

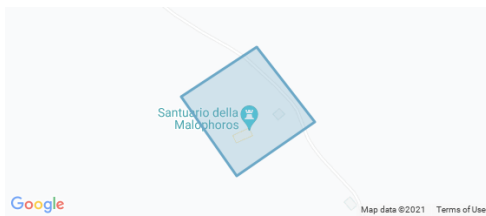
# Sanctuary of Malophoros

also known as “Sanctuary of Demeter Malophoros”

By Kate Minniti, UBC

Entry tags: Archaeological monument, Religious Place, Greek Cult, Greek Religions, Religious Group, Phoenician Cult, Sacred Enclosure, Altar, Temple, Temenos

The Sanctuary of Malophoros ('fruit-bearer') is an extraurban sanctuary dedicated to a fertility goddess usually identified with Demeter. It is situated on the Gaggera Hill, west of the Greek city of Selinunte in Sicily, and separated from the urban center by the Modione River. The sanctuary consisted of a large temenos whose access was a propylon flanked by a precinct dedicated to Hecate and a portico. Inside the sacred enclosure were a large altar, a stone channel with water flowing from a nearby spring, and the main temple of the goddess. The northern part of the temenos consisted of a field of stelae, an altar, a portico, and a temple dedicated to Zeus Meilichios, a chthonic form of the god.



Date Range: 699 BCE - 250 BCE

Region: Sicily: Sanctuary of Malophoros

Region tags: Italy, Sicily

The precinct of the sanctuary of Malophoros in Selinunte, Sicily.

## Status of Participants:

✓ Elite    ✓ Religious Specialists    ✓ Non-elite (common people, general populace)

## General Variables

### Sources and Excavations

#### Print Sources

Print sources used for understanding this subject:

- Source 1: Gabrici, E. (1927). Il Santuario della Malophoros a Seinunte. Monumenti Antichi, 32.
- Source 2: Miles, M. (1998). The Propylon to the Sanctuary of Demeter Malophoros at Selinous. American Journal of Archaeology, 102(1), 35-57.
- Source 3: Famà, M. L., Tusa, V. (2000). Le stele del Meilichios di Selinunte. Italy: Bottega d'Erasmus.

#### Online Sources

Online sources used for understanding this subject:

- Source 1 URL: [https://www.selinunte.net/il\\_santuario\\_di\\_malophoros.htm#a](https://www.selinunte.net/il_santuario_di_malophoros.htm#a)
- Source 1 Description: Italian website with general information about the Sanctuary and the whole archaeological park
- Source 2 URL: <https://pleiades.stoa.org/places/502577471>

- Source 2 Description: Page dedicated to the sanctuary in the Pleiades database
- Source 3 URL: [https://www.degruyter.com/document/doi/10.1515/jah-2018-0019/html#j\\_jah-2018-0019\\_ref\\_0050\\_w2aab3b7c31b1b6b1ab2b1c50Aa](https://www.degruyter.com/document/doi/10.1515/jah-2018-0019/html#j_jah-2018-0019_ref_0050_w2aab3b7c31b1b6b1ab2b1c50Aa)
- Source 3 Description: Allaire Stallsmith. A Divine Couple: Demeter Malophoros and Zeus Meilichios in Selinus.

Has this place been the focus of excavation (pre-modern, illicit, or scientific):

Answer 'Yes' for each period or type of excavation.

– Yes

↳ Type of excavation:  
– Scientific

↳ Years of excavation:  
– Year range: 1818; 1903-05; 1915-26; 1967; 1969-70  
Notes: 1818: Cavallari and Patricolo 1903-05: Salinas 1915-26: Gabrici 1967: White 1969-70: Marazzi and Tusa

↳ Name of excavation  
– Official or descriptive name: 'Missione Malophoros' (1969-70)

## Topographical Context

Is the place associated with a feature in the landscape

- Water source
- Body of water (as distinct from source)

Notes: The sanctuary is close to the Modione River. The water from a freshwater spring or fountain was flowing in an artificial channel (or drain) that crossed the sacred precinct.

