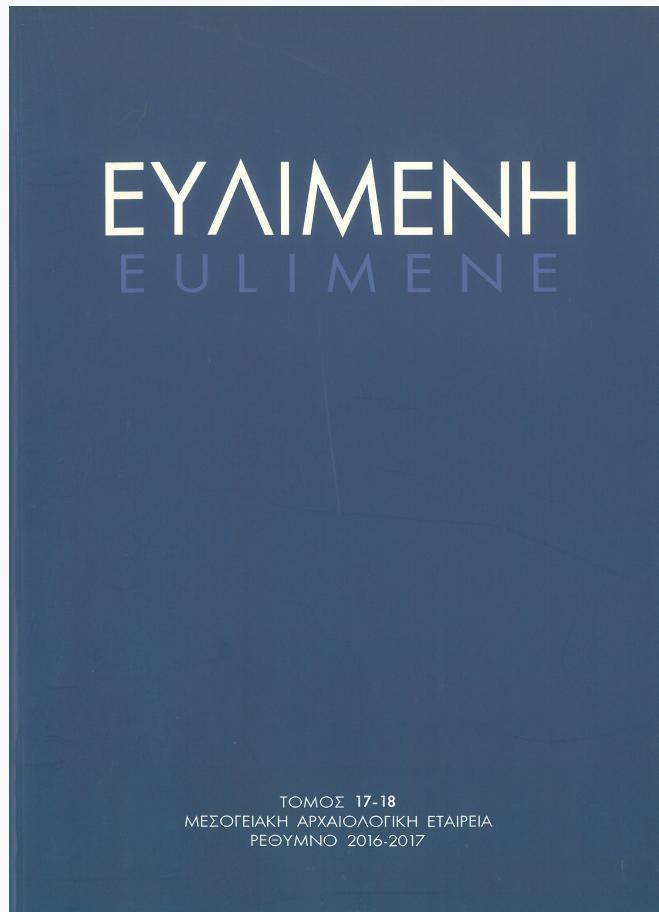


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**CONFERENCE REVIEW, Religion and Cult in the
Dodecanese during the first millennium BC
–International Conference, University of the Aegean,
Rhodes, 18-21 October 2018**

Juliane Zachhuber, Nicholas Salmon

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ΕΥΛΙΜΕΝΗ

ΜΕΛΕΤΕΣ ΣΤΗΝ ΚΛΑΣΙΚΗ ΑΡΧΑΙΟΛΟΓΙΑ,
ΤΗΝ ΕΠΙΓΡΑΦΙΚΗ, ΤΗΝ ΝΟΜΙΣΜΑΤΙΚΗ ΚΑΙ ΤΗΝ ΠΑΠΥΡΟΛΟΓΙΑ

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Prof. Manolis I. Stefanakis, University of the Aegean, Department of Mediterranean Studies, Rhodes – GR

85132 (stefanakis@rhodes.aegean.gr)

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Religion and Cult in the Dodecanese during the first millennium BC –International Conference, University of the Aegean, Rhodes, 18-21 October 2018 (**Juliane Zachhuber and Nicholas Salmon**) 141

Περιλήψεις / Summaries / Zusammenfassungen /

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Μαρία Πατεράκη, Ομάδα ειδωλίων από το Σπήλαιο του Μελιδονίου, *ΕΥΛΙΜΕΝΗ* 17-18 (2016-2017), 1-16.

A group of figurines from the Melidoni Cave. In this paper a group of five clay figurines from Melidoni Cave, at Rethymno, Crete, is examined. The earliest example is a male figurine (figurine 1) that can be dated in MMIII/LMIA period. Three figurines (figurines 2, 3 and 4) are dated to the Subminoan period. Figurine 2 belongs to the type of the goddess with the raised hands, but because of the find-spot it must be considered as a dedication and not as a cult idol. Figurines 3 and 4 belong to the type of the figurines that bear both arms at the flanks of the body. The type was considered to be an eighth century B.C. loan from the Eastern iconography, but this view must be reconsidered. Figurine 5 is preserved in a fragmentary condition and shows a standing woman that reproduces the pudency gesture. It is dated to the Protogeometric period.

