MACEDONIA AND SPARTA: A TALE OF TWO KINGDOMS IN THE HELLENISTIC PERIOD

ABSTRACTS

Keynote Lectures

Antigonid Macedonia between archaism and modernity: an outlier in the Hellenistic state system

Paschalis Paschidis (National Hellenic Research Foundation)

Temenid Macedonia was viewed from the south through the lens of archaic monarchy, as a remnant of a heroic past which even Sparta, the traditionalist superpower par excellence, had long left behind. Antigonid Macedonia, on the other hand, was, in its dealings with the outside world, just one of several Hellenistic kingdoms, while also gradually becoming a unitary state in the making. This state was partly the outcome of the policies and military successes of Philip II, but it was also heavily influenced by the modernity of the federal *koina* that thrived in the third century BC. In this paper I explore political modalities and mentalities in Hellenistic Macedonia in order to highlight how the archaizing past and the modernist present coexisted and together weaved the peculiar fabric of the late Macedonian state.

Historical perspectives on Laconia

Paul Christesen (Dartmouth College)

This talk is intended to achieve two purposes. First, I will offer a historical overview of the major developments in Sparta during the Hellenistic period as a prelude to the presentations by other scholars that will follow. The changing status of the Spartan kings, from what Aristotle described as “hereditary generals” to autocrats, is of particular importance because that change was driven by Sparta’s interactions with Macedonia. Second, I will argue that the convergence between Sparta and Macedonia in the Hellenistic period was facilitated by pre-existing structural similarities. Sparta was, like Macedonia, an expansive, polycentric state with leisured, fractious elites who caused constant problems for its kings. The need to create countervailing centripetal tendencies accounts for the strong commitment in both Macedonian and Lakedaimon to bringing males from politically empowered families to the political center for shared experiences of education and commensality. The structural similarities between the two polities help explain why, Lakedaimon, in the face of the pressure exerted by the emergent power of Macedonia, remained aloof from the movement toward federalism evident elsewhere in the Peloponnese and instead moved toward what one might call a “Macedonian model.”

Session I: Historical perspectives

Heracles as a common ancestor: A tale of three states

Ioannis Xydopoulos (Aristotle University of Thessaloniki)

While Sparta's direct Heraclean descent through the dual kingship constituted a powerful local tradition, its political volatility and resistance to external domination limited its utility as an ideological partner for Macedon. In contrast, Argos, although lacking a direct Heraclean royal lineage, linked itself to Heracles indirectly via the heroic figure of Perseus, thereby providing a flexible and uncontentious mythic framework that the Antigonids could appropriate without inciting overt Spartan antagonism.

Regarding Antigonus III Doson's decision to spare Sparta after 222 BC, the shared Heraclean ancestry likely played a nuanced role. While pragmatic considerations -such as maintaining stability in the Peloponnese and avoiding the destruction of a city with enduring symbolic significance- were paramount, the mythic connection to Heracles may have functioned as a cultural restraint on total annihilation. Recognizing Sparta's ancestral ties to Heracles, a figure central to Macedonian royal ideology, could have fostered a degree of respect and a desire to preserve this symbolic heritage. Thus, the Heraclean lineage provided a common ideological ground that complicated outright destruction, reflecting how myth and politics intertwined in Hellenistic interstate relations.

Between Leuctra and Chaeronea. Boeotia as Middle Ground Between Macedonia and Sparta: a Prelude of Things to Come

Panagiotis P. Iossif (Radboud University, Museum of Cycladic Art)

The aim of this paper is to explore the conflict between Macedonia and Sparta in the middle years of the fourth century, which eventually led to their confrontation in the third century. It will discuss the role of the two battles in formulating the end of the Lacedaemonian hegemony and the beginning of the Macedonian ascendancy. I will try to examine the use of the battles of Leuctra and Chaeronea in historical, political and geographical discourses but also the new archaeological data from the battlefields. The fact that the two battles took place in Boeotia, *the orchestra of Ares,* to quote Plutarch, was not a coincidence, since what connects the two powers is first the emerging and then the dying Thebes.

Sparta and Macedonia, the two most important kingships in ancient Greece, were meant to meet their fate in the lands of Cadmus and Oedipus. Boeotia served as the *middle ground* where the two most important hegemonies met through the intermediary of Thebes.

Why did Sparta remain independent until 192 B.C.?

