

## introduction

This museum, one of the first to be founded in Spain, was created by the Royal Order of 1879. It originated in 1842 as an Antiques Office under the authority of the Monument Commission of Granada. Since then, it has had different headquarters in different buildings throughout the city, until the Castril Palace (*Casa de Castril*) became its definitive location in 1917, and in 1962, the adjacent *Casa Latorre* for its extension.

The Castril Palace, which had belonged to Hernando de Zafra, the secretary of the Catholic Monarchs, possesses one of the best Renaissance façades in Granada (1539) and it is structured around an entranceway with a traditional Gothic stairway, a central patio, two floors with rooms that open into the galleries and a rear garden.

The building's structural faults caused its closure. The execution of repair activities has allowed for the partial re-opening of the lower floor with an exhibition of a selection of outstanding pieces from the museum, which display the most representative landmarks of Granada's history from the origins of the human population to the Christian conquest of 1492.

) General view of the museum

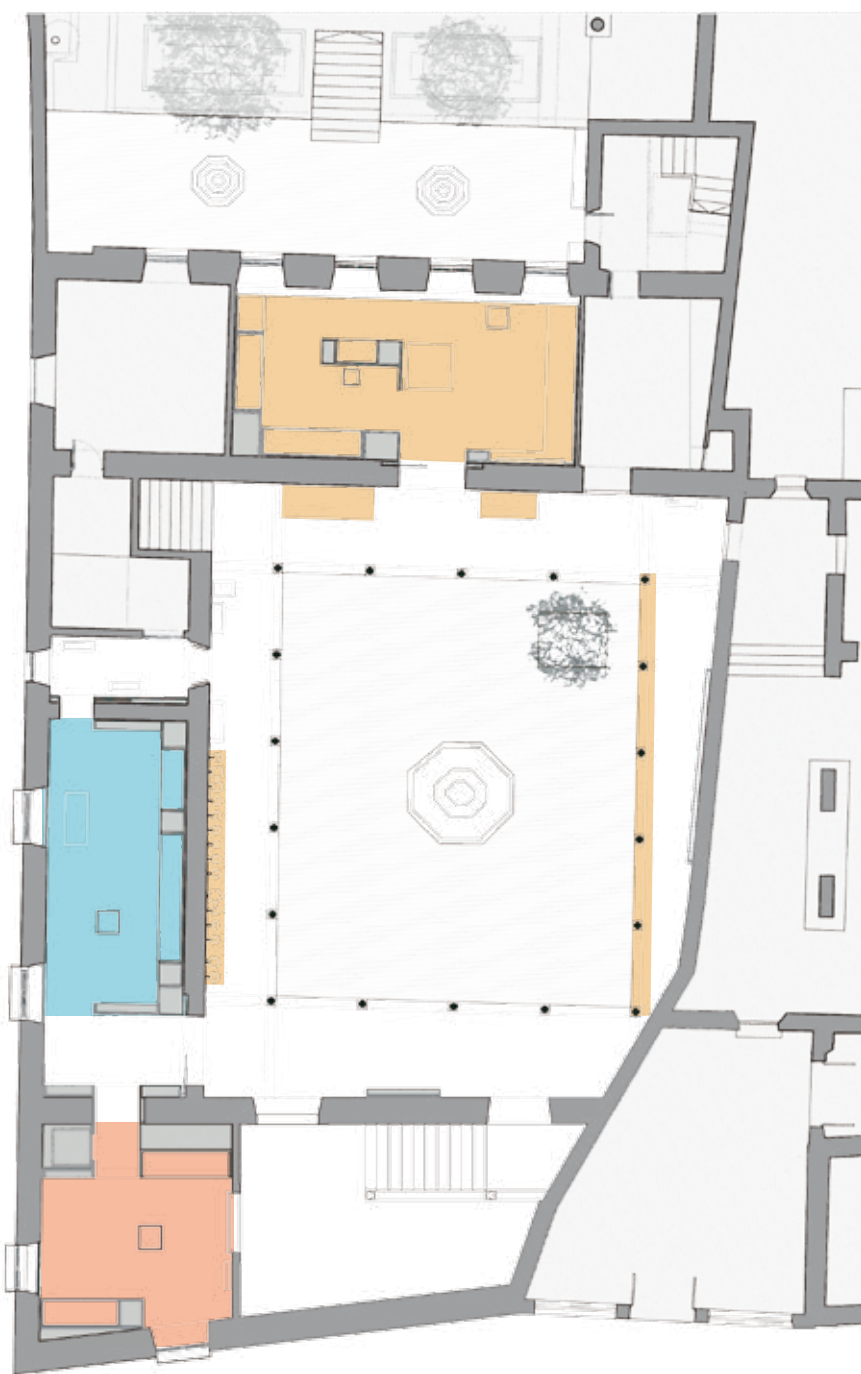


## distribution

( ) Hall 1. Prehistory

( ) Hall 2. Colonisations and the Iberian world

( ) Hall 3 and patio. From Rome to Al-Andalus



## itinerary

### The early years

The first settlers lived in caves or in the open air and their way of life was based on hunting and gathering, using carved stone tools. We know that they organised themselves according to the resources that they were going to exploit, locating their settlements at the least possible distance from these resources and where refuge, water, ignitable materials and raw material for making tools were available. The first human presence on our continent is documented as being 1.4 million years ago in the region of Granada, at the sites of Barranco León and Fuente Nueva 3 in Orce, where remains of their lithic industry associated to a *Homo sapiens* molar and remains of extinct quaternary fauna appear. Other sites that stand out are *Solana del Zamborino* in Fonelas and the cave *Cueva de la Carigüela* in Piñar.

