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REGIONE AUTONOMA DE SARDIGNA
REGIONE AUTONOMA DELLA SARDEGNA

Necropolis of Sant'Andrea Priu

Patrimonio culturale
SARDEGNA Virtual Archaeology



■ The worship of waters: the Lumarzu spring

The religion of Nuragic populations is shown by wells and fonts, sacred buildings closely linked to the worship of water. In the holy wells, a covered atrium with seat leads to the stairs, that descend to the point where the water vein rose, in an underground cell covered with a *tholos*. The springs have no stairs, as they are directly next to where the water vein rose and the underground chamber is a simple cell covered with a small dome or a simple slab. The nuragic people expressed their devotion to the gods of the waters by placing their offers inside these buildings, in particular votive bronze figures.

The holy Lumarzu spring is on the northern side of the Campeda high plain, at the edge of the Santa Lucia plain, close to the village of Rebeccu (fig. 1).



Fig. 1 - Location of the Su Lumarzu Spring (from Wikimapia; reprocessing by M.G. Arru).

It was reported for the first time by the archaeologist Antonio Taramelli, when some work was carried out by the owner of the land, Mr Rossi Gomez and published in 1919 together with drawings by Francesco Giarrizzo (figs. 2, 3, 4).

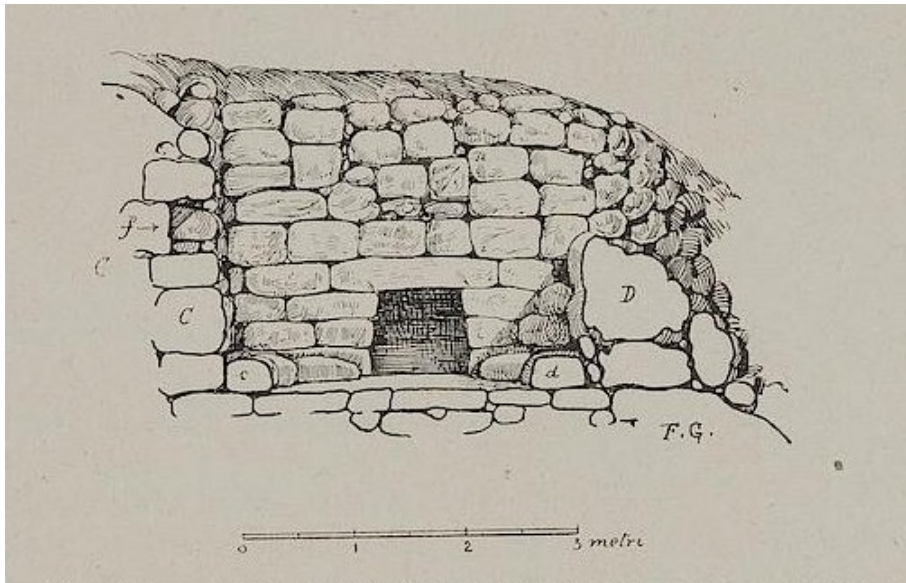


Fig. 2 - perspective of the Su Lumarzu spring (by Taramelli 1919, fig. 24).

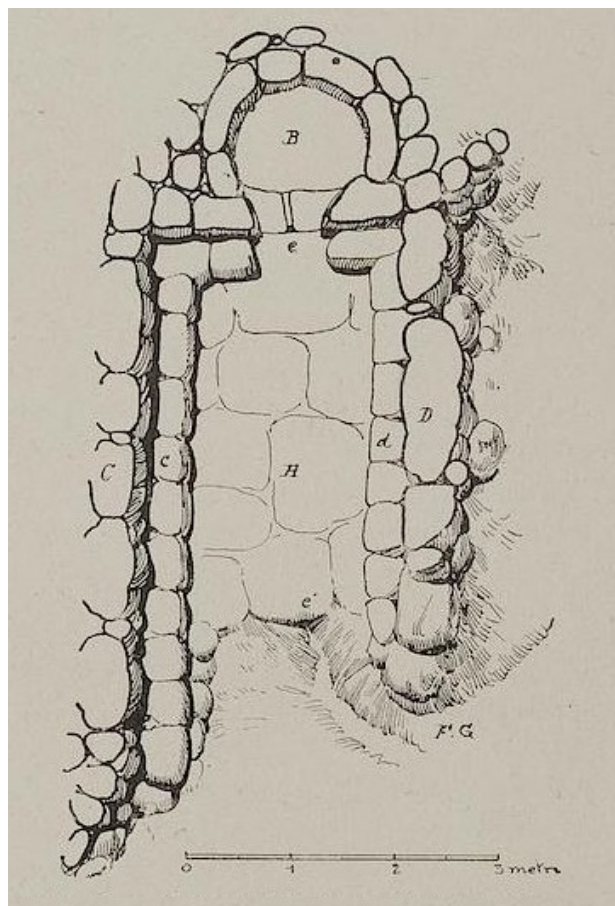


Fig. 3 - Layout of the Su Lumarzu spring (by Taramelli 1919, fig. 22).

