

THE PREHISTORIC ALTAR
OF MONTE D'ACCODDI

On the cover:

An aerial view of Monte d'Accoddi

ISBN 88-7138-206-4

© Copyright 2000 by Carlo Delfino editore, Via Rolando 11/A, 07100 Sassari

ARCHAEOLOGICAL SARDINIA

29

Guides books and Itineraries

Ercole Contu THE PREHISTORIC ALTAR OF
MONTE D'ACCODDI

Carlo Delfino editore



Radiocarbon dating (Robert Tykot, 1994)

The studies and searches

The prehistoric altar of Monte d'Accoddi is situated in the Flumenargia territory in the Sassari area, half way between Sassari and Portotorres to the left of the lorries drive, about 11 km from Sassari.

Before describing the monument with more detail further into the book, it is important to give a general view of the area and the related studies.

The area, which is shown in the map, comprises a rectangular territory that goes from just after the Ottava river and passed the SS 131, between the road-tender's house in Li Pedriazzi or Pidriazzi (km 225,800) and the exit for Platamona (km 219), near the village of Ottava. This quadrilateral measures about 4.600 km from north to south and 4 km from east to west. The territory belongs 1/5 (the northern part) to Portotorres and the remaining part to Sassari. In the old maps of I.G.M. it was included between the Pages 179, II, NE and 180, III, NW; while in the new I.G.M. maps it is between Pages 441, III, and 459, IV.

Some of the monuments' names had already been included in the Casalis Dictionary, in the part that had been compiled by Angius. The area had also been included, with the names Flumerargia of Sassari and Nurra of Portotorres, in the map "Carta delle Nurre" drawn out by Filippo Nissardi at the beginning of the XX century for the famous volume by Giovanni Pinza for the Lincei Academy. Around the same period, the area is also mentioned in the List of Monumental Buildings, which dates back to 1902.

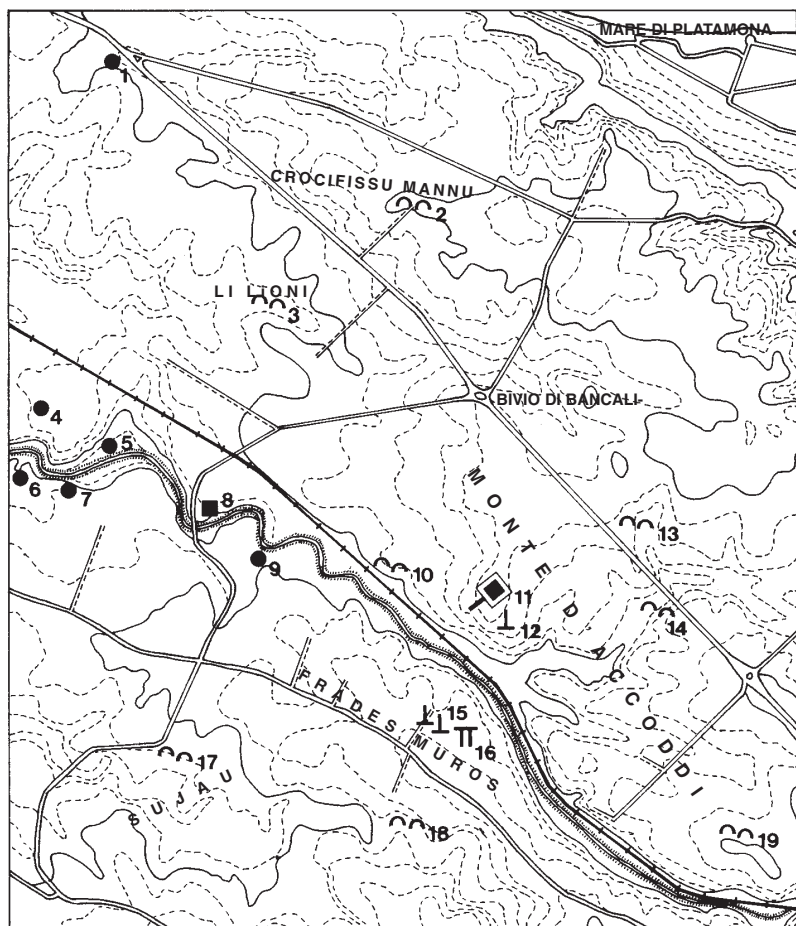
The studies of the above territory do not date any further back than 1947-48, when it was the object of a thesis for a degree at the University of Cagliari (by M. Valeria Delrio); a thesis that had then been published as a summary by Giovanni Lilliu in *Studi Sardi*

(Sardinian Studies) in 1950. The area had then been the object of study in 1952 and 1954 during the excavations in Monte d'Accoddi and the Hypogeum in Ponte Secco and Marinaru.

In particular it is worth to mention the contributions by Santo Tine' (from 1979 to 1992) who directed an excavation in Monte d'Accoddi; M.Luisa Ferrarese Ceruti who took part in the excavations of Su Crucifissu Mannu, Porto Torres and Ponte Secco (from 1972 to 1990); Giuseppa Tanda who excavated a tomb in the necropolis of Monte d'Accoddi (from 1976 to 1998); Paola Basoli (1989); and finally another degree thesis on the Nurra and surrounding areas by Elisabetta Alba (1994).

There are no particular studies on the Nuraghi of this area, that have been known and ruined since the beginning of 1900's. Therefore the studies of the area are limited to the periods preceding the Nuragic; and when there have been references to other chronologic periods it has been by pure chance.

Fig. 1. *The region of Monted'Accoddi and the monuments:* 1. Nuragheddu of Li Pedriazzi; 2. Subterranean Necropolis Su Crucifissu Mannu; 3. Subterranean Necropolis Li Lioni; 4. Nuraghe La Camusina; 5. Nuraghe La Luzzana of Chercu; 6. Nuraghe Figga; 7. Nuraghe Cherchi; 8. Villa romana Ponte Gogante; 9. Nuraghe Ferro; 10. Subterranean Necropolis Monte d'Accoddi; 11. Monte d'Accoddi, prehistoric settlement; 12. *Menhir* Monte d'Accoddi; 13. Hypogeum of Marinaru; 14. Subterranean Necropolis of Ponte Secco; 15. *Menhir* Frades Muros; 16. *Dolmen* Frades Muros; 17. Subterranean Necropolis Su Jaiu; 18. Subterranean Necropolis Sant'Ambrogio; 19. Subterranean Necropolis of Spina Santa. ➡



LEGENDA

∞ NECROPOLI IPOGEICA

⊥ MENHIR

⌘ DOLMEN

■ MONTE D'ACCODDI

● NURAGHE

■ VILLA ROMANA

The necropolis and other archaeological evidence in the territory

The area embraces about thirty monuments, including those of prenuragic period and those of the nuragic.

From North to South there are the subterranean necropolis of Li Lioni and Su Crucifissu Mannu (Portotorres); Monte d'Accoddi, Ponte Secco and Sant'Ambrogio (Sassari); the domus de janas of Marinaru and the necropolis Su Jau and Spina Santa (Sassari). Still from North to South there are the following nuragic monuments: Nuragheddu of Li Pedriazzi, Nuraghe La Camusina, Nuraghe La Luzzana of Chercu, Nuraghe Figga, Nuraghe Cherchi and Nuraghe Ferro. Finally, roughly 500 meters Northwest of Nuraghe Ferro (the name of which is the only one reported in the I.G.M. map) there are the ruins of the roman villa of Ponte Giogante.

As already mentioned the prenuragic monumental ruins that allow an ample description are connected to the worship of the dead (in particular the subterranean tombs and their necropolis) and they are to be studied in connection with the built up area around Monte D'Accoddi and others in close proximity yet to be brought to light, and with the altar itself.

Certainly the tombs that more than others relate to the built up area around the altar are those of the "Necropolis of Monte d'Accoddi" which is about 500 meters Northwest of the altar; while the necropolis of Ponte Secco is 670 meters east and the few tombs of Marinaru are at a similar distance in a northern direction.

The other eminent necropolis located around the main monument are those of Sant'Ambrogio (about 1.400 km south), Su Crucifissu Mannu (about 2.350 km Northwest), Li Lioni (about 1.700 km Northwest). The megalithic structure of Frades Mereos instead is situated about 700 meters Southwest, beyond the Ottava river valley. Basically the majority of the monuments in question are situated left of the SS131, that goes from Sassari to Portotorres (in fact the nuraghi are mainly accumulated in the most western part of the area, along the borders of the ridges that surround the Ottava river narrow loops); with the only exception of the necropolis of Su Crucifissu Mannu and of Marinaru that are situated on the right, respectively in the northwest and

west directions. Therefore to visit the other monuments, due to the division length wise of the SS131 by the guard rail, one has to take the exit for Bancali-Sorso at km 223 and then take a left turn to reach the necropolis of Monte d'Accoddi, or re-enter the SS131 on the opposite direction to reach Ponte Secco or Monte d'Accoddi itself (the monument).

All the calcareous ridges surrounding the low tableland, over which there is the altar of Monte d'Accoddi, are spotted with the square shaped entrances of the tombs that open up directly onto the fields, with or without an access pavilion; while on the higher part of the ridges there are other tombs accessible through a vertical hole dug into the calcareous rock, the geological backbone of this entire region. Unfortunately the dense vegetation and the natural silting up often conceal a great number of tombs, therefore it is not possible to establish the exact number of tombs for each necropolis and their actual size, due to the collapse of some of the interiors and the natural erosion of the rock.

The knowledge is also partial because of a limited scientific exploration of the area.

For this reason we will mainly cover the three necropolis - only partially accessible - and some tombs belonging to an isolated group. They are all of hypogeum type, i.e. dug into the rock and formed by interconnecting chambers or cells. In Sardinia these tombs take the name of *domus de janas*, which means houses of the white witches or of the fairies, but the academics define them as funeral cells or artificial grooves. These tombs recreated some of the aspects of the house of the defunct although they took more than one person, similar to the contemporary family chapels.

All these *domus de janas* belong to the Ozieri Culture and to the recent Neolithic, which makes them date back to the years between 4000 and 3200 B.C. Although they had been re-used in later times, such as roman and medieval epochs.

The tombs in question, with the exception of Su Crucifissu Mannu (that is in the process of becoming the property of the government) are situated on private property, therefore to visit them it is necessary to cross someone's land; it is advisable for anybody who may wish to visit them (highly worth it!) to use the maximum discretion and prudence, and even to advise the owners when possible.

It is advisable to be particularly prudent when visiting Monte d'Accoddi due to the close proximity to the railway that connects Portotorres with Sassari.

Finally, it should not be necessary to remind to respect the ruins and not to be tempted to excavate further and keep any of the findings.



Fig. 2. Subterranean Necropolis of *Monte d'Accoddi*: *The tomb of the chief: cell h with pillar at the entrance representing multiple bovine heads and horns.*

The necropolis of Monte d' Accoddi

The necropolis of Monte d' Accoddi is formed by at least eight hypogea and is very difficult to reach due to its close proximity to the railway. It is situated about 1 km Southeast of the rail signal box that controls the rail barrier of the road connecting Sorso with Bancali and to the left of the provincial road Sassari-Portotorres at km 223; the exit is about 13 km from Sassari, 6 km from Portotorres and 1.300 km from the rail barrier.

Among the hypogea it is particularly important to mention *Tomba I* (Tomb I) or *Tomba del Capo* (The Chief's Tomb), with nine cells placed in a rectilinear direction around a main central one. In the main cellar placed on a lower level there are two rectangular pillars similar in structure to a house. On the far wall there is a false door placed



Fig. 3. Subterranean Necropolis of *Monte d'Accoddi*: *The tomb of the chief: cell h with pillar at the entrance representing multiple bovine heads and horns. In detail: the hole that belongs to the Middle Ages.*

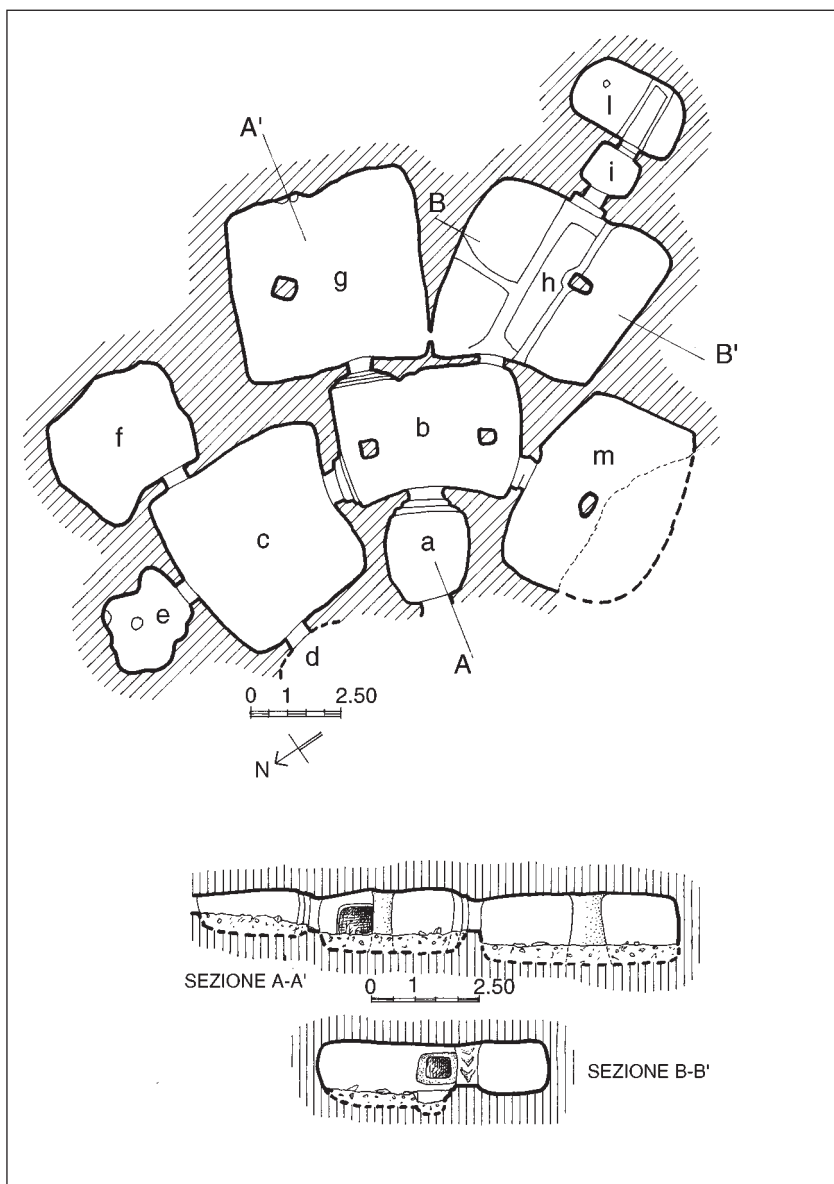


Fig. 4. Subterranean Necropolis of Monte d'Accoddi: floor plan and side section of Tomb I or Tomb of the chief.



Fig. 5. Subterranean Necropolis of Monte d'Accoddi: Tomb II, statue representing the goddess Mother Earth.

