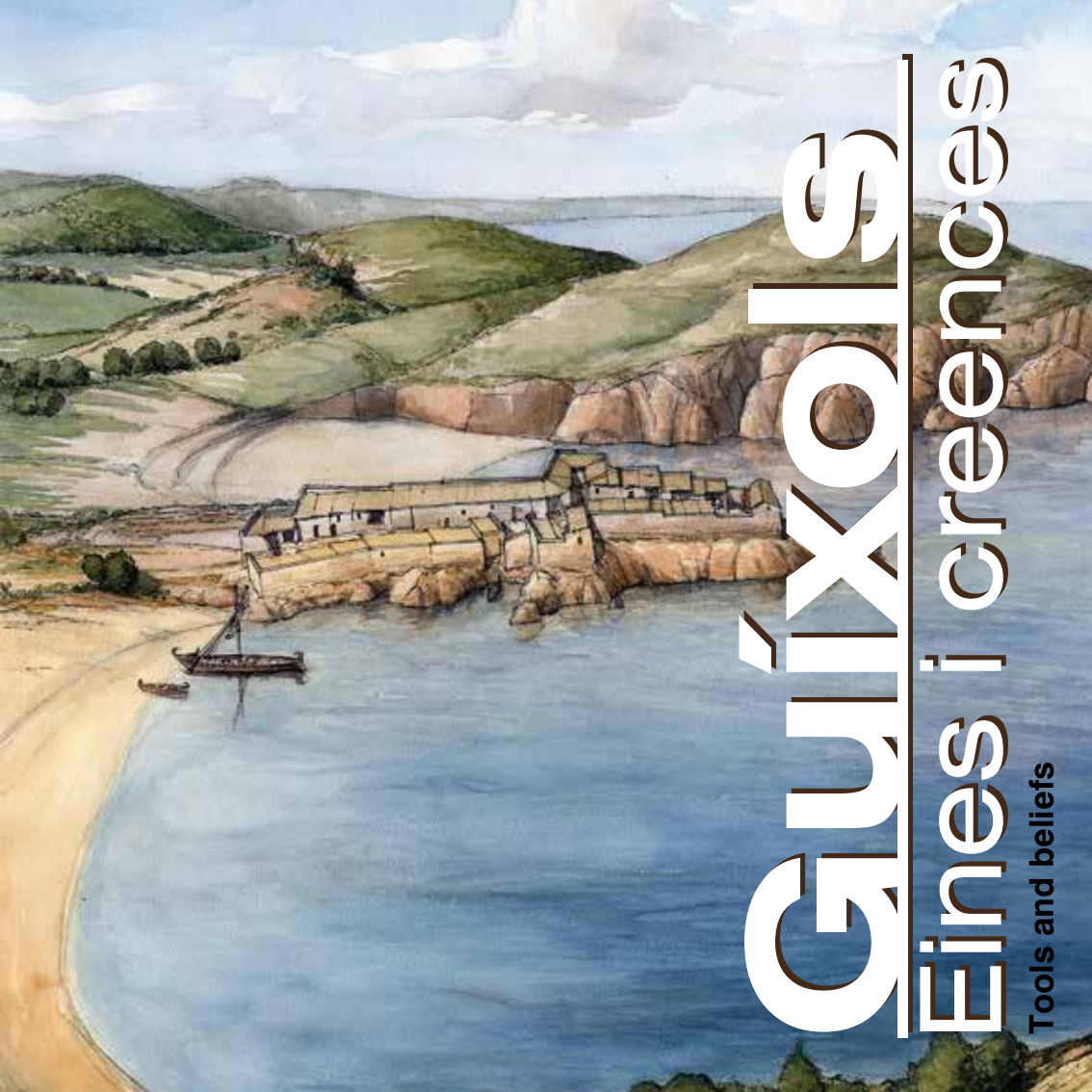




Guíxols

Eines i creences

Tools and beliefs

Una producció de:



Ajuntament de
Sant Feliu de Guíxols
Museu d'Història

Amb la col·laboració de:



Museu d'Arqueologia
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- De l'iber