With respect to the information drawn from this group of figurines concerning the nature of the worshipped deity or deities, it seems that the female figurines were dedicated by women to a female fertility deity. The existence of the phallus-like stalactite in the Raulin Hall, where all the figurines were found, might indicate a male deity. In that case one might assume that both male and female deities were worshipped, for instance, the well-known couple of Aphrodite and Hermes from the sanctuary of Symi Viannou.

Ιωάννης Φραγκάκης, Μαρμάρινη κεφαλή από τη Φαλάσαρνα, *ΕΥΛΙΜΕΝΗ* 17-18 (2016-2017), 17-32.

Marble head from Phalasarna. A female marble head found in Phalasarna was a high-quality work of sculpture and seems to be part of a large funerary monument. Compared to other sculptures of the fifth and fourth centuries B.C. we can assume that it was the work of a sculptor from Athens, who most likely immigrated and worked in west Crete. Because of the resemblance of its characteristic details to fourth century B.C. sculptures, we can assume that this marble head can also be dated to c. 370-350 B.C.

Stella Drougou, The lantern (*lychnouchos*) of Vergina-Aegae, *ΕΥΛΙΜΕΝΗ* 17-18 (2016-2017), 33-44.

Ο λυχνούχος από τις Αιγές-Βεργίνα. Στη μικρή αυτή μελέτη παρουσιάζεται ο χάλκινος λυχνούχος από τον μεγάλο Μακεδονικό Τάφο II (του Φιλίππου Β') στις Αιγές-Βεργίνα. Όλα τα γνωστά παραδείγματα (από τη Μακεδονία και την Θεσσαλία, κατασκευασμένα από μέταλλο ή πηλό) χρονολογούνται στον τέταρτο αι. π.Χ. και χρησιμεύναν ως ταφικά κτερίσματα. Τα δύο σωζόμενα χάλκινα παραδείγματα του ξεχωριστού αυτού σκεύους, κυρίως αυτό της Βεργίνας με την ξεχωριστή διακόσμηση του, αποδίδουν τα κύρια χαρακτηριστικά της τέχνης της μεταλλουργίας στην αρχαία Μακεδονία κατά τον τέταρτο αι. π.Χ.

Εναγγελία Δήμα και Ελένη Τσακανίκα, Θεατρικά προσωπεία από τη Ρόδο ως πλαστικός διάκοσμος σε χρηστική κεραμική — I, ΕΥΛΙΜΕΝΗ 17-18 (2016-2017), 45-86.

Theatrical masks from Rhodes as a plastic decoration in utilitarian pottery. Rescue excavations in the city of Rhodes during the last decades have brought to light numerous theatrical masks, which were used as relief decoration on pottery, specifically on the high pedestals and the supports of the Hellenistic braziers. This paper focuses on 74 terracotta theatrical masks and a mould. They can be divided in two groups based on their typology: (a) characteristic figures of the New Comedy and (b) Dionysian context (Dionysus, Pan, Silenes and Satyrs). Portable braziers were common cooking vessels, of which the manufacture has been dated from the second to the end of the first century B.C. Despite their wide distribution from Asia Minor and the islands of the Aegean Sea to Egypt, and from Syro-Palestine to South Italy and Sicily, scholars assume that their origin is from the islands of the Aegean Sea.

Elizabeth Angelicoussis, The Lansdowne legacy: A puteal in the Michael C. Carlos Museum, Atlanta, ΕΥΛΙΜΕΝΗ 17-18 (2016-2017), 87-98.