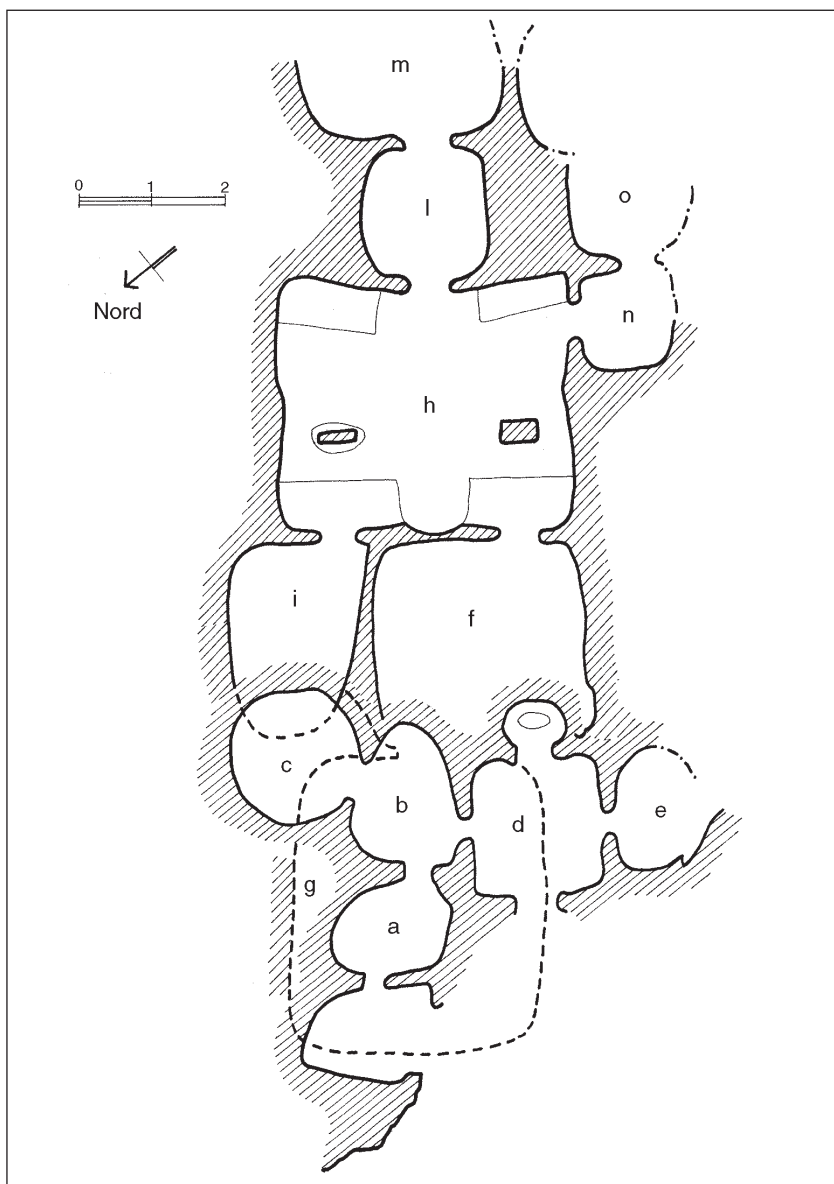


Fig. 6. Subterranean Necropolis of Monte d'Accoddi: Tomb IV or "Offering tables tomb", floor plan (over two levels).

between the entrances of two cells, one presents some frame-mouldings and the other leads to a cell with a single pillar. The pillar is adorned on one side by some schematic bovine forms (protomes) that have been sculpted vertically; and on the other side by crescent moon shaped bovine horns. Other crescent moon shaped horns are found to the left of the entrance leading to two interconnecting cells.

A rectangular shaped bath is noticeable to the left of the pillar; it was assigned to burial purposes and dated back probably to Byzantine epoch.

The archaeological excavations of *Tombs II* and *III* brought to light some idols belonging to various epochs, such as an idol made of calcite representing the goddess mother nature and other materials made of ceramics dating back to the Cultures of Ozieri, Filigosa, Abealzu and Bonnàro, and also of Monte Claro and the Campaniform (or Bell-beaker): this means that the tombs had been dug during the culture of Ozieri and re-used during later ones.

Inside Tomb III a ceramic fragment with an incision representing a male figure, covered in red ochre, was discovered in the act of brandishing something that was probably a spear.

Tomb IV or *Offering Tables Tomb* (today hardly accessible) presents a complex layout, with thirteen cells spread out over two levels and a main room (h) with two pillars. On the walls and on the pillars there are horn shaped images of rectilinear style and anchor shaped: the latter have been interpreted as very stylised human figures. The tables here referred to, wrongly, as “offering tables” are simply laying slabs for the deceased which are very different from the altars that we will see in Tomb IIA in Ponte Secco.

Altogether the area covers a surface of about 16x6 m. The square room with the pillars measures about 4x4 m.

The tombs that open up over the tableland and the latter have been ruined by the atmospheric agents and by human interference.

It is possible to see some raised layers, enlarged entrances and steps, while the characteristic «egg shaped» cells remain from the original structure.

The rooms from *a* to *e*, very simple and mainly of curvilinear shape, small and irregular form the higher level (probably the oldest), while the ones from *f* to *m* are in the lower level and are bigger, more complex and geometrically shaped.

Instead of a tomb over two levels, it might be the case of two different tombs connected by pure chance.

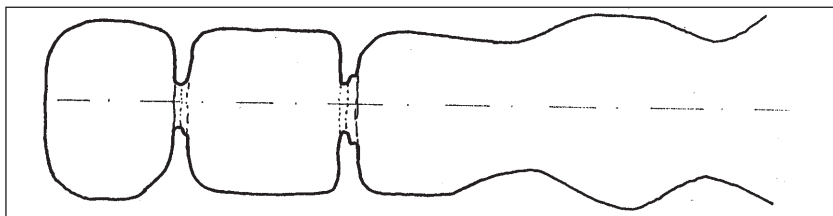


Fig. 7. Subterranean Necropolis of *Ponte Secco*: *Tomb I*, floor plan.

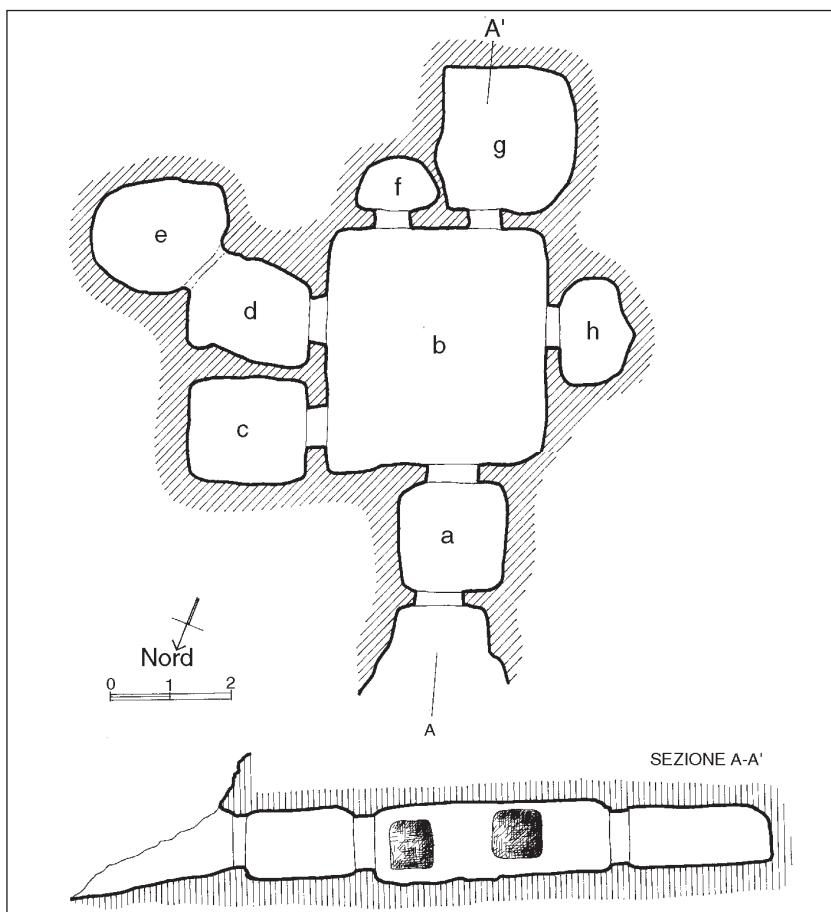


Fig. 8. Necropolis of *Ponte Secco*: floor plan and side section of *Tomb II*.

The necropolis of Ponte Secco

The necropolis of Ponte Secco, situated to the left of the road Sassari-Porto Torres at Km 221.580, consists of 13 hypogea that open up on a calcareous mountain ridge.

Tomb I, chiseled with extreme precision with the use of a marteline, shows a brief corridor with a semicircular side and a rectilinear one, a straight-lined floor plan with two cells and square shaped entrances, frame-mouldings at the sides and above.

On the walls to the side of the small door there are carved images of hornless bovine heads.

Although the site had been reused during the Roman Age, the excavations of *Tomb II* or *Tomb «Bassu»* (that I personally explored archaeologically in 1952), brought to light prehistoric ruins that had been buried together with a fragment of a white limestone statue representing the goddess Mother Earth, a rectangular stone plate with two holes at the extremities (the so called brassard), a flint arrow's point, several elliptic chain's elements and perforated buttons made out of shells; in addition to fragments of vases dating back to the Ozieri Culture and the Campaniform (or Bell-beaker).

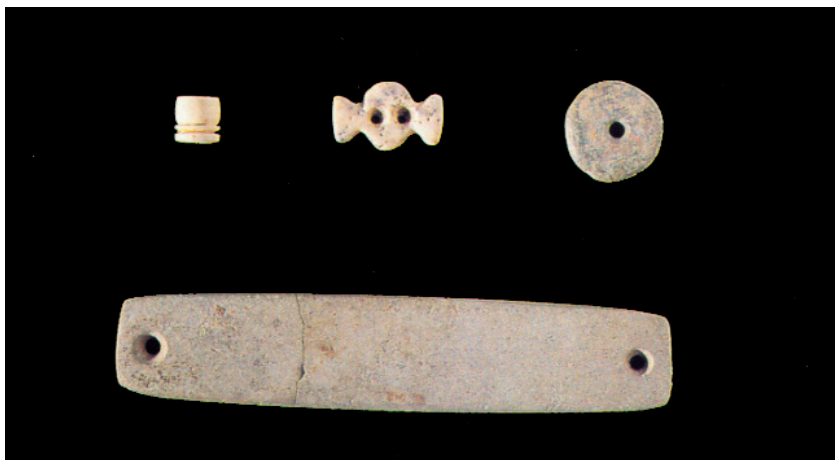


Fig. 9. Subterranean necropolis of Ponte Secco. Tomb II or Bassu. Buttons and Brassard.

The tomb is formed by eight chambers with seven of them placed around a central one; they are rectilinear cubicles with the exception of one that has an elliptic shape reporting the tracks left by the pickaxe that had been used during construction that was left unfinished - two examples of this tool were found in the tomb XVI of Su Crucifissu Mannu that we will see later in the book. The area covered is of about 10x10 m.

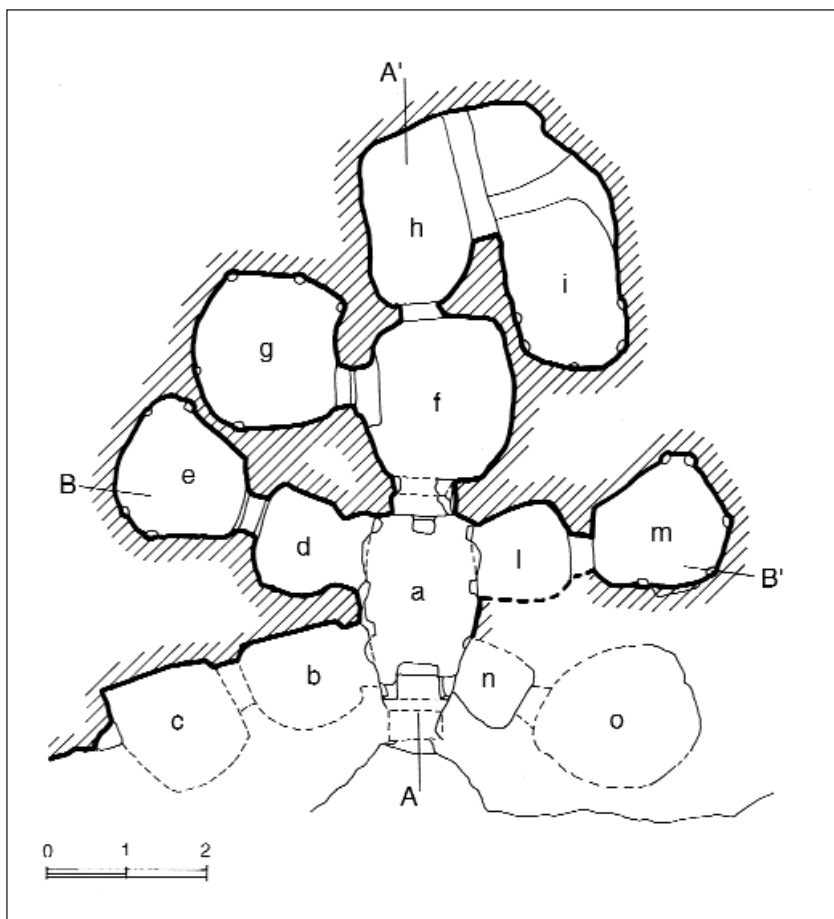


Fig. 10. Subterranean necropolis of Ponte Secco (Sassari): Tomb IIA or "Tomb of the Protomes": floor plan.



Fig.11. *Subterranean necropolis of Ponte Secco (Sassari): Tomb IIA or “Tomb of the Protomes”, the entrance, the protomes and the offering table.*



Fig. 12. *Subterranean necropolis of Ponte Secco (Sassari): Tomb IIA or “Tomb of the Protomes”, the entrance, the protomes and the offering table.*

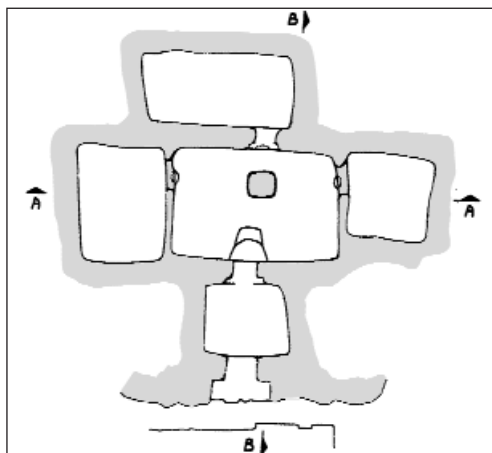


Fig. 13. *Subterranean necropolis of Ponte Secco (Sassari): Tomb III. Floor plan.*

Then there is *Tomb IIA* or *Tomb of the Protomes* that opens up several meters over ground level. This hypogeum is of great interest even though it has gone through considerable deterioration. The complex floor plan is arranged around two central areas that present thirteen chambers of curvilinear base; they might have been built at different times. Its surface covers an area of about 8x10 m.

The *anticella* (the first small cell) leads up to the internal chambers through two steps.

On the side walls by the *anticella* and above, several decorations in relief are visible, they consist of sculpted motifs of cult nature, offering altars and four overlaying rows of bovine images.

The zoomorphic symbols are limited to the lower part of the wall, but the high deterioration and the absence of the vault, which has caused water stagnation, led us to believe that some symbols might have been destroyed. These protomes are situated on the wall between the two offering altars, which is also the space between the two cells.

The remaining zoomorphic figures in relief, 21 altogether, are placed one over the other in three groups and follow the naturalistic style. The lowest figure is the greatest in size. These images frame the small central doors to distinguish their magical and religious function from the funeral use of the ones in the burial area.

Tomb IV is on a level above the ones mentioned earlier. It shows traces of a buried corridor. The current pavilion entrance was probably

the small semicircular door. On the far wall there are two openings: one is raised and partly eroded and the other is ample, both lead to the main cell similar in structure to a house with a circular column and a sloping roof (i.e. like the one hypothesised in the *Sorcerer's Hut* of Monte d' Accoddi).

On the immediate right, this cell is adjoined to another semicircular one that is adjoined to a further one of rectangular shape.