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- Paraments de vidre
- Fusteria
- Pintura
- Paleta
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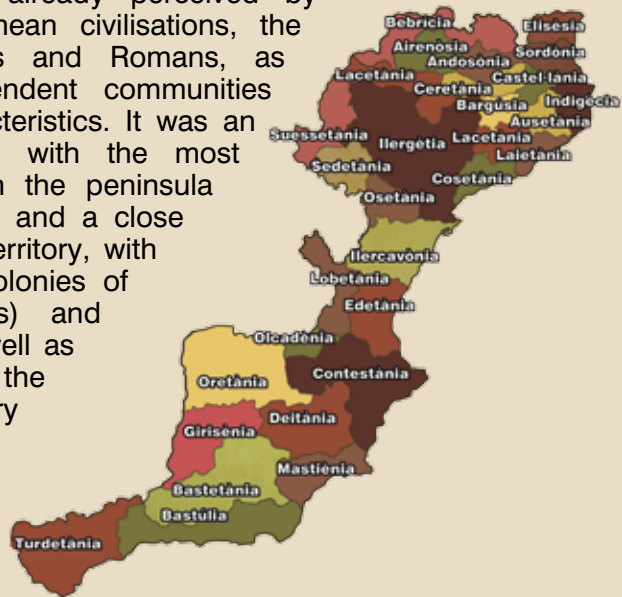
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Who were the Iberians?

The Iberians were peoples or tribes in the south and east of the Iberian Peninsula, from today's Andalusia to the Languedoc region. They lived from the 7th century B.C. to the 1st century B.C., and had common cultural features and their own language.

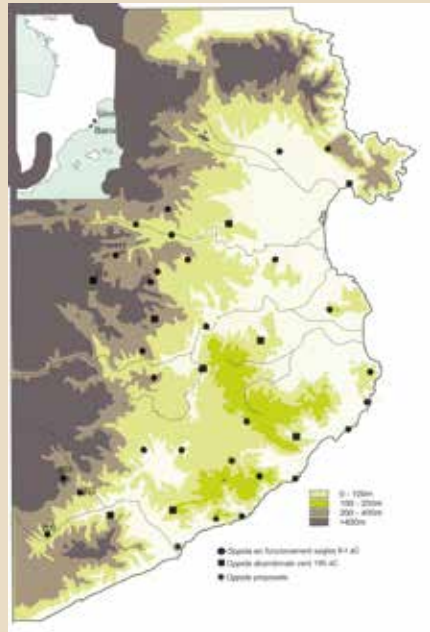
The Iberians were already perceived by the great Mediterranean civilisations, the Phoenicians, Greeks and Romans, as a group of independent communities with common characteristics. It was an important civilisation with the most developed culture in the peninsula during the Iron Age, and a close relationship, in our territory, with the nearby Greek colonies of Emporion (Empúries) and Rodhe (Roses), as well as with the Romans from the end of the 3rd century B.C. The Iberian tribe in this territory were the **Indigetes**.



What does Guíxols mean?

There are different theories, but the most probable is that it is a former Iberian place name, a toponym, which is still linked to the hill that divides the bay into two, nowadays the main port. We know it as Punta dels Guíxols, but also as *Fortimor* El Salvament, and, 2,500 years ago, it was home to the **IBERIAN SETTLEMENT OF GUÍXOLS**.

The discovery of the settlement was made as a result of construction of the port from 1903, when dynamite was used in part of the Guíxols hill in order to build a road connecting the two beaches leading to the future port.

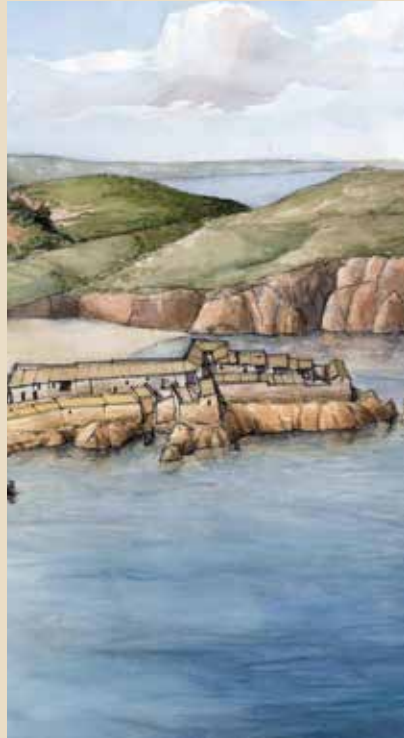


The Settlement

The Iberians located their settlements on raised ground, adapting them to the land relief. They built defence walls with vantage points and towers from which to control the land. These served as political, economic and also religious centres for the community.