Η κληρονομία του Lansdowne: Ένα πηγαδόστομα στο μουσείο Michael C. Carlos στην Ατλάντα. Τον 17^ο και 18^ο αιώνα παρατηρείται μία ιδιαίτερη προτίμηση για τα αρχαία μάρμαρα στη Μεγάλη Βρετανία. Ανάμεσα στους μεγάλους συλλέκτες έργων της αρχαιότητας, που κατάφεραν να συγκεντρώσουν στη συλλογή τους υψηλής ποιότητας γλυπτά, βρισκόταν και ο Marquess of Lansdowne, ο οποίος δημιούργησε μία τεράστια συλλογή εντυπωσιακών έργων από τον αρχαίο κόσμο. Η συλλογή δημοπρατήθηκε και διασκορπίστηκε από το 1930 και μετά, με αποτέλεσμα ορισμένα από τα έργα αυτά να καταλήξουν σε συλλογές της Αμερικής. Ένα σπάνιο πηγαδόστομα εξαιρετικής τεχνοτροπίας, που το 2006 αποκτήθηκε από το μουσείο Michael C. Carlos, αποτελεί το αντικείμενο μελέτης στο παρόν άρθρο. Αρχικά παρουσιάζεται η πορεία του έργου μέχρι την κατάληξή του στη συλλογή του μουσείου του Michael C. Carlos. Ακολουθεί ενδελεχής παρουσίαση του έργου με λεπτομερή περιγραφή της διονυσιακής σκηνής που το κοσμεί και ανάλυση των συμβολισμών της.

Κατερίνα Βουλγαράκη, Το νεκρομαντείο του Αχέροντα. Παλαιές ταυτίσεις, πρόσφατες θεωρίες, νέες ερμηνείες. ΕΥΛΙΜΕΝΗ 17-18 (2016-2017), 99-140.

The Acheron Necromanteion: old identifications, recent theories, new interpretations. The present study re-examines the evidence concerning the use of the complex, which was excavated by Sotirios Dakaris on the hill of Mesopotamon in ancient Thesprotia and was identified with the Acheron Necromanteion. The complex was built in the end of the fourth and the beginning of the third century B.C., and consisted of a central three-aisled building with massive stone walls containing a main room and auxiliary chambers, an underground chamber underneath the main room -variously identified to a crypt, a cistern or a cellar-, three annex corridors and a later open courtyard surrounded by rooms. In 1978, the German archaeologist Dietwulf Baatz considered that the site was a fortified residence of a local ruler, also that the central building was a two-storied tower, where six catapults temporarily stood, in the times of the Roman invasion to Epirus (168/167 BC).

However, the architecture, the finds and the stratigraphy has proven that this is untenable. Similarly untenable are various alternative proposals regarding the function of the building, e.g. communal storage building, fortress. Thus, as it is supported by recent geological research, we have maintained the identification of this place with the Necromanteion. Furthermore, a new reconstruction of the ritual actions which were taking place there has been proposed, based on the recent studies which underline the sophisticated architecture of the underground chamber and its unique acoustic characteristics, similar to a modern anechoic chamber, which were certainly relevant to the necessities of the cult of the dead.

ΠΑΡΟΥΣΙΑΣΗ ΣΥΝΕΔΡΙΟΥ / CONFERENCE REVIEW

Religion and Cult in the Dodecanese during the first millennium BC – International Conference, University of the Aegean, Rhodes, 18-21 October 2018.

The Conference “Religion and Cult in the Dodecanese during the first millennium BC” took place over four days in October 2018 in the stunning location of the School of Humanities of the University of the Aegean, in Rhodes. Organised by Prof Manolis I. Stefanakis and Fani Serolgou, it was the product of close collaboration between the University of the Aegean and the Ephorate of Antiquities of the Dodecanese, with additional input from a broad-ranging international organising committee and scientific board, comprising members from universities in Greece, Italy, Spain, Denmark, and the UK.

The internationality of the organising team was reflected in the line-up of speakers and universities represented. The result was a 4-day conference, over the course of which a total of 28 papers were given, as well as three keynote lectures. As the organisers had intended, the presentations drew on a wide variety of material evidence –including vases, jewellery, votive objects, statues, terracottas, and coins– while others worked closely with epigraphic evidence. Through the variety of perspectives offered by this range of material, scholars explored issues of religion and cult in the Dodecanese in the first millennium BC.