Does the place involve human-made features besides structure:

Other features might be ground clearing, terracing, other modifications of the local environment.

– Yes

↳ Type of feature  
– Leveling of ground  
– Clearing  
– Terracing

Is the place situated in an urban or significantly urbanized area:

– No

Is the place situated in a rural setting:

– Yes

↳ Are there settlements in close proximity to the place:

– Yes

↳ Are there routes of travel in close proximity to the place:

– Yes

Is the place situated far removed from non-religious places of habitation:

– Yes

Notes: The sanctuary is outside of the city walls and it was necessary to cross a river to reach it.

↳ Is there an established route of travel connecting it to a wider transportation network:

– I don't know

## Structures Present

Are there structures or features present:

Instructions: Answer once for each structure/feature or group that can be differentiated.

– Yes

↳ A single structure

– No

↳ One single feature

– Water channel

↳ A group of structures:

– Yes

↳ Are they part of a single design/construction stage:

– No

Notes: The Sanctuary underwent at least three successive phases of construction and

remodeling from the 7th to the 4th century BCE. The first megaron-type temple was built in the 7th century BCE. During the early 6th century BCE the structure was replaced by a new one, and there are traces of religious rituals in the precinct of Zeus Meilichios and the Field of Stelae. The sanctuary was enlarged and embellished between the late 6th and 5th centuries BCE with the addition of the monumental altar, the temenos wall, the portico, the channel, and the propylon. During the 4th century BCE the sanctuary, still in use after the Carthaginian conquest of the city, was modified once more: the pediment of the temple was removed, the roof was rebuilt, and the sanctuary was adapted to host Carthaginian religious rituals and votive offerings alongside the ones previously established by the Selinuntines.

↳ A group of features:

– Yes

↳ Are they part of a single design/construction stage:

– No

↳ Is it part of a larger place/sanctuary:

– No

Notes: It is a sanctuary on its own.

↳ What is the function of the structure/feature or group:

Answer "Yes" once for each distinct function

– Sacrificial

– Social

– Other [specify]: Magic

Notes: A corpus of curse tablets (defixiones) has been discovered in the sanctuary.

– Worship

↳ Worship:

– Individual

– Communal

↳ Is the structure/feature finished:

– Yes

↳ Was the structure/feature intended to last beyond a generation:

– Yes

↳ Was the structure/feature modified through time:

– Yes

Reference: Donald White. The Post-Classical Cult of Malophoros at Selinus. *American Journal of Archaeology*, 71(4)

Reference: Margaret Miles M.. The Propylon to the Sanctuary of Demeter Malophoros at Selinous. doi: <https://doi.org/10.2307/506136>.

Reference: Allaire Stallsmith B.. A Divine Couple: Demeter Malophoros and Zeus Meilichios in Selinus. *Journal of Ancient History*, 7(1) doi: <https://doi.org/10.1515/jah-2018-0019>.

Reference: Ettore Gabrici. Il santuario della Malophoros a Selinunte.

↳ Was the structure/feature destroyed:

– Yes

↳ How was the structure/feature destroyed

– Collapsed

Reference: Emanuela Guidoboni , Anna Muggia , Marconi Clemente , Boschi Enzo. A Case Study in Archaeoseismology.The Collapses of the Selinunte Temples (Southwestern Sicily): Two Earthquakes Identified. *Bulletin of the Seismological Society of America*, 92(8) doi: [10.1785/0120010286](https://doi.org/10.1785/0120010286).

↳ Was it destroyed deliberately:

– Other [specify]: No data regarding deliberate destruction of the site.

↳ Was it destroyed by accident/natural phenomena:

– Natural phenomena

↳ Has the structure/feature been reconstructed:

– I don't know

## Reasons for Creation/Construction/Consecration

Is the place used for the worship of/communication with non-human supernatural beings:

– Yes

↳ Dedicated to a supernatural being:

– Yes [specify]: Malophoros

Notes: This goddess is indicated as the titular deity of the sanctuary in all ancient sources.