Ioanna Kralli (Ionian University)

The paper addresses a question that has received little scholarly attention, especially from the perspective of the *longue durée*: why did Sparta maintain its independence—despite its weakness —following the battle of Chaironeia in 338 BC and for the best part of the period until 192 BC, when it was forcefully incorporated into the Achaian Confederacy?

Political relations between Sparta and Macedon were infrequent and, with one exception, hostile until the battle of Sellasia in 222 BC. After this date, relations between the two entities became more complicated, mainly because of the coming of Rome.

A recurring pattern can be observed, starting with Philip II: various kings of Macedon left Sparta to its own devices, even if control of the city was conceivable or if a form of punishment was to be expected after a Macedonian victory over the Spartans.

The paper argues that there is no single explanation for Sparta's continuing independence: shifting circumstances, the priorities of individual kings, practical and strategic considerations, and respect for the city's legacy - all contributed to a varying degree; a comparison with the case of Athens is particularly illuminating.

Session II: Piety and impiety

The spread of the cult of Isis and Sarapis in Macedonia: the case of the "Sarapieion" of Thessalonica

Manolis Voutiras (Aristotle University of Thessaloniki)

The creation of the cult of Sarapis is generally thought to go back to an initiative of Ptolemy I, who transferred the cult of Osiris-Apis (or Osarapis) from Mephis to Alexandria, the new capital of his kingdom, and transformed the local Egyptian divinity into a Hellenic god akin to Hades or Pluton. The cult of Sarapis was soon combined to that of Isis, whose figure was also Hellenized, and spread throughout the Hellenistic and later the Roman world. One of the earliest known sanctuaries of Isis and Sarapis outside Egypt was brought to light in the Macedonian city of Thessalonica. Two large marble heads of divinities, one male and one female, that can be dated to the early 3rd cent. BC have been plausibly identified as those of the cult statues of this sanctuary. These heads, together with other finds, attest to the importance and monumental character of the sanctuary and suggest that it was founded by one or more very wealthy and influential persons, possibly of royal descent. It is therefore tempting to connect this sanctuary with the active presence in Macedonia in the 280s BC of two children of Ptolemy I, Ptolemy Keraunos and Arsinoe II (Philadelphos).

The 'impiety' of kings reassessed: Philip, Nabis, and Rome

Dr Annelies Cazemier (University of Southampton, co-director of the Antigonid Network)

For Hellenistic kings, relations with cults and sanctuaries in Greece and the Aegean were part and parcel of their cultural and religious politics. How does Sparta fit into this picture and compare to the contemporary and rival kingdom of Macedonia? In this paper, I will focus on Philip V and Nabis, but with an eye to more long-standing Macedonian and Spartan connections with the gods and their places of worship. Both kings receive bad press in our narrative sources, due in large part to their rivalry with Rome, and this includes references to their impious behaviour at religious sites (Philip, most notably, at Thermon, Plb. 5.9-11, and Nabis in the Peloponnese, Plb. 13.8). Work has been done to unpack such narratives, e.g., by

Nicholson in her book on Philip V in Polybius' *Histories* (2023), and here it is crucial to draw on epigraphic, numismatic, and archaeological evidence. Focusing on the religious sphere, this paper considers what a comparative assessment of Philip and Nabis, and their ties to cults and sanctuaries, reveals about their position in the wider Hellenistic world.

Session III: Public spaces

Vergina / Aigai: modeling the public space during the Hellenistic period in the first capital of the Macedonian kingdom

Athanasia Kyriakou (Aristotle University of Thessaloniki, Director of the AUTH Excavation Project at Vergina)
Alexandros Tourtas (University of the Aegean)
Dafni Maikidou-Poutrino (Aristotle University of Thessaloniki)

The archaeological site that extends to the northwest of the palace and the theatre, on the slope of mountain Pieria and very close to the western fortification wall, comprises a sanctuary, dedicated —possibly among other divinities— to Eukleia, goddess of fair repute, and other complexes of public character. Its exploration for more than four decades offers valuable insights into the built environment of the western part of the city that was tightly intertwined with the major adjacent structures of political and cultural character. In fact the palace, the theatre and the sanctuary must have belonged to the basileion of the old capital. While these three are firmly rooted in the formative royal patronage of the 4th c. BC, the further additions or alterations in and around the cult place are mostly dated to the subsequent centuries and indicate a thriving city.