On the far wall a trapezoidal door, with a double scheme overhead representing double bovine horns, leads to a rectangular cell. Again on the far wall towards the left corner there is another door leading to a semicircular cell.

On the left wall and on the entrance wall, on the left, there are two underground niches. It is a hypogeum with mixed style and with a centralised floor plan with seven chambers: the rock deterioration together with the partial interment do not allow a more precise description.

Tomb VI or *Tomb of the inverted horns* is badly damaged. The ruins lead us to believe its structure was not too different from the one of the "Tomb of the protomes", and it was made by enlarging a natural



Fig. 14. Subterranean necropolis of Ponte Secco (Sassari): Tomb III: main cell with the pillar and steps.

groove (that was elaborated again during the Roman Age). However it is important to mention because of the figurative carved elements: on the far wall, to the left of the door, in the small pavilion preceding the burial area, there is a rectilinear anchor shape connected to a tilted anthropomorphic figure, forming the shape of a multiple candle holder; above a small door there is the image of double curvilinear horns. All these symbols of magic and religious nature had the function of protecting the burial.

Next to it there were several recesses (*coppelle*) also of sacred importance.

All the figurative schemes mentioned above are also found in other hypogea in Sardinia, like the one of Emiciclo of Sas Concas in Oniferi-NU, in the groove Luzzanas-Ozieri-SS, on the Menhir statues in Laconi-NU and elsewhere; they are also present on a piece of terracotta frame recovered in Monte d' Accoddi.



Fig. 15. Subterranean necropolis of Ponte Secco (Sassari). Tomba IV: the double horns in relief and the column.

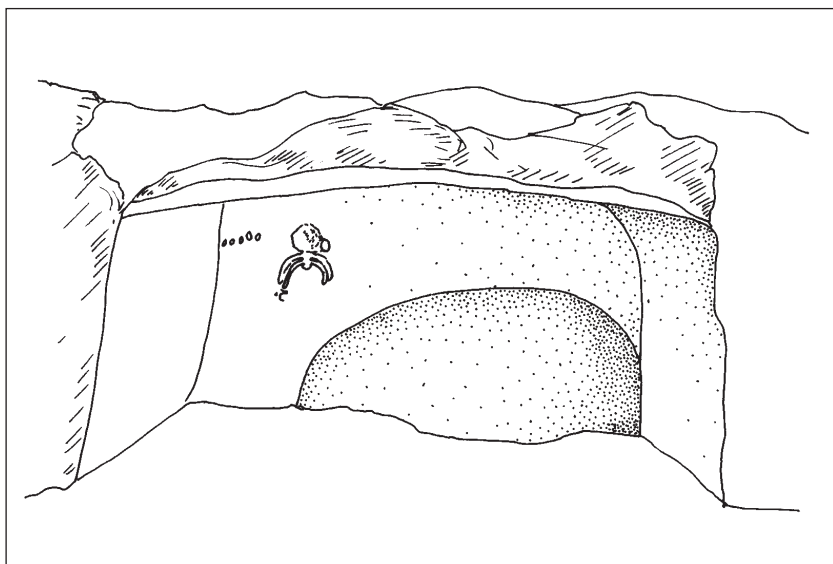


Fig. 16. Ponte secco: tomb VI or Tomb of the Inverted horns.



Fig. 17. *Marinaru (Sassari): Tomb Amorelli. Small “Cycladic” idol.*

The four tombs of Marinaru

The hypogeum that is presented in this chapter goes by the name of *Tomb I* or *Amorelli Tomb* which is part of a burial-ground with another three, not yet explored, *domus de janas*. It is about thirty meters north from the main road ss131, around the height of Km 222.300, roughly

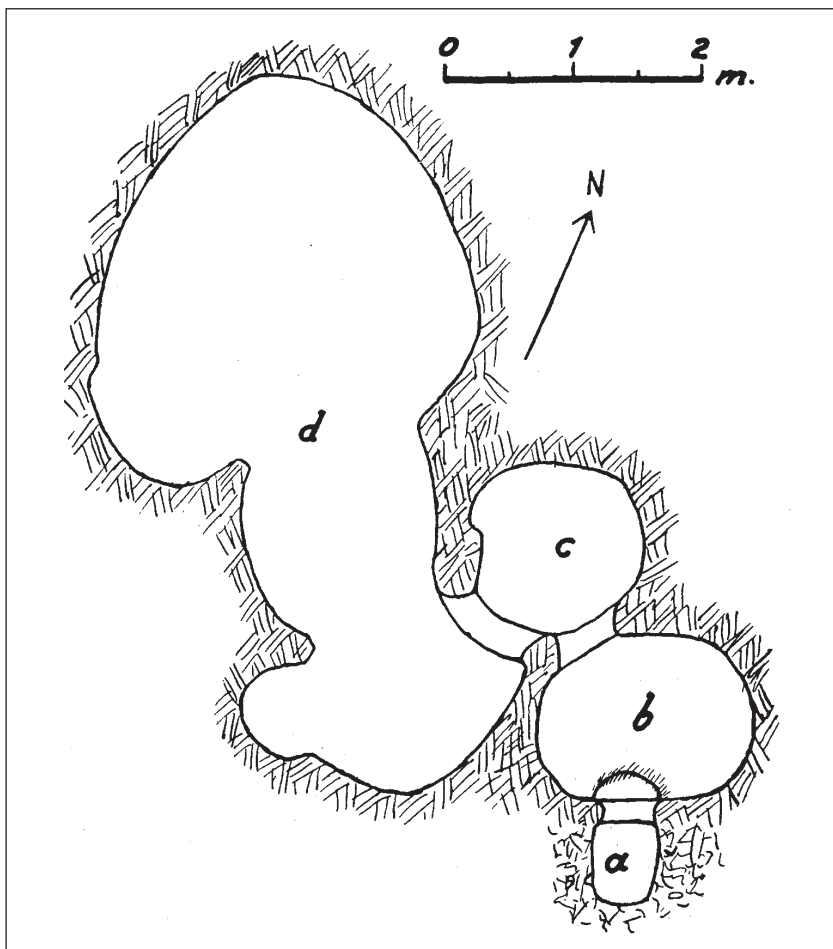


Fig. 18. Marinaru (Sassari): Tomb Amorelli. Floor plan.

opposite the road leading to the altar of Monte d'Accoddi (i.e. about 800 meters North of the altar). In 1953, I explored the area personally, with impressive findings; among them, human remains from two burials, with three whole decorated bell shaped vases and a small marble idol representing the goddess Mother Earth. However the tomb was found to be older than the findings as it dated back to the Ozieri Culture.

The access to the tomb is through a hole in the calcareous ground. The tomb comprises three chambers, one of which is circular in shape and the last (full of objects) is oblong widening towards the end.

The area covers a space of about 7x4 m.

As it stands it is obstructed by the build up of stones and soil in the middle of a cultivated field, therefore it is momentarily not accessible; although there are plans to clear up the obstacles.

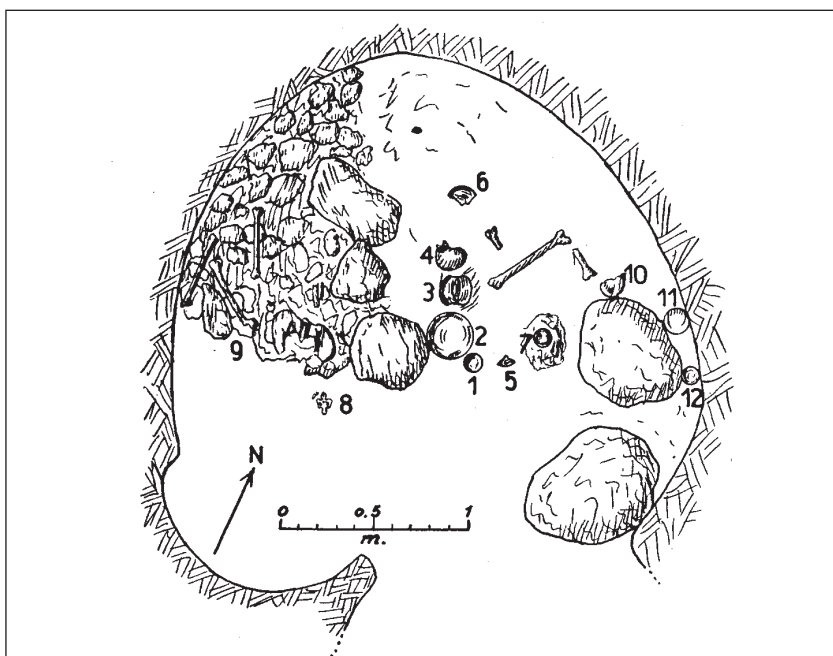


Fig. 19. Marinaru (Sassari): Tomb I or "Tomb Amorelli": floor plan and finds (1, 2, 3: decorated "campaniform" vases ; 8: small "cicladic" idol).



Fig. 20 *Marinaru (Sassari): Tomb Amorelli or Tomb I: undecorated vases.*



Fig. 21. *Marinaru (Sassari): Tomb Amorelli: bowl and decorated “campani-form” vases.*



Fig. 22. Porto Torres, Su Crucifissu Mannu. "Ruts" dating back to the Roman Age on the prehistoric tombs.



Fig. 23. Porto Torres, Necropolis of Su Crucifissu Mannu: Tomb VIII.

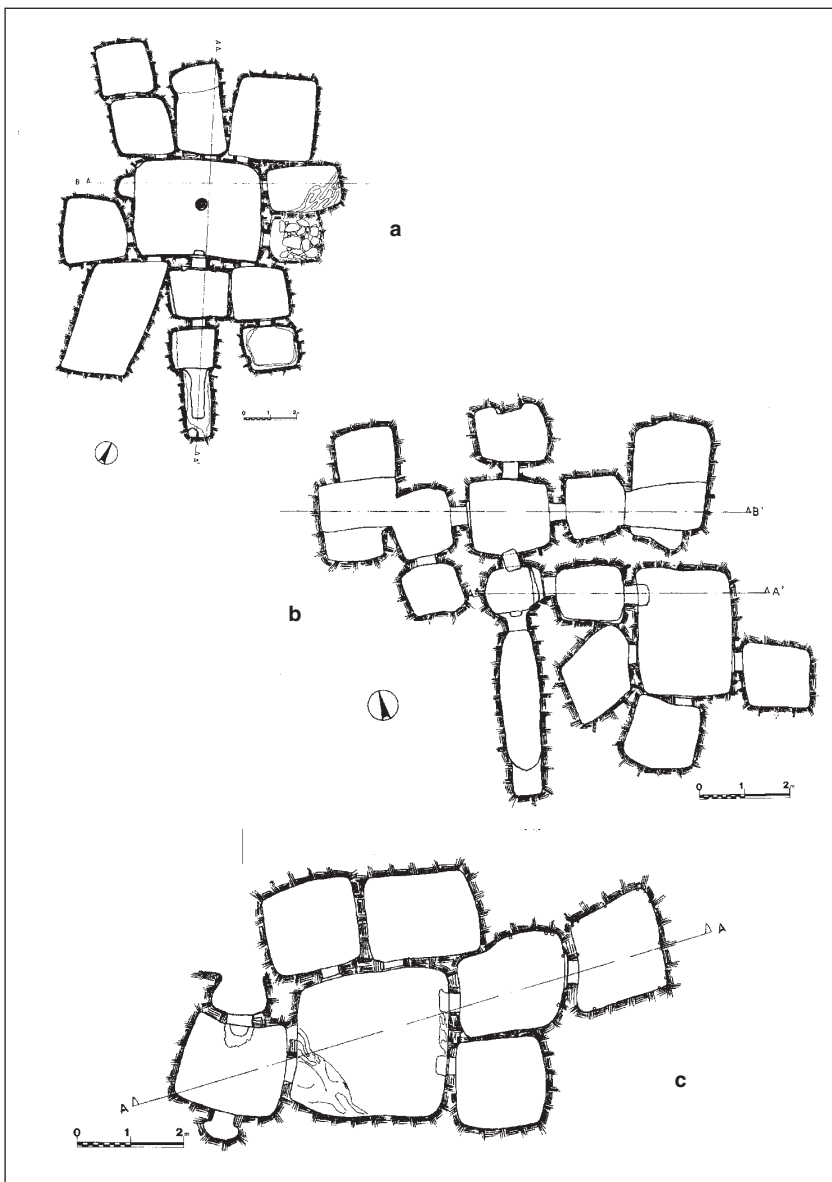


Fig. 24. Porto Torres. Necropolis of Su Crucifissu Mannu: tombs VIII (a), XII (b), and I (c). Planimetry.

The necropolis of Su Crucifissu Mannu

The necropolis of Su Crucifissu Mannu, comprising 22 tombs, is extended over the top of a calcareous rocky area and is situated about 400 meters North of Km 224.100 of the main road that goes from Sassari to Portotorres. It is reachable by taking a left turn from a narrow beaten road that runs along a tar factory.

The hypogea vary in shape and size. Originally they all dated back to the Ozieri Culture, although they have been reused in different epochs until and during the culture of Bonnàro, and during the periods of Monte Claro and the Campaniform.

Mostly they all show a centralised floor plan, with the entrance through a hole or a ramp; three of them, VIII, XII and XIII reveal signs that the entrance tunnel turned into a narrow and long corridor (mainly symbolic). Almost in all of the hypogea there are several chambers that open up from a central room (often provided with pillars) that is preceded by a small *anticella*. It is the same floor plan of other necropolis in Sardinia as we have already seen in the necropolis of Ponte Secco.

Among the largest and most complex tombs there is *Tomb XIII*, which is formed by 14 chambers of rectangular shape that are placed around two main rooms. The complex covers an area of about 11x11 m. It is accessible through a long corridor that was obtained by the transformation of an originally elliptic tunnel (as seen for Tomb XII).

The best results came from the exploration of Tomb XVI, where although findings were mainly ceramics dating back to the Bonnàro Culture, there were also punched buttons with a sphere shaped covering, and four brassards dating back to the Campaniform. This tomb is formed by a rounded descending tunnel and by three chambers of rectangular shape, the main room has a central pillar also rectangular in shape.

The complex covers an area of about 12x16 m.

It was found that in the Bonnàro Culture there was a singular ritual that consisted of the surrounding and covering of craniums with stones. A human cranium shows evidence of drilling for healing purposes.

The burial grounds situated in the northern part of the necropolis have a different floor plan from the ones that we have just seen, as they

present an unorganised layout. Such is the case of *Tomb III*, comparable to the *Amorelli Tomb* of Marinaru even though its floor plan is more complex.

From undefined tombs of Su Crucifissu Mannu have been recovered three small statues depicting Mother Earth.

Of the ritual elements that have been uncovered in the necropolis of Su Crucifissu Mannu, it is important to mention Tomb VIII, where one can observe a double cone shaped image over the main door on the far wall of the central room. Another two bovine portrayals, side by side and of curvilinear style, ornate the right wall of a secondary room in Tomb XXI.

Interesting, although not of prehistoric origins, are the traces (parallel ruts) of sledges or of carts used for transporting blocks over the rocky ground. They date back to either the Roman or Medieval Age and they were probably used for building work in the close town of Portotorres (*Turris Libisonis*). They recall similar exemplars found in Malta (eg. Boschetto).



Fig. 25. *Su Crucifissu Mannu (Porto Torres): a cranium with hole found in Tomb XVI.*

The altar of Monte d'Accoddi and the surrounding area

The excavations and the researches

The hill that corresponds to the prehistoric altar of Monte d'Accoddi, is situated 11 Km from Sassari and precisely at Km 222.350 of SS131, Sassari-Portotorres, on the left side; 8 Km from Portotorres and about 5.5 km in a direct line from Platamona beach and pond. Due to the guard rail that separates the dual carriageway, coming from Sassari it is necessary to take the exit for Bancali and then access the SS 131 in the opposite direction going back about two Kilometres.

