 16:45

*Philhellenism and Cultural Heritage: Towards the establishment of the first Archaeological Schools in Greece*

KATSIRIKOU ANTHI  
Director of the Library of  
the University of Piraeus,  
President of the  
Association of Greek  
Librarians & Information  
Scientists

KOUTSOGIANNIS THEODOROS

Art historian

16:45 - 17:00

*Greece in ruins in its philhellenic "image"*

PAPPA AMALIA

Deputy General Director- General State Archives

17:00 – 17:15

*Saving the cultural heritage; the adventures of the archives of the Greek Revolution*

LAGOS KONSTANTINOS  
Historian, Professor at the  
Hellenic Air Force  
Academy

KAPOLI PARASKEVI

Historian (MA, PhD), National Library of Greece

17:15 - 17:30

STAVRATIS GEORGE

Archivist-Librarian (MSc), National Library of Greece

*The first thoughts about the establishment of a National Library during the Greek Revolution of 1821*

17:30 – 18:00

**DISCUSSION – Q & A**



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**Session 3**

***The development of the legislation governing the protection of cultural heritage***

18:00 - 18:15	<p>MORAITIS KONSTANTINOS</p> <p>Professor Emeritus, School of Architecture NTUA</p> <p><i>Monuments beyond material decay</i></p>	<p>VOUTSAKI SOFIA</p> <p>Professor of Greek</p> <p>Archaeology University of</p>
		<p>Groningen,</p> <p>the Netherlands.</p>
	<p>PANTOS PANTOS</p> <p>Archaeologist, Director emeritus of the National Archive of Monuments at the Hellenic Ministry of</p>	<p>VOGLI ELPIDA</p> <p>Associate Professor of</p> <p>Modern Greek History at</p>
18:15 - 18:30	<p>Culture.</p> <p><i>The archaeological legislation during the 19th century:</i></p> <p><i>from G.L. von Maurer to Panagiotis Kavadias</i></p>	<p>the Department of History</p> <p>and Ethnology, School of</p> <p>Classics and Humanities</p> <p>Studies at the Democritus</p>
		<p>University of Thrace</p>
18:30 - 18:45	<p>STAMATOUDI IRINI</p> <p>Law Professor, University of Nicosia (Cyprus), Visiting Professor International Hellenic University</p> <p><i>The history and the arguments pertaining to the Greek request for the Return of the Parthenon Marbles</i></p> <p><i>to Greece</i></p>	
18:45 - 19:00	<p>ZERVAKI ANTONIA</p> <p>Assistant Professor of International Relations, Department of Political Science and Public</p> <p>Administration, National and Kapodistrian University of Athens</p> <p><i>Greece and cultural multilateralism</i></p>	<p>VERGOU MARIA</p> <p>Legal Assistant at the</p> <p>Legal Council of the</p> <p>Hellenic State</p>
19:00 - 19:30	<p><b>DISCUSSION - Q &amp; A</b></p>	
	<p><b>CLOSING REMARKS</b></p>	
19:30 - 20:00	<p>KORKA ELENA - President of the Hellenic Committee of the Blue Shield</p> <p>SPYROPOULOU SOFIA - Archaeologist at the Ministry of Culture and Sports</p>	<p>JOURNALIST -</p> <p>VASILOPOULOS</p> <p>CHRISTOS</p>
	<p>LAMBRINOUDAKIS VASSILIS - Emeritus Professor of Archaeology, University of Athens</p> <p>GRAMMATICAKI-ALEXIOU ANASTASIA - Professor Emerita of the Law School of the Aristotle</p> <p>University of Thessaloniki</p>	<p>RAPPORTEUR</p> <p>DIMITRIADI</p> <p>KATERINA</p>



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## SUMMARIES

### KEYNOTE SPEECH

STONE PETER

UNESCO Chair in Cultural Property Protection & Peace at Newcastle University (UK) &  
President of the Blue Shield International

#### *Cultural Property Protection in peace and war, the work of the Blue Shield.*

*Understanding the importance of protecting cultural property during armed conflict has spread significantly over the last twenty-five years or so with, for example, UN Security Council resolutions acknowledging it as a major security issue. This presentation focuses on the work of the international NGO the Blue Shield and notes the crucial time to carry out such protection is during peacetime, when the partnerships and preparations for action in the event of armed conflict must be established.*