Given the current state of research the stages of the dynamic urban development of Aigai are mainly visualized through the findings in this particular archaeological site that is recognized as part of the agora of the city. This paper aims at presenting ongoing research on a synthetic approach to the configuration and transformations of the public space from the mid-4th c. BC to the end of the Hellenistic period.

Hellenistic Pella as a Dynamic Urban Environment: new investigations by the Ephorate of Antiquities of Pella in collaboration with the University of Michigan

Elisavet-Bettina Tsigarida (Ephorate of Antiquities of Pella and of the City of Thessaloniki)
Lisa Nevett (University of Michigan)
Stratos Nanoglou (Ephorate of Antiquities of Pella, Hellenic Ministry of Culture)
David Stone (University of Michigan)

Excavation at Pella has revealed a variety of elements of the Hellenistic city, including commercial, administrative, religious and residential buildings. Nevertheless, significant questions remain concerning the organization and extent of the city as a whole, its relationship with its hinterland and about how the changing political and economic status of the community over the longer term may have affected the lives of its inhabitants. Starting in 2021 the Ephorate of Antiquities of Pella has collaborated with the University of Michigan to explore how Pella functioned as a dynamic urban environment. Major questions addressed by the

project include: how did the city change between Classical and Roman times in terms of its size, layout and the focus of its urban core? How dense was the occupation across the urban area at different times, and what might be the geographical and chronological extent of urban zoning? To what degree was an individual household in Hellenistic Pella able to draw on a wide geographical network to source consumer goods? In this paper we present a brief overview of the research design and preliminary results of new field work addressing these questions, which has been carried out in and around the area of the Hellenistic city.

Bathing habits in the Hellenistic period; Macedonia and the Peloponnese

Nikos Akamatis (Academy of Athens)

This paper focuses on the organized bathing facilities of the Hellenistic period that have been found in two remote regions, Macedonia and the Peloponnese. In Macedonia the most important baths presented are the public baths (*balaneia*) in Pella and Thessaloniki; in the Peloponnese *balaneia* have come to light in several areas, namely in Gortys, Olympia, and Corinth. Other types of bathing facilities have been found in sanctuaries (Nemea, Epidaurus) and gymnasia/palestrae (Messene, Amphipolis, Pella). All the above are supplemented with the evidence on bathing habits and bathing facilities in Laconia. Especially interesting are the changes in the layout of the public baths after the Roman conquest, when the need for a permanent source of heat led to the construction of heating systems with subterranean furnaces and hot-air ducts. The baths presented are directly associated with the evolution of ancient Greek bathing practices and allow us to examine various aspects of bathing technology in the Hellenistic period.

Session IV: Fortifications

Το βόρειο τμήμα της κοιλάδας του Ευρώτα στους ελληνιστικούς χρόνους και η συνάντηση με τους Μακεδόνες

Λεωνίδας Β. Σουχλέρης (Εφορεία Αρχαιοτήτων Λακωνίας)

Τα τελευταία εικοσιπέντε χρόνια στο βόρειο τμήμα της κοιλάδας του Ευρώτα, στην περιοίκιδα χώρα της Πελλάνας, της Σελλασίας, της Σκιρίτιδος και της Βέλβινας πραγματοποιήθηκε εκτενής επιφανειακή έρευνα και μεγάλος αριθμός σωστικών ανασκαφών στο πλαίσιο δημόσιων και ιδιωτικών έργων, όπου κατά τον έλεγχο των εκσκαφών από την Εφορεία Αρχαιοτήτων Λακωνίας εντοπίστηκαν σημαντικές αρχαιότητες της ελληνιστικής εποχής. Παράλληλα οι Εφορείες Αρχαιοτήτων της Λακωνίας και της Αρκαδίας πραγματοποίησαν μεγάλου εύρους καθαρισμούς από την βλάστηση αλλά και τοπογραφικές εργασίες στα ελληνιστικά οχυρά της Βέλμινας, της Σκιρίτιδος και της Σελλασίας. Οι οχυρώσεις αυτές όριζαν την συνοριακή γραμμή του ελληνιστικού κράτους των Λακεδαιμονίων με τους βόρειους γείτονές του αλλά και συμμάχους του βασιλείου της Μακεδονίας. Παράλληλα διαδραμάτισαν σημαντικό ρόλο στην προστασία της επικράτειας των Λακεδαιμονίων αλλά

αποτέλεσαν και πεδίο δράσης των τελευταίων βασιλιάδων της Μακεδονίας στο τελευταίο τέταρτο του 3ου αιώνα.

