



Archaeological Workshop, Athens 26th May 2011  
«Amykles Research Project: Works 2005-2010»  
Benaki Museum, 1 Koumbari Street, Athens  
Abstracts

Themistoklis Bilis

**Issues in the architectural representation of the monuments in the sanctuary of Apollo Amyklaios**

Aims of the paper are: first, to analyse the data relating to the problem of representing the constructions that constituted the sanctuary of Apollo Amyklaios; second, to analyse the methodology of solving these complex issues; third, to propose certain solutions. The section on analysis deals with subjects discussed in previous studies and the basic approaches to them are highlighted. Fundamental and useful conclusions from evaluating Pausanias' text are presented. Special emphasis is placed on the entirely new evidence brought to light by the research project and the interpretations deriving from its study. With these new contributions as starting point, specific solutions are proposed for individual constructions in the sanctuary and the modifications made to these constructions over time are discussed.

Maria Magnisali

**Issues in the architectural representation of the throne in the sanctuary of Apollo Amyklaios**

The paper deals in particular with the issue of representing the most emblematic building in the sanctuary: the throne of Apollo. Specifically, questions relating to the upper structure of the building are raised. Presented is a sample of the documentation of the critical architectural members, the approach to the solution both with drawings/plans and with fieldwork. Specific solutions are proposed for the positioning in the throne building of architectural members that previously had no place in the earlier representations.

Georgia Kokkorou-Alevras

**The Throne of Apollo Amyklaios: The provenance of the stones.**

Among the issues deemed pertinent to investigate in the framework of the new research project on the Sanctuary of Apollo Amyklaios, are the identification and the provenance of the material from which the architectural members of the 'Throne' were made. One further question concerns the kinds and the provenance of the stones used to build the circular altar, the retaining walls and the other constructions. A preliminary identification of the kinds of stones, but not their provenance, is presented in earlier publications (E.



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Fiechter), in which marble and one kind of grey stone are considered to be the main material of the buildings in the Amyklaion. The existence of two kinds of stones, and specifically of marble, was confirmed by simple visual re-examination of the architectural remains. However, it is hoped that analyses by modern scientific methods, conducted by Dr G. Maniatis and his colleagues in the 'Archaeometry' Laboratory of the 'Demokritos' Research Centre for the Physical Sciences, of representative samples of marbles from the buildings in the Amyklaios sanctuary and their comparison with samples taken from the two known marble quarries on Mount Taygetos, 'Gynaika' and 'Platyvouni' (known as the 'Sochas Quarries'), will give a secure and final answer to the question of where the marble came from. Moreover, the possible local provenance of the material will confirm, on the one hand, the operation of the Taygetos quarries during the Archaic period and, on the other, the development of the craft of stone-cutting in Lakonia.

Katie Demakopoulou

**The early cult at the Amyklaion: The Mycenaean sanctuary.**

One of the most important sites in Laconia is the Amyklaion on the hill of Agia Kyriaki in the central Spartan plain. Fragments of large wheel made terracotta human and animal figures and a great number of ordinary handmade figurines from old and recent excavations demonstrate the existence of a Mycenaean sanctuary at the site of the Archaic Apollo sanctuary. The Mycenaean sanctuary is datable from advanced Late Helladic III B to Submycenaean period (late 13th to 11th centuries BC), with many indications of continuing use without interruption through the succeeding Early Iron Age. The nature and importance of the sanctuary in comparison with other major Mycenaean cult places are examined with reference to the problem of its association with a major centre or with a group of communities in the region.

Vicky Vlachou

**Protogeometric and Geometric pottery**

Recent excavations at the site of Amyclae brought to light a large quantity of material, mostly pottery of the Protogeometric and Geometric periods (10th-8th c. BC). The originality of many Laconian shapes and their decoration has been formulated already since the 1920's. However, the development of the local style as a whole can now be reassessed on the basis of the new material.