### SESSION 1 – PART A

#### Cultural Heritage and the 1821 period

SHARIAT-PANAHI SEYED MOHAMMAD TAGHI

Assistant Professor of Ottoman History, University of Thessaly

#### *Ottoman Administration and Greco-Roman antiquities: religious legislation and void of power.*

*The reason why the transportation of antiquities from the Ottoman Empire to the European countries was rather a piece of cake was that the Ottoman State (as well as many other states of the time) did not have a legal framework for the protection of cultural heritage and definitely not of the "alien" heritage, like the works of Greco-Roman art. The prohibition or enabling of the exportation of antiquities was related rather to the given political situation and to the person who asked them for a permit, as was the case of Lord Elgin. In fact, in the beginning of the 19th century, certain Ottoman officials, upon realizing the interest of the "foreigners" in the acquisition of antiquities, delved themselves in the process of looting and selling antiquities, a rather lucrative activity which enabled them to face the enormous costs required by the government for maintaining their post. A blunt case was that of Veli Pasha, son of Ali Pasha Tepedelenli, to whom the government of the Peloponnese had been assigned for the period 1807-1812.*



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Dr. Archaeologist, Hellenic Ministry of Culture and Sports

*The status of the antiquities in the Ottoman empire*

*Before 1800 there is little interest for antiquities in the Ottoman Empire. During the early 19th century, the increasing interest of European travelers for antiquities leads to the issuance of licenses (ferman) that allow the export of items outside the empire, on an ad hoc basis, as long as they have nothing to do with Islam and Ottoman history. There are well-known examples of Greek antiquities that fall into the hands of Europeans and are transported out of the Empire, detached from their cultural environment. During the late Ottoman period, the handling of antiquities changes and the Ottoman elite began to collect antiquities imitating European practices and habits. Antiquities are associated with concepts related to the strengthening of the Empire, the international relations, the struggle for power, the definition of national and cultural identity. Ottoman laws after 1864 stipulate free movement within the empire and a ban on their export.*

PALLIS GEORGIOS

Assistant Professor of Byzantine and Post Byzantine Archaeology and Art, NKUA

*The monuments of Attica during the Greek Revolution (1821-1827): uses and losses of ancient, byzantine and ottoman era buildings.*

*The Greek Revolution forms a landmark in the history of the monuments of Attica. During the six-year long hostilities and especially in the time of the siege of the Acropolis by Kioutahi (1826-1827), many buildings of all historical periods suffered serious damages. Among them, many Christian monuments of the Byzantine and Ottoman era were turned into fortifications or they were looted and vandalized. The most significant examples are these of the famous Daphne monastery, which was used as a camp, the monastery of Agios Spyridon at Piraeus, which was bombarded down to the earth, and the church of Agios Georgios Alexandrinos by the Acropolis, which went up during a battle. The Ottoman mosques of Athens were looted and changed use in order to cover public needs of the liberated city. This treatment and these damages were unavoidable in a period when buildings were not yet recognized as monuments, while the idea of protection of cultural heritage in wartimes –and in general– was very new and restricted just to works of classical antiquity.*

CHOULIARAS IOANNIS

Director of the 20th and 22nd Ephorates of Byzantine Antiquities and of the Ephorate of Antiquities of Thesprotia & LAZARI KASSIANI – Archaeologist at the Ephorate of Antiquities of Thesprotia

*Margariti Castle. A fortress on the Venetian-Turkish border.*

*The settlement of Margariti in the southern part of Thesprotia was probably founded by the Venetians in the 15th century. In the 16th cent. it is being reconstructed by the*





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*Ottomans, in order to reinforce their newly conquered territories against the threat posed by the Venetians who had settled along the coast.*

*Provocative actions against Venetian Parga by the guards at Margariti resulted in a combined attack in 1571 by Venetians, Corfiots and local units, which led to the occupation and destruction of the castle. After the conclusion of a peace treaty in 1573, Parga remained under Venetian rule and Margariti under the Ottomans, who proceeded to carry out repairs on the fortress.*