The monument in the distance has the appearance of a mound with iron barriers. It is situated about 800 m from the SS 131 and is accessible through a paved road. There is a parking space in place of an old cave about halfway through a straight road. Then you proceed on foot until an enclosed area accessible through an iron gate.

Access to the excavations - currently (year 2000) managed by Cooperativa Tellus - is possible everyday between 9.00 am and 17.00 pm (winter timetable) and from 9.00 am to 18.00 pm (summer/spring timetable), bank holidays included.

On site there is an Antiquarium where to find documents of the studies that describe the excavations' results, the sequence of the monument's phases and the reproduction of some of the findings.

Other educational and rather large panels, are exposed in the National Museum G. Antonio Sanna in Sassari, where there are also a traditional reproduction in stone, a hanging hologram and a poor selection of about 6000 pieces that have been recovered from the excavation.

As previously mentioned, researches of the site had started in 1952, and continued on and off until 1958 led by the writer of this guide; the searches resumed in 1979 and went on until 1989 with Prof. Santo Tine' and his team, from the University of Genova.

The original aim was to establish the meaning of a little hill, that was obviously man-made, known by the name of Monte D'Accoddi. Unique and isolated (trigonometric point 75 m above sea level) this hill stands 6-7 m high (about 8 m in the past) on an ample and regular



Fig. 26. *Monte d'Accoddi. The archaeologists M. Teresa Amorelli, Tea Coco, Massimo Pallottino, Gennaro Pesce, Giovanni Lilliu and Ercole Contu, the female type menhir in 1954.*



Fig. 27. *Monte d'Accoddi. An aerial view of the mound from the Southeast.*



Fig. 28. *Monte d'Accoddi. An aerial view of the mound from the North.*

calcareous stretch of level ground, between the railway Sassari-Portotorres and the lorry drive along the same route, that has become a national route.

Antonio Segni, professor and, at the time, the MP for education later to become President of the Republic, took this area to heart so much so that he guaranteed the funds to finance the searches.

He believed the hill to be a sort of tumulus similar to the better known Etruscan ones. Until 1900, however, Archaeologists believed the hill to be the highly deteriorated ruins of a Nuraghe; their interpretation was based on analogies: any of the 7000 nuraghi (prehistoric towers and castles) spread all over Sardinia. Limiting the area to the Nurra, one of the 284 present in this area, defined by the surrounding areas of Sassari, Portotorres, Alghero and Olmedo. In fact, within a few kilometres there are four or five nuraghi, ten if we include those in the area of Flumenargia as reported in the map here illustrated.

The excavations, however, show that all the above theories were wrong.

In the end, it was clear that the hill not only did not hide a nuraghe, but it originated from the ruins of a more remarkable and unique monument dating back to at least 1600 years before the nuraghi. It was a construction belonging to the Ozieri Culture, the recent Neolithic, and used at later date but abandoned before the Nuragic Age (that began during the Middle Bronze Age).

Apart from the deterioration caused by age and atmospheric agents, an ample and rather deep trench of circular shape all around the hill played a big part in the degradation of the construction; the trench had been dug during the last war for the artillery.

Both the origins of the mound and its name “Monte d’Accoddi” were of mysterious nature. There were various versions of the name, such as Monti D’Agodi (as it stands in the recent Land Register) or Monti d’Agoddi or Monte D’Acode or Monte La Corra (as reported on the maps of the I.G.M.). The name of “mount” has not been the object of much discussion, since in Sardinia hills are often referred to as mounts, due to a lack in actual mountains (in the area of Gallura the name is even extended to a single rock). The second part of the name caused more deliberations; it had been connected with a herb (kodoro or terebinth) or with a harvesting place (in one of the Sardinian dialects, Accoddi means to harvest); another interpretation had



Fig. 29. *The prehistoric altar of Monte d'Accoddi: an aerial view of the mound from the North.*



Fig. 30. *The prehistoric altar of Monte d'Accoddi: an aerial view from the Northeast.*

connected it with horn (still in the local dialect *la corra* means horn) or even with a Sardinian expression that means “Shall we make love?”! It’s only recently that Prof. Virgilio Tetti has managed to verify that the oldest documented name in the Land Registry is “Monte de Code”, that means “Stones Mount-hill”(coda/e=stone/s). The reference to stones was also present in the Spanish translation of the medieval *condaghe* of San Michele of Salvennor, dating back to 1600, where the hill was called “Monton de la Piedra”. In fact that was the appearance of the hillock with few emerging stones before the archaeological excavations; some of the stones are still evident from a distance, coming North from national route S.S.131.

Observing the monument in close proximity, especially from a southern direction, the iron framework around the recent excavations



Fig. 31. *The prenuragic altar of Monte d'Accoddi: an aerial view before the excavations by Tinè.*

by Prof. Tinè is evident, hiding the higher part of the mound; a similar negative effect is caused by a stone staircase and recent additional constructions.

The original interpretation of the construction as a nuraghe was so

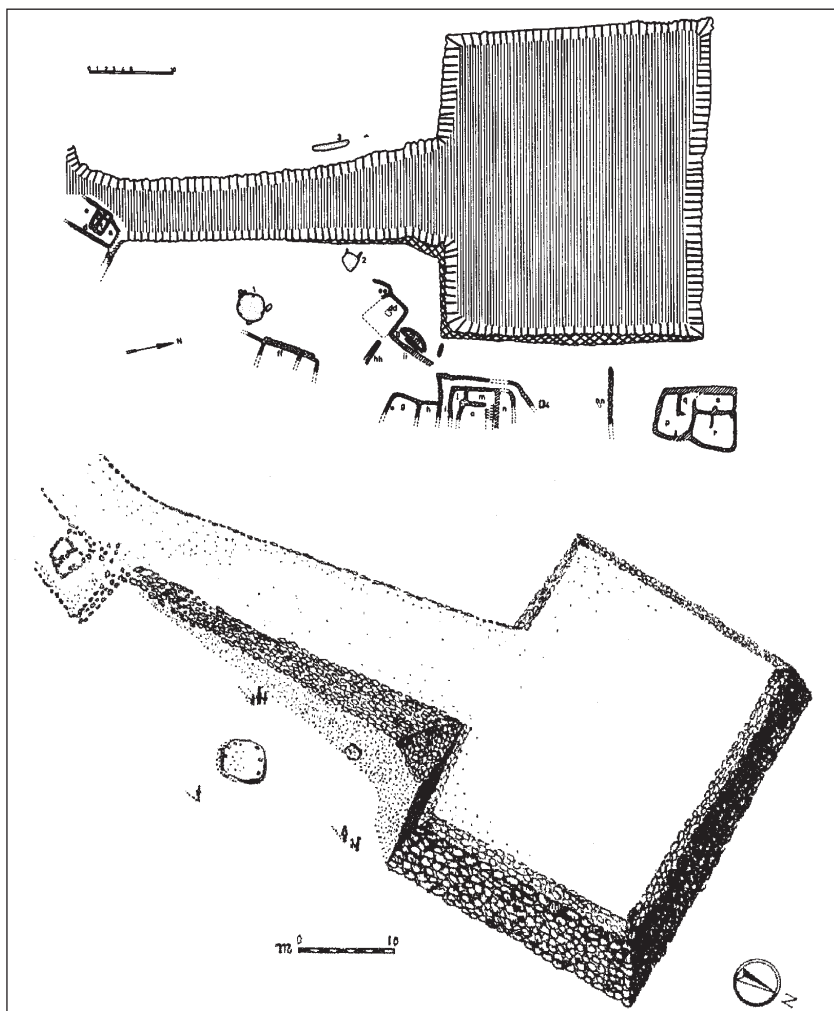


Fig. 32. The prenuragic altar of Monte d'Accoddi: floor plan and a reconstruction of the second stage. On the right: The Witch-doctor's Hut (Contu 1998).

certain that both the author of this guide and later Prof. Tinè spent so much energy in trying to find the internal chamber that is always present in the typical nuraghe construction; in the end the cell resulted non-existent. Only at a later stage the author could assess that it was an embankment delimited by stone walls supporting a terrace that was probably used for the celebration of rituals. The construction had the shape of a truncated pyramid preceded by steps: similar to the type of construction that in Mesopotamian jargon is defined as a terrace type altar.

To have an ample initial view of the construction, visitors must position themselves between the lower part of the ramp and the Antiquarium.

Several years later, with a risky intervention to the monument, Prof. Tinè discovered a smaller altar of similar shape inside the main construction. The author's discoveries and some others that followed are so singular to be still astonishing.

The most recent truncated pyramid measures 37.50x30.50 m at the base, taking into consideration the northern and oriental sides. The construction is 75 m long and covers an area of 1600 square metres. The walls of the monument (in the south-eastern part are 5.40 m high) are made of irregular limestones that are arranged in irregular rows, with the upper blocks not laying directly on top of the joints of the bottom layers in a different manner to the nuragic building system. The presence of several erratic stones, about 100 metres in the northern direction, indicates a possible relocation of the old cave. The walls in question are slightly inclined due to static reasons and show only one facet of the rocks (unlike the nuragic constructions where the stones are visible on both sides of the wall); their function was to contain and support a pile of soil and rocks. These stones' size is not excessive, their average measurement is of 0.63x0.48x0.39 m; rarely they reach 1.10x1.95x1.20 m.

The ramp had been built with the same technique and had been added to the main truncated pyramid soon after the first row of stones; for this reason it also functioned as an inclined level as a reference point to build the remaining part of the construction. Prof. Tinè's discovery, inside the bigger construction that had already been brought to light by the author, was a smaller terrace type altar of similar shape (the construction technique and the decoration with plastered walls

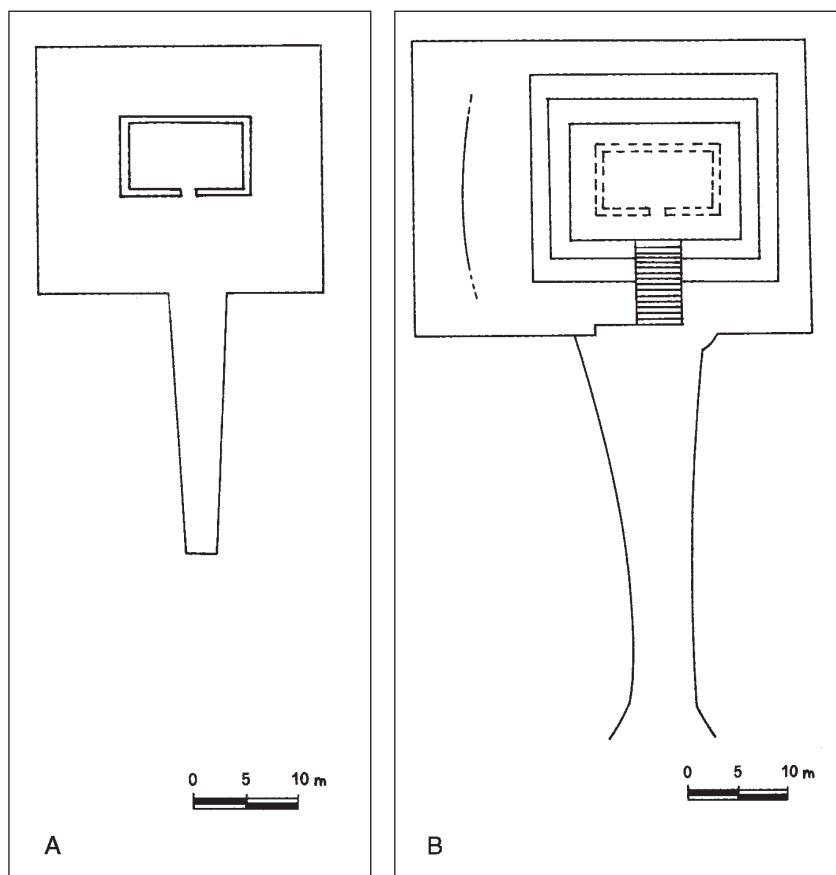


Fig. 33. *The prehistoric altar of Monte d'Accoddi: floor plans for stages I (A) and II (B) (Tinè).*

were more spectacular). It was 5.5 m high and formed by a square shaped embankment of 23.80 x 27.40 m, over which there was a rectangular cell of 12.50 x 7.25 m accessible through a staircase 5.5 m wide and 25 m long.

Originally the cell represented the main worship area; of this structure, plastered and painted red (also called red temple), remained only the floor, also plastered and painted red, and the surrounding wall that is about 70 cm high (as it stands). In the wall there was an opening

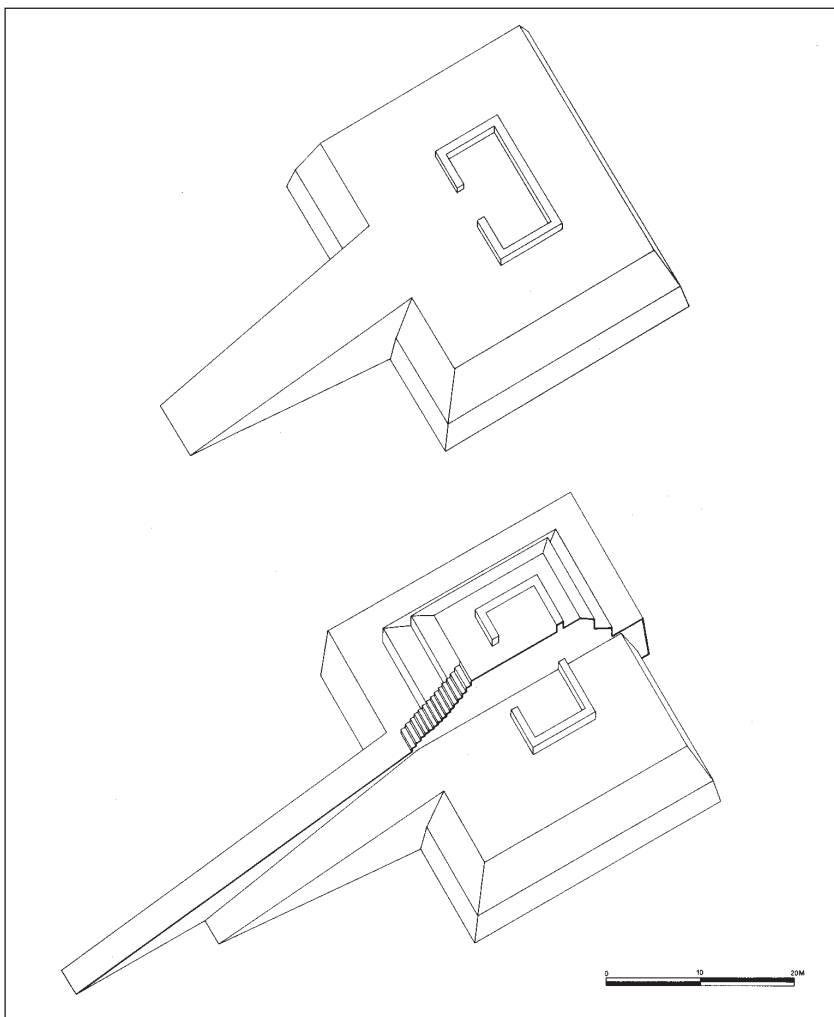


Fig. 34. *The prehistoric altar of Monte d'Accoddi: hypothesis of the axonometry for the two phases (Tinè).*

sided by two holes that probably contained two pillars that formed an arcade. Unlike the other excavations that are totally in the open air, this older part of the construction is hidden by a metal protective frame and