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The study of the pottery aims to emphasize the originality of the local production, define the typological and chronological stages (typology, influences) and put forward comparisons with concurrent styles and workshops. An internal development of Laconian pottery is still far from clear. A re-examination of the older finds along with new material may offer a coherent approach of the earlier phases of the Amyclaeon sanctuary and raise alternative interpretations and queries.

Vasiliki Penna

**Reflections of Apollon Amyklaios on Spartan coins.**

First, the few coins found in the context of the restoration project at Amyklai during the last years will be briefly discussed. Unfortunately, my attempt to locate in the Numismatic Museum, Athens, coin finds from the old excavations in the Amyklaian sanctuary yielded no results so far.

Second, this paper will focus on the testimony of coins as it derives from their iconography. It refers mainly to matters of attribution and interpretation concerning the representation of Apollon Amyklaios on the coins of Lacedaemon, and more specifically on tetradrachms of Cleomenes III (235-222 BC). A new perspective is examined connecting the numismatic appearance of Apollon on the specific coins to the cult of Hyakinthos and the famous altar at Amyklai.

Angeliki Petropoulou

**Apollo Amyklaios and Hyakinthos. Identity and Cults.**

In spite of the numerous publications on Hyakinthos and Hyakintheia, there is no synthetic work on Apollo and Hyakinthos worshipped at Amyklai and in the areas to which their cults were transferred, namely Italy, Crete and Cyprus. This is due both to the fragmentary state and scarcity of the sources and to the fact that the testimonia on Hyakinthos outnumber those on Apollo. In fact, little is known of the identity of Apollo and Hyakinthos at Amyklai or of the beginnings of their cults. However, Erwin Rhode's view that Hyakinthos was worshipped there earlier than Apollo, who came later with the Dorians, is still valid. Rhode reached this conclusion on the basis of the evidence of Pausanias regarding the precedence of Hyakinthos over Apollo in the sacrifices offered to them during the Hyakintheia. For this reason our examination here of the literary testimonia on Apollo and Hyakinthos at Amyklai begins with Pausanias, too. I point out the signifi-



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cance and reliability of his account both in matters of representation and cult of the two diviities at the Amyklaian shrine and with regard to the mythical traditions woven around the premature death of Hyakinthos. Pausanias, in fact, is responsible for the distinction between the oldest Laconian and non-Laconian mythical traditions that have come down to us in literary texts and works of art. These are (1) the Laconian myths of the premature death and apotheosis of the bearded young man (who was accidentally killed by Apollo's disc), and (2) the paederastic, Athenian myths of the beardless ephebe whose youth and beauty stirred the love of Apollo. I then examine in chronological order the categories of literary testimonia that throw light on the identity and cults of Apollo and Hyakinthos at Amyklai and attempt to evaluate their evidence. Finally, I discuss the testimonia on the cults of Apollo Amyklaios and/or Hyakinthos at Taras, Gortyna and Idalion, in the two latter cases in connection with the problem of the origin of Apollo, as set out Walter Burkert.

Paraskevas Matalas

**The history of the 'discovery' of Amyklaion in the modern era.**

The end of antiquity meant the complete oblivion regarding the actual location of Amyklae and Amyklaion. The state of confusion that prevailed around these names was not to end until the 19th century, and decidedly only in 1890. I will present a brief narration of the 'prehistory' of this discovery, that is, of a quest of about two centuries, full of mysteries, misunderstandings, misconceptions, and fabrications. From the Middle Ages till the 18th century, Amyklae was set in Arcadia; in 1730, Abbé Fourmont proclaimed the spectacular 'discovery' and simultaneous 'destruction' of the Amyklaion at Sklavochori, which was thus established as the location of Amyklae; Edward Leake was the first who proposed, in 1805, that Amyklae was located in Agia Kyriaki, while in 1829 Charles Lenormant was the first who identified Agia Kyriaki as the location of the Amyklaion.