The Neolithic (6000-3100 BC) involved a great revolution: the predator economy (hunting and gathering) became productive thanks to agriculture and farming, animals were domesticated for agricultural tasks, stone was polished for tools and, above all, ceramics, which allowed for the cooking, preservation and transportation of food. This encouraged population to become sedentary. Ornamental for personal use, such as esparto sandals in the *Cueva de los Murciélagos*

) Hominid molar (*Homo sapiens*). Barranco León, Orce (1400000 BC)



) Golden diadem. *Cueva de los Murciélagos* cave, Albuñol (4500-4000 BC)

) Masculine anthropomorphic idol. El Malagón, Cúllar (3200-2800 BC)



) Esparto sandals. *Cueva de los Murciélagos* cave, Albuñol (5500-4300 BC)

cave in Albuñol, are already evidence of a society with a certain quality of life.

The appearance of copper metalwork in the Chalcolithic (3100-2100 BC) brought about the consolidation of this metal production economy. This period is defined by settlement in fortified towns with round-shaped cabins, artistic manifestations and the existence of collective funeral rituals with different types of tombs, some of them megalithic.

In the Bronze Age (2100-600 BC), in the southeast of the peninsula, the Argaric Culture was emerging, approximately between 1900 and 1200 BC. It was characterised by fortified settlements in strategic places, houses located on hillsides using artificial terraces, with a rectangular base, stone elevation and wooden roof. Inside them, grain was milled and fabrics, weapon and tools were made. Castellón Alto in Galera and Cerro de la Encina in Monachil are examples of this.

A society of chiefdoms was consolidated, in which kinship lost importance in favour of social hierarchy, as the burials confirm. These were carried out inside homes, using pits, cists or inside large jars, in which the body was placed in a foetal position with personal ornamental objects, ceramic vases, food offerings and weapons or tools.

### Colonisations and the iberian world

At the beginning of the first millennium BC, great changes took place in the societies of the Final Bronze Age with the arrival of different populations coming from the Eastern Mediterranean, who settled on our coasts in the southeast: first the Phoenicians and later the Carthaginians.

