Religion and Cult in the Dodecanese during the First Millennium BC
Proceedings of the International Archaeological Conference

Editors
Manolis I. Stefanakis, Georgios Mavroudis and Fani K. Seroglou
Co-Editor: Maria Achiola
## Contents

List of Figures ................................................................................................................................................................................ ii
List of Contributors ................................................................................................................................................................... viii
Editorial Note ................................................................................................................................................................................. x

### Religion and cult in the Dodecanese during the 1st Millennium BC: A summary
Fani K. Seroglou

---

### Ancient Greek religion and cult: A theoretical framework
Georgios Mavroudis

---

### Religion and cult in the archaeological context
Konstantinos Kalogeropoulos

---

### From Helios to Asklepios: Contrasting and complementary perceptions of divinity
Richard Buxton

---

### The formation and evolution of the ‘pantheons’ of the Rhodian cities after the synoecism
Dimitra-Maria Lala

---

### Sacrifice, synoikism, and local epigraphic habits: A reconsideration of Rhodian sacrificial inscriptions
Juliane Zachhuber

---

### The cult of Enyalios: Epigraphic evidence on military organisation and taxation in Lindos
Vincent Gabrielsen

---

### The multifunctional Athana Lindia: Discussing the aspects of a goddess through sanctuary setting and votive offerings
Sanne Hoffmann

---

### Public servants and cult officials: The socio-economic standing and activities of the priests of Apollo and the hieropoioi at Halasarna, Kos, c. 220–180 BC
Kerstin Höghammar

---

### Politics and religion on Koan coin types (end of 3rd – first half of 2nd century BC)
Vassiliki E. Stefanaki and Angeliki Giannikouri

---

### Technically gifted: Votive deposits from Kamiros acropolis
Nicholas Salmon

---

### Sculpture from ‘Pantheon’: An open-air sanctuary at the foothills of the Rhodian acropolis
Kalliope Bairami

---

### Dedications, dedicators and cults at ancient Halasarna of Cos
Georgia Kokkorou-Alevras and Georgios Doulfis

---

### Sculpture in religious context: Reconstructing the cult of Asklepios on Kalymnos
Dimitrios Bosnakis
Synecism as a divide? Cults of the Rhodian cities: Ancient hypotheses, new perspectives ..........................126
Maria Chiara Monaco

An open-air sanctuary of Kybele? in the city of Rhodes..........................................................135
Vassiliki Patsiada

Temples, sacred places and cults in the city of Rhodes: Revisiting the evidence.......................160
Maria Michalaki Kollia

Early Iron Age Kamiros and its sanctuaries: Some observations ...........................................189
Isabella Bossolino

Revisiting the Archaic shrine, 'La Chapelle', of Vroulia (Rhodes) .............................................201
Jérémy Lamaze

The Sanctuary of Zeus on Mt Atavyros, Rhodes: Some preliminary notes on its architecture ..........................220
Giorgio Rocco and Monica Livadiotti

Forms of private and public devotion in the Dodecanese in the Hellenistic Age:
The cases of the Great Gods and Hecate ........................................................................232
Romina Carboni and Emiliano Cruccas

Divine travellers from Egypt settling on Rhodes: Some issues for discussion ..........................243
Charikleia Fantaoutsaki

Ἴσ[ει] Σωτείρα. The cult of Isis on the island of Rhodes in the Hellenistic Age.......................251
Panayotis Pachis

Rhodian cults in the Greek colonies of Sicily: A research prologue ........................................264
Paolo Daniele Scirpo

Visual and written testimonies on the cult of Dionysus in the Dodecanese ............................273
Dimitris Paleothodoros and Georgios Mavroudís

De natura δεκάτης (or -ας) .................................................................................................................293
Alan W. Johnston

The sanctuaries and cults of Demeter on Rhodes .....................................................................296
Aynur–Michèle–Sara Karatas
List of Figures

V. Gabrielsen: The cult of Enyalios: Epigraphic evidence on military organisation and taxation in Lindos

Figure 1a. E6979 (upper front face) ................................................................. 38
Figure 1b. E6987 (lower front face) ................................................................. 38
Figure 1c. E6979 (upper back face) ................................................................. 38

S. Hoffmann: The multifunctional Athana Lindia: Discussing the aspects of a goddess through sanctuary setting and votive offerings

Figure 1. Marble statuette of Athena from the Lindos sanctuary ................................................. 48
Figure 2. Greek terracotta figurine from Lindos, possibly portraying Athena ................................................. 48
Figure 3. Greek terracotta figurine from Lindos, portraying Athena .................................................. 48
Figure 4. Drawing of a Greek terracotta figurine from Lindos, possibly portraying Athena .................. 48
Figure 5. Part of the exhibition of the Lindian votive offerings in the National Museum of Denmark .................................................. 49
Figure 6. Plans of the Lindian acropolis. The left plan showing the acropolis c. 550-300 BC, right plan showing the acropolis c. 100 BC .................................................................................. 49
Figure 7. Examples of the votive Cypriote limestone figurines from Lindos in the National Museum of Denmark .................................................................................. 51
Figure 8a. Examples of protomai from Lindos in the National Museum of Denmark ................................ 52
Figure 8b. Examples of protomai from Lindos ............................................................................. 52
Figure 9. Greek terracotta figurine from Lindos of seated female holding a spindle. In the National Museum of Denmark ............................................................................. 56
Figure 10. Modern day Lindos and the Lindian acropolis .................................................................. 57
Figure 11. The cave facing the sea in the Lindian acropolis .................................................................. 57
Figure 12. Plan of the temple above the cave .................................................................................. 58
Figure 13. Modern day Lindos and the Lindian acropolis .................................................................. 58
Table 1. The three principal find contexts on the Lindian Acropolis .................................................. 50
Table 2. Distribution of selected terracotta figurine types in selected sanctuaries .................................. 54

K. Höghammar: Public servants and cult officials: The socio-economic standing and activities of the priests of Apollo and the hieropoioi at Halasarna, Kos, c. 220–180 BC

Figure 1. Map of Kos island with Kos town and Halasarna .......................................................... 64
Figure 2. The sanctuary of Apollo and Herakles at Halasarna. General plan ........................................... 64
Figure 3. The sanctuary of Apollo and Herakles at Halasarna. Photo towards the sea .............................. 65
Figure 4. Map of Aegean Greece at the time of the Second Macedonian War ........................................ 65
Chart 1. Number of donors from the entire polis of Kos ........................................................................ 67
Chart 2. Number of donors from all Kos and number of Halasamantian cult officials ..................... 67
Table 1. Economic status. List of priests in approximate chronological order ........................................ 68
Table 2. Economic status. List of hieropoioi in approximate chronological order .................................. 68