Τα συγγενικά ελληνικά φύλλα, των Δωριέων Λακεδαιμόνιων και των Μακεδόνων, από σύμμαχοι τον 5ο και στο α΄ μισό του 4ου αιώνα, από την εποχή του Φιλίππου Β΄ και για 120 χρόνια βρέθηκαν σχεδόν πάντοτε αντίπαλοι στους ελληνικούς εμφύλιους πολέμους.

Η μείωση της στρατιωτικής δύναμης της Σπάρτης στους ελληνιστικούς χρόνους, ανάγκασε τους Σπαρτιάτες να αντιμετωπίσουν το μακεδονικό στρατό και τους συμμάχους τους, τόσο στα παραμεθόρια οχυρά των συνόρων (Αθήναιον Βέλβινας, Σελλασία) όσο και στην κοιλάδα του Ευρώτα αλλά και έξω από τα ελληνιστικά τείχη της πόλης της Σπάρτης.

La(a)s and the problem of Hellenistic fortifications in Lakonia

Luke Madson (Hofstra University)

The history of Hellenistic Sparta is one of increasingly diminished stature. The size of *Lakonike* from 369–195 BCE was reduced over a series of disastrous military conflicts (well-illustrated in Shipley 2000: 389), eventually resulting in a 'kingdom' that was limited to the Eurotas Valley and the environs around Sparta, prior to renewed Roman patronage under the Euryklids. This loss of territory brought with it seismic shifts to Spartan social institutions, and communities under her control (e.g. Cartledge and Spawforth 2001[2]; see now Kralli 2017 and Shipley 2018; cf. Kennell 2009 on the freedom of perioecic communities).

Studies on diachronic fortification in Lakonia have undergone a recent renaissance (especially Guintrand 2016 and 2017; building on the earlier work of Christien and other scholars and archaeologists), but there is no complete catalogue of Hellenistic fortifications. This is understandable, as many walls are difficult to date, and Hellenistic sites have a relative dearth in literary testimonia. (Shipley 2000 anticipates the problems in the 'Hellenistic gap' produced in the Polis Project publications).

This paper considers a single site, Las, to gesture at this broader historical problem, and provides a preliminary gazetteer of other Hellenistic fortifications in Lakonia (distinction is made between existing sites and new developments, focusing on the latter). Las has been studied briefly by generations of scholars (*LS* I.16 and 24; II.84–85, 93, 108; see the critical remarks in Tsouli 2013; cf. Gardner 2018: *passim*; Guintrand 2017: (C29) II.157–160.). The ancient wall at the site has been variously dated as Mycenaean (!) to Hellenistic. The broader castle complex has understandably been of interest to historians of the Frankish, Venetian, and Ottoman Periods (Traquair 1905/6; Bon 1969; Breuillot 1992; see now the essential work of Simou 2023). A close examination of this single site allows for the development of a methodology and framework for examining Hellenistic territorialization in a diminished Spartan world.

Session V: Tombs, palaces and material relations

Identity formation and social representation in the funerary landscape of Hellenistic Macedonia

Anastasios Kakamanoudis (Polycentric Museum of Aigai)

The funerary customs of late Classical and early Hellenistic Macedonia, a period considered as the apogee of the Macedonian Kingdom, has attracted the interest of several renowned scholars in the past. Research upon the architectural evolution, the painted decoration and the provisions on the use of the tombs of the elite, and more specifically of the so-called "Macedonian" tombs, has produced fruitful results in the last decades.

The formation and projection of differing kinds of identity and the social representation within the changing socio-political framework of the kingdom under the Antigonids has been less thoroughly explored. Building upon previous research, this paper climbs down the social ladder and places the common Macedonian men, women and children at the spotlight and attempts a multi-factor synthesis, utilizing a wide array of evidence, such as: the spatial organization, the variability in the primary and secondary treatment of the body, the dissemination of certain types of tombs, the grave goods' inventories, information gleaned from the inscriptions and iconography of the funerary monuments and the osteoarcheological studies of the populations of selected cemeteries of Hellenistic Macedonia.

