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On the cover: the southern agora of Kos in the Hellenistic period, view from north-east: on the left the Attalids' temple, on the bottom the South Stoa, on the right an exedra and the West Stoa (reconstructive drawing based on Giorgio Rocco's hypothesis).



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## INTRODUCTION

Kerstin Höghammar and Monica Livadiotti

This volume is the result of a workshop held at the Department of Archaeology and Ancient History, Uppsala University, 15-16 February 2017. The theme was *Urban and rural space in the Greek polis world*, and the participants came from the Department of Sciences of Engineering and Architecture of the Polytechnic University of Bari, Italy, and the Uppsala Department. Three of the four articles examine civic and sacred spaces in the Dodecanese, and the fourth treats the question of how the ancient Greeks perceived and mapped space in order to orientate themselves within it.

From the 4<sup>th</sup> to the 1<sup>st</sup> century B.C., the south-eastern Aegean, including the mainland coastal area, formed a region which had close political, cultural and commercial connections. The Rhodian influence and possessions on the mainland is long known and recent research has proven that Kos had especially strong connections with a number of Karian *poleis*. Also, Rhodos, Miletos and Ephesos had varied and long-lasting connections with Kos. Local developments within this area must be viewed in this broader regional context, as well as the even-broader Mediterranean context.

The Dodecanese islands were under Italian rule between the First and Second World Wars, and Italian archaeologists conducted many extensive excavations on several of the islands. When the region became part of Greece at the end of the Second World War, this work was discontinued. At the time, many sites were only partly published, and much material remained unknown to the scholarly world. The situation changed at the end of the 1980s when Monica Livadiotti and Giorgio Rocco began to work on and publish this material. Working alongside the Greek archaeologists of the Ephorate, their progress over the past 30 years has been impressive. Their results arise from a combination of careful research on the written and illustrative material left by the Italian archaeologists, consecutive investigations *in situ* and fruitful cooperation with the local Ephorate. They have given us access to a large body of material and new knowledge about the town plans and the architecture and infrastructure of the respective sites. In this volume, they present summarising analyses of old and new material in English: Rocco for Rhodes, and Livadiotti for Kos.

Rocco's text treats the sacred architecture of Rhodes. He highlights two strands in its development: firstly, a complex one that has mixed orders and bears strong similarities to the architecture of Alexandria – e.g. the wide use of stucco and rich interior ornamentation – and, secondly, one with simpler architectural forms that are also found on certain buildings on the Karian mainland. The latter architectural style has, up until now, not been widely known and the on-going research will prove interesting. He also calls attention to the fact that most Rhodian temples are comparatively small and that only one peripteral temple is known. Another interesting point is that research has not yet identified any monumental stone architecture dated to before the 4<sup>th</sup> century, either on Rhodes or on Kos. It seems that the economic resources necessary for such large-scale constructions did not exist prior to this century.

Moving to Kos, Monica Livadiotti presents evidence for the infrastructure of this Hellenistic town and how it persisted into the Roman Imperial period. She discusses the urban layout, the size of the walled city, the defence system and the topographical structuring of various functions – political, religious, commercial, residential – within the city, as well as the street-, drainage- and fresh-water systems. The Hellenistic town had access to abundant fresh-water resources in the form of private wells within the town and plentiful nearby springs. The Koans also built an efficient drainage system to channel away both rain- and waste water. It would be highly interesting if any remains were found of a) the, currently hypothetical, Late Classical/Hellenistic water pipes from the extra-urban springs to the town, and b) the Late Classical/Hellenistic drainage system within a private household. Excavations in the possibly less disturbed southernmost sector of the ancient city may perhaps reveal such drainage remains. One result of recent research is that we now know there were several mercantile spaces in the north-eastern sector, both within and outside

the city walls: three commercial *agorai* and several commercial streets just east of the vast central *agora*. One of the *agorai* was found outside the wall on the north-eastern shore line, which likely indicates a second landing-place (a second harbour?).

Kerstin Höghammar, professor emerita at Uppsala University, has, over the past 30 years, worked on various aspects of Koan history and society, mainly Hellenistic. She analyses and brings together different source materials to achieve a more comprehensive understanding of a certain phenomenon within its historical context, as well as of the people behind this phenomenon. Thus, dating is a major concern in her work. Recent examples of her work focus on the probable connection of various Koan coin issues to historical events and Koan transnational contacts in different spheres. In the present work, she investigates the sanctuary of the Twelve Gods, the *Dodekatheon*, in Kos town. Its location has not yet been identified, and therefore the author uses the contents, appearance and find-spots of inscribed *stelai* related to the *temenos* as well as comparative studies to paint a picture of the probable location, appearance, various functions and local importance of the sanctuary. One conclusion is that the cult was very important to the Koans from the middle of the 4<sup>th</sup> century B.C. to at least the Early Imperial period; a second conclusion is that there is a clear connection between the cult and the type of inscription found in the sanctuary – mainly proxeny decrees; and a third conclusion is that the *temenos* must have contained a building to house an archive.

Travelling both short and long distances was common in the ancient Greek world. The final contribution, by Axel Frejman, takes us from specific locations to the more general question of how travelling Greeks found their way in unfamiliar areas. Frejman is a PhD student at Uppsala University. His research focuses on ancient activities in the extra-temenial areas of a selection of large rural sanctuaries in Karia and Korinthia, and he investigates aspects of living, doing and dying at the sanctuaries. His thesis is to be defended in 2019. In the present work, he investigates the use of geographical maps and itineraries in ancient Greece and concludes that the ancient Greeks did not perceive and map space in the same way as modern people generally do. The modern world is heavily dependent on exact and correct maps whereas the Greeks seem to have used itineraries exclusively. They found their way by going from one prominent place – forming a local reference node – to another, until they arrived at their destination. Being highly visible, rural sanctuaries were often used as reference nodes.

As the importance of the south-eastern Aegean and the coastal regions of south-western Asia Minor in the Late Classical and Hellenistic periods is becoming ever more apparent, continued research in this area allows us to gain a better understanding of these *poleis* and the role they played in the larger Greek world. This relatively short publication contributes to this research and also highlights the central role which highly visible sanctuaries played for travellers in unfamiliar territories.

We warmly thank the reviewers of the manuscripts, both external and participants in the workshop, their critique and comments have considerably improved the texts! We are also grateful to Kungliga Humanistiska Vetenskaps-Samfundet i Uppsala for its generous support of the workshop, and to the editorial board of *Thiasos* for accepting this publication, which, owing to its online format, can be speedily published. The English texts was revised by Catherine Parnell.