V.E. Stefanaki and A. Giannikouri: Politics and religion on Koan coin types (end of 3rd – first half of 2nd century BC)

Figure 1. Tetradrachm, 400-beginning of 380s BC, GM, Auktion 138, 7-8/05/2005, no. 123 ........................................................................ 74
Figure 2. Tetradrachm, 370/60-345 BC, GM, Auktion 141, 10/10/2005, no. 151 .................................................. 74
Figure 3. Tetradrachm, 345-340/30 BC, M+MD, Auktion 20, 10-11/10/2006, no. 86 .................................................. 74
Figure 4. Tetradrachm, 280-250 BC, Dresden, MKD, Inv.-Nr. 2006/267 .................................................. 74
Figure 5. Drachm, 270/60-201/0 BC, GM, Auktion 151, 9/10/2006, no. 193 .................................................. 74
Figure 6. Hemidrachm, end of 3rd century BC, Paris, BN, 1228 .................................................................. 75
Figure 7. Drachm, 200-190 BC, Paris, BN, 1212 .................................................................................. 75
Figure 8. Drachm, 200-190 BC, Kos, Archaeological Museum .................................................................. 76
Figure 9. Hemidrachm, 180s-170s BC, UBS, Auction 45, 15-17/09/1998, no. 266 .................................................. 77
Figure 10. Hemidrachm, ca. 200 BC, Kalymnos, Archaeological Museum .................................................. 77
Figure 11. Kalymnian bronze, second half of the 3rd century BC, Berlin, MK, Graf Prokesch Osten 1875 .................................................. 77
Figure 12. Tetradrachm, 170-162 BC, Leu, Auction 45, 26/05/1998, no. 228 .................................................. 79

N. Salmon: Technically gifted: Votive deposits from Kamiros acropolis

Figure 1. Map of Rhodes and the East Dorian region ........................................................................ 83
Figure 2. Alfred Biliotti’s Diary for Monday, 26 October 1864 .......................................................... 84
Figure 3. Foot of Attic black-glaze kylix marked [Fikellura] ‘79’. ........................................................................ 84
K. Bairami: Sculpture from ‘Pantheon’: An open-air sanctuary at the foothills of the Rhodian acropolis

G. Kokkorou-Alevras and G. Doulfis: Dedications, dedicators and cults at ancient Halasarna of Cos

D. Bosnakis: Sculpture in religious context: Reconstructing the cult of Asklepios on Kalymnos

V. Patsiada: An open-air sanctuary of Kybele? in the city of Rhodes
M. Michalaki Kollia: **Temples, sacred places and cults in the city of Rhodes: Revisiting the evidence**

Figure 1. Rhodes: Soichan-Minetou Plot. Fallen pedestals in the trench of the east stoa .......................................................... 163

Figure 2. Acropolis of Rhodes. General view from the southwest ........................................................................................................... 165

Figure 3. Acropolis of Rhodes. General view of the area of the two Nymphaea complexes ................................................................. 166

Figure 4. Acropolis of Rhodes. Ground plan of the ‘Great Nymphaeum’ .......................................................................................... 167

Figure 5. Acropolis of Rhodes. The ‘Great Nymphaeum’. North side of the vault with rectangular niches ........................................... 168

Figure 5a. Acropolis of Rhodes. The ‘Great Nymphaeum’. Northern vault with small niches cut in the vertical facade ................ 168

Figure 6. Acropolis of Rhodes. The ‘Great Nymphaeum’. Southern vault with imitation stalactites and curved niches ................. 169

Figure 7. Acropolis of Rhodes. The ‘Great Nymphaeum’. East side, showing the corridor that leads to the east rectangular area and the old staircase to the left .......................................................... 170

Figure 8. Acropolis of Rhodes. The ‘Great Nymphaeum’. West side with four small grotto-like areas and in the middle the corridor that leads to the small pond ........................................................................................................................................ 170

Figure 9. Acropolis of Rhodes. The ‘Great Nymphaeum’. West side with four small grotto-like areas and in the middle the corridor that leads to the small pond ........................................................................................................................................ 171

Figure 10. Acropolis of Rhodes. The ‘Great Nymphaeum’. Poros altar in the northeast corner of the reservoir ........................................ 171

Figure 10a. Acropolis of Rhodes. The ‘Great Nymphaeum’. Section of the Southern vault, one of the water tunnels and the staircase to the right ..................................................................................................................................................... 171

Figure 10b. Acropolis of Rhodes. The ‘Great Nymphaeum’. Section of the long corridor that leads to the east rectangular area ..................................................................................................................................................... 172

Figure 11. Acropolis of Rhodes. West side of the rectangular area east of the ‘Great Nymphaeum’ ......................................................................................................................... 173

Figure 12. Acropolis of Rhodes. The area of the Nymphaeae and of the stoic building ........................................................................ 173

Figure 13. Acropolis of Rhodes (after Kondis 1952) .................................................................................................................................. 173

Figure 14. Acropolis of Rhodes. The ‘Small Nymphaeum’. North vault with big niche in the shape of a ‘table’. The small ‘window’ of the small room, (before the entrance) to the east wall ..................................................................................................................................... 174

Figure 14a. Acropolis of Rhodes. The ‘Small Nymphaeum’. Southern vault at night .................................................................................. 175

Figure 14b. Acropolis of Rhodes. The ‘Small Nymphaeum’. North vault with large niche in the shape of a ‘table’. Cultural event with impromptu musical instruments of Eastern musical tradition .................................................................................................................................. 175

Figure 14c. Inglieri’s map (1936, Foglio Citta, no. 17) .................................................................................................................................. 176

Figure 15. Acropolis of Lindos. The temple of Athena, showing the cave of Panagia Spiliotissa below, with four grottoes ........... 178

Figure 15a. Acropolis of Lindos. The temple of Athena, section with the cave of Panagia Spiliotissa (Lindos III, 148) ...................... 178

Figure 15b. Acropolis of Lindos. The temple of Athena on the edge of the rock above the cave of Panagia Spiliotissa .................... 179

Table 1. Map of Rhodes .............................................................................................................................................................................. 153

---

I. Bossolino: **Early Iron Age Kamiros and its sanctuaries: Some observations**

Figure 1. Freehand sketch of the temple located on the Kamiros acropolis, with the identification of the different sectors excavated ..................................................................................................................................................... 190