The Phoenicians, from Tiro (present day Lebanon), brought oil, wine and exotic, luxury materials from Egypt, Etruria or Greece that interested the indigenous aristocracies, and they gathered abundant metals in inland Andalusia (iron, silver, lead and tin). They founded agricultural and commercial cities such as *Abdera* (Adra), *Selambina* (Salobreña) and *Sexi* (Almuñécar), where they established production industries of, for example, purple dye murex or salted fish. Their main contributions were iron metalwork, the pottery wheel, currency minting and the improvement of the cultivation of the olive tree and the vine. The indigenous populations configured the Iberian culture (7<sup>th</sup> and 2<sup>nd</sup> centuries BC), and in the southeast of the peninsula, they established the region of Bastetania with the capital in *Basti* (present day Baza). They built fortified cities (*oppida*) in strategic areas, with streets and houses distributed in an orderly fashion, among which *Tutugi* (Galera), *Ilurco* (Pinos Puente) and *Iliberri* (Granada) stand out.



) Alabaster of Takelot II with hieroglyphic inscription. Laurita Necropolis, Almuñécar (710-620 BC)



) Anatomical Greek armour. *Cueva del Jarro* cave, Almuñécar (4<sup>th</sup> century BC)

Agriculture and farming were their main activity, alongside the exploitation of mining resources. They became excellent artisans in the manufacturing of ceramics, fabrics and gold, silver and bronze objects. Of note are significant examples of wheel-thrown ceramics painted in black and red, iron weapons (falcatas, spears...), sculptures and low reliefs, as well as imported luxury objects (Greek vases). Their society, strongly hierarchical, practiced religious and funerary rituals as is displayed by their significant production of statues.

### Rome

Romanisation (2<sup>nd</sup> century BC) was the gradual process by which Iberians adopted Roman ways of life: the consolidation of the city, society arranged into patricians, plebeians and slaves, monetary circulation, the use of Latin as a common language, civic-religious beliefs and an artistic creation inherited from the Greek world.

The Iberian *oppida* were destroyed or abandoned, like for example *Basti*, and those that survived became part of the Roman province of *Hispania* with the status of colonies or municipalities. *Tutugi*, *Acci*, *Ilurco*, *Sexi* and *Iliberri* are an example of this, inlberri are the new Roman models for public buildings (fora, basilicas, aqueducts, thermal baths...) and houses with atriums or a central patio.

The large agricultural and livestock farms (*villae*) also housed the residence of the owner, generally decorated with stuccos and mosaics. The *villae* of Salar, Los Vergeles and Los Mondragones (Granada) are examples of this. The productions of wheat, oil, wine and the famous salted fish, as well as ceramics, fabrics and metals, circulated widely throughout the whole Empire as a result of their considerable commercial activity.

) Robed. Cortijo de Periate, Piñar (1<sup>st</sup> century AD)



) Iberian bull. Arjona, Jaén (600-400 BC)



) Bust of Ganymede. Alhambra, Granada (2<sup>nd</sup>-3<sup>rd</sup> centuries AD)



) Venus. Late Roman villa of Paulenca, Guadix (3<sup>rd</sup> to 4<sup>th</sup> century AD)



### Late antiquity

The dissolution of the Roman Empire (4<sup>th</sup> and 5<sup>th</sup> centuries) was a turbulent process motivated by continuous crises and threats of invasion. Society was no longer socio-politically organised around the city and the citizens (with their rights and duties), but around the land possessions of privileged minorities whom the peasants were attached to by dependent relationships, which caused economic and urban regression. The great milestone of this period was the Christianisation of society from the Synod of Elvira onwards, held in Granada at the beginning of the 4<sup>th</sup> century.

Cities such as *Iliberris* or *Acci*, despite retaining their status as capital cities, judicial administration



) Mozarabic epigraph (11<sup>th</sup> century)

and religious functions, they saw their walls torn down, their fora turned into quarries, their public services abandoned and the spacious Roman houses compartmentalised in order to be occupied by several families.

The decline of the city and the exodus of the population to the countryside brought about the rise of the large landowner *villae*, centres of agricultural production of great economic importance. The scarce commercial exchanges now took place around Byzantium. As time passed, the current province of Granada formed part of the border (*limes*) between Visigoths and Byzantines, even ending up belonging to Justinian and Theodora's *Spania* in the 6<sup>th</sup> century.