*Until the 19th century, Margariti was still an important defensive site for the Ottomans in the area and at the same time, it is reported as the centre of riots and uprisings against the Ottoman Gate and as the hub of anti-government conspiracies. The castle of Margariti owes its present form to the extensive repairs that were carried out during the second half of the 17th and early 18th centuries. The neighboring settlement is flourishing and is a place of coexistence of different ethnicities and religions.*

ANDRIANAKIS MICHALIS

Emeritus Ephor of Antiquities

***The Monasteries of Canea during the Revolution.***

*The main Orthodox monasteries in Crete were erected or enlarged during the 16th and 17th centuries after the permission of the Venetian authorities and were outstanding works of the so called "Cretan Renaissance". After the Ottoman occupation of the district of Canea during 1645, although the conditions for the Orthodox Church had change, there were many problems with the limitations of the "Holy Law" and the pressure of the local Muslims. So many of the edifices remained unfinished and there were often financial and several other problems. The monasteries during Ottoman occupation were also centers of Education and they support the local people to remain in their nationality. Many monks were members of the "Filiki Etaireia" and were working for the great Revolution in 1821. These were the main reasons for the Ottoman authorities to kill the bishops and other clergymen and destroy ecclesiastical buildings. Many of the Cretan monasteries and churches were burned and looted. In the district of Canea the greater monasteries were destroyed, The Holy Trinity of the Tzagaroli, Gouverneto, Chrysopigi, Saint John the Baptist at Korakies, Saint Eleutherios at Mournies and the dependencies of Sinai and Lavra monasteries at Perivolia. The main churches of these monasteries accepted a great damage, and many precious icons and other ecclesiastical objects were destroyed or looted as we know from the descriptions and suppose from the remaining relics. The extension of the damage was documented during the recent works of restoration.*

*During next to the Revolution years the local authorities gave the permission to the monks, who returned in their monasteries, not only to restore the damages, but also to complete the remaining works that had been blocked for more than two hundred years. It is interesting that-although there was not care for the protection of the monuments from the authorities-the recent edifices suits the Manieristic buildings.*



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**SESSION 1 – PART B**  
**Cultural Heritage and the 1821 period**

LAMBRINO LENA

Architect - Archaeologist PhD, YSMA, YPPOA

*The Perception of Antiquity by the Fighters of the Greek Revolution:  
The Athenian Acropolis, 1821-1828*

*During the Greeks' liberation struggle against the Ottomans, the idea of continuity from Greece's distant antiquity contributed to a greater, deeper awareness among Greeks of a common cultural origin, just as Christianity shaped their contemporary consciousness of a unified religious identity. The fighters of 1821, people from all walks of life and all the diverse regions of Greece, shared in the vision of a free homeland, emboldened by a certainty that they were fighting for a Renaissance of their glorious, age-old, common past as Greeks.*

*The admiration for and pursuit of knowledge about Greece's illustrious past among Europe's intelligentsia, as well as among educated Greeks, promulgated through the ideas of Philhellenism, came to establish a strong psychological basis for the Righteous Struggle against the Ottomans. This sense of legitimacy, that is, the Greeks' right to strive not only for freedom in general, but for Liberation, lay at the core of the new national identity of the Greeks. It served as the trigger, and as a central source of moral support, for every endeavor and sacrifice undertaken in the Greek Revolutionary Struggle.*

*Presented here is a discussion of the Greek fighters' "love of beauty and the masterpieces of the ancestors", as viewed through the lens of the Athenian Acropolis' misadventures during the revolutionary decade of the 1820s. Standing tall as tangible proof of Greece's glorious past, the Acropolis was besieged three times – twice by the Greeks (1821, 1822) and again by the Turks (1826-7). The result was severe damage to the monuments of the Sacred Rock, instigated by both its attackers and the besieged, the scars of which remain visible even today.*

ST CLAIR WILLIAM

Senior research fellow at the Institute of English Studies, School of Advanced Study,  
University of London