Figure 2. Map of the Kamiros acropolis area with the identification of the two most interesting sectors of the excavation .... 191
Figure 1. Map of Rhodes ................................................................................................................................................................................. 202
Figure 2. General plan of Vroulia ............................................................................................................................................................ 203
Figure 3. Plan and section of ‘La chapelle’ ............................................................................................................................................... 204
Figure 4a. Dinos and stand from ‘La chapelle’ ......................................................................................................................................... 204
Figure 4b. Terracotta figure of a horseman from ‘La chapelle’ ............................................................................................................... 205
Figure 4c. Limestone sphinx of Cypriot origin, found in ‘La chapelle’ ................................................................................................... 205
Figure 5. Hypothetical maritime routes from the Levant to the Western Mediterranean for the ‘pre-colonial’ era .................... 207
Figure 6. Kommos, isometric restitution of the Temple B (phase 2), view from the East .............................................................. 207
Figure 7. Emporio of Chios, aerial view of the Temple of Athena ....................................................................................................... 208
Figure 8. Andros Island (Cyclades), Temple of Zagora with central built-altar .............................................................................. 209
Figure 9. Andros Island (Cyclades), Temple of Ypsili .......................................................................................................................... 209
Figure 10. Alassa-Paliotaverna (Cyprus), the South Wing, general view from the east; detail of the built-hearth and ‘stylon’; detail from the back ...................................................................................................................................................... 210
Figure 11. Kiton-Kathari (Cyprus), Temple 4, floor I ........................................................................................................................................ 211
Figure 12. Kiton-Kathari (Cyprus), Temple 4, floor 3A, view from the south; detail from the hearth and altar .................................. 212
Figure 13. Kiton-Kathari (Cyprus), Temple 4, floor 2A ........................................................................................................................................... 212
Figure 14. Sarepta (Lebanon), plan of the shrine; detail of the altar ....................................................................................................... 213
Figure 15. Tel Sukas (Syria), general restored plan of the sanctuary and palatial complex; and restored plan of the shrine .......... 214
Figure 16. Lachish (Israel), plan and section of the Temple Fosse ........................................................................................................... 215

J. Lamaze: Revisiting the Archaic shrine, ‘La Chapelle’, of Vroulia (Rhodes)

Figure 1. The funerary inscription of Chaeremon of Memphis ............................................................................................................... 246
Figure 2. Milet. ................................................................................................................................................................................................. 235

G. Rocco and M. Livadiotti: The Sanctuary of Zeus on Mt Atavyros, Rhodes:
Some preliminary notes on its architecture

Figure 1a. Rhodes, Mt Atavyros, Sanctuary of Zeus. View from east........................................................................................................ 221
Figure 1b. Rhodes, Mt Atavyros, Sanctuary of Zeus. General map. In grey the zones recently excavated ........................................... 221
Figure 2a. Rhodes, Mt Atavyros, Sanctuary of Zeus, Northern building. The north side of the building seen from the north-west .............................................................................................................................................................. 222
Figure 2b. Rhodes, Mt Atavyros, Sanctuary of Zeus, Northern building. View of the interior from the east ................................ 222
Figure 3. Rhodes, Mt Atavyros, Sanctuary of Zeus. Survey of the northern building with hypothetical reconstruction of the plan ............................................................................................................................................................ 223
Figure 4. Rhodes, Mt Atavyros, Sanctuary of Zeus. One of the two stairs which led from the northern building to the altar .............................................................................................................................................................. 223
Figure 5. Rhodes, Mt Atavyros, Sanctuary of Zeus. Northern building: detail of the north wall with bevelled corner and T-shaped metal clamp...................................................................................................................................................... 224
Figure 6. Kamiros, Upper Stoa. Hypothetical reconstruction of the compartmental units with two rooms facing a common vestibule ............................................................................................................................................................. 224
Figure 7. Rhodes, Mt Atavyros, Sanctuary of Zeus. Placement of the identified blocks pertaining to the altar ................................. 225
Figures 8a and 8b. Rhodes, Mt Atavyros, Sanctuary of Zeus. Moulded fragments pertaining to the trapeza .............................................. 226
Figure 9. Rhodes, Mt Atavyros, Sanctuary of Zeus. Hypothetical reconstruction of the altar .............................................................................................................................................................. 226
Figure 10. Kos, agora. The altar in the south sector, from the north ....................................................................................................... 227
Figure 11. Rhodes, Mt Atavyros, Sanctuary of Zeus. Survey of the area of the proto-Christian basilica with the surface possibly occupied by the altar .............................................................................................................................................................. 227
Figure 12. Rhodes, Lindos. The so-called ‘Tomb of Cleobulus’ on Hagios Emiliano promontory ...................................................... 228
Figure 13a. Rhodes, Mt Atavyros, Sanctuary of Zeus; block Cat. 269, possible sacrificial stone .......................................................... 229
Figure 13b. Detail of a relief from Cyprus...................................................................................................................................................... 229

R. Carboni and E. Cruccas: Forms of private and public devotion in the Dodecanese in the Hellenistic Age: The cases of the Great Gods and Hecate

Figure 1. Lagina. East Frieze. Birth of Zeus ............................................................................................................................................... 235
Figure 2. Milet. Delphinion plan: 1) altar of Apollo; 2) Altar of Hecate .................................................................................................. 236
Figure 3. Lagina. Temple .............................................................................................................................................................................. 238
Figure 4. Kos, Hekataion ........................................................................................................................................................................... 238
Figure 5. Rhodes. Hekataion ........................................................................................................................................................................ 240
Figure 6. Ialyssus. Hekataion ...................................................................................................................................................................... 240

Ch. Fantaoutsaki: Divine travellers from Egypt settling on Rhodes: Some issues for discussion

Figure 1. The funerary inscription of Chaeremon of Memphis............................................................................................................... 246
P.D. Scirpo: Rhodian cults in the Greek colonies of Sicily: A research prologue

Figure 1. Base of black-figure attic Kylix, with the dedication to Antiphemus, from Gela ................................................................. 265
Figure 2. Pithos with dedication to Athena, from the Acropolis of Gela .................................................................................................. 266
Figure 3. Early Daedalic style clay female figurine from the Acropolis of Gela ......................................................................................... 267
Figure 4. Clay figurine of goddess seated in throne from the Acropolis of Gela ......................................................................................... 267
Figure 5. Clay figurine of goddess with helmet (Athena) seated in throne from the Acropolis of Gela ............................................................. 267
Figure 6. Plan of archaic Emporion at Bosco Littorio ............................................................................................................................... 268
Figure 7. Plan of Temple E (Athenaion) at Akragas ................................................................................................................................. 269
Figure 8. Plan of Temple A (Heraclieon/Apollonion) at Akragas ............................................................................................................. 269