Many of the papers in the conference transcended multiple sub-disciplines, including epigraphy, numismatics, iconography, assemblage archaeology, landscape archaeology, and urban planning. In summarising the topics covered by this abundance of new research, the papers presented will be categorised in this conference review as either historical or archaeological contributions.

To begin with, a summary of the papers with a more historical slant. Many of these drew on the rich and complex epigraphical material that has survived from the islands of Rhodes and Kos, as well as from the peraia. But despite this similarity in evidence type, scholars asked different questions, and raised different issues:

A general, overarching question that was addressed in many different contexts was how did the polis (and its people) organise its cults and religion? This was addressed, for instance, in the papers by Vincent Gabrielsen and William Bubelis, which discussed the financial aspects of cult, and asked to what extent and how these matters fell under ‘polis business’ –the former looking at the still poorly understood political context of the pre-synoecism world of Lindos, the latter at the equally tricky sub-civic context of private associations and their religious activity ad organisation.

Also falling in this category of religious organisation, were the papers that analysed the evidence for priests and priesthoods. Dimitra-Maria Lala used this as a tool for investigating the developments and changes in local pantheons in the different tribes or cities of Rhodes, while Kerstin Höghammar raised important points about the social aspect of priesthoods, bringing us

closer to answering the question of who could be a priest?’ by examining the socio-economic background of Koans attested as holding these religious offices.

Fruitful parallels between the poleis and cultic systems of Rhodes and Kos were exploited in Jan-Mathieu Carbon’s paper, which considered the tricky issues of the epigraphic evidence for purity laws, as well as in Paul Iversen’s paper on the reconstruction of Rhodian calendar, with the information from Kos in both cases helping us fill plausibly the gaps in our Rhodian picture.

A major theme in many papers was tracing the consequences and effects of significant political events in the religious sphere, or, conversely, explaining religious developments with recourse to the political and historical context. Nathan Badoud offered an intriguing and wholly convincing suggestion regarding the circumstances in which Alexander the Great’s cult was “forged” in Rhodes over a hundred years after the great general’s death, while Winfried Held demonstrated how the political and military incorporation of territory known as the “peraia” affected the religious and social structures of that region. But of course the single greatest political event to be discussed with its religious dimensions was the Rhodian synoecism: what cults were championed, and why; and how this event shaped Rhodian religion and religious identity throughout the island. This was the topic of Maria Chiara Monaco’s keynote lecture, and was also touched on in Juliane Zachhuber’s exploration of the continuing regional religious identities in Rhodes, as expressed in local sacrificial epigraphy.

Finally, two papers in particular moved the conference on to thinking about Rhodes’ cultic relationship and networks with other territories and regions, in both Caria and –the furthest afield we got– in Sicily. Thus Joy Rivault employed epigraphic and numismatic material to explore the complex question of Rhodian influence on Carian culture and cults in the Hellenistic period. Paolo Daniele Scirpo was similarly interested in tracing Rhodian religious influence abroad, in the Greek colonies of Sicily (Gela and Akragas), where, he argued, factions could support Rhodian or “rhodianating” cults as part of particular policies.

Turning to the archaeological papers, the context of the Dodecanese islands was highlighted to various degrees by the participants. Some papers compared evidence for cult and religion at archaeological sites throughout the Dodecanese, including the keynote lecture by Richard Buxton that compared the cults of Helios and Asklepios on Rhodes and Kos, and a discussion of the thriving Dionysiac cult across both islands by Dimitrios Palaiothodoros and Georgios Mavroudis. Others focussed on specific islands. On Rhodes, the consumption of Aegyptiaca was highlighted in a joint contribution by Elektra Apostola, Panagiotis Kousoulis, Ronaldo Pereira, and Dominique Barcat on Egyptian and Egyptianizing votives from the Archaic sanctuaries of Rhodes. Later Egyptian cults on Rhodes were also discussed by Charikleia Fantaoutsaki, who presented the evidence for religious travellers from Egypt to Rhodes during the Hellenistic period. Beyond Rhodes, many papers focussed on the abundance of cultic evidence from Kos. Vassiliki Stefanaki and Angeliki Giannikouri explored the relation between Koan coinage and the local cult of Asklepius, while Georgia Kokkorou-Alevras and Georgios Doulfis presented the luxuriant votive offerings that were dedicated at the Hellenistic sanctuary of Apollo Pythios at Halasarna. A chronological survey of how ritual practice developed at Psalidion Kos from the Mycenaean to the Archaic period was provided by Vassiliki Christopoulou and Nikolas Dimakis. In addition, Dimitrios Bosnakis provided a fascinating insight into the well-organised and sumptuous sculpture culture that existed on Kalymnos as part of the island’s cult of Asklepios.

