

Sanctuaries and Public Space in Late Classical/Hellenistic Macedonia

Ancient Macedonia may have lacked monumental temples in comparison to its southern Greek neighbors, but sanctuaries are more conspicuous in the archaeological record for urbanization in the fourth and third centuries BC than some scholars have allowed (recently, Christesen and Murray, 2010, 428–45). Macedonian sanctuaries should be considered in light of changes in religious architecture after 400 BC, their regional context, and their relationship to public space. I trace developments at Macedonia's largest city (Pella), the ancestral "capital" and site of royal burials (Aigai), the religious center of Dion and the synoecism of Demetrios I (Demetrias).

In Pella, a square comprising four 47 x 110 metre blocks, including the Sanctuary of Darron, water features, a fountain house and open courtyards, was an important public area before and after the expansion of the city and construction of the monumental *agora* 3.5 meters to the north. In the block north of the central part of the *agora*, the Sanctuary of the Mother of the Gods communicated architecturally with the *agora*, and may have mediated communication with the palace to the north. The Sanctuary of Eukleia, with its sculptural dedications by the queen mother, may indicate the location of the *agora* in Aigai. Its relationship to the theatre and palace to the south also suggest a role in royal processions. At Dion, the religious cult area was kept separate from the new city plan, like other Greek sanctuaries at important crossroads. The numerous political inscriptions and dedications set up there were positioned along the main land route from the west. Finally, at Demetrias the Temple of Artemis Iolkia was built in the centre of the "sacred *agora*", just beneath (south of) the palace. The temple was either a commemoration

of the civic past, with a cult from the most prominent city included in the synoecism (Kravaritou, 2012, 271–2) or a symbol of the king sitting astride the civic sanctuary (Mili, 2015, 201–203).

The sanctuaries are the physical manifestation of the much-discussed role of the royal family in cult, which helped to define the layout of Macedonian cities, but is usually considered on the basis of written evidence alone. Redressing their neglect is an important step in understanding the social ideals at the material and psychological heart of public life at these sites.

Bibliography

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