They placed the settlement here on the Guíxols hill, a perfect place that was easy to defend and enabled them to dominate the natural port and control commercial activity. Two streams provided drinking water and nearby lands were cultivated.

Today, as a result of the discovery of silos for storing grain, dug into the ground and used to dispose of waste when they ceased to serve their purpose, we know certain aspects of the daily life of the Iberians.



Primary Resources

The residents of Guíxols worked the land, the fertile areas between the slopes of Ardenya and the stream of Tueda. They cultivated wheat, oats, barley and millet. They also grew flax, pulses (lentils, beans and peas), and different vegetable garden produce.

They also had herds, providing milk, cheese, wool, meat and fur. These were primarily sheep, goats and cows. Oxen served to plough the fields. The Iberians also hunted and ate boar, deer and rabbits.

Gathering complemented the diet, providing snails, acorns, honey, figs and different wild fruit and plants.

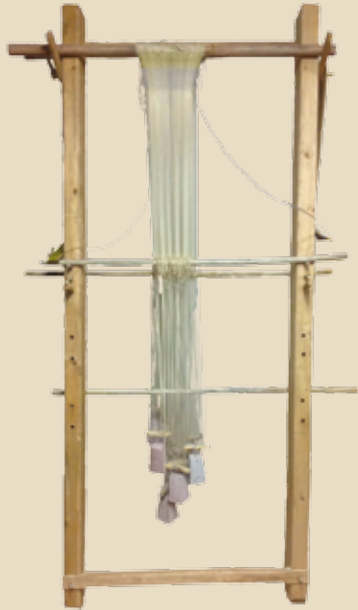
Fishing was a fundamental part of their activity. The diet of the Indigetes included the presence of fish and shellfish. The main fishing tools used were nets and hooks.



Spinning and Weaving

The Indigetes were famous for their linentextiles. Roman authors such as Straboand Pliny praised their excellence. They also worked with wool. Fundamentally, they made clothes and sails for boats, but also ropes and wicks for oil lamps. Weaving was mainly carried out by women at home.

Spindle whorls and weights. The process of weaving was laborious. First it was necessary to **spin** the raw material to create the thread, by tying it to the spindle and twisting it with the help of a ceramic weight or**spindle whorl**. In order to **weave** the piece on the loom, it was necessary to hold the vertical threads pulled tight with weights called **pondus**, made of clay or stone and perforated, and pass the horizontal thread through, with the help of a **shuttle**. The woven part, the **warp**, would be in the upper horizontal part of the loom.



Making Pottery

Many of the vessels used in daily life and for commercial activity were made of ceramic. Three large groups can be defined:

Handmade pottery with coarse clay. This was very rooted in the indigenous population and would usually last until the end of the Iberian period.

Pottery produced using a wheel, the adoption of which was a formal, technical innovation of great importance. It facilitated the development of local pottery with its own features made from the purest clay by specialised artisans indifferent centres of production, for earthenware, as well as storage and commercial containers, urns and microvessels.

Imported pottery, which included Phoenician, Greek and Etruscan pieces from Ancient Iberia (550-450 B.C.) to Athenian earthenware, vessels with Italic black varnish, Greco-Italic amphorae and different Punic pottery from the full Iberian period (450-200 B.C.) channelled through the Greek colonies of Emporion (Empúries) and Rodhe (Roses)



Grey pottery from the Catalan coast: this pottery was made using a wheel. Production was varied and of great interest, made in kilns in the Indigetes area. The pottery was of high technical quality; the pieces had thin walls, used very purified clay and were baked perfectly. The pottery was characterised by a grey finish and, from the full Iberian period, it was decorated with white paint applied after baking, often imitating figurative patterns from traditional pottery.



The Use of Metal

The Iberian culture developed as a result of the evolution of the culture of iron. One of its characteristics was the intensive use of this metal both for the manufacture of tools and the development of specialised utensils for agricultural use, as in the case of weapons - swords, lances, knives-and for specialised medical instruments.