D. Paleothodoros and G. Mavroudis: Visual and written testimonies on the cult of Dionysus in the Dodecanese

Figure 1. Rhodes 13370, black-figure column-krater ......................................................................................................................... 279
Figure 2. Rhodes 12937, black-figure lebes gamikos .............................................................................................................................. 279
Figure 3. London B446, tondo of a black-figure cup by the Theseus Painter ............................................................................................. 279
Figure 4. Oxford V563, black-figure pelike by the Eucharides Painter ................................................................................................. 280
Figure 5. Rhodes 11131, black-figure cup-skyphos ............................................................................................................................... 281
Figure 6. London E246, red-figure hydria .................................................................................................................................................. 282
Figure 7. Rhodes 10711, Laconian cup .................................................................................................................................................... 282
Figure 8. Rhodes 12396, Fikellura amphoriskos ..................................................................................................................................... 283
Figure 9. Rhodes 13876, red-figure janiform kantharos. Side A .............................................................................................................. 283
Figure 10. Rhodes 13876. Side B ............................................................................................................................................................... 283
Chart 1. Imports of Attic vases in Rhodes, 625–300 BC ............................................................................................................................... 275
Chart 2. Imports of black-figure vases per shape ................................................................................................................................. 276
Chart 3. Imports of red-figure vases per shape ....................................................................................................................................... 277
Chart 4. Black-figure vases with Dionysiac subjects per shape ........................................................................................................... 277
Chart 5. Red-figure vases with Dionysiac subjects per shape ............................................................................................................ 278

A. W. Johnston: De natura δεκάτης (or -ας)

Table 1. Use of the relevant formulae on pottery ........................................................................................................................................ 295

Table 1. Use of the relevant formulae on pottery

A.-M.-S. Karatas: The sanctuaries and cults of Demeter on Rhodes

Figure 1. Map of the Dodecanese and Caria ............................................................................................................................................. 297
Figure 2. Plan of Rhodes town ................................................................................................................................................................. 298
Figure 3. Sanctuary of Demeter, Rhodes town ....................................................................................................................................... 298
Figure 4. Miniature vessels from the Sanctuary of Demeter, Rhodes town ............................................................................................... 300
Figure 5. Megaron, Sanctuary of Demeter, Rhodes town ......................................................................................................................... 301
Figure 6. Clay figurines from the Sanctuary of Demeter, Rhodes town: a) hydrophoros; b) woman holding a piglet and a liknon; c) man holding a phiale ............................................................................................................................................... 301
Figure 7. Miniature lamps (a) and multi nozzle lamp (b) from the Sanctuary of Demeter, Rhodes town ................................................................................................................................................................................. 304
Figure 8. Acropolis of Lindos .................................................................................................................................................................... 305
Figure 9. Plan of the Lindos Acropolis .................................................................................................................................................... 307
Figure 10. The area of the Sanctuary of Athena Lindia, Lindos, where the so-called ‘big’ votive deposit is located ............................................................... 308
Figure 11. The ‘big’ votive deposit pit on the Lindos Acropolis .................................................................................................................. 309
Figure 12. The ‘big’ votive deposit pit in the Sanctuary of Athena Lindia, Lindos ............................................................................................. 309
Figure 13. Terrace 3 and the western side of the Lindos Acropolis, where the ‘big’ votive deposit pit is located .......................................................... 310
Figure 14. The ‘small’ votive deposit pit in the Sanctuary of Athena Lindia at Lindos .................................................................................. 311
Figure 15. Clay figurines of hydrophoros (a), cistaphoros (b), piglet-bearer (c), and liknon-bearer (d) from the ‘small’ votive deposit pit. A figurine of kouriotrophos (e) from the ‘big’ votive deposit pit at the Sanctuary of Athena Lindia, Lindos ..... 312
Figure 16. Clay figurine of two seated women found in the necropolis of Macri Langoni, T 26, dating to 450–420 BC ........................................... 313
Figure 17. Clay figurine of two women (625–600 BC) found in the tomb of a woman, Papatislire 27 (35) .................................................................... 314
Chart 1. The iconography of votives dating to the mid 6th century – 400 BC unearthed in the ‘big’ votive deposit pit at the sanctuary of Athena Lindia, Lindos ........................................................................................................................................ 314
Chart 2. The iconography of votives deposited in the 4th century BC inside the ‘small’ votive deposit pit, Sanctuary of Athena Lindia, Lindos ........................................................................................................................................ 310
Table 1a. Epigraphic sources on Demeter, Kore, and Plouton from Caria ................................................................................................. 315
Table 1b. Epigraphic sources on Demeter, Kore, and Plouton from the Dodecanese .......................................................................................... 316
List of Contributors

Bairami, Kalliope, Ph.D. Archaeologist, Ephorate of Antiquities of the Dodecanese (Ministry of Culture and Sports), Rhodes.

Bosnakis, Dimitrios, Associate Professor in Classical Archaeology, Department of History and Classical Archaeology, University of Crete.

Bossolino, Isabella, Università degli Studi di Pavia/Université Paris 1 Panthéon-Sorbonne.

Buxton, G.A. Richard, Emeritus Professor of Greek Language and Literature, and Senior Research Fellow, in the University of Bristol.

Carboni, Romina, Research Fellow (RTDb), Classical Archaeology – University of Cagliari, Department of Humanities, Languages and Cultural Heritage.

Cruccas, Emiliano, Independent Researcher – Tutor Classical Archaeology, University of Cagliari, Department of Humanities, Languages and Cultural Heritage.

Doulfis, Georgios, Postdoctoral researcher in Classical Archaeology, Department of History and Archaeology, National and Kapodistrian University of Athens.

Fantoutsaki, Charikleia, Archaeologist M.A., Ephorate of Antiquities of the Dodecanese (Ministry of Culture and Sports), Rhodes.

Gabrielsen, Vincent, Professor, Ph.D, dr. Phil., The Saxo- Institute, University of Copenhagen.

Giannikouri, Angeliki, Archaeologist, Honorary Ephor of Antiquities.


Höghammer, Kerstin, Professor Emerita, Department of Archaeology and Ancient History, Uppsala University.

Johnston, W. Alan, Emeritus Reader, Institute of Archaeology, University College London; Institute of Classical Studies, University of London.