Reference: Ettore Gabrici. Il santuario della Malophoros a Selinunte.



Dedicated to more than one supernatural being:

– Yes [specify]: Hekate

Reference: Margaret Miles M.. The Propylon to the Sanctuary of Demeter Malophoros at Selinous. doi: <https://doi.org/10.2307/506136>.

– Yes [specify]: Zeus Meilichios

Reference: Allaire Stallsmith B.. A Divine Couple: Demeter Malophoros and Zeus Meilichios in Selinus. *Journal of Ancient History*, 7(1) doi: <https://doi.org/10.1515/jah-2018-0019>.

Is the place used for the worship of a semi-divine human being:

– No

Is the place used for the worship of non-divine ancestors:

– No

Was the place commissioned/built by an official political entity:

A political entity is a local power structure that leverages a workforce.

– Field doesn't know

Notes: The area seems to have been used as a sacred space from before the foundation of Selinous. However, it is very likely that the construction of the first sanctuary and the subsequent modifications and enlargements were commissioned and funded by the city.

Reference: Cristoforo Grotta. *Zeus Meilichios a Selinunte*. Giorgio Bretschneider Editore. isbn: 978-88-7689-247-9.

Reference: Maria Luisa Famà , Vincenzo Tusa. *Le stele del Meilichios di Selinunte*. Bottega d'Erasmus.

Were the Structures built by specific groups of people:

– Field doesn't know

Was the place thought to have originated as the result of divine intervention:

– Field doesn't know

Was the place created to mark or commemorate the birthplace of a supernatural or human being:

– No

Was the place created as the result of an event:

– Field doesn't know

Was the creation of the place sponsored by an external financial/material donation:

– Field doesn't know

Was the establishment of the place motivated by:

– Other [specify]: There are no sources explaining the precise reasons behind the construction of the sanctuary.

Was the place built specifically for housing scriptures/sacred texts:

– Field doesn't know

## Design and Material Remains

### Overall Structure

Is the place made up of multiple built structures:

– Yes

Reference: Ettore Gabrici. Il santuario della Malophoros a Selinunte.

↳ Are any of the structures attached to or associated with a landscape feature:

– Yes

↳ Are any of the structures attached to other structures:

– Yes

↳ Is there a hierarchy among the structures:

– Yes

Is monumental architecture present:

Monumental architecture is defined here as a built structure that surpasses average human proportions and in general is larger and more complex than is necessary to fulfill the structure's utilitarian function(s). Examples of monumental architecture include Mesopotamian Ziggurats, Egyptian Pyramids, Greek and Roman temples, Mesoamerican Pyramids, North American and Aegean burial mounds, etc.

– No

Is the structure/feature made out of natural materials:

Answer [Yes] for each material type

– Yes

↳ Earth

– Yes

↳ Is this material sourced locally:

– Yes

↳ Is this material lacking in the local natural environment:

– No

↳ Sand

– Yes

↳ Is this material sourced locally:

– Yes

↳ Is this material lacking in the local natural environment:

– No

↳ Clay

– Yes

↳ Is this material sourced locally:

– Yes

↳ Is this material lacking in the local natural environment:

– No

↳ Plaster

– Yes

↳ Is this material sourced locally:

– Field doesn't know

↳ Is this material lacking in the local natural environment:



– Field doesn't know

↳ Wood

– Yes

↳ Is this material sourced locally:

– Field doesn't know

↳ Is this material lacking in the local natural environment:

– No

↳ Grass

– I don't know

↳ Stone

– Yes

↳ Is this material sourced locally:

– Yes

↳ Is this material lacking in the local natural environment:

– No

Is the structure/feature made out of human-made materials

– Yes [specify]: There would have been metal elements in the various structures (e.g. nails, hinges, hooks)

## Decoration

Is decoration present:

– Yes

Notes: The archaeological data shows that sculptures and reliefs were displayed in various areas of the precinct. Moreover, the roof of the temple was decorated with one or more akroteria.