Lead was used to make weights for fishing and as a support for writing, as it was easy to engrave this soft metal.

The taste for personal decoration was displayed in the extensive production of metalwork pieces in bronze, silver and gold: glass paste necklaces, rings, headbands, torques, bracelets, fibulae, etc.



Clothes and Personal Care

The most usual fabrics were linen, wool and esparto. Most women dressed in long tunics often decorated with borders and pulled in at the waist by a belt. Over this, they wore a large cloak and also covered their heads with a scarf. They either wore leather footwear or went barefoot. Personal decoration was completed by necklaces, earrings, headbands, etc., and their hairstyle and headwear would be a note of distinction.

Men dressed similarly, although the tunic could be long or short and they wore boots or sandals, made from leather or esparto. They also wore jewellery such as bracelets, pendants and buckles.

Regarding personal care, they used ointments and creams, both for beauty and as a cure, which were kept in small pots known as ointment pots.



Commerce

Commercial activity was highly important, whether with colonising peoples or other Iberian settlements. The commerce of exchange, encouraged by agricultural surplus, benefitted from the minting of their own currency. In the early stages of the settlement, Greek pottery and imitations arrived from Emporion and Rodhe. Subsequently, pottery from

Campania and Etruria became fashionable in the central part of today's Italy. This pottery had very visible black varnish, in accordance with the pottery tradition of the Athens area.

Other pieces also arrived, including containers from maritime commerce, such as amphorae for wine, oil, beer, salting and grains. There are many different types from different areas: Sicily, Northern Africa, Marseille, Ebussus (Ibiza), etc.



One of the pieces of pottery contains markings on the base. These markings are signs from the Iberian language. In this case, they represent the phonemes 'BIL', as an abbreviation of the name BILOS, which is interpreted as the name of the owner.

The Iberians had their own language and writing system. It has been possible to decipher how the language sounded, more or less, but it still cannot be translated. This will not be possible until a text is found in an archaeological dig that is extensive enough in Iberian and accompanied by a translation in a known ancient language, such as Latin or Greek.



Beliefs

The religious world of the Iberians is largely unknown. We do know that it was polytheistic and based on the worship of nature. They had sanctuaries and cave- shrines in special natural settings, which acted as pilgrim centres and were used for prayer and meditation. The settlement sincluded places of worship with altars to sacrifice animals.

Their gods are also unknown, perhaps because their formal expression was beyond human shape and focused on symbolic representations. However, there seems to have been a certain worshipping of divinities imported by colonial peoples: Demeter, Bes, Artemis, Tanit, Astarte, etc.



Votive offerings were placed in sanctuaries. These were figurines offered to give thanks or ask the gods for favours. They were made from different types of material - bronze, terracotta, stone, etc. –with a multitude of shapes, including human figures, animals, small earthenware, ointment pots, terracotta masks, etc.



The Ritual of Death

One of the fundamental changes that occurred with the evolution of the culture of iron was a change to funerary ritual and the generalised use of cremation in the Iberian culture, although, in the case of children, burial continued to be used, often in the floor of the family home.

The social organisation of Iberian people had a hierarchy with an aristocratic elite formed of warriors, followed by priests and priestesses, who belonged to higher social classes. They developed their functions occasionally and were not a caste. Shopkeepers and artisans held a medium status; much of the population was made up of farmers who had a lower status. The funerary world reflected this hierarchy in the grave goods that accompanied the deceased on their journey, and often provides in sight into the role and social function of the person buried.



Funerary ritual began at the home of the deceased where they were watched over. A procession would take them to the burial ground for the cremation ceremony, where, dressed and accompanied by their personal belongings, the body was cremated on a pyre of wood. Washing purified the bone remains that were not cremated. They were then wrapped in cloth and placed in a cinerary urn. It was customary to pay tribute to the deceased by holding a funeral banquet during which animals were sacrificed and expensive drinks consumed, usually wine, although they also drank beer as a status symbol. Some of the food was placed on the tomb alongside the urn, offerings and grave goods.



Romanisation

More than 2,000 years ago, the Guíxols settlement was abandoned. The Romans had arrived two centuries earlier to stay, disembarking in Empurion in 218 B.C. to take control of the Mediterranean enclaves and block the passage of the Carthaginians to Rome in the Second Punic War. Indeed, this is where they stayed.