Kalogeropoulos, Konstantinos, Ph.D, Postdoctoral researcher, Department of Mediterranean Studies, University of the Aegean.

Karatas, Aynur-Michèle-Sara, Archaeologist, Ph.D., University of Bristol.

Kokkorou-Alevras, Georgia, Professor Emerita of Classical Archaeology, Department of History and Archaeology, National and Kapodistrian University of Athens.

Lala, Dimitra-Maria, Archaeologist, Ph.D., Ephorate of Antiquities of Phocis.

Lamaze, Jérémy, Ph.D., Research Associate, Paris 1, Pantheon-Sorbonne University.

Livadiotti, Monica, Polytechnic University of Bari (Italy) – Department of Civil Engineering and Architecture.

Mavroudis, Georgios, Ph.D, Postdoctoral researcher, Department of Mediterranean Studies, University of the Aegean.

Michalaki Kollia, Maria, Emerita head of Museums, Exhibitions and Educations Programs in the former 22nd Ephorate of Prehistoric and Classical Antiquities of the Dodecanese.

Monaco, Maria Chiara, Professore Ordinario di Archeologia Classica, Università degli Studi della Basilicata Dipartimento di Scienze Umane, Potenza.

Pachis, Panayotis, Professor of Scientific Study of Religion(s), Faculty of Theology, Aristotle University of Thessaloniki.

Paleothodoros, Dimitrios, Associate Professor, Department of History, Archaeology and Social Anthropology, University of Thessaly.

Patsiada, Vassiliki, Archaeologist, Ph.D., Ephorate of Antiquities of the Dodecanese (Ministry of Culture and Sports), Rhodes.

Rocco, Giorgio, Polytechnic University of Bari (Italy) – Department of Civil Engineering and Architecture.

Salmon, Nicholas, Archaeologist Ph.D, Badisches Landesmuseum Karlsruhe.

Scirpo, Paolo Daniele, Ph.D., Postdoctoral Research Fellow in Classical Archaeology, Department of History and Archaeology, National and Kapodistrian University of Athens.
Seroglou, Fani, Archaeologist, Ephorate of Antiquities of the Dodecanese (Ministry of Culture and Sports), Kos, Ph.D. Candidate, Aristotle University of Thessaloniki.

Stefanaki, Vassiliki, Archaeologist-Numismatist, Ph.D., Numismatic Museum, Athens.

Stefanakis, Manolis I., Professor of Classical Archaeology and Numismatics, Department of Mediterranean Studies, University of the Aegean.

Zachhuber, Juliane, Fellow by Special Election in Ancient History, Wadham College, University of Oxford.
Until today, quite a portion of the archaeological community has virtually neglected the archaeological frame of research of religion on a theoretical, as well as a methodological basis. Although in recent years, the importance of archaeological evidence has been recognised for the understanding of the ancient Greek religion, more intensive study of the contribution of archaeological research to the better understanding of the ancient Greek religion has yet to be carried out.

Indeed, building upon a renewed interest in archaeological explorations of ancient religion and sacred ritual, new understandings of the material forms of religion have been constructed through the combination of multiple perspectives and differing methodological approaches. By using a variety of strategies applied to widely divergent regions and time periods, scholars have tried to demonstrate how the archaeological study of ancient religion and ritual is methodologically and theoretically valid.

Contemporary archaeological research on religion could be based on three axes: man’s timeless need for the depiction and realisation of the divine, or spirituality in general, for which there is clear evidence in the archaeological archive; the comprehension of the ritual activity which has left its trail in the archaeological horizon, either in ruins, such as temples and altars, or in artefacts, such as offerings; the sites in forms of buildings intended for religious ritual activities or unbuilt, ideal sacred spaces integrated methodologically in the archaeology of landscape.

However, the archaeological understanding of such complex cultural phenomena as religion and ritual, and the formation of ‘sacred spaces’ in different cultural systems, is not complete and cannot be applied in a general interpretation frame in theoretical constructions. From this point of view, archaeological research of religion should initially become directly associated with the research of a specific culture or area. The local cultural framework is a key factor for archaeological interpretation.

In this context, the understanding of the local archaeological archive is of the utmost importance, as is also archaeological research in areas with apparent similarities of worship practice, before coming to conclusions and producing generalised theoretical interpreted structures.

The Dodecanese constitute such an area, with apparent similarities in religious and cult practices formed during thousands of years. Their strategic geographic position, at a point in the Mediterranean where sea-routes connect the Aegean Sea with the peoples of the Eastern Mediterranean, Cyprus, Near East and Egypt, played a decisive role in its historical, cultural and religious evolution during antiquity. The limited geographic and compact ethnographic environment of the islands has preserved historical memories of pre-Hellenic ancient cults, either preserved in their own right, or incorporated into the worship of the classical Greek gods. Significant archaeological evidence leads us to explore also the introduction of cults associated with the cultures of Cyprus, the Near East and Egypt.

With these in mind the Department of Mediterranean Studies of the University of the Aegean and the Postgraduate Programme of Studies ‘Archaeology of the Eastern Mediterranean from the Prehistoric Era to Late Antiquity: Greece, Egypt, Near East’, with the collaboration and support of the Region of South Aegean, organised the international scientific conference Religion and Cult in the Dodecanese During the First Millennium BC, on Rhodes, from 18th – 21st October 2018.

A good number of participants were hosted, from all regions of Greece and from twelve other countries: Belgium, Denmark, France, Germany, Italy, Portugal, Spain, Sweden, Switzerland, the United Kingdom, the United States of America, and Turkey.

Through the sessions of Religion and Cult in the Dodecanese International Conference new and old data concerning the religious landscape of the Dodecanesian area were sought, constituted by architectural remains, votive offerings, inscriptions, coins, and literary sources.

The planning of the Conference and its outcome would have been next to impossible were it not for the substantial contribution of the Ephorate of Antiquities of the Dodecanese, which offered its support, valuable advice, and significant participation in the presentations of the Conference. A number of organisational matters were resolved thanks to the contribution of the Municipality of Rhodes, DERMAE, Melissokomiki Dodecanisou, Mr Michalis Papanousis, and the printer, Mr Nikos Chatzikalimeris, to all of whom I am deeply grateful.
I would also like to extend my warmest thanks to the members of the Scientific and Organising Committee of the Conference, as well as to the undergraduate students of Archaeology of the Department of Mediterranean Studies, who volunteered to help: Ms Despoina Nikolaki, Ms Ioanna Polyzoaki, Ms Dioni Sourasi, Ms Seva Dramountani, Mr Dimitri Katsiula, Ms Anna Mavraki, and Ms Stavroula Spathaki, who assisted throughout the conference. I also thank Mr Takis Angouras and Mr Nikos Lykos of the School of Humanities, The University of the Aegean, for technical support in terms the imaging, sound, and Internet connectivity.

