

TRADITION IN THE ARCHITECTURE OF GREEK HELLENIC COLONIES IN THE WEST¹

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In restoring Roman architectural monuments in Hungary the problem arose: what is the relation between architecture of the Urbs, Rome and of provinces, nearer, of northern provinces. Or better, whence the striking difference between architecture of eastern and northern areas of the Empire comes from? Rather than trivial differences between Greek areas — Hellas and Asia Minor — and Pannonia, this problem affects confrontation of the both economically and socially more important provinces of Gallia and Germania, with North African or Hispanian territories getting under Roman rule with lower cultural traditions.

At the same time, also in a wider sense, several problems emerge concerning the relation between civilian architecture of an area conquered by a people and of the homeland. Let it be simply referred to Central American Spanish or British colonial architectures known from investigations by Pál Kelemen. My earlier investigations raise similar problems concerning remnants of historical monuments in the Greek homeland and in its colonies.

Investigation and interpretation of Roman provincial architecture is much helped by knowing social-political trends of the given period, although nothing but a few papers and a booklet are known to me in the scope of their parallel examination. Publications by Pál Kelemen are showy and partly available also in Hungarian. His art historian and architectural 'phylogenesis' sketching also social backgrounds gives a credible explanation of arise, the development and inavoidable decline of the excessively ornamented, heavy Spanish colonial architecture. There is a literature making up a library concerned with research and evaluation of classic Greek archi-

¹Delivered at the Technical University of Budapest, Institute of History and Theory of Architecture, on the 13th of December, 1990, on the occasion of the commemorative celebration and conference entitled 'Tradition and Intuition'.

ecture — a commonplace. Differences — existing in spite of similarities — between architecture in the homeland and its western colonies began, however, to be investigated only in the past decade by Dieter Mertens, architect, at the German Institute of Archology in Rome.

This paper on four centuries of Greek colonization relies on evaluating identities and differences of the homeland and its colonies, hinting to some architectural features likely to be adopted from indigenous the architecture but Hellenized later.

Beyond its effect on the inner life of polises, significance of Hellenic colonization may be interpreted with a wider, cultural historical outlook. Considering the Mediterranean as a region, the city-state may be defined as a minuscule but economically, socially and culturally independent unit. Colonies on the Black Sea coast, on the Libyan coast of Africa, and in South-Europe, transferred, cultivated and propagated themselves this spirit by founding new settlements.

Strategically, areas not threatened on the sea by some powers — Phoenicia, Etruria, Egypt —, and where the original inhabitant did not yet form its marked state organization. Geographically, they were interested primarily in occupying islands along sea routes, or coastal belts well defensible and safely harbouring of the land.

The surge of colonization starting in the 8th century B. C. cannot be reduced to a single motif. Multiplication of trade routes may not have had a direct effect on the establishment of new towns. Namely, Greek goods reached Italy already at the beginning of the 8th century B. C., coasts of Hispania and North Africa. It seems more important that the increasing need for ores and metals had to be met. Increase of the productivity of economy, accumulation of unsold goods, polis overpopulation, development of piracy as a trade, and last but not least, appearance of rapid, mobile and high load-capacity thirty- and fifty-oared ships on seas, all these contributed to the development of colonization.

Establishment of a colonial town (*apoikia* — settlement away from home) was organized by the mother city with a circumspect care. Also leader of the expedition, the *oikistes* was appointed with great care. Polis leaders set out the planned location of the colony after consultation with the gods, taking oracles into consideration. For instance, Ions from Asian coasts consulted the oracle of Appolon of Didyma. In Hellas, oracles in Delphoi of Appolon and in Dodona of Zeus were preferred from this aspect. The god was considered as divine expedition leader (*archegetes*). It has been concretely confirmed that Appolon of Dydima had a decisive role in founding Apollonia Rhyndacia, and Apollon of Delphoi in that of Naxos in Sicily. Later on, in both locations there was a cult of Apollo Archegetes.

Relations with the cultic centre subsisted even after relations with the mother city were off.

From a relatively reliable knowledge on the social structure of colonists, it may be stated that the first expeditions were assembled of members of strata other than distinguished either positively or negatively. An exception may be the early settlement of Appolonia Illyrica, where the new territory was occupied by two hundred armed men on two penteconters (fifty-oared man-of-war). Most of the founders of Syracuse, were peasants from Tenea, in Corinth. It is known from Strabo's report that in Cyrene founded by Thera, the first group of settlers consisted of children each of them being selected one by one of families of the island.

Religious traditions, social system, laws, calendar, idiom, and alphabet originated from the mother city. In colonial cities of Miletos, the eponymous official was Apollon's priest, the Stephanophoros, or leader of the municipal board, the chief magister, the Prytaneis — just as in the parent city. Strict relations typical until the turn of the 7th to 6th centuries B. C. are pointed out by that oikistes of the new town founded by the apoikia was often invited from the mother city.

After the colonial settlements were founded, the navel-cord of direct political control was broken, apart from some exceptions — e. g. Corinth yearly sent out city officials to Zancle to control the régime of the apoikia.

Development of tyranny replacing aristocracy fainting in Hellas had favourable conditions in western colonial towns.

In spite of the transferred political system, in west, life of the polis was always directed by a strong hand, at first, with aristocracy considered as his equal. The first real tyrants included Panaetius, an aristocrat from Leontini, grasping autocracy as commander of a victorious war against Megara Hyblaea. Phalaris of Acragas had massacred the noblesse of the polis at a popular feast, and consolidated his power with the populace's terror still before the end of the 7th century B. C. In South Italy and in Sicily, because of the feebleness of aristocracy and power uncertainty, everywhere tyrants seized the power to mid-6th century.