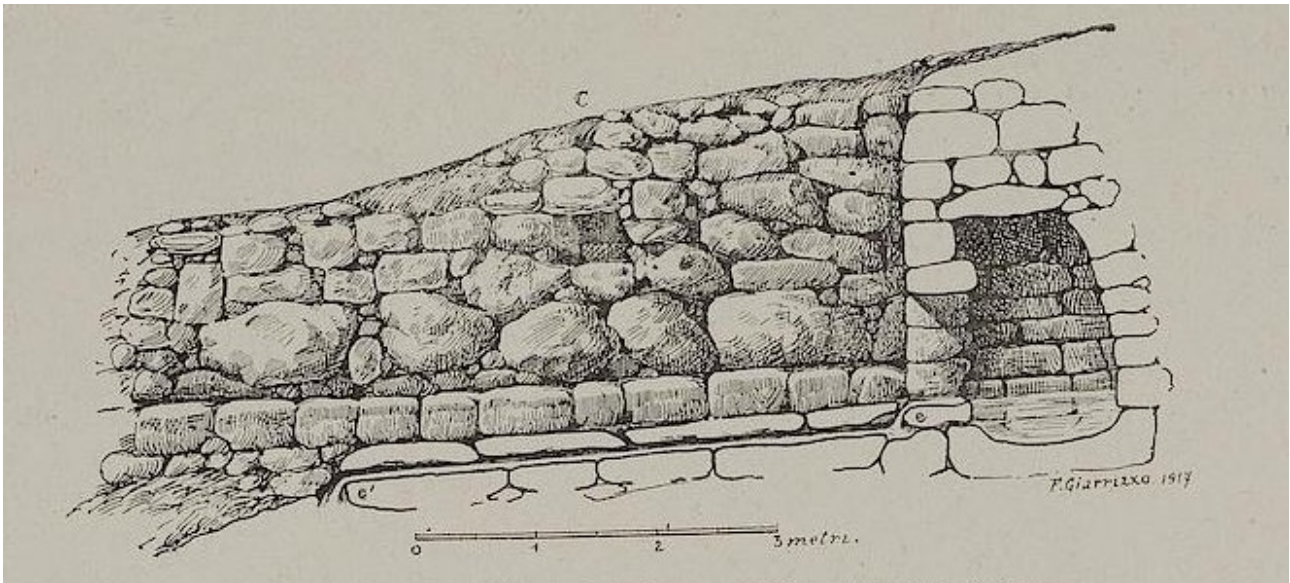


Fig. 4 - Section of the Su Lumarzu spring (by Taramelli 1919, fig. 23).

The spring, made from regular rows of basalt ashlars created with care, intercept the abundant veins of water that spring from the rock and are collected through channels under the entrance floor, in a stone tub that is covered with a *tholos*, i.e. A dome, that juts out and is cut off by a horizontal basalt stone slab, in turn covered and waterproofed by layers of clay mixed with limestone dust (fig. 5).

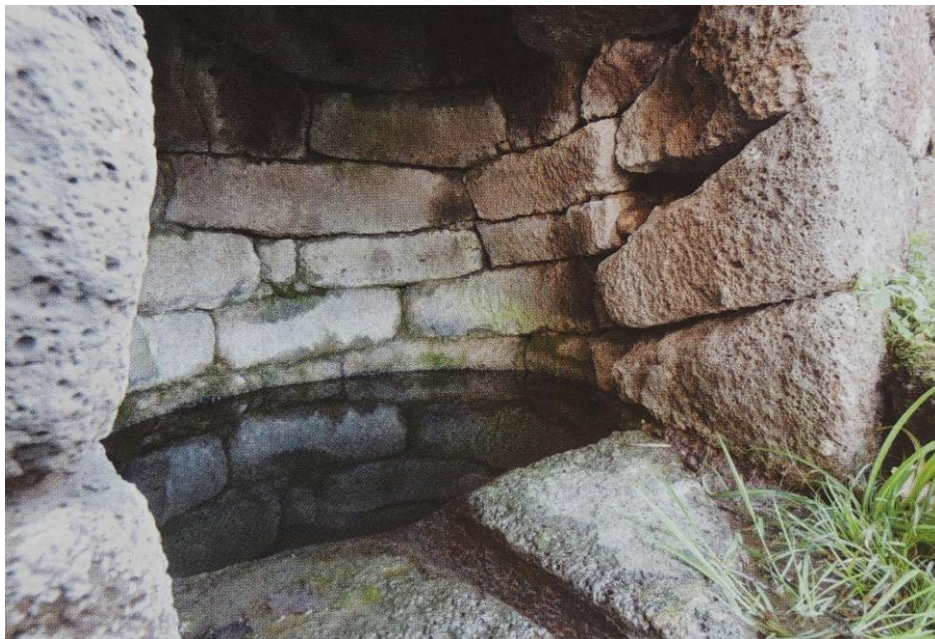


Fig. 5 - The inner chamber (by Melis, p. 18).