Finally, my special thanks must go to my dear colleagues and friends, Dr Georgios Mavroudis, and Ms Fani Seroglou, originally members of the Organising Committee of the Conference, and to Ms Maria Achiola, for joining me in the painstaking labour of editing this volume. To Ms Georgia Papagrigoriou and Mr Ioulianos Panotopoulos, for their supporting role as assistants to the editors, and to Ms Vicky Chatzipetrou for saving the volume from many language lapses.

The volume contains most of the papers presented at the Conference, touching on various aspects of religion and cult in the ancient Dodecanese. It is our hope that it contributes not only to the evolution of the Dodecanesian archaeology and history, but also, in general, to the theoretical and applied scientific knowledge on ancient religion and cult:

What was the context of religion and worship practice in the Dodecanese during the 1st millennium BC, and how does this shift and evolve from the early Iron Age until the Roman era?

Apart from the known gods of the ancient Greek pantheon, are there other lesser-known gods from the rest of the Greek world, or ‘borrowed’ gods from other cultures of the eastern Mediterranean, who were worshipped?

What new data has occurred over the past years through archaeological research, mainly excavations, in terms of shrines and worship in the Dodecanese?

By combining works of ancient Greek literature with the inscriptions and archaeological evidence from excavations of sacred places, as well as the remains of worshipping practices, shall new and inadequately researched areas of religion and worship in the Dodecanese during ancient antiquity be revealed?

In general, this current work aspires to the renewal of interest in the research of the ‘archaeology of religion’ and hopes that it will contribute to the development of new archaeological theoretical structures for the study of ancient religion and cult.

Professor Manolis I. Stefanakis
Editor-in-Chief
Religion and cult in the Dodecanese during the 1st Millennium BC: A summary

Fani K. Seroglou

Abstract

Religion constitutes an aspect of one of the most prominent manifestations of culture, the human need to connect with the divine. Therefore, all possible ways of expressing this need can be detected almost everywhere. An area of great importance for the study of Greek religious landscapes is the complex of the Dodecanese islands, located in the south-east fringe of the Aegean Sea, in close proximity to the coast of Asia Minor. This paper aims to present briefly the mythical background and the material culture of the Dodecanesian religious landscape during the 1st millennium BC, which has been moulded through a thousand years of interaction between the human factor and nature.

Key words: Dodecanese, religious landscape, cults, myths, material culture

The close relationship existing between environment and society affects the areas of worship, as elements of the environment, which then constitute a reflection of the socio-political-economic dynamics and, ultimately, expresses a variety of broader processes. The transformation of each place of worship is approached on different and complementary analytical levels that relate both to the material culture of these places and their role in their surroundings. It is therefore no coincidence that among the basic conditions for the worship in sanctuaries one finds the natural environment, their proximity to ancient settlements, as well as the presence of roads connecting them with the settlements.

The Dodecanesian cultural landscape was formed during thousand years of interaction between human activities and the forces of nature. Its strategic geographical location, at a point in the Mediterranean where the sea routes connect the Aegean with Crete, Cyprus, Egypt and the Near East, but also with the Central and Western Mediterranean, played a decisive role in its historical and cultural evolution in prehistoric and, especially, in historical times. These islands of the southeastern Aegean have interacted with different cultures over the centuries and are interconnected by historical events and similar historical experiences.

The arrival of the Dorians from Argos to Rhodes, which according to Homer (iliad, 2, 653–670) was led by Tlepolemos, marks the foundation of the three city-states of the island – Lindos, Ialysos, and Kamiros. From the 9th century BC, a new historical era of gradual recovery begins, in which the reopening of the well-known, since the Mycenaean era, trade routes to the Near East and Egypt, contribute to it decisively. Rhodes became an important station in the maritime networks and the three city-states of the island, based on both agricultural production and commercial activity, with Lindos as a pioneer in this field, experienced a long period of prosperity, as evidenced by the highly important archaeological remains. This period ended with the Synoecism, the unification of the three city-states into a single state in 408 BC.

According to the myth, after occupying the Peloponnes, the Megarid, and Crete at the end of the Bronze Age, the Dorians, led by the Heracleids, conquered the islands of the southeastern Aegean, Rhodes, Kos, as well as Cnidus and Halicarnassus on the opposite coast of Asia Minor (Strabo 14, 653), where they founded the Dorian Hexapolis (Herodotus 1, 144), an amphictyony with the temple of Apollo Triopius on the Cnidus peninsula as a religious centre. Founding members of the Hexapolis were Lindos, Kamiros, Ialysos in Rhodes, Kos, Knidos, and Halicarnassus, while the islands of Nisyros, Kalymnos, Symi, Tilos, Halki, Karpathos, and Kasos were probably also part of it. The Dorians would gather in the sanctuary of Apollo, they would offer votive offerings, hold equestrian and athletic competitions and settle their disputes. The existence of the architectural remains of the temple of Apollo Triopius or Apollo Megisteus in Cape Krios in Kastelorizo (Megisti), whose worship was widespread on the island, may indicate

1 Kanta 2003: 20; Melas 1985: 170, with bibliography; Patton 1996: 160. For relations since the Neolithic era, see Sampson 1987.
2 For the Dorian Hexapolis, see indicatively Gabrielsen 2000: 181; Papachristodoulou 1994: 57, 60; van Gelder 1900: 64.
3 Fraser and Bean 1954: 54; van Gelder 1900: 307. For the name of the island, see Zervaki and Papavasileiou 2011: 27. For the epithet
that other areas participated in this religious and political union.

The oldest cult remains hitherto known from historical times on the island of Rhodes date to the end of the 10th/early 9th century BC and come from the deposits of the sanctuaries of Athena and from tombs in Ialyssos and Kamiros. Among them are pots/vases imported from Attica and Cyprus, or their local imitations, as well as a few small objects from the Near East and Egypt, which testify that Rhodes was a strategic station on the trade routes from the very beginning.

