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# Opuscula

Annual of the Swedish Institutes at Athens and Rome

13  
2020

STOCKHOLM

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Published with the aid of a grant from The Swedish Research Council (2017-01912)  
The English text was revised by Rebecca Montague, Hindon, Salisbury, UK

*Opuscula* is a peer reviewed journal. Contributions to *Opuscula* should be sent to the Secretary of the Editorial Committee before 1 November every year. Contributors are requested to include an abstract summarizing the main points and principal conclusions of their article. For style of references to be adopted, see <http://ecsi.se>. Books for review should be sent to the Secretary of the Editorial Committee.

ISSN 2000-0898  
ISBN 978-91-977799-2-0  
© Svenska Institutet i Athen and Svenska Institutet i Rom  
Printed by TMG Sthlm, Sweden 2020  
Cover illustrations from Aiopoulou *et al.* in this volume, p. 48.

# Dissertation abstracts 2019–2020

T. Emanuelsson-Paulson, *Polygonal columns in Greek architecture*, Stockholm University 2020, ISBN 978-91-7797-761-2. <http://urn.kb.se/resolve?urn=urn:nbn:se:su:diva-179006>

This thesis studies the use of polygonal columns in Greek architecture from the Geometric to the Hellenistic period. The main purpose of the research is to study the development, distribution, design, function and use of polygonal columns in order to create a new understanding of how they fit in the development of Greek architecture. The study is based mainly on measurements documented during archeological fieldwork or from excavation reports, and it addresses a critical gap in our current knowledge of Greek architecture since no comparative study focusing on this type of column has previously been conducted.

Polygonal or faceted columns have multi-sided shafts with flat sides of equal width. Many polygonal columns were used as status symbols, and so were placed in important monumental buildings. They were also used in combination with fluted columns and could be manufactured from expensive materials such as marble. Polygonal columns were probably cheaper to produce than their fluted counterparts, but expensive compared with the production of functional pillars and supports. The decision to use polygonal rather than round or fluted columns was probably an intentional choice. Furthermore, the development of the polygonal column does not follow the same trajectory of design as that of shafts and capitals on round or fluted columns, and so this design should therefore be studied in its own right.

Polygonal columns were used throughout the ancient Greek world. Six groups can be identified on the basis of their shape and design, their functions, geography, and chro-

nology. Each group had its own local development in terms of style and use. First, octagonal columns with Doric octagonal capitals from the Peloponnese, the coastal islands, and the southern Greek mainland in use from the Geometric to Classical period. Second, octagonal columns with Doric octagonal capitals from Hellenistic Epirus and southern Illyria. Third, Hellenistic octagonal columns with Doric octagonal capitals from other regions. Fourth, eight-sided faceted columns from Greece, Anatolia and the Tauric peninsula during the Archaic to the Hellenistic period. Fifth, Hellenistic 20- and 24-sided polygonal columns with Doric capitals in the Aegean islands and Anatolia. Sixth, polygonal columns with local capitals in Archaic Cyprus. In addition, there is evidence of the use of polygonal columns scattered around towns in the Mediterranean region. In most cases, their design and shape can be connected to one of the main regions mentioned above.

Polygonal columns follow the general development of manufacturing techniques in Greek architecture and were used in the same manner as fluted Doric columns. Polygonal shafts were used with Doric capitals in Doric buildings from the Archaic period, but they were never used with other polygonal architectural members. They were, however, sometimes used in combination with capitals from other architectural styles, but since Doric capitals were aesthetically easier to adapt to a polygonal shape, they were usually the preferred choice. Historically, it has been suggested that polygonal columns were a simple precursor to later more complex designs and/or a more economical alternative to fluted columns; these hypotheses are contradicted by the evidence presented in this study. Polygonal columns, with their aesthetically distinctive design, seem instead to be one of the many local variations that were used in Greek architecture.

A. Frejman, *With gods as neighbours. Extra-temenial activity at Greek rural sanctuaries, 700–200 BCE*, Uppsala University 2020, ISBN 978-91-506-2814-2. <http://urn.kb.se/resolve?urn=urn:nbn:se:uu:diva-405942>

The thesis investigates so-called extra-*temenial* areas at Greek rural sanctuaries 700–200 BCE. Extra-*temenial* areas are defined as areas located outside the *temenos*, which have a functional, administrative and conceptual connection to the sanctuary. The aim is to better understand the use, administration and significance of the areas and activities close to, but outside of the *temenos*. To facilitate this investigation a field survey project at Labraunda was devised, the Surroundings of Labraunda project, and to complement and contrast the results of this survey, all published material from the sanctuaries of Sinuri in Karia, and Nemea in Korinthia, was examined. Activities could be attested in the surroundings of all three sanctuaries, ranging from everyday household tasks such as cooking and weaving, to building activity, ceramic production, sports, and cult. Most of these activities were spatially concentrated within 500 metres of the *temenos*, possibly with an internal spatial organisation in which certain parts of the area were dedicated to permanent living, and others to temporary activities during the religious festi-

vals. The activities noted appear to be focused towards the sanctuary, i.e. they can be expected to have existed by and for the sanctuary's needs. It can be suggested that there existed a zone around the *temenos*, perceived as belonging to the sanctuary, and where activities connected to the sanctuary were practised. To conceptualise the activities noted in the surroundings of rural sanctuaries, and the relationship between the extra-*temenial* and the *temenos*, the concept of commons was applied in an attempt to understand how the sanctuary could have functioned. Many parallels between ancient Greek rural sanctuaries and commons can be noted, and the sanctuaries are suggested to have functioned as 'religious commons', that is, places of shared interest and responsibility for the communities using them, and likewise places of social interaction and construction of identity. The commons perspective can help explain why an all-encompassing function of this type of sanctuary has been difficult to establish, as it emphasises variation rather than uniformity. Religious commons can be expected to have adapted to local conditions, leading to varying expressions of the same basic formula. The commons perspective can also help explain the resilience of rural sanctuaries, and why they had such an important role in the creation and perpetuation of identity in ancient Greek society.