Reference: Clemente Marconi, James R McCredie Professor of Greek Art and Archaeology and University Professor Clemente Marconi. *Temple Decoration and Cultural Identity in the Archaic Greek World*. Cambridge University Press. isbn: 9780521857970.

↳ Is decoration part of the building (permanent):

– Yes

↳ On the outside:

– Yes

↳ On the inside:

– Yes

↳ Is decoration attached to the building, i.e. movable reliefs or tapestries

– Field doesn't know

↳ Is the decoration figural:

A figural representation is defined here as one that contains the depiction of discernible human, anthropomorphic, animal, or zoomorphic forms. In general, it differentiates between animate and inanimate beings, as well as between narrative compositions and still life, landscapes, abstraction, etc. Answer [Yes] for each type of figure depicted

– Yes

Notes: Figural decoration in this context refers to statues and reliefs possibly displayed inside or outside the religious buildings.

↳ Are there gods depicted:

– Yes

↳ Are there other supernatural beings depicted:

– I don't know

↳ Are there humans depicted:

– Yes

↳ Are there animals depicted:

– Yes

↳ Are there animal-human hybrids depicted:

– I don't know

↳ Is the decoration non-figural:

– Yes

Reference: Clemente Marconi, James R McCredie Professor of Greek Art and Archaeology and

University Professor Clemente Marconi. Temple Decoration and Cultural Identity in the Archaic Greek World. Cambridge University Press. isbn: 9780521857970.

Reference: Dieter Mertens. Città e monumenti dei Greci d'Occidente: dalla colonizzazione alla crisi di fine V secolo a.C.. Rome: "L'Erma" di Bretschneider.

↳ Is it geometric/abstract  
– No

↳ Floral motifs  
– Field doesn't know

↳ Is it writing/caligraphy  
– Field doesn't know

↳ Other [Specify]  
– Other [specify]: Akroteria seem to have been the only form of decoration present in the main temple.

Reference: Clemente Marconi, James R McCredie Professor of Greek Art and Archaeology and University Professor Clemente Marconi. Temple Decoration and Cultural Identity in the Archaic Greek World. Cambridge University Press. isbn: 9780521857970.

↳ Is the decoration hidden or restricted from view:  
– No  
– Yes

Notes: Decoration outside the temples was visible to everyone. However, access to the sacred buildings would be restricted, so that the decoration inside the temple was hidden to almost everyone.

↳ Can the decoration be revealed:  
– No

↳ Are there statues present:  
– Yes

↳ Cult statues:  
– Yes

↳ Statues of gods/supernatural beings:

– Yes

↳ Statues of humans:

– Field doesn't know

↳ Other [Specify]

–Other [specify]: Unclear whether there were statues of animals.

– No

Notes: Pedestals of statues have been discovered in the Sanctuary, but the statues themselves had already been looted or destroyed.

↳ Are there reliefs present:

A relief as opposed to sculpture carved on the round is a work of sculpture in which the figures project from a background support, generally a flat surface. Reliefs can be carved out of stone, clay, or a similar material.

– Yes

Reference: Clemente Marconi. *Il rilievo con il ratto di Persefone dal Santuario della Malophoros: Un riesame.* (Claudia Antonetti , Stefania De Vido, Ed.), Temi Selinuntini. Pisa: ETS.

↳ Reliefs representing the god(s) worshipped at the place:

– Yes

↳ Reliefs representing mythological narratives:

– Yes

Notes: The first known representation in sculpture of the abduction of Persephone was found in this sanctuary. It is a medium-size relief carved in a slab of local limestone, and it was plausibly set up in the propylon so that the worshippers could see it.