The temple of Athena Ialyssia, probably a sanctuary of a pre-Greek deity, has been found on Filerimos Hill, within the acropolis of ancient Ialyssus, since the earliest finds in the area date back to the Bronze Age. In the highly rich deposit of the sanctuary more than 5000 votive offerings, dating from the first half of the 8th – second half of the 4th century BC were found, which derived from mainland Greece, Crete, Asia Minor, Cyprus, Syria-Palestine, Egypt, as well as the Italian peninsula, thus demonstrating the crucial position of Rhodes on the Mediterranean sea routes.4

In Kamiros, to which the western and central part of the island belonged, pottery of the Late Protogeometric period (900–850 BC) has been found in the deposit of the sanctuary of Athena Polias and Zeus Polieus in the acropolis of the ancient city, while numerous finds of the following Geometric period (850–680 BC) from the same area testify to the existence of a sanctuary in this place. The building activity continues during the archaic era (680–480 BC), a period of great prosperity for the city of Kamiros, when the first temple of Athena, a cistern, as well as the so-called Temple A, a short distance north of the archaeological site, were erected on the acropolis.5

In ancient times southern Rhodes belonged to Lindos. The sanctuary of Athena Lindia and Zeus Polieus on the acropolis of the ancient city inaugurated the scientific archaeological research on the island.6 It should be noted that one of the most distinguished scholars of Greek and Roman religious systems, the Swede Martin Nilsson, participated in the first excavations that took place in 1902. The great Lindian sanctuary, which was formed during the archaic times by the tyrant Cleobulus (6th century BC), one of the ‘Seven Sages’ of antiquity, and the rich finds from the deposit of the sanctuary are irrefutable proof of the importance and significance of the safe mooring offered by Lindos to the ships that sailed in the Eastern Mediterranean.

Further south, in an early archaic temple located at the foot of the hill where the archaic settlement of Vroulia is located,7 also an excellent sheltered port for the facilitation of sea routes, the find of a Cypriot figurine of a sphinx with a Phoenician inscription suggests the presence of Phoenicians and Cypriots in the area.8

At the borders of ancient Kamiros at the highest peak of Mount Atavyros one finds the sanctuary of Zeus Atabyrios9 known from ancient sources (Pindar VII [Olympionikos], 159–160; Strabo, 14.2). This important pan-Rhodian sanctuary, which in prehistoric times may have functioned as a peak sanctuary,10 is associated with the well-known myth of Althaimenes, son of king Katreas and grandson of the legendary King Minos, who found protection in the area as an exile after leaving Crete to avoid killing his father, according to the prophecy he received from an oracle (Diod. V. 59).11 In the sanctuary important architectural remains, such as the sacred precinct with the large rectangular altar, the portico or sacristy, and two houses or ‘thesauri’ dating to classical times (5th century BC) have been unearthed; scattered pits with rich deposits dated earlier than classical times have yielded metal, bronze and lead votive offerings, mainly solid figurines of various types depicting cattle (buffalo, bison, bulls), reptiles (lizards, snakes), insects (grasshoppers) and small animals (tortoises, rodents), but also cut-out figurines of hammered metal sheet in the form of cattle, dating to the 9th and 8th centuries BC, as well as bronze sceptres or votive vessels.12 The survival of the worship of Zeus during Hellenistic and Roman times on the top of the mountain is confirmed by numerous inscriptions, the bases of marble and bronze statuettes of the iconographic type of Zeus Atabyrios and of marble monumental votive offerings.13

One of the most important sanctuaries of the island is the pan-Rhodian sanctuary of Erethimios Apollo at the foot of the modern village of Theologos, which must have received a monumental formation shortly after 400 BC for the first time, and flourished during

---

7 Kiinch 1914.
9 For the worship of Zeus Atabyrios, see Lala 2015: 156–159; Morelli 1959: 140–142.
10 Triantafyllidis 2017.
11 Hope Simpson and Lazenby (1973: 131) report that this myth may reflect the memory of a Minoan colony on Rhodes. For Althaimenes, see Morelli 1959: 92–93; van Gelder 1900: 27–31, 352.
13 Jacopi 1928: 90.
the Hellenistic era. The epithet Apollo is associated with the disease of cereals Claviceps purpurea, thus echoing the rural character of the ancient cult. The Great Erethimia were held in honor of the god, with music and athletic competitions, and the participation of competitors from both the Dodecanese and the Rhodian Peraia.

After the Synoecism (408/407 BC) and the foundation of the city of Rhodes, the ‘official cult’ of the Rhodian state was that of Helios. However, the importance of the three significant sanctuaries of the island, Athena Lindia, Athena Kameiras, and Athena Polias and Zeus Polieus, was not degraded, as evidenced by the archaeological record and literary sources testifying that in the office of the priest of Helios, each year, one aristocrat was elected successively as a representative of each of the three old cities (Lindos, Kamiros, Ialysos). It is worth noting the importance of the eponymous officials of the island, whose names are attested both on coins as well as on the stamps of the Rhodian commercial amphorae, bearing witness, in this eloquent way, to the interaction of political power with religion.

In addition to the temple of Apollo Pythius in the city of Rhodes, the sanctuaries worth mentioning are those of Athena Polias and Zeus Polieus, of All Gods, of Aphrodite, of Demeter, the Asclepieion, the Dionysion, the Ptolemaion, and the sanctuary of Isis, which was known from ancient sources as one of the earliest Greek sanctuaries of the Egyptian deities with a significant role in the spread of Egyptian worship in Greece, the findings of which certify that there was a parallel worship of Sarapis and Horus.

Important sanctuaries and evidence of cults have also been found in the rest of the Dodecanese.

Excavations on Kos have unearthed the Asclepieion, famous since antiquity (Strabo 14.2.19), as the science of medicine was developed there thanks to the school founded by Hippocrates on the island. The earliest use of the site dates to the Mycenaean and Geometric eras, indications of which are also found in the literary testimonies (IIias parva, Fragm. 30. Paus. III, 26.9–10). In the following centuries, the cult of the demon healer Paon (Homer, Iliad, 5, 363–415, 899), and of Apollo, father of Asclepius, existed in the area. Apollo, in fact, bore the epithet Kyparissios, because he was the owner of the sacred grove of cypress trees which surrounded the temenos and was protected by a sacred law. Other gods worshipped in the area were Zeus Ikiesos, Zeus Patroos, Zeus Michaneus, Athena Patria, Apollo Karneios and Moirai, while in the 4th century BC, during the foundation of the city of Kos, the cult of Asclepius was also integrated, becoming one of the most important public cults of the island during the 3rd and 2nd centuries BC. At that time, the sanctuary was designed and developed as a single complex of buildings to promote the cult of Asclepius and gradually expanded to three terraces. The abundance of architectural elements, inscriptions and other votive offerings testify to the uninterrupted use of the sanctuary, which was functioning continuously until Late Antiquity (5th century AD).

