

Households and domesticity in ancient world

[History](#), [Ancient History](#)



How Valid is Mazarakis Ainian 's Hypothesis that Rulers ' Dwellings in the Early Iron Age were the Forerunner of the Urban Temples of Later Periods?

In this paper I am traveling to review Mazarakis Ainian 's averment that there is a strong nexus between swayers ' homes and early temples in both map and architecture. I shall get down by placing what it is that separates a swayer 's home from the remainder of a community and shall so seek to place why a house would be used as a temple and the grounds for why there would hold been the passage to a dedicated spiritual edifice.

House types of the Early Iron Age

The period of the Early Iron Age (EIA) covers about 1100-700 BC and encompasses the so called 'Dark Ages ' which followed the Mycenaean prostration and which ends in the passage to the Early Archaic period of the seventh century. It can be divided into the Protogeometric and Geometric periods of 1100-900 and 900-700BC severally.

It is Mazarakis Ainian 's chief statement that due to the evident absence of temples of any sort within colonies prior to the mid eighth century BC, swayers ' homes alternatively served as Centres of communal cult (1988: 106) . It would hence be utile to look at the scope of house signifiers known from this early period, to place what separates elect lodging from other constructing types and besides the grounds they contain to propose ritual or spiritual activity.

Although there are comparatively few colony sites staying, peculiarly 1s incorporating identifiable house remains or foundations, in comparing to

subsequently periods in the Grecian World, Lang recognizes two chief types of house agreement ; detached and agglomerated. Both types of colony normally show that they were unplanned, having irregular street layouts which most frequently follow the local topography (Lang 2007: 183) . The colony of Zagora on the island of Andros is demonstrative of the agglomerative house type while Emporio on Chios shows detached. This may nevertheless be brooding of colony size ; Zagora may good hold begun with a degage house agreement but its location on a drop top tableland and ensuing bounds on infinite, any addition in population may hold required new houses to be built in close propinquity to bing 1s. The alteration from little to big bunchs of houses can be seen in the programs drawn of the EIA and Archaic remains at the site (fig. 1) . This has nevertheless led to several bookmans proposing that the house layout of Zagora reflects an early illustration of the courtyard house prevalent in the Classical Period (Coucouzeli 2007: 169-181, Morris 1998) . The statement for this does non look wholly convincing, but I shall non turn to it farther in this paper.

House types within these agreements besides varied. They were most normally composed of one or two little suites with rectangular, egg-shaped, apsidal or the somewhat less common round land programs (Mazarakis Ainian 1997: Ch. 1) . The agglomerative colony lent itself best to rectangular land programs as seen with Zagora (figure 1) . Geographic location appears to hold played a portion in the distribution of the different house types with, for illustration, egg-shaped edifices of the Geometric Period being chiefly found in Attica and Euboea, the East Greek islands and West seashore Asia Minor but seldom identified elsewhere (Mazarakis Ainian 1997: 86) .

It is the edifices of apsidal and rectangular programs that Mazarakis Ainian suggests were the ancestors of the Archaic temple and the most preferable designs for swayer 's homes. They can be divided into two groups ; those with a closed frontage are classified as 'oikoi ' and those with an unfastened frontage are known as anta edifices (1997: 259) . At many of the colonies there is normally a home that stands out in footings of size, program and location from all others in the locality and it is these that are assumed swayers ' homes. Figure 2 high spots this in a comparing of elect homes of certain type, dwelling of a chief room with smaller rear chamber, and other domestic edifices of similar form.

The House as Temple

The extent to which these likely elite houses show similarity in signifier and map to the first urban temples will now hold to be considered. To get down to reply this, the grounds for why these houses would be used as focal point of ritual activity in the first topographic point demand to be looked into. M. Ainian calls these edifices swayers ' homes, but who were these powerful work forces and how far would their power have extended within their community?