↳ Reliefs representing human/historical narratives:

– Field doesn't know

↳ Are there paintings present:

– Field doesn't know

↳ Are there mosaics present:

– No

↳ Are there inscriptions as part of the decoration:

– Field doesn't know

↳ Other type of decoration:

– Yes [specify]: Architectural elements used as decoration (e.g. akroteria)

## Iconography

Are there distinct features in the places iconography:

– No

## Beliefs and Practices

---

### Funerary Associations

Is this place a tomb/burial:

– No

Is this a place for the worship of the dead:

– No

Is this a place for treatment of the corpse:

– No

Are co-sacrifices present in tomb/burial:

Co-sacrifices are animal/human sacrifices prompted by the death of the primary occupant of the tomb/burial.

– No

Are grave goods present:

– No

Are formal burials present:

– No

### Supernatural Beings

Is a supreme high god is present:

– Yes

Notes: The supreme goddess and dedicatee of the sanctuary is the female deity known as Malophoros, 'the fruit bearer'. She was connected with agriculture, fertility, and the Underworld. The goddess was worshipped in Megara Nisaia and all its foundations around the Mediterranean - including Megara Hyblaia, the metropolis of Selinous. 'Malophoros' was used as an epithet of Demeter in other cities, but in Selinous it used as the name of the goddess.

Reference: Jan N. Bremmer. *Initiation into the Mysteries of the Ancient World*. Walter de Gruyter GmbH & Co KG. isbn: 9783110376999.

Reference: Federica Cordano. *La Malophoros, particolare dea dei Megaresi. Culti e miti greci in aree periferiche*. Tangram Edizioni Scientifiche.

↳ Are they anthropomorphic:

– Yes

↳ Are they sky deity:

– No

↳ Are they chthonic (underworld)

– Yes

↳ Are they fused with king/kingship role (king = high god)

– No

↳ Are they the monarch is seen as a manifestation or emanation of the high god:

– No

↳ Are they kin relation to elites:

– No

↳ Are they other type of loyalty or connection to elites:

– Field doesn't know

↳ Are they unquestionably good:

– No

Notes: While Malophoros and the other gods of the Underworld were not generally seen as negative figures, the fact that they could be invoked in specific rituals to curse people shows that their powers were not always benign.

– Yes

↳ Are they other:

– Other [specify]: N/A

– No

Notes: The answer to this question changes depending on how one interprets the question - the supreme goddess of the sanctuary is Malophoros, but she is not the head of the Selinuntine pantheon.

Does the supreme high god communicate with the living at this place:

– Field doesn't know

Are previously human spirits present:

– No

Do human spirits communicate with the living at this place:

– No

Are nonhuman supernatural beings present:

– Field doesn't know

Do nonhuman spirits communicate with the living at this place:

– Field doesn't know

Are mixed human-divine beings present:

– Field doesn't know

Do mixed human-divine beings communicate with the living at this place:

– Field doesn't know

Is the supernatural being/high god present in the form of a cult statue(s):

– Yes

↳ Is the cult statue visible:

– No

↳ Is the cult statue hidden:

– Yes

Notes: It is very plausible that the cult statue was hosted in the most secluded part of the

temple, and as such was hidden from the pilgrims.

– No

Notes: The statue has been looted or destroyed.

## Supernatural Interactions

Is supernatural monitoring present:

– Field doesn't know

Do visitors communicate with the gods or supernatural beings:

– Yes



Do visitors communicate with gods:

– Yes

Notes: The evidence shows that visitors were communicating (or attempting to communicate) with the gods through offerings and animal sacrifices. Moreover, the gods are directly addressed in the curse tablets as the beings whose wrath should be unleashed on the people being cursed.

Reference: Sandra Blakely, Billie Jean Collins. *Religious Convergence in the Ancient Mediterranean*. ISD LLC. isbn: 9781948488174.

Reference: Allaire Stallsmith B.. *A Divine Couple: Demeter Malophoros and Zeus Meilichios in Selinus*. *Journal of Ancient History*, 7(1) doi: <https://doi.org/10.1515/jah-2018-0019>.

Reference: Ettore Gabrici. *Il santuario della Malophoros a Selinunte*.