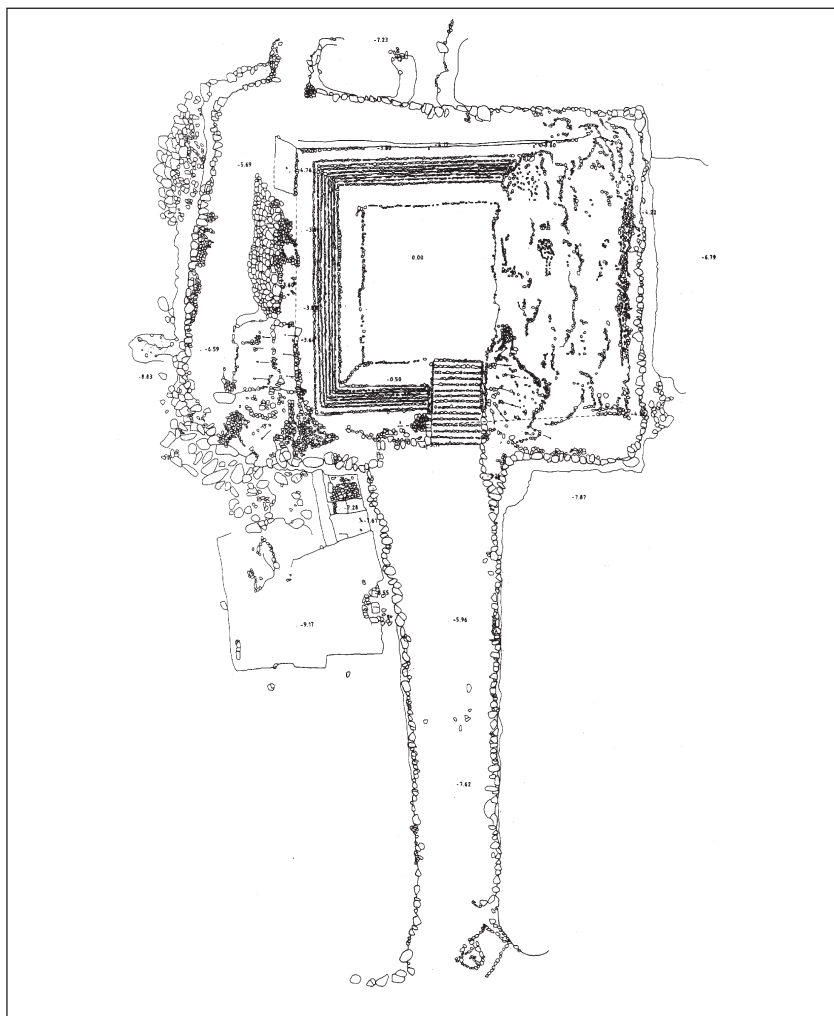


Fig. 35. *The prenuragic altar of Monte d'Accoddi: planimetry after restoration.*

is not yet open to the public; however it will be accessible soon under supervision of Coop Tellus' staff.

There are still doubts over the original shape of the most recent terrace type altar: the recent restoration has been made considering the



Fig. 36. *The prehistoric altar of Monte d'Accoddi: an aerial view from the Northwest.*



Fig. 37. *The prehistoric altar of Monte d'Accoddi: an aerial view from the West.*



Fig. 38. *The prehistoric altar of Monte d'Accoddi: an aerial view from the Southwest.*



Fig. 39. *The prehistoric altar of Monte d'Accoddi: an aerial view from the South.*

elements that led to believe the pyramid was originally made with big steps (similar to the Egyptian pyramids of Geser and Sakkara). However, I tend to believe the hypothesis that the external walls had only two different inclines (in the manner of the pyramid of Dahsciur) and two different blocks: the lower walls were built with larger rocks than the walls above that were made of smaller stones and with a higher incline.

Chronology

Even before the tests with radiocarbon (C14), the huts, the sacred and ritual objects and those of common use recovered around the area had been attributed to an epoch precedent to the nuragic period: the Cultures of Ozieri, Filigosa and Abealzu, that are placed between the Recent Neolithic and the Copper Age.

The chronology, obtained with the use of radio carbon (“gauged” or corrected, as it is custom, with the trees’ age circles), of the culture of Ozieri is placed between 4000 and 3200 B.C. and the one of the following cultures of Filigosa and Abealzu is placed between 3200 and 2700 B.C. The first terrace type altar and the ruins of an older village, on top of which it appears that the altar itself had been built (probably around 3200-2900 B.C.), belong to the most advanced part of the culture of Ozieri. The recent altar was built several centuries later and belonged to the culture of Filigosa; finally the huts present ruins belonging to the culture of Abealzu. There are also traces that the area was frequented during more recent times such as the period of Monte Claro, the “Campaniform” and the culture of “Bonnano”; some of the findings show evidence that the area was used even during the Nuragic Age, the Phoenician-Punic Age (necklace fragment in glass), the Roman Age (fragments of glass and coins) and the Medieval (bronze ring with the engraving “AW” that in *The Apocalypse* was the symbol of life and Christ).

It appears that Prof. Tine’ found traces of the culture of San Ciriaco (dating back to the beginning of the Recent Neolithic) next to the altar, in the actual rocks. I also found a collection of ceramics with the same characteristics in the area where the *omphalos* had been recovered as documented in the “Essay E.T.F.A.S.”.

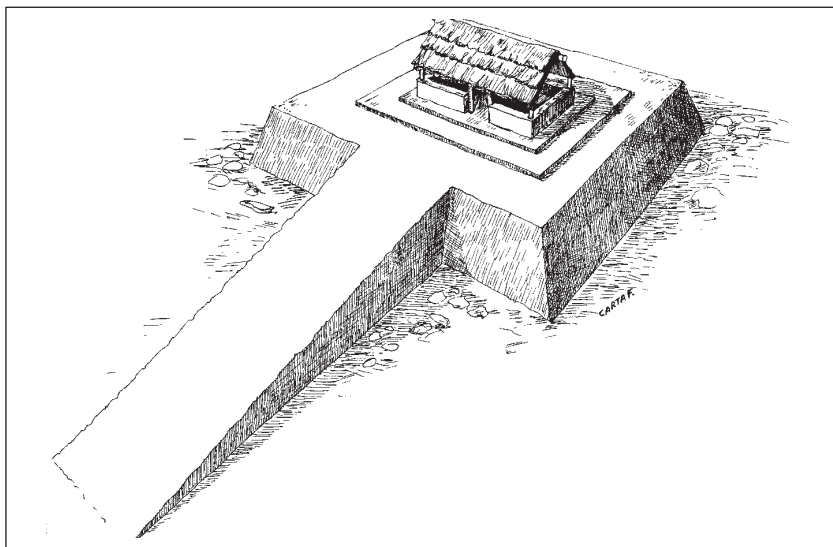


Fig. 40. Monte d'Accoddi: the phase of the “red temple”. A reconstruction (Tinè) (see fig. 29.a).

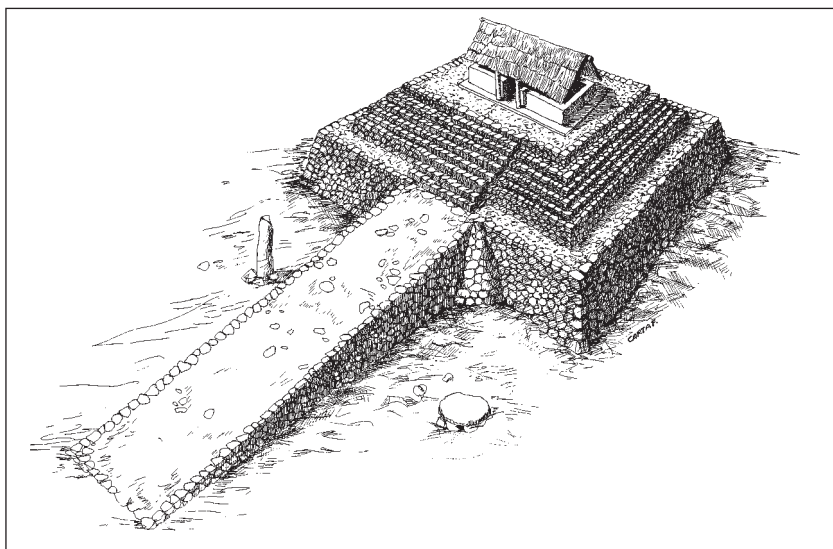


Fig. 41. Monte d'Accoddi: the II phase's altar-temple. A reconstruction (Tinè) (see fig. 29b).

Other monumental ruins

Near to the big ramp, about 5 m away and pointed towards the East, it is possible to see a big trapezoidal slab made of limestone, measuring 3.15x3.20 m and weighing about 8.226 tons; it was either an offering table (held by three irregular supports) or a *dolmen*.

At the extremities there are seven holes, similar to billiard pouches, that were probably used to tie the sacrificial victims (maybe even human). Underneath there is a natural swallow-hole that was probably used for the cult of Mother Nature or of the world beyond. This slab is believed to be contemporary to the most recent terrace type altar.

Another offering slab made of trachyte was recovered on the same side almost on the ramp itself; this was of irregular shape (2.80x2.18 m; weight 2.702 t) and both smaller and simpler than the one mentioned above.

On the opposite side to the ramp there is a *menhir*, a long squared limestone, 4.44 m high (weight 5.753 t), that was found on the ground and it has been lifted only recently.

Both the trachyte slab and the *menhir* appear to be older than the big limestone slab, they seem to date back to the same time as the red temple, which would confirm that the area was considered sacred even before the construction of the most recent altar.

All these elements are visible in their original position.

Next to the big slab there is a fashioned limestone of spherical shape similar to a mushroom cap: it is 0.90 m high, it has a circumference of 4.85 m and weighs about 1.3 tons; for better preservation reasons the stone was taken out of its original place that was beyond the oriental wall surrounding the archaeological area.

It was undoubtedly a sacred stone, like the *omphalos* of Delphi in Greece (the world's umbilicus), but we do not know if this too used to be covered by a silk cloth soaked in lamb's blood. The hypothesis that it may be a solar symbol cannot be excluded either.

A small sacred lime stone of spherical shape (the diameter is about 0.60 m) has been recently recovered in the same area where the so called *omphalos* was found, and it has been positioned next to it.

To have a better assessment of the most important sacred stones, it is important to mention also the three limestone stands brought to light



Fig. 42. *The prehistoric altar of Monte d'Accoddi: the big slab with holes.*



Fig. 43. *The prehistoric altar of Monte d'Accoddi: the big slab with holes (a detail).*

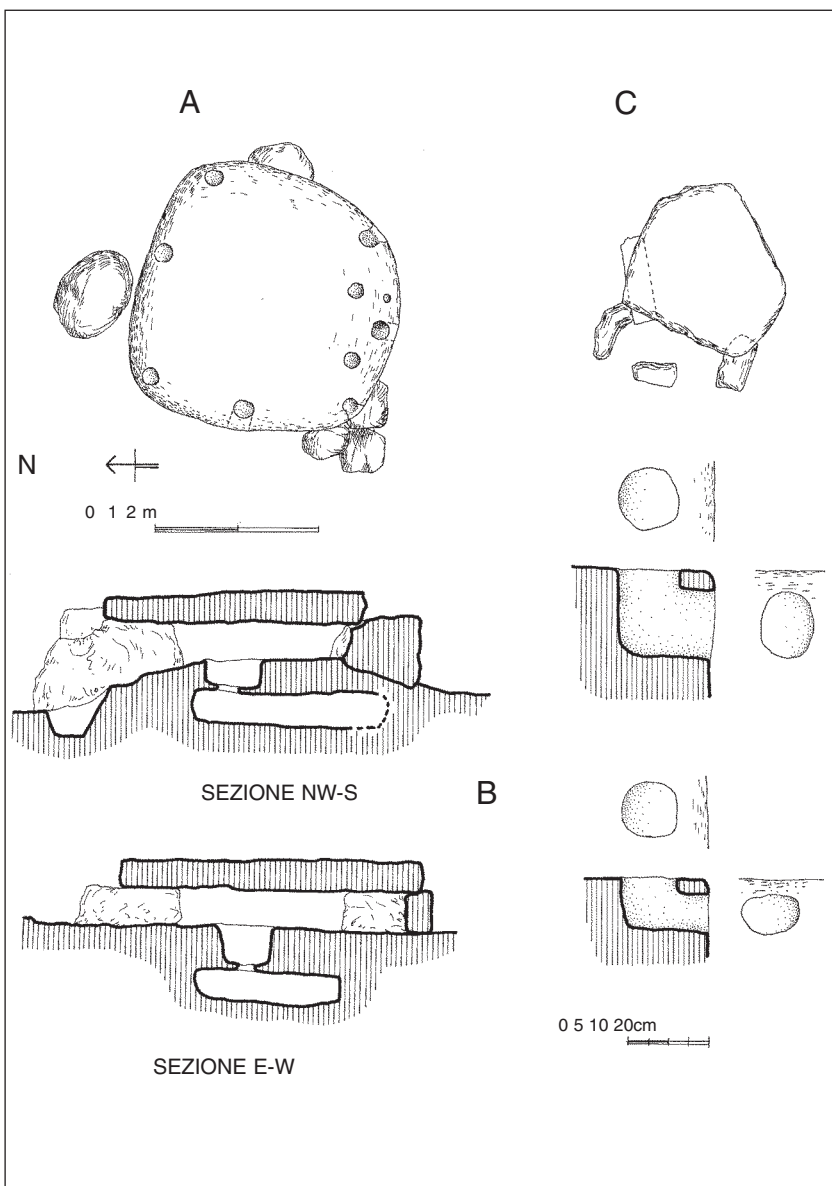


Fig. 44. *The prehistoric altar of Monte d'Accoddi: A-B, the big slab with holes (view and sections); C, the trachyte altar on the oriental side of the ramp.*



Fig. 45. *The prehistoric altar of Monte d'Accoddi: a view from the Southeast. Close up of the so called omphalos; on the right another spheric shaped stone.*

during the excavations guided by myself and the following ones: a fragmentary one (0.40x0.36 m) reports a drawing with a lozenge and spirals and was found inside the ramp; the second (1.15 m high) reports a stylised feminine figure in relief, and was found close to the northern façade of the second pyramid; the third, flat and elliptic shaped (0.28x0.18 m), reports thirteen parallel grooves of unsure meaning that are crossed by at least another two that are perpendicular, it comes from the south-eastern corner of the most recent pyramid.

The five *menhir*

About 100 meters away from the oriental side of the terrace type altar, in the area beyond the recent wall that delimits the border between the excavations and the land of the Riforma Agraria (E.T.F.A.S.), not far from the place where the spherical stone was recovered, were found another two cylinder shaped menhir (or “perdas fittas” in the local language). They had been found on the ground and



Fig. 46. *The prenuragic altar of Monte d'Accoddi: the menhir by the ramp's west side.*

were then lifted. Today they are still visible in their original position. One is made of sandstone and is 1.90 m high, the other is made of limestone and is 2.30 m high. The first is of a dark reddish colour, while the second is white: this difference in colour probably signifies the distinction between the male and the female type or the deities or even some glorified ancestors; considering their shape independently from the colour, they probably represent the reproductive element of mother nature expressed by the presence of the phallus.

In the surrounding area it is possible to visit at least another three *menhir*: one of which is situated in the area of *Cabula Muntones* (about 6.5 km northwest from Monte d'Accoddi), in the thereabouts of the ruins of a prehistoric village at the border between Sassari and Portoferrero; although the other two are located in a different area, their orientation is still towards the altar; they are about two or three km away from the altar, in the location of *Frades Mereos* (or Muros), on a calcareous embankment on the same level of the monument and south from it, beyond the railway and the Ottava river.

The village

Between the *menhir* on the ground and the west side of the altar where the big ramp is situated, but on a lower level, it was brought to light a "storage" of five terracotta jars (with the handles in the Ozieri style) that were used to keep consumables. The jars were found in a straight line (along the axis north-west-south-east), a use typical of the oriental part of the Mediterranean during prehistory.