*The monuments of Athens in the Greek Revolution*

*Making use of primary Ottoman documents not previously known, and other contemporary eyewitness accounts not noticed in the previous historiography, William St Clair discusses how the cultural power of the monuments was employed by the three main parties to the Revolution, the Greek Revolutionaries, the Ottoman leaderships, and the European powers, each with their different agendas. to bring about a settlement, in effect treating the ancient Greeks as a fourth party to the conflict and the monuments as their ambassadors.*



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ILICAK ŞÜKRÜ

Ph.D. Harvard University/ Hellenic Open University

*The Acropolis during the Greek Revolution: New Evidence from the Ottoman State Archives*

Using unearthed documents from the Ottoman State Archives (Istanbul), I will explore several issues revolving around the preservation of the ancient monuments in Athens, especially on the Acropolis, during the Greek Revolution.

POLYMEROU-KAMILAKI AIKATERINI

Dr Emerita Researcher, former Director of the Hellenic Folklore Research Center of the Academy of Athens.

*Custom as a shield of cultural heritage*

*People's deeds and actions that are "according to tradition" are determined by a background of ethical and factual commitments-rules, called customs, which ultimately function as laws of right. In this context, the behaviour of the community members is regulated where matters of vital importance for everyday life are concerned, but also for the cultural memory of the community. In critical times for the function of the community, slow and defective implementation of laws of right, especially for matters of modern cultural heritage, just as was the case during the Ottoman rule over Greek populations, and right afterwards, as the new Hellenic State was found, and adherence to tradition often -not always- proved to be beneficial as it created a shield of protection for institutions, events, and man-made and natural environment.*

KARANI IOANNA

Architect, Director of Protection and Restoration of  
Modern and Contemporary Monuments

**The contribution of the Ionian state in the protection of cultural heritage and its influence in the new Greek state (Lefkada case)**

*Despite the fact that the 1821 revolution, led to the liberation of Greece, the first Greek State, was the "Ionian State" (1814-1864), under the British rule, after the sort duration of the "Septinsular Republic"(1800-1814). British contribution to the adaptation of the Ionian State to the modern European evolution during the second and third quarter of the 19th century, the urban planning legislation and the participation of Greek technical scientists in the administrative mechanism, was significant. In Lefkada, the 1825 earthquake almost completely destroyed the existing structures of preceding centuries. In archival material for building permits the terms of "repair" or "reconstruction according to ancient design", for homes and churches of the town are introduced. The British National Archives contain suggested military designs concerning the Santa Maura Castle, which were not implemented. The explanation may be the location of the foundation on the preceding construction of the initial core of the Castle. During the*



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*second quarter of the 19th century, Ionian Technical scientists contributed to the rehabilitation of the New Greek State, which attempts to adapt to the 19th century European structural legislation.*

## SESSION 2

### Philhellenism and cultural diplomacy

KAMARA AFRODITI

Historian-Cultural Heritage Consultant

#### *From the Grand Tour to collateral trophies: Philhellenism and Looting of Antiquities in the Greek War for Independence*

*The emergence of admiration for the Greco-Roman antiquities and the collection-mania which became an inherent part of the so-called "Grand Tour", the itinerary of the European noblemen in Italy and the Ottoman Empire with a cultural-antiquarian scope, was an element adopted and incorporated in the Philhellenic activity during the Greek War for Independence. In many cases, however, the romantic philhellenic idealism was diverted into sheer looting of antiquities, particularly during the war period. Through some incidents attested in the correspondence, the reports and the memoirs of Philhellenes and journalists who spent time in war-period Greece, we will follow the "dark" side of the love for antiquities, which urged the Governor Ioannis Kapodistrias to take immediate measures for the protection of the cultural heritage of the newly founded nation-state. At the same time, we will attempt to follow the course of some of the antiquities snatched (or even sold by the revolutionaries themselves) during that period towards the collections and museums of Europe and the United States, with the support of modern technology.*

THEMELES PETROS

Archaeologist

#### *The protection of antiquities. The first steps*

*In the first half of the 19th century, the first private Associations, Unions or Societies of friends of antiquities began to be established in our country with the aim of strengthening the still insufficient state care for their search and protection, including their transfer to shelters, which functioned first as warehouses and then as temporary Museums.*