Do visitors communicate with other supernatural beings:

– Field doesn't know

## Ritual and Performance

### Sacrifices, Offerings, and Maintenance

Are sacrifices performed at this place:

– Yes



Are there animal sacrifices:

– Yes [specify]: Sheep, goats, cows, deer, horses, pigs, dogs, poultry

Reference: Ettore Gabrici. *Il santuario della Malophoros a Selinunte*.



↳ Are there human sacrifices:

– No

↳ Are the sacrificed humans associated in some way:

– No

Are there self-sacrifices present:

– No

Are material offerings present:

– Yes

↳ Are material offerings mandatory:

– Field doesn't know

↳ Are material offerings composed of valuable objects:

– Yes

Notes: Jewels, weapons, figurines, and fine pottery were offered in the sanctuary.

Reference: Ettore Gabrici. *Il santuario della Malophoros a Selinunte*.

↳ Are material offerings composed of daily-life objects:

– Yes

Notes: Daily-life objects included lamps, loom weights, common ware, and personal ornaments.

Reference: Ettore Gabrici. *Il santuario della Malophoros a Selinunte*.

↳ Are material offerings interred at this place (in caches):

– Yes

Reference: Ettore Gabrici. *Il santuario della Malophoros a Selinunte*.

↳ Other

– Other [specify]: Mass-produced terracotta figurines (representing both human beings and animals), miniature altars, and models of fruits were very common among the material offerings. Two-headed stelae were also set up in the precinct of Zeus Meilichios.

Reference: Allaire Stallsmith B.. A Divine Couple: Demeter Malophoros and Zeus Meilichios in Selinus. *Journal of Ancient History*, 7(1) doi: <https://doi.org/10.1515/jah-2018-0019>.

Reference: Elsbeth Wiederkehr Schuler. Les protomés féminines du sanctuaire de la

Malophoros à Sélinonte. Publications du Centre Jean Bérard.

Reference: Ettore Gabrici. Il santuario della Malophoros a Selinunte.

– Other [specify]: Curse tablets were buried in the Meilikios precinct.

Reference: . La città inquieta: Selinunte tra lex sacra e defixiones.. Mimesis.

Reference: Ryan Johnson. The curse tablets of Selinous: evidence of social strife?. (Melanie Jonasch, Ed.), *The Fight for Greek Sicily: Society, Politics, and Landscape*.

Reference: Allaire Stallsmith B.. A Divine Couple: Demeter Malophoros and Zeus Meilichios in Selinus. *Journal of Ancient History*, 7(1) doi: <https://doi.org/10.1515/jah-2018-0019>.

Is attendance to worship/sacrifice mandatory:

– Field doesn't know

Is maintenance of the place performed:

– Yes

↳ Is it required:

– Yes

↳ Is there cleansing (for the maintenance):

– Field doesn't know

↳ Are there periodic repairs/reconstructions:

– Yes

Reference: Donald White. The Post-Classical Cult of Malophoros at Selinus. *American Journal of Archaeology*, 71(4)

Reference: Ettore Gabrici. Il santuario della Malophoros a Selinunte.

↳ Is the maintenance performed by permanent staff:

– Field doesn't know

## Pilgrimage and Festivals

Are pilgrimages present:

– Yes

↳ How strict is pilgrimage:

– field doesn't know

↳ Are pilgrimages the main reason for construction/establishment of the place:

– Field doesn't know

↳ Are pilgrimages to this place associated with significant life events:

– Field doesn't know

Notes: Sanctuaries dedicated to fertility goddesses in the Greek world could be linked to female rites of passage. However, this has not been proven for the sanctuary of Malophoros.

↳ Does pilgrimage to this place involve following established routes (roads):

– Yes

↳ Are these routes maintained together with the place:

– Field doesn't know

Is this place a venue for feasting:

– Yes

↳ Is feasting connected to the worship/sacrifices performed at this place:

– Yes

↳ Is feasting sponsored by the same entity that built/maintains the place:

– Field doesn't know

↳ Does feasting occur in a specific location within the place:

– Field doesn't know

Are festivals present:

– Yes

Notes: No religious calendar for Selinunte has survived. As Malophoros was a goddess strictly connected with fertility and agriculture, it is likely that there would have been seasonal festivals and sacrifices to obtain divine favour and secure good crops for the year.