Not far from there, a trachyte block with a cylindrical interior lining was found, that had probably been used to line a well or to protect a jar.

From the same place where the *omphalos* had been found, a basin-mill made of trachyte and covered in red ochre, was also recovered which measured 1.40x1.04 m.

Of the village, that covered an area of about 22.000 square meters and dated back probably to a time prior to the oldest altar, we do not have many visible remains. However there are numerous masonry ruins of huts, usually rectilinear, that surround but never lean against the most recent altar and ramp almost reaching to the big slab with holes. These ruins preserved little more than a row of rough stones of



Fig. 47. Monte d'Accoddi: the "male type" menhir or dark sandstone; the limestone "female" type menhir in the background.

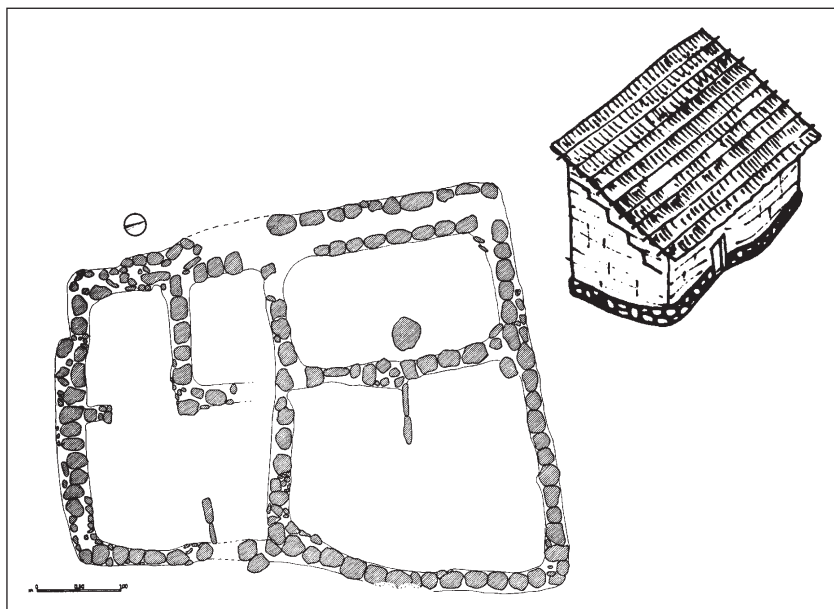


Fig. 48. The prehistoric altar of Monte d'Accoddi: the Witch-doctor's Hut, floor plan and a reconstruction (Contu 1998).

modest size (about 0.30x0.40 m) that was the foundation of the higher part of the construction, which was probably made of plain bricks or of fresh canes plastered together with mud (burned clay traces were found). The roofs, with one or two slopes, were probably made mainly of branches. It appears to be a hut village (still to be fully explored): it could have been a sanctuary type village, similar to those known as *cumbessias* that are still around in Sardinia.

The floor of these huts in Monte d'Accoddi was made of crushed limestone.

In *Hut dd*, situated between the two slabs, there is still the rectangular fireplace made of clay with a relief edge.

The most interesting hut is *Hut p-s*, also called *Witch-doctor's Hut* and situated next to the northeast corner of the truncated pyramid. The walls' foundation and the external perimeter of trapezoidal shape are what's left of this hut. Inside there are five areas of irregular shape, with a tendency to the parallelepiped. One wall is thicker than the

other, which leads us to believe the roof was single sloped.

The hut was abandoned after being destroyed in a fire (maybe intentional); it preserved the ancient house kit, particularly the terracotta objects: about a hundred vases, small and large (even a tripod still standing over the fireplace), a little female statue, and a weight for a loom designed with pendent discs; plus many mills in stone and other objects. The intriguing name comes from a bovine horn and other sea shells that were found inside a jug that had been tilted by the fire.

A copious amount of shells was found in the area all around the big terrace type altar, some were still in piles (as remnants of sacred meals) next to ashes and coals; numerous food remnants of other type were also found, such as wild and domestic mammals, and snails; in addition to that there were traces of sea-urchins, mussels, sea breams and even cone shaped sea snails or *Charonia* also used as mouth blown musical instruments. An unusual amount of jagged arrow points and knife blades made of flintstone or obsidian were also recovered; and smooth stone axes, one of which had an ornamental herring-bone incision. Inside a vase a group of eight weights was found, kidney shaped, that appeared to be part of a primitive vertical loom.

In the E.T.F.A.S. land, about a hundred meters to the northeast a small terracotta vase was recovered, which had a neck covered by a cap with many little holes which lead us to believe it had been used as a salt-stand or something similar (according to some people it was used as a perfume burner). The other objects that were discovered close to the altar were of more religious nature, such as little female statues made of stone and a unique big terracotta bowl representing a dance scene.

The discovery of a hole in the rock that was probably used as a larder to store consumables is another sign of human settlement in this area; the hole was about a meter in diameter and of spherical shape (0.40 m deep as it stands). It was discovered by chance during the digging of a limestone cave (that is now a parking area) along the road leading to the excavations, about 450 meters North of the altar.



Fig. 49. *The prehistoric altar of Monte d'Accoddi: Hut dd (as seen from the West) and other ruins.*



Fig. 50. *The prehistoric altar of Monte d'Accoddi: the Witch-doctor's Hut after the excavations (as seen from the North). The ruins today.*

The tomb of the young boy

The elliptic stone marked by thirteen parallel incisions that was mentioned above could have been the grave stele of a six year old child that was found inside the pyramid's southeast corner. The burial consisted of the skull only, because of mysterious reason (maybe a sort of cult), which was covered by a tripod almost like a helmet and had a bowl by its side - the cranium was brachycephalic or of the short type and was affected by congenital flattening of the skull (platicefalia).

A sacrifice in occasion of the foundations is to be excluded as the burial was only tens of centimeters deep and over three meters higher than the foundations, and dated back to the culture of Bonnànaro (1800-1600 B.C.) when the altar had been long abandoned.



Fig. 51. *The prehistoric altar of Monte d'Accoddi: the tripod and the bowl dating from the culture of Bonnànaro, recovered from the Tomb of the Young Boy on the southwest corner of the truncated pyramid.*

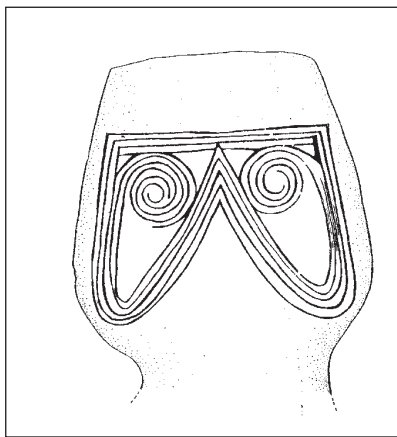


Fig. 52. *Fragment of a statue's head from the "Red Temple" of Monte d'Accoddi; the face is stylised.*

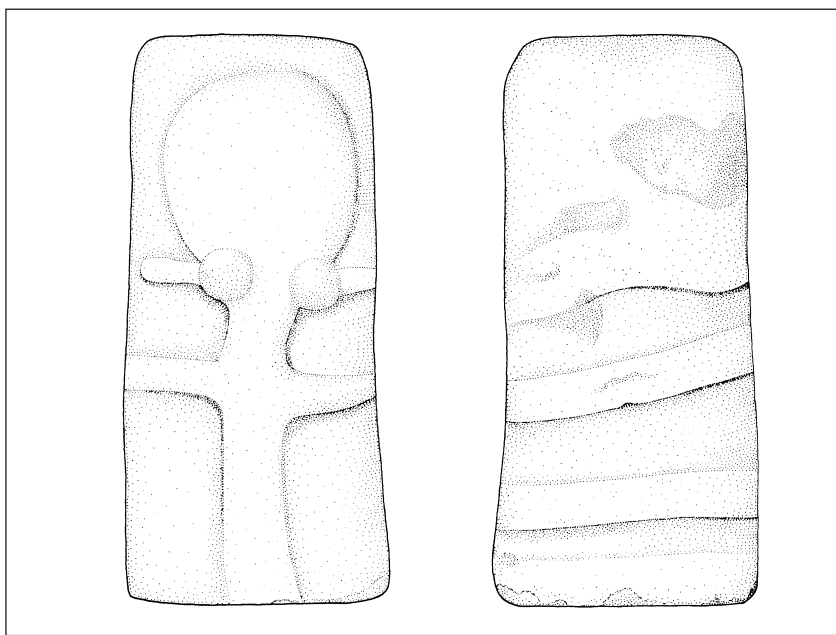


Fig. 53. *Sassari, the prehistoric altar of Monte d'Accoddi: granite stele representing a female figure in relief; frontal and back view. From the II phase's temple.*



Fig. 54. Sassari. *The prehistoric altar of Monte d'Accoddi: a view of the south-east corner. Detail: discarded materials during the excavations by Contu.*



Fig. 55. Sassari. *The prehistoric altar of Monte d'Accoddi: limestone stele reporting parallel incisions (maybe from the Tomb of the Young Boy).*

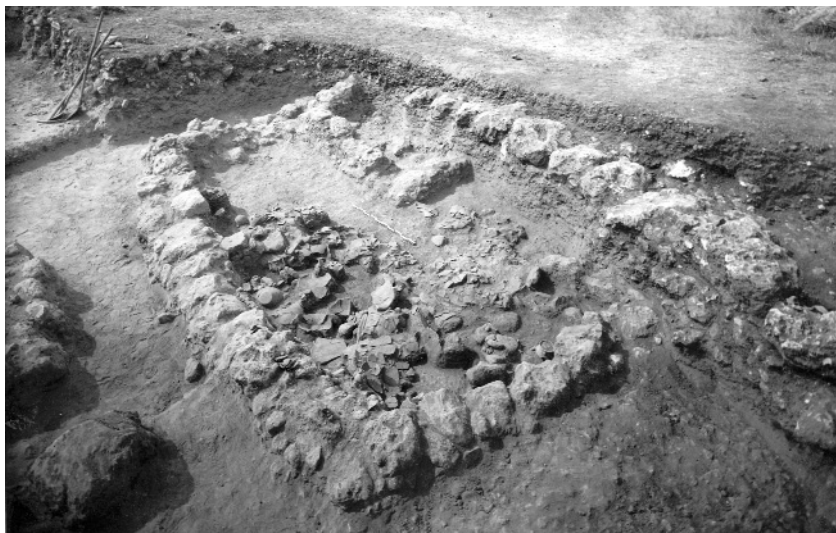


Fig. 56. Sassari. The prehistoric altar of Monte d'Accoddi: the Witch-doctor's Hut during excavation (from the East-Southeast).

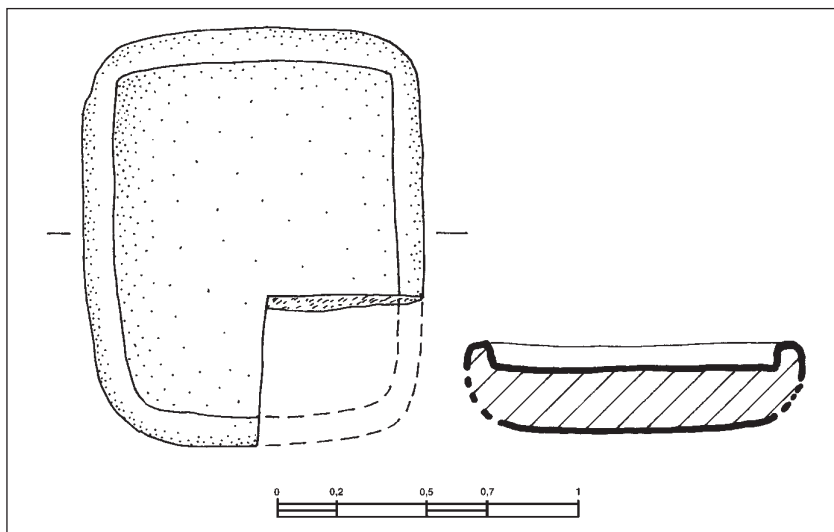


Fig. 57. Sassari. The prehistoric altar of Monte d'Accoddi: the omphalos and basin, drawing and section.



Fig. 58. Sassari. The prehistoric altar of Monte d'Accoddi: the Witch-doctor's Hut during excavation: a view of a tripod, a muller and a loom weight.



Fig. 59. Sassari. The prehistoric altar of Monte d'Accoddi: the Witch-doctor's Hut during excavation: a view of a tripod and a bowl.



Fig. 60. Sassari, the prenuragic altar of Monte d'Accoddi: a bowl from the culture from Ozieri reporting schematic human figures (a reconstruction).



Fig. 61. The prehistoric altar of Monte d'Accoddi: two terracotta loom weights, kidney shaped, that were recovered in the storage on the oriental side of the ramp.

Interpretations and comparisons

Both the most ancient monument (the *red temple*) and the more recent one, that was the object of my excavations (which was supposed to represent a similar temple), were terrace type altars with access through a ceremonial ramp: a sacred place, a sanctuary where believers would probably go to from all over Sardinia.

Due to some architectonic details we associated the monumental structure with the Egyptian pyramids, even though it would be more appropriate to compare it with the *mastabas* that are also truncated pyramids. In Sakkara, in fact, the actual pyramid had developed from a simple *mastaba* superimposing it. However the *mastabas* and the pyramids are graves and therefore do not have an external access ramp, which can be found in the Nile valley, in the funeral temples of Montuotep and Hascepsut in Deir-el-Bahari.

The slope represented the rise towards the divinity.

The comparison with the Mesopotamian sacred towers, the *ziggurat* with a ramp or steps, makes a better interpretation. Apart from the tower of Ur, the most famous is the one of Babylon that the Bible refers to as The Tower of Babel. These *ziggurats* are rather complex just like the ones of Assur and Korsabad that belong to the third millennium B.C.; the tower of Aqar Quf dates back to the second millennium B.C. The *ziggurat* of Anu in Uruk is the most similar for its simplicity and its age that is more or less the same.

The truncated cone of Monte d'Accoddi, just like the constructions above, was used for the celebrations in occasion of the beginning of the agricultural year, during which propitiatory rituals took place such as the wedding between the earth and the sky. According to the Greek historian Erodotos (V century B.C.), this union was represented by a woman that would join herself to a divinity or someone representing a god. The *ziggurat* was the tower temple of the solar god Belo or Baal or Marduk.

Another interesting theory recalls the altar that Javeh made Moses build (*Esodus*, XX, 24-26): for which he gave definite instructions on building materials such as mud and rough stones, and the manner of access through a ramp or steps. We are around 2200 B.C.

To complete the analysis of similarities it is important to mention the more recent and distant constructions of pre-Columbian terrace

type altars of Maya and Aztec cultures that developed from 250 B.C. to 900 A.C. or 1500 A.C.! The comparison could even extend to pre-Columbian cultures of Oklahoma and Alabama.

The hypothesis of a possible provenance from Mesopotamia remains fascinating for many researchers, but the author tends to believe that people could have created similar constructions pushed by similar necessities and using the same materials in different places without an actual connection among them. Considering the above it is not wrong to refer to the monument in Monte d'Accoddi as a "miracle".