) Early Christian plaque with Chi Rho (5<sup>th</sup>-7<sup>th</sup> centuries)

### Al-Andalus



) Caliphate capital (10<sup>th</sup>-11<sup>th</sup> centuries)

) Nasrid capital (14<sup>th</sup>-15<sup>th</sup> centuries)



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) *Redoma de las liebres* (carafe of the hares). Medina Elvira, Atarfe (10<sup>th</sup>-11<sup>th</sup> centuries)

The Islamic presence (711-1492) brought about a change in the settlement patterns: in the rural setting, with intensive irrigated agriculture; and in the urban setting, with the implementation of the medinas arranged into three areas: alcazaba (the residence of the State power), walled city (neighbourhoods of the civilian population) and mosque (the hub of religion, trade and craft). Important Islamic medinas were *Lauxa* (Loja), *Wadi As* (Guadix) and *Bastha* (Baza). During the Emir and Caliphate periods, the capital of the province (*cora*) was *Medina Elvira* (Atarfe) until 1237, when *Garnata* (Granada) became the capital of the kingdom. The diverse presence of these

towns (Arabic, Berber...) led to the formation of a strong State, the Umayyad, marked by the Koranic religion with a complex social structure based on ethnic ties. Andalusian art is characterised by symmetry, repetition of religious script and combinatorics, whose high artistic and scientific level is evidenced with green and manganese pieces of ceramic in Medina Elvira, the extraordinary Astrolabe of Ibn Zawal and the different types of columns and capitals from different periods and techniques. The Christian conquest of Granada in 1492 by the Catholic Monarchs put an end to this period, making way for the Modern Age.



) Astrolabe of Ibn Zawal. Albaicín, Granada (1481)

### welcome

For years, the Ministry of Culture of the Regional Government of Andalusia has endeavoured to modernise the Andalusian museums in order to make them centres capable of tackling new cultural and social challenges, with the aim of achieving the best and maximum access of citizens to the collections.

The museums of Andalusia managed by the Ministry of Culture form a network composed of 24 institutions, very different to each other. The Museum of Almería, Monumental Ensemble of the Alcazaba of Almería, Museum of Cádiz, Archaeological Ensemble of Baelo Claudia, Archaeological Museum of Córdoba, Fine Arts Museum of Córdoba, Madinat al-Zahra Archaeological Ensemble, Archaeological and Ethnological Museum of Granada, Casa de los Tiros Museum, Fine Arts Museum of Granada, Museum of Huelva,

Museum of Jaén, Archaeological Museum of Úbeda, Museum of Arts and Popular Traditions of High Guadalquivir, Archaeological Ensemble of Cástulo, Iberian Museum, Museum of Málaga, Archaeological Ensemble of Antequera Dolmens, Archaeological Museum of Seville, Museum of Arts and Popular Traditions of Seville, Fine Arts Museum of Seville, Andalusian Centre of Contemporary Art, Archaeological Ensemble of Carmona and Archaeological Ensemble of Itálica.

At these museums, anyone is welcome who wishes to learn more about our region and our heritage with their resources and the activities that are carried out there. This artistic, archaeological and ethnographic heritage reflects what we were like and how we have come to be what we are now. The institutions, through their exhibitions and activities, show what we long to be in the future.

We want to welcome you to this museum, hoping that you enjoy your visit. We encourage you to visit all the museums in Andalusia and we thank you for the tie that you have created, from now on permanently, with Andalusian heritage.

Ministry of Culture

### visit us

#### How to get there?

##### Public transport

City bus lines: C1 and C2.  
Taxi ranks: Plaza Nueva.

##### Private transport

Closest public car parks: San Agustín Market and Puerta Real.

For information about opening hours, group tours and prices, visit [www.museosdeandalucia.es](http://www.museosdeandalucia.es)

#### Remember

For the proper use of these facilities and for the enjoyment of all, it is necessary to comply with the rules established by the centre and to adhere to the instructions of the security staff.