KLAPSIS ANTONIS

Assistant Professor, Department of Political Science and International Relations,  
University of the Peloponnese

#### *Philhellenism and Greek-Bavarian relations: the election of Otto to the Greek throne and the development of cultural ties between Greece and Bavaria*

*Inspired by their love for ancient Greece, many Bavarians joined the philhellenic movement during the Greek Revolution. The highlight was the case of King Louis I of Bavaria, who not only actively supported the struggling Greeks, but also sought and finally*





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*succeeded in 1832 the election of his second son, Prince Otto, to the Greek throne. The period of Otto's reign triggered the development of various cultural ties (in fields such as the study of Greek antiquity, architecture, fine arts, etc.) between Greece and Bavaria, within the framework of the romantic classicism of the 19th century.*

#### BENISSI CONSTANTINA

Head of the Department for the Supervision of Greek and Foreign Scientific Institutions and Coordination of International Cooperation and Organizations of the Directorate of Prehistoric and Classical Antiquities

#### *Philhellenism and Cultural Heritage: Towards the establishment of the first Archaeological Schools in Greece*

*In the 19th c. the admiration for the ancient Greek world creates a strong philhellenic movement that led many intellectuals from all over the world to Greece. Their goal was to come closer and explore the remains of the ancient Greek heritage and thus to connect with the beginnings of the Western civilization. During this period the Greek state was also founded (1830) and the first institutions and the framework for the protection of antiquities were created. Moreover, this is the time that the systematic study of classical Greek civilization is developing in Europe and Greece. Hence, the “cultural pilgrimage” in Greece, in the light of Romanticism and Classicism, is gradually evolving into a scientific interest, a fact that heralds the establishment of the first Foreign Archaeological Schools in the middle of the 19th century. In a Greece that has just been liberated and the newly formed state is trying to create its first structures, the first archaeological expeditions found a welcoming place for the joint effort that would bring to light the remnants of a glorious past.*

#### KOUTSOGIANNIS THEODOROS

Art historian

#### *Greece in ruins in its philhellenic “image”*

*Philhellenism, in both its early, pre-revolutionary stage and throughout its history (in relation to the Greek Revolution of 1821), was based mainly on antiquity worship and the classical tradition. In the visual arts, this antiquity-worshipping philhellenism is stamped, to a large degree and in many versions, on images in both the fine and applied arts that present Greece as ruins.*

*The antiquarian travelers who visited Greece before the Revolution – and would, upon the outbreak of the War of Independence, adopt a stance in favor of the Greek cause – sought ancient (mainly classical) monuments on Greek soil. Their Greek contemporaries were virtually absent or had adopted a particular stance as an indication of a standard beside antiquities that were, as a rule, in a state of ruin. In the imagination of western-European culture, Greece has become identified with ruins.*

*The building of this “image” in philhellenic art of Greece in ruins would continue during the outbreak of the Greek Revolution in 1821. Interest was then focused on the scenes*



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*and protagonists of the Struggle, who were however depicted theatrically in the material remains of ancient monuments, in order to offer the viewer an easy association between the event and the site.*

*Greece in ruins was to become entrenched in the visual conception of western civilization and would continue to be regarded as such, both after the revolution and later, over time. This paper aims to present, through philhellenic iconography, the identity of modern revolutionary Greece with the ruins of its monuments, and to analyze the various presuppositions, approaches, versions and products of the phenomenon.*

PAPPA AMALIA

Deputy General Director- General State Archives

***Saving the cultural heritage; the adventures of the archives of the Greek Revolution***

*The paper deals with the fate and the adventures of rescuing the archives that were produced during the years of the Revolution. A number of general orders determined the manner in which the archives were kept and the measures to be taken to protect them even under wartime conditions. Finally, the paper describes the fate that the Greek state reserved in the archives of the Revolution in 1893 but also the efforts of Giannis Vlachogiannis who saved a very large part of them from destruction. Thanks to Giannis Vlachogiannis the General State Archives are the largest and most complete repository of sources on the Greek Revolution history.*

KAPOLI PARASKEVI

Historian (MA, PhD)

STAVRATIS GEORGE, Archivist-Librarian (MSc)