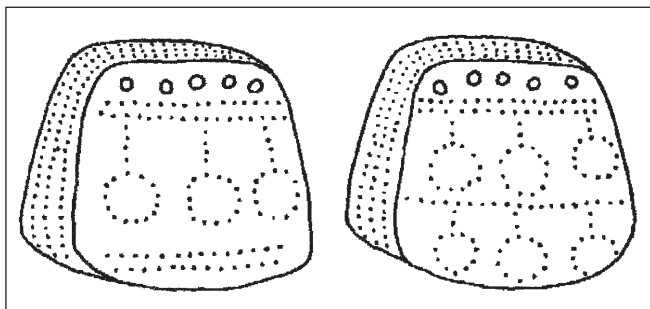


Fig. 62.
*Sassari. The
prehistoric
altar of Monte
d'Accoddi: a
loom weight
from the
Witch-doctor's
Hut.*

Glossary

Abealzu (The Culture from)	The culture that corresponds to the Sardinian Copper Age.
<i>Allée Couverte</i>	Stretched rectangular burial chamber.
Aniconico	The name for a non inscribed cippus.
Anticella	The first small cell of a subterranean chambered tomb.
Archaeological layer	The accumulation of human waste on a site.
Archaeological Survey	Archaeological analysis of a site without excavation.
Assise (or alignment)	Horizontal row of stones in a masonry structure.
Atrium (or vestibule)	The entrance area of a building.
Betyl	Standing stone believed to be the house of a god. The word is of semitic origins (beth-'el), but in Sardinia is referred to the manifestation of the prenuragic, nuragic and Phoenician-Punic cultures.
Bonnàro (The Culture from)	The culture that coincided with the Sardinian Early Bronze Age.
<i>Brassard</i>	A rectangular stone plate with two holes at the extremities; it is usually

interpreted as a wrist protection.

Chalcolithic

It is the synonym of the Copper Age or the Eneolithic.

Campaniform
(or Bell-beaker)

Culture that takes its name from a vase shaped like an inverted bell. It was widespread in west and central Europe from Scotland to Sicily. The bearers of this vase spread the techniques of copper metallurgy.

C14 Radiocarbon dating

A process that provides absolute dates by counting the radioactive decay of carbon in the remains of once living plants and animals (i.e. wood, bone, shell, charcoal).

Culture

It refers to the way of life of a group of people including how they live and their religious beliefs.

Dolmen

Simple Megalithic chambered tomb, of rectangular or polygonal shape.

Domus de janas

The straight translation would be “house of the fairies”. It refers to the Sardinian prehistoric tombs with internal interconnecting chambers that had been dug into the rock, dating from the Eneolithic or Chalcolithic Age. Occasionally they are enriched by architectonic and symbolic motifs either painted or sculpted (bovine heads, horns, spirals, roof and wall elements, etc.).

<i>Dromos</i>	Corridor leading to a burial chamber; it was used as a structural support to an artificial groove or a megalithic burial.
Eneolithic	The Copper Age, also known as Chalcolithic.
<i>Facies</i>	A culture's particular and definite aspect.
False door	Sculpted, incised or painted false door on the far wall of the main chamber in a "domus de janas".
Filigosa (The Culture from)	Culture that refers to the Sardinian Copper Age.
Fictile	It is said of a terracotta or a clay object.
First burial	The burial of a cadaver in a tomb immediately after death. According to the position of the body it could be flat, bent (with bent legs) or huddled up, face upwards or on the side.
Hologram	A figure in relief that is projected in the air thanks to holography. A technique that employs laser radiations.
Hypogeum	Subterranean architecture; small man-made groove.
Inhumation	Funeral ritual that entails the deposit of a cadaver into a tomb.
Lesena (or pilaster strip)	A semi pillar.

Megalithic	It is said of a construction built with drystone walling without the use of any cementing material.
Menhir	Monoliths of various shape. They are often elongated and planted into the ground vertically. Their use was of funeral or sacred nature. They are difficult to date and must not be confused with the <i>betyl</i> which are attributed to the nuragic age. In Sardinia Menhir belong to the prenuragic.
Monte Claro (The Culture from)	A cultural aspect of the Eneolithic in Sardinia.
Necropolis	Vast area for burial use that means literally “city of the dead”.
Neolithic	The literal meaning is: The new stone age. It is referred to the period that marked the beginning of agriculture and farming activities; it was also then that weapons and tools were made with faced stone.
Orthostat	Large stone or slab set vertically in a structure.
Obsidian	Very hard volcanic glass used for weapons and tools. It is found in abundance in Monte Arci (in the province of Oristano), from where it used to be exported to the north of Italy, Corsica and France.
Ozieri (The culture from)	Culture that belonged to the Sardinian Recent Neolithic.

Paleolithic	Man's most ancient age, also known as Jagged Stone Age. It is said of the time man's economy was based on hunting, fishing and the crop of fruits and bulbs.
Pavilion	In the "domus de janas" is the vestibule that is covered by a shelter dug in the rock.
Parasta	The same as a lesena; semi pillar.
Petroglyph	Motifs that are painted or carved in the rock.
Protome	The frontal part of an animal's head, usually a bull, found in relief in a hypogeum.
Row (or assise)	Horizontal row of stones in a masonry structure.
Standing stone	Also known as Menhir. A monolith planted into the ground vertically destined to a funeral or sacred use.
Storage	A group of objects made of metal or other material (such as coins, bronze statues, precious metals, ceramics, etc.) that was kept underground or hidden in the structures. It was often inside a terracotta container.
Sa Turricula (<i>Facies</i> from)	A cultural aspect dating back to the Sardinian Middle Bronze Age.
Secondary burial	The placement of the bones only, after exposure or cremation.

Stratigraphy

The overlaying of natural or artificial deposits on a site. The accumulation of material and food wastes forms an archaeological layer. A temporary abandonment of a site is documented by sterile land. The lower the layers, the more distant in time.

T floor plan

Typical floor plan of Sardinian hypogeum in which the second chamber was placed in a transversal line to the main longitudinal axis of the tomb.

Trilithon

A structure made up of three stones: two upright and a horizontal lintel placed on top like an architrave.

Tumulus

Latin for mound or barrow; generally covers megalithic burials (dolmen, *allée couvertes*, giants' tombs, etc.).

Vestibule (or atrium)

The entrance area of a building.

Bibliography

Miscellaneous and about the prehistoric altar

- AA. VV., *Nur. La misteriosa civiltà dei Sardi*, Milano 1980.
- AA. VV., *Ichnussa. La Sardegna dalle origini all'età classica*, Milano 1981(2TM ed. 1985).
- AA. VV., *Kunst und Kultur Sardiniens vom Neolithikum bis zum Ende der Nuraghenzeit*, Muller, Karlsruhe 1980, pp. 15-44.
- E. ALBA, *Archeologia del territorio. Emergenze archeologiche dal Paleolitico alla Tarda Età Romana nei Fogli 179,192 dell'I.G.M.*, Dissertation, Univ. of Sassari, A. A. 1992-93, presented in 1994. Taken from the Nurra and the Surrounding areas .
- E. ATZENI, *Aspetti e sviluppi culturali del Neolitico e della Prima Età dei Metalli in Sardegna*, in AA.VV., "Ichnussa. La Sardegna dalle Origini all'Epoca Classica", Milano 1981 (2^{ed.} 1985), p. XL.
- S. BAFICO, G. ROSSI, *Le ceramiche del Saggio XXIII di Monte d'Accoddi*, in L. DETTORI CAMPUS, by *La cultura di Ozieri, Problematiche e nuove acquisizioni*, "Atti, del I convegno di studio (Ozieri, January 1986-April 1987), Ozieri, 1989, pp. 27-36 (including: T. MANNONI, *Analisi mineralogiche delle ceramiche*, p.30).
- P. BASOLI, *L'età prenuragica e l'età nuragica*, in AA. VV., *Sassari. Le origini*, Sassari 1989, pp. 15-48 (the altar of M. d'Accoddi pp. 31-32).
- E. CONTU, *Monte d'Accoddi (Sassari). Singolare edificio preistorico*, in *Bullettino di Paletnologia Italiana*, N.S., VIII, 1953, pp. 3-4.
- E. CONTU, *Costruzione megalitica in località Monte d'Accoddi*, "Rivista di Scienze Preistoriche", VIII, 1953, pp. 199-202.
- E. CONTU, *Monte d'Accoddi*, entry, in "Enciclopedia dell'Arte Antica, Classica ed Orientale", Treccani, 1954.
- E. CONTU, "Fasti Archaeologici", X, 1955, entry n. 2576.
- E. CONTU, *I più antichi nuraghi e lo scavo del Nuraghe Peppe Gallu-Uri-Sassari*, "Rivista Scienze Preistoriche", XIV, 1959, pp. 59-121.
- E. CONTU, "Notiziario Sardegna", "Rivista di Scienze Preistoriche", XV, 1960, p. 236.
- E. CONTU, *La Tomba dei Vasi Tetrapodi in loc. Santu Pedru (Alghero-Sassari)*, *Monumenti Antichi Lincei*, XLVII,1964, *passim*.
- E. CONTU, *Elementi di architettura prenuragica*, "Atti del XIII Congresso di Storia dell'Architettura", Cagliari 6-12-IV 1963, ed. 1966, pp. 93-100.

- E. CONTU, *Notiziario Sardegna*, “Rivista di Scienze Preistoriche”, XXV, 1970, pp. 436-437.
- E. CONTU, *Notiziario Sardegna*, “Rivista di Scienze Preistoriche”, XXVI, 1971, pp. 498-499.
- E. CONTU, *L'altare prenuragico di Monte d'Accoddi (Sassari)*, “XXII Riunione Scient. dell'Ist. It. di Preist. e Protost.”, “Guida alla escursioni-Preistoria e protostoria della Sardegna centro-settentrionale”, Istituto Italiano di Preistoria e Protostoria, Sassari 1978.
- E. CONTU, *La Sardegna preistorica e protostorica. Aspetti e problemi*, in “Atti della XXII Riunione Scient. dell'Ist. It. di Preist. e Protost. nella Sardegna centro-settentrionale”, 21-27 October 1978, Florence 1980, pp. 13-43 (in particular pp. 17-19, 27, 32).
- E. CONTU, *Alcuni problemi cronologici della preistoria sarda nel contesto mediterraneo*, in “Atti del Convegno di Studio sullo ‘Stato Attuale della Ricerca Storica sulla Sardegna’”, 27-29 May 1982: “Archivio Storico Sardo”, XXXIII, 1982, pp. 91-101.
- E. CONTU, in E. CONTU e M. L. FRONGIA, *Il Nuovo Museo Nazionale ‘Giovanni Antonio Sanna’ di Sassari, ‘Itinerari’*, Ministero Pubblica Istruzione, n. 29, 2ª ediz. 1983 (1ª ediz. 1976), pp. 20-24.
- E. CONTU, *Monte d'Accoddi. Problematiche di studio e di ricerca di un singolare monumento preistorico*, in W. H. WALDREN, R. CHAPMAN, J. LEWTHWAITE, R.C. KENNARD, ed.s, “The Deya Conference of Prehistory, Early Settlement in the Western Mediterranean Islands and the Peripheral Areas”, “British Archaeological Reports”, I. S., 229, 1984, pp. 591-608.
- E. CONTU, *Problematica ed inquadramento culturale*, in E. ATZENI, E. CONTU, M.L., FERRARESE CERUTI, *La Sardegna dell'Età del Rame*, in “Atti del Congresso sull'Età del Rame in Europa”, Viareggio, 15-18 October 1987, pp. 441-448.
- E. CONTU, *Monte d'Accoddi (Sassari)*, in “Atti del Congresso sull'Età del Rame in Europa”, Viareggio, 15-18 October 1987, pp. 536-537 (poster).
- E. CONTU, *NUOVE anticipazioni sui dati stratigrafici dei vecchi scavi di Monte d'Accoddi*, in S. TINÈ, A. TRAVERSO, by, *Monte D'Accoddi. 10 anni di nuovi scavi*, Istituto Italiano Archeologia Sperimentale, Soprintendenza Archeologica of Sassari and Nuoro, Genova 1992, pp. 21-36, 97-98.
- E. CONTU, *Le Chalcolithique de la Sardaigne*, in F. DE LANFRANCHI, M. C. WEISS, by *L'aventure humaine préhistorique en Corse*, Aiaccio 1997, pp. 252-258 (in particular p. 254).
- E. CONTU, *La Sardegna preistorica e nuragica*, Sassari 1998: pp. 287-302, 303-309 and *passim*.

- E. CONTU, *Stratigrafie ed altri elementi di cronologia della Sardegna preistorica e protostorica*, in Miriam S. Balmuth and Robert H. Tykot, Edit., *Sardinian and Aegean Chronology Towards the Resolution of Relative and Absolute Dating in the Mediterranean*, Proceedings of the International Colloquium 'Sardinian Stratigraphy and Mediterranean Chronology', Tufts University, Medford, Massachusetts, March 17-19, 1995, Studies in Sardinian Archaeology, V, Oxbow Books 1998; pp. 63-76 (in particular p. 68, "San Ciriaco").
- E. CONTU, *L'altare prenuragico di Monte d'Accoddi*, in "Libertà", Sassari, 8 e 15/10/1999.
- E. CONTU, *Monte d'Accoddi: una scoperta, un miracolo, un'avventura*, in "Almanacco Gallurese", 8^a, 2000 (in the process of printing).
- A. DEPALMAS, *Il megalitismo in Sardegna*, in "Il Megalitismo: strutture d'abitato e strutture funerarie", in "INTERREG. Rapporti fra la Sardegna del Nord (Provincia di Sassari) e la Corsica del Sud (Corse du Sud) durante la Preistoria, l'Età Punica e Romana, coord. TANDA G., Fac. of literature, Ist. di Antichità, Sassari 1996, I, pp. 87-91.
- L. DETTORI CAMPUS, by, *La cultura di Ozieri, Problematiche e nuove acquisizioni*, "Atti, del I Convegno di studio (Ozieri, January 1986-April 1987), Ozieri, 1989.
- ERODOTO, *Le storie*, I, 181-183: translation and footnotes by L. ANNIBALETTO; Oscar Mondadori, Milano 1956.
- F. GERMANÀ, *L'uomo in Sardegna dal Paleolitico all'Età Nuragica*, Sassari 1995 ('awaiting atropologic determination^a for the tomb of the young boy, pg.120, in Monte d'Accoddi. The one reported here is due to verbal communication with Prof. Carlo Maxia).
- G. GULLINI, *Monte d'Accoddi e le ziqqurat mesopotamiche*, in S. TIN&, by A. TRAVERSO *Monte D'accoddi. 10 anni di nuovi scavi*, cit., Genova 1992, pp. 37-70 (including the discussion, pp. 39-70).
- E. HEINRCH, *Die Tempel und Heiligt, mer im alten Mesopotamien. Typologie, Morphologie und geschichte*, Berlin, 1982 in "Denkm%oler Antiker Architektur", 14.
- G. LILLIU, "Studi Sardi", X-XI, 1950-1951, ed. 1952, pp. 95-96.
- G. LILLIU, *Religione della Sardegna prenuragica*, "Bulettno di Paletnologia Italiana", 66_, 1957, pp. 7-96.
- G. LILLIU, *La Civiltà dei Sardi dal Neolitico all'Età dei Nuraghi*, reprint, E.R.I., Radiotelevisione Italiana, Turin 1975, *passim*.
- G. LILLIU, *La Civiltà dei Sardi dal Paleolitico all'Età Nuragica*, Turin (3[^] edition, amended version of the previous edition), 1988, *passim*.