Some Indigetes settlements revolted, but the revolt was crushed definitively in 195 B.C. It is likely that Guíxols escaped repression and could conduct its activity in peace, partaking in commerce with its friends and allies of Rome, the Emporitans. However, the culture of the invaders gradually permeated the Iberian settlements. Latin was the language of culture, commerce and progress.

It was a slow process, but, over a period of 200 years, the majority of Indigetes adopted Roman production systems with large houses, called villas, dedicated to agriculture and auxiliary crafts, and they abandoned the settlements, including Guíxols.



New Settlements

These were established on the hills of Ardenya near the sea and a stream that made an excellent natural port, in the place occupied by the monastery today.

Something similar occurred in the near by settlement of Plana Basarda -Sta. Cristina d'Aro-. The settlement was abandoned at more or less the same time and re-established itself in the valley, working the land, at the time of the Emperor Augustus, towards

the end of the 1st century B.C. and the beginning of the 1st century A.D., with the new Roman system: **villas**.

Produce could be commercialised in the natural port offered by the bay and the wooden boats traded on the coast from the commercial bases of the period, such as Emporion (Empúries) and Massalia (Marseille), from which goods from all over the Mediterranean were distributed and locally produced goods could be given an outlet.



New Beliefs

The core of the significant beliefs of the Iberian culture was not excessively different to that of the colonising peoples. Invocation of protective divinities of fertility, health, the home, agriculture and the underworld probably had many points in common with other Mediterranean cultures with a similar level of development, although the myths and rituals would be characteristic of each of them.

With the construction of new Roman cities, temples dedicated to their gods appeared, along with the institutionalisation of the household worship of ancestors and the gradual adoption of the Roman Pantheon by the Iberians.



Superstition

In addition to religious beliefs, there have always been superstitions; beliefs established by traditions beyond religion. One of the most widespread aspects was the fear of the evil eye, and certain actions or events that were bad luck. In order to turn away the evil eye, evil spirits and curses, it was best to have an image of the male phallus at the entrance of the home or city, and much better if it was worn around the neck. It was an era in which there were also many rituals with magic that were believed could become true in reality - black magic. This encouraged protective or apotropaic rituals.



A New Religion

Over time, commercial relations changed, and earthenware arrived primarily from North Africa. A new religion arrived with force from this area, 1,700 years ago, which was becoming increasingly popular in the Roman world; Christianity. Indeed, the population linked the toponym of the former settlement, Guíxols, to a martyr who preached Christianity in the 4th century A.D., Sant Feliu -or Felix, The African. Centuries later, this became the new toponym for which it is known today: **Sant Feliu de Guíxols.**



Images:

1. Geographic field of the Iberian villages
2. Situation of the Iberian villages *indigets
3. Recreation of Iberian Guixols village. Towards s. III aC.
4. Recreation of an Iberian house. Mas ibèric de Can Pons (Arbúcies)
5. Recreació d'un teler iber
6. Tassa de ceràmica reduïda grollera s. IV-I aC. Poblats ibèrics dels Guixols
7. Bicònic de ceràmica grisa de la costa catalana, s. II aC. Poblats ibèrics dels Guixols
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10. Semis ibèric de Sedeiscen, s. II aC. Trobat a Sant Feliu de Guixols
11. Fons d'un bol de ceràmica campaniana amb la representació dels fonemes BIL incisos, s. II-I aC. Poblats ibèrics dels Guixols
12. Fragment de màscara ceràmica a motlle amb funció d'exvot s. III aC. MAC-Ullastret
13. Recreació d'un ritus funerari ibèric
14. Urna cinerària. s.IV-I aC. Poblats ibèrics de Plana Basarda
15. Bol de terra sigillata aretina 27 aC-14 dC. Poblats ibèrics dels Guixols. MAC-Girona
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17. Penjoll fàl·lic de bronze. Època romana. Trobat a Can Ponset -Romanyà de la Selva-
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19. Llàntria de ceràmica d'època romana amb decoració de tipus cristià. s.IV-V dC.Vil·la romana de Pla de Palol -Platja d'Aro-



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