↳ Frequency of festivals

– specify: No religious calendar for Selinunte has survived. As Malophoros was a goddess strictly connected with fertility and agriculture, it is likely that there would have been seasonal festivals and sacrifices to obtain divine favour and secure good crops for the year.

↳ Do all members of the society participate in the festival(s):

– All members

Notes: The variety in quality and origin of votive offerings seems to suggest that access to the sanctuary was not restricted to specific classes of citizens - or only to citizens at all.

↳ Are festivals a defining element in the construction/decoration of the place:

– Field doesn't know

↳ On average, how many participants gather at this place:

– number: Not possible to estimate.

↳ Is feasting part of the festival(s):

– Yes

↳ Is food consumption limited to certain members of the population:

– Elites

– Non-elites

– Religious professionals

Notes: No data indicates that food consumption was limited to certain members of the population.

## Divination and Healing

Is divination present:

– Field doesn't know

Is healing present/practiced at this place:

– No

Do rituals occur at this place:

Rituals are visibly enacted behaviors by one or more people for the purposes of religious observance.

– Yes

↳ Do large-scale rituals take place:

– Yes

↳ Do small-scale rituals take place:

– Yes

↳ On average how many participants are present in large-scale rituals:

– specify: Difficult to establish how many people participated. First and foremost because it is possible that access to these rituals was not exclusive to the inhabitants of Selinous; second, because it not clear whether some rituals were gender-specific; third, because it is not possible to estimate what percentage of the population would indeed attend.

↳ How often do these rituals take place:

– specify: No sacred calendar from Selinous has survived, so it is not possible to answer this question. As the titular deity of this sanctuary was a goddess associated with fertility and agriculture, it is plausible that there would be seasonal celebrations and sacrifices to propitiate good crops for the year. The city may have celebrated some of the same festivities as its metropolis, Megara Hyblaia.

↳ Are there orthodoxy checks:

– Field doesn't know

↳ Are there orthopraxy checks:

– Field doesn't know

↳ Are there synchronic practices:

– I don't know

↳ Are there intoxicants used during the ritual:

– Yes

Notes: Drinking vessels have been discovered around the sanctuary. It is plausible that ritual consumption of wine or other substances took place during religious celebrations.

## Institutions and Scriptures

---

### Religious Specialists

Are religious specialists present/in charge of this place:

Religious specialists are individuals who's primary duties within a population group are not concerned with subsistence or craft production but the maintenance of the religious landscape and culture of the group.

– Yes

↳ Present full time

– Field doesn't know



Present part time

– Field doesn't know



Are the religious specialists of specific sex/gender:

– Field doesn't know



Are the religious specialists of specific ethnicity:

– Field doesn't know



Are the religious specialists of specific class/cast:

– Field doesn't know



Are religious specialists dedicated to the place for life:

– Field doesn't know



Are the religious specialists stratified in a hierarchical system:

– Field doesn't know

Does this place incorporate a living space for religious specialists:

– No

Is this place used for the training of religious specialists:

– Field doesn't know

Are there formal institutions for the maintenance of the place:

Institutions that are authorized by the religious community or political leaders

– Field doesn't know

## **Bureaucracy**

Is there a formal bureaucracy present at this place:

A bureaucracy consists of a hierarchical system of accounting and rule maintenance primarily concerned with material wealth.

– Field doesn't know

Notes: As for many sanctuaries in the Greek world, it is very plausible that the priests kept records of all

the donations made to the sanctuary, but there is no trace of them in the archaeological record.

Does this place control economic resources (land, goods, tools):

– Field doesn't know

### Public Works

Does this place serve as a location for services to the community:

– Field doesn't know

### Writing/Scriptures

Is non-religious writing stored at this place:

Economic documents, records etc.