- F. LO SCHIAVO, *Monte d'Accoddi: una riflessione*, in S. TINÈ, by A. TRAVERSO, *Monte D'accoddi. 10 anni di nuovi scavi*, cit., Genova 1992, pp. 118-123 ("reflections" on the problems about the chronology of Monte d'Accoddi; for the truncated pyramid are reported the plans measurements of 36x29 m: the problem arises because the military trench destroyed the west side of the construction making the ruins difficult to classify).
- F. LO SCHIAVO, *Santuario prenuragico di Monte d'Accoddi (Sassari)*, in A. MORAVETTI, C. TOZZI, by, *Sardegna*, "Guide Archeologiche Preistoria e Protostoria in Italia", n. 2, XIII Congresso Internazionale della Scienze Preistoriche e Protostoriche, Unione Internazionale delle Scienze Preistoriche e Protostoriche; Ministero per i Beni Culturali e Ambientali, Forlì 1995, pp. 10-17.
- F. LO SCHIAVO, *Il Museo Archeologico "Giovanni Antonio Sanna"*, Anno 1988. Sassari, in "Il Triangolo della Nurra", n. 1, Ministero BB.CC. e Ambientali, Soprintendenza for the provinces of Sassari and Nuoro, Viterbo 1998.
- F. LO SCHIAVO, *Il Museo Archeologico "G. A. Sanna" di Sassari. Guida archeologica*, Ministero BB. e AA. CC., Soprintendenza per le province di Sassari e Nuoro, Piedimonte Matese (CE) 2000, pp. 53-58.
- R.S. KRA, *Radiocarbon Dating and Sardinian Archaeology: A View from an Editor's Desk*, in Miriam S. Balmuth and Robert H. Tykot, Edit., *Sardinian and Aegean Chronology*, cit., Studies in Sardinian Archaeology, V, 1998, p. 8.
- M.G. MELIS, *L'Età del Rame in Sardegna*, in "L'Età del Rame", in "INTER-REG", cit. Sassari 1996, I, pp. 103-110.
- M.G. MELIS, *La tipologia come strumento per lo studio di alcuni problemi dell'Età del Rame in Sardegna*, in Miriam S. Balmuth and Robert H. Tykot, Edit., *Sardinian and Aegean Chronology*, Studies in Sardinian Archaeology, V, 1998, pp. 235-254.
- A. PACIOS, *Altare* entry, in "Enciclopedia della Bibbia", Turin 1969 (original title "Enciclopedia de la Bibbia", Barcelona 1969).
- Meyer Enzyklopädisches Lexicon*, Mannheim 1979, voce *Zikkurat*.
- A. PACIOS, *Babele, La torre di*, entry, in "Enciclopedia della Bibbia", Turin 1969 (orig. tit. cit).
- G. PESCE, *Sassari (loc. Monte d'Accoddi)*, in "Notiziario", "Riv. Scienz. Preistoriche", VII, 1952, p. 260.
- G. PINZA, *Monumenti primitivi della Sardegna*, "Monumenti Antichi Accademia dei Lincei", XI, 1901, soon after with 282, n. 124: "Monte d'Agoddi", in the "Flumenargia di Sassari".

- A. RUSANI-DOPPIU, *Il Tempio erotico di Monte "A Koddì" in Sardegna*, Bolotana-Sassari 1995, pp. 184 (non scientific hypothesis that invests the Sardinian word with an erotic meaning).
- K. SCHÜSSLER, *Die Ogyptischen Piramiden*, K&E 1983.
- A. SEGNI, in "Scuola e Vita", n. 7 del 15.05.1953, pp. 2-3, figg. 4-6.
- G. TANDA, *Arte e religione in Sardegna. Rapporti fra i dati monumentali e gli elementi della cultura materiale*, in "Atti Valcamonica Symposium", III, 1979, pp. 259-279.
- G. TANDA, *Sassari, Monte D'Accoddi*, "AA.VV., Museo Italia. La più grande mostra d'arte all'aria aperta". Vol. 10, "Sicilia Sardegna", Curcio, Roma 1987, pp. 324-325.
- V. TETTI, *Osservazioni sul condaghe di San Michele di Salvenero*, Sassari 1998, pp. 235-237, 285, n. 256: "El Monton de la Piedra". The information about the land registry in 1800 with the denomination of Monte de Code" has been given verbally by prof. Virgilio Tetti. Prof. Giulio Paulis, an expert in linguistics at the Universities of Cagliari and Sassari, consulted by myself, agreed on the results of the studies about the toponym in the Sassari area.
- J.E.S. THOMPSON, *La civiltà maya, (The Rise and Fall of Maya Civilisation*, 1954, 1966 by the Univ. of Oklahoma Press), Turin 1970, transl. U. Tolomei: pp. 48, 51, tav. 5 c. (pyramids that contained more ancient ones insided); pp. 72-74, figg. 7-8 (altar-temple pyramidal of Palenque with tomb underneath).
- S. TINÈ, *Nuovi scavi nel santuario di Monte d'Accoddi (SS)*, "Annali Dipartimento di Studi del Mondo Classico e del Mediterraneo", Archaeology and History of Art section, IX, Napoli 1987, pp. 9-22.
- S. TINÈ, *Note aggiuntive alla relazione preliminare*, in S. TINÈ, by A. TRAVERSO *Monte D'Accoddi. 10 anni di nuovi scavi*, cit., Genova 1992, pp. 6-9.
- S. TINÈ, A. TRAVERSO ET ALII, *Relazione preliminare*, in S. TINÈ, by A. TRAVERSO *Monte D'Accoddi. 10 anni di nuovi scavi*, cit., Genova 1992, pp. IV-XLI.
- S. TINÈ, *M. d'Accoddi e la cultura di Ozieri*, in L. DETTORI CAMPUS *La cultura di Ozieri. Problematiche e nuove acquisizioni*, "Atti, del I convegno di studio", Ozieri, January 1986-April 1987, ed. Ozieri, 1989, pp. 19-26.
- S. TINÈ, *Un frammento di stele dal Santuario di Monte d'Accoddi (SS)*, in "Atti della XXVIII riunione scientifica. L'arte in Italia dal paleolitico all'età del bronzo". Florence, 20-22 November 1989. In memory of Paolo Graziosi.

- S. TINÈ, *Sardegna, Sicilia ed Eolie*, in L. DETTORI CAMPUS (by) *La cultura di Ozieri. La Sardegna e il Mediterraneo nel IV e III millennio*, "Atti del 2^o convegno di studi", Ozieri 15-17 October 1990, pp. 49-52 (about the author's difficulties in accepting the chronologies C14 for the culture of Ozieri); pp. 52-62 ss. (debate on the concepts about "diffusionism" and "convergence", and the reliability of "stratigraphy" and the radiometric dating system, with or without "dendrochronologic" calibration; and finally of scientific archaeology opposed to the romantic one).
- R.H. TYKOT, *Radiocarbon dating and absolute chronology in Sardinia and Corsica*, in R. SKEATES & R. WHITEHOUSE, ed.s, *Radiocarbon dating and Italian Prehistory*, Accordia Specialist Studies on Italy, Accordia Research Centre, University of London, 3; *Achaeological Monographs of the British School at Rome*, British School at Rome, London, 8, 1994, pp. 115-145; in particular pp. 123, 138, nota 2.

About the necropolis and various

- AA.VV., *Ipogeismo nel Mediterraneo*, "Atti del Congresso Internazionale "L'ipogeismo nel Mediterraneo. Origini sviluppo, quadri culturali", Sassari and Oristano 23-28 May 1994", ed. Sassari 2000.
- E.ALBA, *The distribution of Nuraghi in the Nurra in relation to the geomorphologic aspects of the territory*, in "Papers from the EAA Third Annual Meeting at Ravenna 1997, Volume III: Sardinia", Edit. by A. Moravetti with M.Pearce and M.Tosi, "European Association of Archaeologists", Third Annual Meeting, Ravenna, September 24-28, 1997, "BAR", I.S., 719, 1998, pp. 72-83.
- P. BASOLI, *L'età prenuragica e l'età nuragica*, in AA.VV., *Sassari. Le origini*, Sassari 1989, pp. 16-21 (necropolis M. d'Accoddi); 21 (necropolis Ponte Secco); 21-25 (hypogeums Marinaru); 31 (Frades Mereos); 32 (Cabula Muntones).
- M.L. FERRARESE CERUTI, *La Tomba XVI di Su Crucifissu Mannu e la cultura di Bonnanaro*, in "Bullettino di Paletnologia Italiana", N. S., a. XXIII, v. 81, 1972-74, pp. 113-210.
- E. CONTU, *Ipogei eneolitici di Ponte Secco e Marinaru presso Sassari*, in "Studi Sardi", XII-XIII, 1, 1952-1954, ed. 1955, pp. 21-80.
- E. CONTU, *Alcune osservazioni su domus de janas edite ed inedite di Alghero e Sassari*, in "Studi Sardi", XVII, 1959-61, pp. 626-637.

- E. CONTU, *Ponte Secco (SS)*, "Notiziario Sardegna", "Rivista di Scienze Preistoriche", XVI, 1961, p.276.
- E. CONTU, *Ponte Secco (SS)*, "Notiziario Sardegna", "Rivista di Scienze Preistoriche", XXV, 2, 1970, p. 437.
- E. CONTU, *La Cultura del Vaso Campaniforme in un ipogeo di Marinaru (Sassari)*, in "Simbolo ed enigma. Il bicchiere Campaniforme e l'Italia nella preistoria europea del III millennio", F. NICOLI, E. MOTTESS, by *Catalogo della Mostra del Campaniforme. Museo Civico di Riva del Garda, La Rocca di Riva del Garda*, 12 May-30 September 1998, Provincia autonoma di Trento, Servizio Beni Culturali, Trento 1988, pp. 286-291.
- E. CONTU, *Stratigrafie ed altri elementi di cronologia della Sardegna preistorica e protostorica*, in M. BALMUTH & R.H. TYKOT, ed.s, *Sardinian and Aegean Chronology, Towards the Resolution of Relative and Absolute Dating in the Mediterranean*, "Processings of the International Colloquium "Sardinian Stratigraphy and Mediterranean Chronology", Tufts University, Medford-Massachusetts-USA, 17-19/III/1995", "Studies in Sardinian Archaeology", V, ed. Oxford 1998, pp.63-76.
- E. CONTU, *La Tomba Amorelli di Marinaru e la Cultura del Vaso Campaniforme* (subheading: *Scoperte archeologiche tra fortuna e superstizione*), in "Almanacco Gallurese", n. 6, 1997-98, ed. Gelsomino, Sassari 1998, pp. 39-43.
- G.M.DEMARTIS, *Tomba V di MontalÈ. Sassari. Necropoli di Su Crucifissu Mannu. Porto Torres*, in "Il Triangolo della Nurra", nn. 2. 4, Ministero BB.CC. e Ambientali, Soprintendenza for the provinces of Sassari and Nuoro, Viterbo 1998.
- M.L. FERRARESE CERUTI, *La necropoli di Su Crucifissu Mannu -Portotorres e di Ponte Secco-Sassari*, in "La Cultura di Ozieri. Problem.", cit. "Ozieri 1987 (ed. 1989), pp. 37-48.
- M.L. FERRARESE CERUTI, *Le necropoli a domus de janias nel territorio di Monte d'Accoddi*, in *Monte d'accoddi, 10 anni di nuovi scavi*, cit. 1992, pp. 10-20.
- M.L. FERRARESE CERUTI, *Archeologia della Sardegna preistorica e protostorica*, Nuoro 1997 (four years from her disappearance, a complete collection of all the studies published by the author including those listed above, by A. ANTONA e F. LO SCHIAVO,).
- G. LILLIU, *Monumenti antichi barbaricini*, "Quaderni", Soprintendenza Archeologica for Sassari and Nuoro, n.10, 1981: catalogo *menhir*.
- G. MAETZKE, *Scavi e scoperte nelle province di Sassari e Nuoro (1958-1959)*,

- in “Studi Sardi”, XVI, 1958-1959, pp. 733-734 (Su Crucifissu Mannu).
- P. MELIS, *Sardegna. Carta archeologica*, Delfino, Sassari 1995.
- V. RIU, V. VENTURA, *Il fascino di Monte d'Accoddi*, “Bollettino della Società Sarda di Scienze Naturali”, 1970, A. IV, n. VII, pp. 3-23. It is possible that a hypogeum over two levels -like the “Tomb of the two offering tables”, the plans of which were represented by the authors with few adjustments to the graphics- was originally formed by two distinct tombs that had been connected at later date because of a collapse in one of the walls.
- G. TANDA, *Monte d'Accoddi-Sassari, tomba II*, in AA.VV., *Nuove Testimonianze Archeologiche della Sardegna Centro-Settentrionale*, Soprintendenza Antichità Sassari and Nuoro, Sassari 1976, pp. 35-37.
- G. TANDA, *Arte preistorica in Sardegna. Le figurazioni taurine scolpite nell'Algherese nel quadro delle rappresentazioni figurate degli ipogei sardi a “domus de janas”*, “Quaderni” della Soprintendenza ai Beni Archeologici for the Provinces of Sassari and Nuoro, n 5, 1977.
- G. TANDA, *L'arte delle domus de janas nelle immagini di Ingeborg Mangold*, Sassari 1985.
- G. TANDA, *L'arte dell'Età del Rame in Sardegna*, in “Rassegna di Archeologia”, 7, 1988, cit., pp. 541-543.
- G. TANDA, *Cronologia dell'arte delle domus de janas*, in M. BALMUTH & R.H. TYKOT, ed.s, *Sardinian and Aegean Chronology*, cit., Oxford 1998, pp. 121-140.

Photographs and illustrations

Elisabetta Alba, 1 (Archaeological map by E. Contu)
Gavino Brundu, 42, 43, 45, 46, 47
Archivio Ercole Contu, 26, 27, 28, 54
Archivio Carlo Delfino editore, 31
Archivio Soprintendenza archeologica of Sassari and Nuoro, 12, 24, 25, 48, 49, 50, 52, 55, 56, 58, 59, 62
Francesco Carta, 4 e 6 (by Riu-Ventura 1970), 8 (by Contu 1955), 10 e 16 (by Ferrarese Ceruti 1991), 18-19 (by Contu 1955), 33-35 (by TinÈ 1992), 40, 41, 44, 53, 57
Giovanni Garroni, 11, 13
Domenico Marras, 2
Alberto Moravetti, 5, 17, 36-39
Giuseppe Rasso, 7, 14, 15
Raimondo Santucci, 20-23, 30, 51, 60, 61

Aknowledgements

I am grateful to the Soprintendenza Archeologica for the Provinces of Sassari and Nuoro, in particular the Soprintendente Dr Francesca Manconi for her kind cooperation and for all the authorisations; to the staff of the Soprintendenza: especially Dr Gianmario Demartis and Mr Stefano Flore.

The archaeological map of the area Monte d'Accoddi has been designed by Dr Elisabetta Alba.

The information about the correct etymology of "Monte d'Accoddi" was given by my friend Prof. Virgilio Tetti (also confirmed by Prof. Giulio Paulis, an expert in linguistics).

I received the up-to-date information on the ss 131, necessary to give indications on how to reach the monuments thanks to the surveyor Giampaolo Ennas, the Director of A.N.A.S. in Sassari ; while Prof. Giuseppe Scanu, from The Institute and Laboratory of Geography for the Faculty of Literature at the University of Sassari, let me have access to the new I.G.M maps.

A primary revision of the test was done by Prof. Bachisio Solinas, whom I would also like to thank.

Particular gratitude goes to the publisher Carlo Delfino and to the Director of the series Prof. Alberto Moravetti for their patience and understanding and for supplying all necessary materials and support to realise this work.

Index

THE STUDIES AND SEARCHES	5
THE NECROPOLIS AND OTHER ARCHAEOLOGICAL EVIDENCE IN THE TERRITORY	8
THE NECROPOLIS OF MONTE D'ACCODDI	11
THE NECROPOLIS OF PONTE SECCO	17
THE FOUR TOMBS OF MARINARU	25
THE NECROPOLIS OF SU CRUCIFISSU MANNU	30
THE ALTAR OF MONTE D'ACCODDI AND THE SURROUNDING AREA	32
The excavations and the researches	32
Chronology	45
Other monumental ruins	47
The five <i>menhir</i>	50
The village	52
The tomb of the young boy	57
Interpretations and comparisons	63
THE GLOSSARY	65
BIBLIOGRAPHY	71

Printed in May 2004
by A.G.E., Via P.R.Pirotta 20-22, Roma