Reconstructing royal authority: the architecture and functions of the palace of Pella

Elisavet-Bettina Tsigarida (Ephorate of Antiquities of Pella and of the City of Thessaloniki)
Alexandra Skitsa (Ephorate of Antiquities of Pella)
Ryuichi Yoshitake (Kumamoto University, Japan)

The palace of Pella, capital of the Macedonian kingdom, was constructed on a strategic plateau north of the city during the reign of Philip II (ca. 350 BCE). The monumental entrance (Propylon), flanked by two stoai with 17 Doric columns each, formed an imposing 160-meter-long facade. Behind these lay Buildings I and II, public structures central to the administrative and political functions of the kingdom.

The palace extended over seven terraced building units, connected by colonnades, staircases, and corridors. Among these, Building IV likely served as the royal residence, while Building VI housed royal pages and officers. West of the residence lay a large palaestra with a central courtyard (4,500 m²), stoai, training rooms, and a swimming pool, reflecting the dual role of the complex in both governance and elite education.

At the heart of the palace, the central courtyard with a peristyle followed the organizational principles of Hellenistic palatial architecture. Though its precise use remains debated—ranging from military exercises to symposia and ritual activities—architectural features such as statue bases, altars, and apsidal structures point to its symbolic role in displaying royal authority and hosting ceremonial events.

The position of the palace, its layout, and monumental scale (70,000 m²) functioned as architectural declarations of royal power, emphasizing the transition from civic to regal space. The ascent from the agora to the Propylon framed the visitor's experience, underlining the

ideological separation between the city and the monarchy. The palace remained in use until its destruction following the Roman conquest in 168 BCE.

Silence is a gift: Spartan material relations in the Hellenistic period

Dan Stewart (University of Leicester)

Early Hellenistic Sparta is a period that elicits silence despite its significance. There is a general silence amongst our ancient sources, once Xenophon's narrative finishes in 362 BCE with the Battle of Mantineia. We find scattered references to Sparta in the speeches of Athenian statesmen, but for the most part their attention is no longer on the old enemy, but further north. Polybios' and Diodorus' accounts are both fragmentary and later. Even one of our two kings for the 4th century, Kleomenes II (ruled 370-309 BCE), is a figure mostly cloaked in silence. Despite being one of the longest reigning kings of Sparta, what we know about him can be summed up in 300 words - he is essentially a historical cipher into which we can pour whatever we want about Sparta. Areus is seen as revolutionary and introduces coinage, but there are only 4 known examples. And behind it all lies the weight of Classical Sparta.

In some respects the historiography of Sparta in this period can be seen as speculation poured into textually-empty decades that is reflective more of the approaches of the scholar than any necessary historical reality. This paper attempts to strip away the pre-existing perceptions of Sparta as a historical polis, and approach it form a purely material lens. What does this polis look like in the Hellenistic period, if all we have are material remains? What connections does it build, and how embedded in existing economic and religious networks was it really? If, for a moment, we ignore the distorting lens of historiography, can we see silence as a gift?

Session VI: Art and luxury

Hidden in Plain Sight: New Insights into a Painted Frieze from Hellenistic Thessaloniki

Myrina Kalaitzi (National Hellenic Research Foundation)
Maria Stamatopoulou (University of Oxford)
Giovanni Verri (Art Institute of Chicago)
Maria Kokkori (Northwestern University)

This paper presents preliminary findings from the ongoing examination of six painted marble blocks from Thessaloniki (Archaeological Museum of Thessaloniki 900-905), offering a fresh perspective on their fragmentary narrative. Discovered a century ago, in 1924, during rescue excavations in the area of the Roman Agora, where they had been reused as building material in later structures, these blocks were first published by Maria Tsimbidou-Avlonitou (in: *AEMTh* 27 [2013]; Mols and Moorman [eds.], *Context and Meaning* 2017). Originally part of a painted marble frieze, they represent a rare instance of figural decoration from a cultic public building in Hellenistic Thessaloniki and Hellenistic Macedonia in general. Our team has applied a range of advanced imaging and analytical, non-invasive techniques –including multispectral and hyperspectral imaging, fiber-optic reflectance and Fourier-transform infrared

spectroscopy, X-ray fluorescence scanning, and digital microscopy– to identify pigments and investigate the painting stratigraphy and technique. The new study has offered evidence on pigment compositions and application of colour, has revealed new iconographic elements and has clarified elusive details. The scenes exhibit accentuated symbolism, a pronounced martial tone, including a scene depicting the siege/capture of a city, as well as scenes of worship and ritual sacrifice, significantly enriching the lacunal religious visual tapestry of Hellenistic Macedonia.