Mazarakis Ainian suggests that the swayers who inhabited these homes would hold been work forces who came to power on either a familial footing or through possessing desirable personal virtuousnesss (1997: 270) . In anthropological footings this would do them either heads or large work forces. He proposes that in some countries these powerful work forces may hold had their beginnings as local governors in the Late Helladic IIIB Period,

and so would hold maintained control of little colonies after the Mycenaean prostration. In most countries colonies would hold been little made up of one or two drawn-out households, with the caput of the dominant or possibly oldestfamilygoing responsible for the direction of communal personal businesss (Mazarakis Ainian 1997: 375, 393) . Thomas and Conant express it good:

The community is virtually an drawn-out household, and the small town leader, the caput of the most of import household. (Thomas and Conant 1999: 52)

This reflects what is thought from Homer ; that the Oikos consisting of drawn-out household of possibly three coevalss was the basic 'kinship, residential and economic unit ' with any figure of oikoi doing up a community (Donlan 1985: 299) . It would merely look logical that as portion of his control of communal responsibilities the 'chief ' would besides be in charge of spiritual cult pattern. When the colony was little and lone consisting of the one affinity group the ideal topographic point to idolize a divinity or ascendant would hold been within his place. As the colony grew possibly this pattern continued as tradition. It is M. Ainian 's position that by literally lodging spiritual pattern the swayer was keeping his prestigiousness and control within the community (1997: 393) . The control of faith by a individual swayer, or double swayers in this peculiar instance, was continued into subsequently periods by the male monarchs of Sparta who continued to move as main priests, retaining their spiritual function (Mazarakis Ainian 1988: 118) . This would look to propose that spiritual responsibilities would

and could hold been controlled by the colony leader. There would therefore look to be several strong accounts as to why a swayer 's house would hold come to be used as a precursor to the temple.

The archeological grounds is largely in support of this position, with domestic and ritual artifacts frequently found in association. Nichoria, a site in Messenia is a good illustration of this. At this site two peculiar house remains, known as unit IV-1 and unit IV-5, stand out from the remainder of the homes in the locality. As a consequence it could be said with comparative certainty that they held some particular importance within the community. Both were rather big apsidal edifices surrounded by little seemingly low position apsidal huts. The first, IV-1, has been dated to the tenth century BC while IV-5 most probably replaced it in the 9th. IV-1 is the most complete of the constructions and digging found that it contained a paved circle raised on a dais and covered with a bed of burned stuff ; nearby an sum of animate being bone was besides recovered. This suggested to the excavators that it may hold been a temple, with the paved circle operation as an communion table. Other discoveries of a domestic nature were besides found nevertheless, proposing that it was possibly of importance both as a home and for its ritual significance (Lukermann and Moody 1978: 94) .

Ritual banqueting was another facet of ancient Greek spiritual pattern that M. Ainian identifies as perchance holding a case in point within the swayers ' home. Whitley though argues that the big sums of animate being castanetss and imbibing vass in association with fireplaces and benches in some homes does propose banqueting, but for the intent of doing bonds of commitment

and beef uping authorization within the community (Whitley 1991: 185) . Mazarakis Ainian does non deny that banquets were most likely taking topographic point for these grounds, but besides tenuously suggests that they would hold been held for ritual intents (1997: 379-80) . The grounds he cites for this nevertheless is limited at best, and he does rely somewhat on justification from the Homeric heroic poems in this peculiar country, despite his unfavorable judgment for other bookmans on this point. I am nevertheless inclined to take up his point of position in this affair. Although it is certain that feasts did happen in swayers ' homes, the grounds available makes their purpose hard to find, but as antecedently argued, the swayer took on the function of 'priest ' which makes it likely that some signifier of ritual dining must hold taken topographic point within his house alongside the other signifiers mentioned.

The architectural similarities between swayers ' homes and early temples besides give acceptance to M. Ainian 's hypothesis. They portion similar land programs, being largely rectangular or apsidal and holding the entryway in the short side, significance that every cult edifice of the Late Geometric Period had an architectural opposite number in a domestic edifice of the same or earlier day of the month (Mazarakis Ainian 1997: 388) . Apparently so this demonstrates really close ties between the edifice types that must certainly stand for a continuance of tradition. Snodgrass nevertheless does foreground that shrines may hold existed as separate entities in earlier periods as direct ancestors of the classical temple, but because architectural criterions were lower they can non be differentiated from domestic constructions (Snodgrass 1980: 58) . Some edifices, such as edifice C at

Koukounaries, appear to portion greater similarity with banqueting halls than with abodes as they consist of merely the one big room without any noticeable divisions (figure 3) .