The evolving new power structure destroyed the previous aristocratic government, but was unable to develop a stable policy. In that it was instrumental, on one hand, the increasing Carthagian threatening from the south, on the other hand, the intensification of Etruscan attacks from the north. This situation got worse from the last third of the 6th century B. C. by economically reinforcing poleis mutually interfering with each other's interests in the competition for markets, even fighting wars against each other. Also problems inside poleis were attempted to be solved by constraint.

After having outlined historical and social backgrounds, identities and differences between architectures of Hellas and of its western colonies. Confrontation always refers to the same period, hence either archaic or classic age. My investigations are concerned exclusively with Doric temples, since curiously, in South-Italy and in Sicily, in spite of the demonstrable Ionic effect, but a few early, small Ionic temples are known.

Situation and Orientation of Temples

Up to the 7th century, unambiguously, the practice in the mother country prevails in locating the temple, and even, in a wider sense, in the temenos arrangement. The holy bosquet was possibly built on a hill in or near the polis, with more than one temples, among them the greatest was that of the patron god of that the situation stresses the statue-like formation letting every façade to equally prevail.

Temple orientation is a factor independent on irrelevant to age and area.

Apart from a few exceptions, main façades faces east, while the god's statue, the agalma got in the west end of the apsis. The altar is before the main façade of the temple, hence on the east side. Contemporary rules, specifications for orientation being not known, it would be meaningless to be concerned with numerical values of disorientation. Remind only that temples' longitudinal axes were between NW-SE and NE-SW axes. An exception from it are e. g. two Athena temples in the Athena Pronaia tabernacle district or Metroon in Olympia. The two former are oriented to the south, while the latter to west.

Design Principles of the Building

In my earlier papers, there where detailed analysis of the interrelation of 49 typical Greek Doric temples. In addition to well-known data of ground plan dimensions, interrelations of stylobates, column shaft and capital, cornice and roof, as well as the overall height of the building. In addition to unambiguous, quantifiable values, results may be supported also graphically. Comparison between geometrical dimensions of buildings in Hellas and in South Italy has led to the following, generalizable results:

1. Design principles similar between ground plan dimensions of stylobates and cell are probable in both regions in the archaic age.

2. No correlation may be found between proportions of temples in Hellas and in South Italy. In this latter, temples of the Classic age are rather similar to archaic ones in the mother country.
3. There is a manifest, essential difference in cell locations inside the peristyle. Temples built in the construction craze rapidly extending in the 6th century B. C. in western territories radically break with traditions from the mother country. In the E side, peristyle gets widened, in general, to a pseudodipteros or dipteros depth. Thereby the cell shifts from the stylobates centre to the W façade. The propylaeum called *prosthesis* in Sicily stresses the entrance, doing thereby away with the practice of equivalence between façades and sides. Stressing the E façade is furthered by raising the regularly three-stepped stylobates and by stressing the stairs by means of side walls, such as for the E temple in Selinus.

Another feature characteristic of S Italy and Sicily is that behind the *pronaos* and the *naos* there is no *opisthodomos* but *adyton*. Frequent occurrence of this layout solution in the archaic age foreshows accentuation of the front side.

4. In Classic Hellas, development of the sense of structures entrained to incorporate the cell to the peristyle. Thereby the outer plane or axis of the cell is coincident with a tangential plane or axis of the second or third façade column. In *Magna Graecia* this is only apparent on temples of the Classic age such as *Hera Lacinia* of *Acragas* (D) *Poseidon* of *Paestum*, with demonstrated relations to the mother country.
5. A characteristic dating value is the number of columns in temple façades, and their correlation. In buildings with more extended, archaic layout, for the usual six frontal columns, in the longitudinal side there may be 15 or more columns, such as in the *Heracles* temple in *Acragas*. For stylobateses of classic layout proportions this number is reduced to 13, such as for the mentioned temple of *Hera Lacinia* also from *Acragas*.
6. Another value also helping dating is identity or difference between extreme and medial *intercolumniae*, that is, occurrence or lack of corner contraction. In the west this occurs the first time for the E façade of the *Heracles* temple of *Acragas* dated to 580, uncertainly, with a mere 11 cm value. While for the *Concordia* temple also in *Acragas*, of classic proportions, in the 5th century, the size reduction due to corner contraction is distributed between the two extreme *intercolumnia*. This regularity is, however, not typical for the investigated area. Temple C in *Selinus* is a more typical example. Its *intercolumniae* in the front and in the longitudinal sides are equal averaging 4.40 m

for the former, and 3.86 for the latter, while there is a rather high scatter: 28 cm.

In the frames of a short lecture, dimension and proportion analysis of details is impossible. Nevertheless the assumption, gist of my message, that subsistence of archaic forms can be demonstrated in this area until the decline of Greek colonies and then, until the Roman age, can be proven. In addition to those above, quite a number of examples can be given to illustrate the greater cornice heights, or the increased roof slopes in west compared to those in the mother country.

Curiously, as it was told at the beginning of this lecture, relatively few Ionic temples were found in archaeological excavations. (Also few in absolute meaning since only two of such temples emerged: one in Sicily, the other near Pompeii.)

A special lecture could be concerned with the Ionic influence in Doric temples. The mixing of styles featuring architecture in Hellas in the Classic age did not generalize in the West, even if it is known that megalomania, the will to exceed one's neighbours has brought about giants exceeding Ionic monsters in Asia Minor.

In final account, it seems me that knowledge of the history and social background of colonies may help understanding peculiarities of a very special architecture.