***The first thoughts about the establishment of a National Library during the Greek Revolution of 1821***

*When the Greek War of Independence began in 1821, an issue that concerned the Greek revolutionaries was the preservation not only of the ancient monuments but also of the newer intellectual achievements and especially of the printed material. Within this framework, the Swiss philhellene Ioannis Iakovos Mayer published in the newspaper *Ellinika Chronika* (=Greek Chronicles) in Messolonghi in 1824 a series of articles explaining the reasons why a National Library should be established in Greece. This presentation will examine these very first "Thoughts on the Formation of a National Library" as a consequence of the Enlightenment ideals. It will also explore how they influenced the establishment and operation of a library as part of the Aegina Orphanage during the first post-revolutionary years and up to its official establishment as a "Public Library" by the Decree of March 15, 1832.*



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### SESSION 3

#### The development of the legislation governing the protection of cultural heritage

MORAITIS KONSTANTINOS

Professor Emeritus, School of Architecture NTUA

##### *Monuments beyond material decay*

*We shall not insist on the obvious demand for the safeguard of the monuments of cultural heritage, in the cases of military conflicts or natural disasters; a demand intensively supported by the initiatives of Blue Shield International Network. We would rather prefer to emphasize that some monuments resist material decay; they demand to maintain their cultural and political influence, their historical force as symbolic forms, as emblematic proposals, transcending material order. "Here! through a wonder, here on Grecian land!" Faust describes in the second volume of the homonymous literary work, "An Antæus in heart, I rise inspir'd." Goethe never really visited Greece, Nicolas Poussin as well, many neoclassicist painters and architects ignored the real Greek land and the monuments to which they addressed. However, those monuments, claiming an existence beyond materiality and material decay, constituted the guidance for the cultural and political aspirations of the Western world... already since Italian Renaissance, up to Western Romanticism, up to Percy Bysshe Shelley and George Gordon Byron. Thanks to those monuments, in reality never previously revealed to them, philhellenes from all over Europe and even from far more distant places of departure, arrived in the revolted Greece. They were motivated by one important belief: the monumental Hellenic totality to which neoteric Western world reverted, looking for its cultural and political constitutive origins, could not anymore remain under the rule of the eastern despotism. They referred, those visionaries, to monuments existing beyond possible material decay, monuments of symbolic order beyond limited material reality.*

PANTOS PANTOS

Archaeologist, Director emeritus of the National Archive of Monuments at the Hellenic Ministry of Culture.

##### *The archaeological legislation during the 19th century: from G.L. von Maurer to Panagiotis Kavadias*

*From as early as the Revolution and especially after the arrival of the first Governor Ioannis Kapodistrias, the newly established Greek state sought to it that essential and (partly) legal care was taken with regards to antiquities. The 19th century archaeological legislation of the Greek state begins with the innovative statute of Georg Ludwig von Maurer (1834) and ends with the exemplary Law 2646/1899 of Panagis Kavadias, General Ephor of Antiquities.*

*If we could characterize these two basic laws with a subtitle, we would have written "From the European and international pioneer work to the exemplary and integrated, with respect to times and circumstances, legal protection of antiquities."*



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*The paper presents the 19th-century archaeological legislation of Greece, i.e., the way it was developed on the basis of the important statutes mentioned above, which had a great impact on archaeological legislation of the 20th and 21st centuries.*

STAMATOUDI IRINI

Law Professor, University of Nicosia (Cyprus), Visiting Professor International Hellenic University

**The history and the arguments pertaining to the Greek request for the Return of the Parthenon Marbles to Greece**

*The paper will discuss the history of the removal of the Parthenon Marbles from Greece as well as the history of the claim as it developed through the years. Greece and the UK have put forward a number of arguments, which however have different readings depending on the stance one takes. We will also discuss where we stand today after more than 200 years from the event and what the Greek stance is.*

ZERVAKI ANTONIA

Assistant Professor of International Relations, Department of Political Science and Public Administration, National and Kapodistrian University of Athens

***Greece and cultural multilateralism***

*This presentation will attempt to shed light on the Greek strategy vis a vis the protection of cultural heritage within the framework of cultural multilateralism focusing on the United Nations system.*