The monument has a rectangular entrance, that was originally covered by a dual sloping roof, with the door at the back that opens into the cell with the water collection tank (fig. 6).



Fig. 6 - The Su Lumarzu spring (photo by Cinzia Olianias <http://www.panoramio.com/photo/26030526>).

The atrium, which is carefully paved (fig. 7) has benches on both sides that were probably used to place offerings for the gods; there is a small square niche in the left-hand wall. The main facade rises at the end of the atrium and still has a residual height of about 2 metres.





Fig. 7 - The atrium slab floor seen from above (by Boninu *et alii* 2012, p. 1461, fig. 3).

The only element that can be referred to worship is a miniature vase found by the land owner Mr Rossi Gomez, and published by Antonio Taramelli (fig. 8).



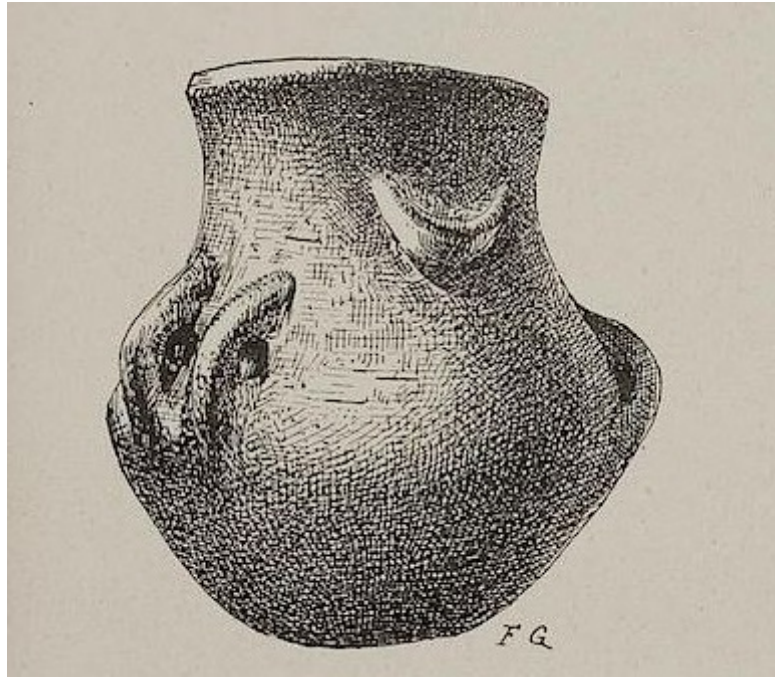


Fig. 8 - Miniature vase found at Su Lumarzu (by Taramelli 1919, fig. 21).

In his studies, Taramelli noted for this spring that it was frequented in the Imperial Roman era, while the cross engraved on the roof slabs on the inner summit of the *tholos* could refer to a later medieval or modern age.

In 2004-2005, archaeological survey and restoration work was carried out by La Sapienza University of Rome, together with the Archaeological Department for the provinces of Sassari and Nuoro. It has been possible to date the structure to a period between the Late Bronze Age (1200-1000 B.C.) and the early Iron Age (1000-730 B.C.). The intervention renovated the structure's façade and the slabs in the front courtyard (fig. 9).

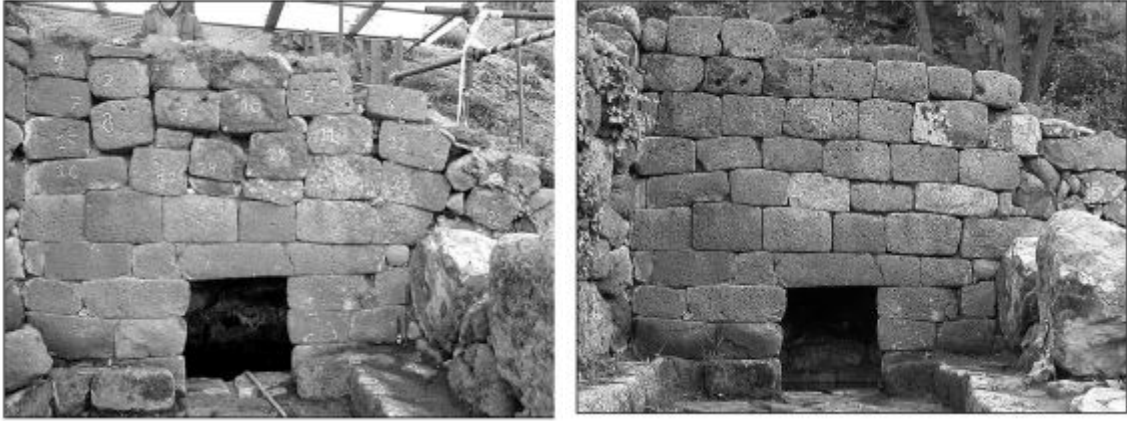


Fig. 9 - The structure before (left) and after (right) the renovation
(by Boninu *et alii* 2012, page 1462).

■ Credits

Deepening card edited by Dr. Maria Grazia Arru and Dr. Emanuela Atzeni

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