A individual unfastened infinite like this would look more ideal as a topographic point for banqueting than as a life infinite for the elite. This would propose a remarkable function and specific intent for these peculiar edifices instead than holding the double intent of brooding and Centre of cult that is cardinal to M. Ainian 's statement. If this was the instance so the temple, which fulfilled the function of communal banqueting hall and garnering topographic point in the Archaic Period, could be seen as holding its beginnings as a typical, separate construction in an urban scene at a much earlier day of the month.

Lang though believes that EIA society would non hold been developed plenty socially or economically to let for the building of public edifices of remarkable map (Lang 2007: 186) . Ideas of public and private infinite had non been developed and so the separation of domestic and sacred would non hold been necessary ; the demand for a typical temple edifice within the confines of the colony would non hold existed. Small discoveries from within many of the big constructions suggest a scope of domestic maps took topographic point within, instead than the remarkable grounds of dining that would be expected from a banqueting hall. The bulk of edifices believed to be swayers ' homes are divided into compartments or suites with edifice C at Koukounaries being one of merely several exclusions to this (Mazarakis Ainian 1997: 271) . His most convincing statement is that without these

being classed as places of governing households, there would be small archeological grounds to propose Grecian society was stratified as opposed to classless during the EIA (1997: 271) . It would therefore look improbable in visible radiation of the grounds that temples would hold existed in their ain right during in urban contexts during this period. Rulers ' homes apparently would hold filled the function finally played by the temple, with the leader, the head or large adult male, executing the responsibilities of priest.

Passage to Temple

It does look that swayers ' homes would hold been the Centre of at least some sort of ritual spiritual activity within EIA communities. So why was there the passage to the separate urban temple at the terminal of the 8th and beginning of the seventh century? These new temples, in the beginning at least, would hold carried out the same spiritual map as the houses of the elite had done, but were merely designed for this remarkable intent. This alteration must certainly hold represented new thoughts emerging of dividing public and private infinite and in bend reflect societal, political and even economic alteration.

Prior to the mid eighth century, temples as edifices in their ain right merely appear to hold existed at extra-urban sanctuaries ; that is those which are outside any peculiar colony. One illustration of such a edifice is the rural shrine at Pachlitsani Agriada near Kavousi on Crete (Mazarakis Ainian 1988: 116) . The edifice contained a bench on which idols stood and besides the remains of several graven images, perchance dedications to the goddess

Eileithyia (Mazarakis Ainian 1997: 212) . It is dated tenuously from the manner of the graven images to the Protogeometric at the earliest and the bend of the 8th/7th century at the latest, with M. Ainian preferring the earlier day of the month. There was hence a case in point for edifices that were built for the exclusive intent of worship, either to a God, an ascendant or hero, but non within a colony. As has been mentioned the map of a temple was carried out by the swayers ' home and so there was no demand for such a edifice until about 750BC. From so onwards this position changed and temples began to look in a figure of urban colonies across Greece. Of class the alterations taking topographic point did non make so at the same time across the full Grecian Universe, but 750BC appears to hold been the turning point from which the temple finally dominated as the primary focal point of spiritual cult. Mazarakis Ainian suggests that the passage to temples occurred as a consequence of political and societal alteration ; specifically the diminution of the monarchical system. He proposes that when the so called 'basileus ' , the leader of the community, had control over the direction of communal personal businesss including spiritual facets, the sacred and non sacred were non separated. It is his sentiment therefore that the rise of temples from the mid eighth century was a direct consequence of the abolishment of monarchy in favor of an blue system. The former leader would hold lost many of his powers and in peculiar the control of cult activity (Mazarakis Ainian 1988: 118) . This implies that control would hold passed to the 'state ' as it existed at the clip, followed by the separation of the every-day into public and private, sacred and non sacred. This is one possible account as to the passage of cult from swayers ' brooding to temple

and it is closely linked with the other chief account ; the rise of the polis, which shall be discussed shortly.

Harmonizing to M. Ainian, the building of temples meant the remotion of cult from private to public control and so besides implied the remotion of power from the single i. e. the colony leader. Although it is widely held that power did bit by bit go more widely distributed between a figure of elect as opposed to being held by one adult male, and is seen in the archeological record by the progressively hard undertaking of placing swayers ' homes from the architectural remains of this period, it could non hold been the instance everyplace as evidenced by the continued presence of sovereign into the Archaic Period and beyond (Mazarakis Ainian 1997: 382) . His logical thinking does non take into history that temples themselves, as monumental constructions, could besides be interpreted as shows of authorization and wealth of a high position person in the same manner swayers ' homes had done, while possibly at the same time in other countries stand foring competition between communities and a show of the corporate power of the 'state ' .