In the city of Kos, on a narrow strip of land on the east side in the Harbour Quarter stood the city’s most important sanctuaries, such as the twin sanctuary of Aphrodite (Pontia and Pandemos), the sanctuary of Heracles Kallinikos, and a small temple of the port dedicated to an unknown deity. Furthermore, the temple of the Attalids, with its so-called ‘altar of Dionysus’,
and the sanctuary of Demeter were also found in the south and west parts of the city respectively.33

We have remarkable archaeological data from Kardamaina (ancient Halasarna), where the ancient Deme of the Halasarnitae in Kos was found, the second most important deme of the island. The finds from the site demonstrate, in addition to the continuous habitation from the Bronze Age onwards, extensive commercial activity. Epigraphic testimonies preserve the information that in this deme there was a sanctuary of Apollo, a temple of Asclepius, the cult of Herakles, and a cult of Artemis. About a century later, the remains of the famous sanctuary of Apollo Pythaios/Pythaeus (3rd century BC – 4th century AD), under the acropolis of ancient Halasarna, has been brought to light.34

The excavations in the area of Limniotissa on Kalymnos unearthed the most important religious and political centre of the island in antiquity, the sanctuary of Apollo Dalios.35

On Tilos, on top of Aghios Stefanos, where the ancient fortified settlement of the island was located,36 partially covered today by the church of Taxiarques, the architectural remains of the temple of Zeus Polieus and Athena Polias are preserved. The images of these two gods were depicted on the Telian coins.37 Epigraphic testimonia inform us that Poseidon38 and Apollo Pythios39 were worshipped on the island, at the same time the religious Association of the Pythaists is attested.40

On Halki there is a temple dedicated to Apollo (Strabo X.V.14–15), which, however, has not been identified with certainty.41

On Nisyros the sanctuary of Poseidon Argeios has been excavated. According to the island emerged during the battle of the Giants, when Poseidon hurled part of Kos at Polyvotis (Pausanias 1.2.4; Strabo 10.5.16; Pseudo-Apollodorus 1.38).42 There are also testimonies to the worship of Apollo,43 Zeus Meilichius,44 and Hermes.45

On the hill of Kylindra, on Astypalea, a unique infant cemetery has been found, one which was used continuously from the Geometric to the Hellenistic era. According to one of the most prevalent views on the interpretation of space, dead infants were offered by their parents to Artemis Lochia and Eileithyia, in the hope of having strong and healthy babies in the future.46 These two goddesses and their sanctuaries are also witnessed in inscriptions, along with Zeus, Asclepius, and Isis.47

In Steno, the strait that separates Karpathos from the island of Saria, some scholars place the location where, according to epigraphic sources, one of the most important Pankarpathian sanctuaries, the sanctuary of Poseidon Porthmios existed. According to others, this sanctuary is located north of Vrykounta, at Tristomo.48 The temple of Athena Lindia, testified by inscriptions, is probably located in the acropolis of Pigadia (ancient Potideon or Poseidon),49 where the Dioscuri50 and the Egyptian gods51 were also worshipped. An open-air sanctuary of Artemis has probably been located on the rocky slopes in the southeastern part of Karpathos, at Vathypotamos.52 This sanctuary is very similar to the other open-air sanctuary of Aphrodite or Artemis in Istia, 2 km further north.53 A place of worship since prehistoric times has also been found in a cave that in more recent times was dedicated to Hagios Minas. Finally, it is worth noting the sanctuary of Apollo in Aperi, from the grove of which cypress wood was donated for the construction of the temple of Athena Polias at Athens.54

Kos has indications for the existence of at least two sanctuaries in antiquity. One is located at Grammata, on the steep northwestern coast of the island, where excerpts from inscriptions of the 2nd and 1st centuries BC invoking the Samothrace gods and the nymphs, patrons of sailors, are still preserved.55 The
second sanctuary, dedicated to Apollo Temenites,\(^{56}\) is known only from epigraphic testimonies, while other inscriptions also refer to the worship of Asclepius,\(^ {57}\) Sarapis, and Isis.\(^ {58}\) In addition, the ancient sanctuaries of the island probably include the cave of Ellinokamara, one of the most important monuments of Kosas. The cave is essentially a rock shelter, with uninterrupted use from prehistoric to early Christian times.\(^ {59}\)

Archaeological finds on Leros, and ancient writers, indicate that a sanctuary of Asclepius may be located on the slope of Merovigli hill, while the temple of Artemis Parthenos, who protected the island, should have been located in Partheni.\(^ {60}\)

Patmos has archaeological evidence and literary sources that testify that in the place of the current Monastery of Hagios Ioannis Theologos, there was a temple of Artemis Patnias (Patmias), patron goddess of the island.\(^ {61}\)

A similar continuous use of an area of worship may be observed on Symi, where in the area of the current Monastery of the Archangel Michael in Panormitis there may have been a temple of Poseidon, parts of the columns of which have been used in the Christian basilica.\(^ {62}\)

Finally, on the island of Agathonisi, indications of the Milesian sanctuary of Didymaia Apollo have been found in Kastraki, the fortified port of ancient Tragaia.\(^ {63}\) According to the excavator, the sanctuary must/could have been located in the area between the port and the entrance of the fortified settlement, the reorganisation of which dates back to the second quarter of the 1st century BC, from the year 84/83 BC onwards.\(^ {64}\)

All this information offered by the archaeological finds and the literary sources constitute just a brief glimpse of our topic, 'Religion and Cult in the Dodecanese'. The Dodecanesian islands, as an important and vital part of the large interaction networks operating in the Aegean and East Mediterranean, provide a wide variety of data to be further investigated. We hope that this conference will generate further studies and research about the religious landscape of this important southeastern part of the Aegean.

Bibliography

Antoniou, E.V. 1976. Επισκόπηση της Χάλκης της Δωδεκανήσου κατά την Αρχαιότητα. Δωδεκανησιακά Χρονικά Ε', 97–150.


Chaviaras, N. 1913. Νισύρου επιγραφαί. ΑΕ: 6–16.


Stampolidis, N. 1987. Ο βωμός του Διονύσου στην Κω: συμβολή στη μελέτη της ελληνιστικής πλαστικής και αρχιτεκτονικής. Δημοσιεύματα του Αρχαιολογικού Δελτίου, αρ 34, Athens, Ministry of Culture, Fund of Archaeological Proceeds.