There was much focus on Rhodian settlements. The most prominent of the sanctuaries discussed was that of Athena Lindia, which was appraised through the development of its cult image by Matteo D’Acunto as well as the deposition of votive offerings by Sanne Hoffmann. On the west coast of Rhodes, there were presentations on how Italian and earlier Anglo-French excavations of Kamiros acropolis are being revisited by Isabella Bossolino and Nicholas Salmon, yielding important result for our understanding of Kamiros’ chronology and connectivity to the wider Mediterranean. Following the work of Robert Laffineur, Christian Mazet provided a much-needed

reappraisal of Rhodian gold jewellery, suggesting a polysemic interpretation of the Mistress of Animals iconography.

The recent and spectacular archaeological finds from Hellenistic Rhodes town were understandably the focus of many papers throughout the conference. Eleni Farmakidou described the conservation work that is being undertaken at the temple of Apollo Pythios on the Rhodian acropolis; while Vassiliki Patsiada presented the recent excavation of an open-air sanctuary of Kybele on the outskirts of the city; along with Maria Michalaki Kollia's survey of the many temples, sacred places, and cults that were established across the Hippodamian cityscape, including its nymphaea. Furthermore, the preliminary results of an exciting new project investigating the ritual and architectural significance of the sanctuary of Zeus Atavyrios, located at the summit of Mount Atavyrios, were presented by Monica Livadiotti and Giorgio Rocca.

One of the overarching, major themes that came out of this abundant selection of well-researched and informed talks was what we might broadly term "synoecism": it was demonstrated in many papers and from many different perspectives how multi-polis islands such as Rhodes and Kos offer valuable case-studies for studying the complex and multiple layers of identity and regionality that exist in the religious life of (island) states, through these richly attested case-studies. Being able to assess material from specific contexts at the polis level, deme levels, rural contexts, etc, allows us to see important differences and similarities, and thus assess such internal relationships in terms of cult and religion.

Networks were another strong analytical feature of many presentations. The Dodecanese's connections with the wider Greek world and beyond, particularly with Egypt and Sicily, were highlighted throughout the conference. Regional relations within the Dodecanese –how different islands across the Dodecanese, especially Rhodes and Kos, relate to each other and, at a sub-regional level, how relations between the Rhodian *poleis* changed over time– were also a common focus of the papers. This area of the Aegean will no doubt continue to be an area of interest for scholars exploring Mediterranean cultural and commercial connectivity over the coming years, and the forthcoming publication of the conference proceedings will contribute to that discussion.

Finally, the papers in the conference highlighted the wealth of Dodecanese –focused projects that are currently underway, from the conservation and restoration of the temple of Apollo Pythios to the work being carried out at the sanctuary of Zeus Atavyrios, and a wider project on Dodecaneseian cult and religion co-ordinated by the University of the Aegean. Other projects not represented at this conference, including the Rhodes centennial project, the Kymissala archaeological research project, and the reappraisal of *Clara Rhodos* publications of Kamiros and Ialyssos, demonstrate the extent of ground-breaking research underway in the Dodecanese. It is therefore hoped that this stimulating conference will be the first of many others to follow.

Juliane Zachhuber and Nicholas Salmon