The best counter-argument to his position must certainly be the instance of Sparta, as a good documented metropolis where the establishment of kingship was maintained, yet besides featured temples. He argues that for monumental temples to be constructed it required communal consensus, attempt and resources that would non hold been possible under a individual swayer (1997: 384) . Yet, by his ain statement, the earliest temples frequently resembled swayers ' homes in form every bit good as map, and so

the really first temples at least could hold been constructed utilizing bing resources and work force (1988: 116) . He is nevertheless right in proposing that a swayer at the degree of 'chief ' would be improbable to command adequate power in order to build a truly monumental edifice of any sort. The 'Heroon ' at Lefkandi may be the exclusion to this ; at 47 meters long, 10 meters broad and dating to c. 950BC it was bigger than anything else built in Greece for more than the following 200 old ages. It has been suggested that this excessively may hold served as a home before being converted into a funerary construction (De Waele 1998: 384) . It would once more confute M. Ainian 's theory as it was most probably constructed to house the people finally buried within it instead than for the broader community, but within the range of this paper shall be treated as an anomalousness.

This aside so, it would look to come down to a inquiry non of who was in charge, the person or the many, but the phase of development as a society that they were at. Sparta was able to hold temples even under a dyarchy because it had developed into a polis and accordingly was at a phase of political development that allowed for the separation of the sacred and the non sacred, the populace from the private. It has even been argued that it was a necessary demand for the development of the metropolis province. Starr asserts that the outgrowth of purpose built temples indicates civic integrity merely possible through the societal construction and centralized authorities of the polis (Starr 1986: 39) . Thomas and Conant agree to an extent with this position, proposing that spiritual commonalty would hold contributed towards the turning coherence of colonies and added to the sense of community beyond affinity groups. But they go farther in

suggesting that this manifested itself in the building of grander constructions to honor the Gods and hence played an important portion in the development of the community and individuality of the polis (Thomas and Conant 1999: 138-9) . From these two statements the inquiry is formed as to whether the temple was a consequence of the rise of the polis, or if the polis was merely possible through the creative activity of, or at least the societal, political and economic conditions necessary for the building of, the urban temple. To decently reply this would necessitate an in depth expression into the rise of the polis which is beyond the bounds of this paper, but no affair what the reply it is clear that the outgrowth of both were inexorably linked.

If, as harmonizing to Mazarakis Ainian, it was the displacement from monarchy to shared regulation that led to the demand for temples so it would go forth those metropoliss that did non travel through this political alteration as exclusions to the regulation. To give him the benefit of the uncertainty, what he is most likely seeking to state is that urban temples were a phenomenon of 'state ' regardless of its signifier of authorities every bit long as the power was shared in some manner. I would therefore suggest that his usage of the term 'monarchy ' is misdirecting in this context as he alternatively seems to be mentioning to the alteration from chiefdom degree regulation to that of province degree ; therefore indirectly besides backing up the thought that the beginnings of the polis was the ground for alteration.

Decisions

So is Mazarakis Ainian 's hypothesis valid? The grounds for the period he is analyzing is comparatively limited, embracing as it does the so called Dark Age of Greece, but what is known from the archeological record does not look to confute his decisions. That is not to state nevertheless that it to the full endorses him either. In several illustrations presented the archeology could be interpreted in a figure of ways but would look to back up his statement through other indirect associations. This can peculiarly be seen in the grounds for banqueting within swayers ' homes which does be, but its ritual nature is difficult to find. Its reading as such is largely dependent on whether the colony swayer genuinely took on the mantle of priest as argued. Although there are several separate and valid statements in support of his point of view, in my sentiment if merely one facet such as the degree of authorization of a colony leader was thrown into uncertainty, the other statements would go well weaker.

Despite this, holding considered the chief points of Mazarakis Ainian 's statement and the available grounds I have drawn similar decisions, and would therefore back up his hypothesis that swayers ' homes were so a precursor in both signifier and map of the early temple.

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