Sparta embraces modernity: an archaistic relief of the Diokouroi

Olga Palagia (National and Kapodistrian University of Athens)

The votive relief Sparta Museum 575 represents the Dioskouroi in relief, facing each other, holding spears and wearing chlamydes. The center of the relief is dominated by two tall Panathenaic amphoras with lids, standing on bases. The relief is topped by a pediment showing an egg flanked by snakes. The Dioskouroi are depicted in outline, left feet advanced, giving the impression of archaic kouroi. However, the shape of the amphoras is similar to Panathenaics shown in two mosaics in Delian houses (House of the Tridents and House of the Masks), which are dated to the second century B.C. It is argued here that the relief should be dated according to the amphora types and that the Dioskouroi are archaistic, marking a new departure in the art of Laconia.

Changing attitudes towards toreutic luxury in Hellenistic Macedonia, Central Greece and the Peloponnese

Athanasios Sideris (Charles University, Prague – Masaryk University, Brno)

The blooming of toreutic production in Late Classical and Early Hellenistic Macedonia, under strong Athenian initial incentive, profited greatly from the wealth influx that followed the campaign of Alexander III in Asia. The same phenomenon is reflected almost immediately in Thessaly and Mallis, and it can be traced slightly later as well in Aetolia and Ambracia. However, this kind of luxury remains thus far unattested not only in Laconia but in the entire Peloponnese, where, in the late 4th and the 3rd centuries BC the toreutic testimony, both funerary and dedicatory, remains extremely sparse and of lower value. But even in Macedonia itself the deposition of silverware in tombs and graves after the fist quarter of the 3rd century BC becomes very rare, as a result of both the exhaustion of the wealth from the East and the newly developed concern, after the robbing of the rich graves by the Galatians in Aigai and elsewhere. The silverware and the related sympotic luxury are still eluding in the Peloponnese until the advanced 2nd and the 1st centuries BC, but even then, Laconia remains exempted.

Session VII: All that money can buy

Buying freedom: a Hellenistic development of helotage?

Thomas Clements (University of Edinburgh)

Hellenistic Sparta remains something of an also-ran in Greek history. The failed reforms of Agis IV and Cleomenes III have been well-studied. Aspects of structural change within the region have also been of increasing attention, most notably the independence of the perioikic communities. This paper begins from the contention that there were other structural developments and changes which occurred in the Hellenistic period. For example, according to Strabo (8.5.4), the Classical system of helotage maintained until the Roman period, though this cannot have been entirely true. For example, in 223/2 BC, according to Plutarch (*Cleom.* 23), 6000 helots were able to purchase their freedom at a cost of 5 Attic mina. This implies quite substantial changes in the nature of social relations in Sparta and the economic reality of helotage. The overall structural fact of helotage seemingly masked many changes which have only a vague echo in our source material. By the mid-third century, the citizen body had dwindled to around 700 individuals, only 100 of whom were substantial landowners (Plut. *Agis* 5.6-7). This paper therefore attempts some of the economic and social changes which may have occurred in the context of a wider examination of class relations in the Classical and Hellenistic Peloponnese.

Sovereignty and Coinage in Ancient Greece: The Case of Hellenistic Sparta

Selene Psoma (National and Kapodistrian University of Athens)

The monograph of Th. R. Martin, *Sovereignty and Coinage in Classical Greece* was published in 1985 and caused a profound shift in the way coinage is approached in relation to power and decision-making centers. Since then, and in full accordance with what was formulated in this study, theories formed under the influence of contemporary phenomena or by a partial study of the different sources available, have receded. The aim of this paper is to include in the discussion Hellenistic Sparta and its silver coinage with a look back at the glorious period of Spartan hegemony in Greece, and to use this as new paradigm which will affect preconceived ideas about coinage and sovereignty in the Greek world.

Hoarding patterns and monetary circulation in Lacedaemonian territory

Sophia Kremydi (National Hellenic Research Foundation)

The aim of this paper is to discuss coin circulation as it is known through hoard evidence and stray finds in the territory of Lacedaemon from the time of the Diadochi to that of the Achaean War. What type of currency was used and hoarded in the territory of a state with a limited monetary production of its own; what this currency can reveal on the relation of Sparta with foreign powers and especially the Hellenistic monarchies and Rome; and finally, what difference, if any, can one observe in the hoards buried in Lacedaemonian territory with those buried in the territory of the Achaean League during the third century BCE.