– No

Are there scriptures associated with this place:

– No

### Bibliography

#### General References

Reference: Donald White. The Post-Classical Cult of Malophoros at Selinus. *American Journal of Archaeology*, 71(4)

Reference: Allaire Stallsmith B.. A Divine Couple: Demeter Malophoros and Zeus Meilichios in Selinus. *Journal of Ancient History*, 7(1) doi: <https://doi.org/10.1515/jah-2018-0019>.

Reference: Margaret Miles M.. The Propylon to the Sanctuary of Demeter Malophoros at Selinous. doi: <https://doi.org/10.2307/506136>.

Reference: Ettore Gabrici. Il santuario della Malophoros a Selinunte.

Reference: Sandra Blakely, Billie Jean Collins. *Religious Convergence in the Ancient Mediterranean*. ISD LLC. isbn: 9781948488174.

#### Entry/Answer References

Reference: Sandra Blakely, Billie Jean Collins. *Religious Convergence in the Ancient Mediterranean*. ISD LLC. isbn: 9781948488174.

Reference: Ettore Gabrici. Il santuario della Malophoros a Selinunte. , , , , , , , , , ,

Reference: Margaret Miles M.. The Propylon to the Sanctuary of Demeter Malophoros at Selinous. doi: <https://doi.org/10.2307/506136>. ,

Reference: Allaire Stallsmith B.. A Divine Couple: Demeter Malophoros and Zeus Meilichios in Selinus. *Journal of Ancient History*, 7(1) doi: <https://doi.org/10.1515/jah-2018-0019>. , , , ,

Reference: Donald White. The Post-Classical Cult of Malophoros at Selinus. *American Journal of Archaeology*, 71(4) ,

Reference: Clemente Marconi. Il rilievo con il ratto di Persefone dal Santuario della Malophoros: Un riesame.. (Claudia Antonetti , Strefania De Vido, Ed.), *Temî Selinuntini*. Pisa: ETS.

Reference: Dieter Mertens. *Città e monumenti dei Greci d'Occidente: dalla colonizzazione alla crisi di fine V secolo a.C.*. Rome: "L'Erma" di Bretschneider.

Reference: Elsbeth Wiederkehr Schuler. *Les protomés féminines du sanctuaire de la Malophoros à Sélinonte*. Publications du Centre Jean Bérard.

Reference: Maria Luisa Famà , Vincenzo Tusa. *Le stele del Meilichios di Selinunte*. Bottega d'Erasmus.

Reference: Cristoforo Grotta. *Zeus Meilichios a Selinunte*. Giorgio Bretschneider Editore. isbn: 978-88-7689-247-9.

Reference: Emanuela Guidoboni , Anna Muggia , Marconi Clemente , Boschi Enzo. A Case Study in Archaeoseismology. The Collapses of the Selinunte Temples (Southwestern Sicily): Two Earthquakes Identified. *Bulletin of the Seismological Society of America*, 92(8) doi: 10.1785/0120010286.

Reference: Clemente Marconi, James R McCredie Professor of Greek Art and Archaeology and University Professor Clemente Marconi. *Temple Decoration and Cultural Identity in the Archaic Greek World*. Cambridge University Press. isbn: 9780521857970. , ,

Reference: Ryan Johnson. *The curse tablets of Selinous: evidence of social strife?*. (Melanie Jonasch, Ed.), *The Fight for Greek Sicily: Society, Politics, and Landscape*.

Reference: . *La città inquieta: Selinunte tra lex sacra e defixiones*.. Mimesis.

Reference: Federica Cordano. *La Malophoros, particolare dea dei Megaresi. Culti e miti greci in aree periferiche*. Tangram Edizioni Scientifiche.

Reference: Jan N. Bremmer. *Initiation into the Mysteries of the Ancient World*. Walter de Gruyter GmbH & Co KG. isbn: 9783110376999.