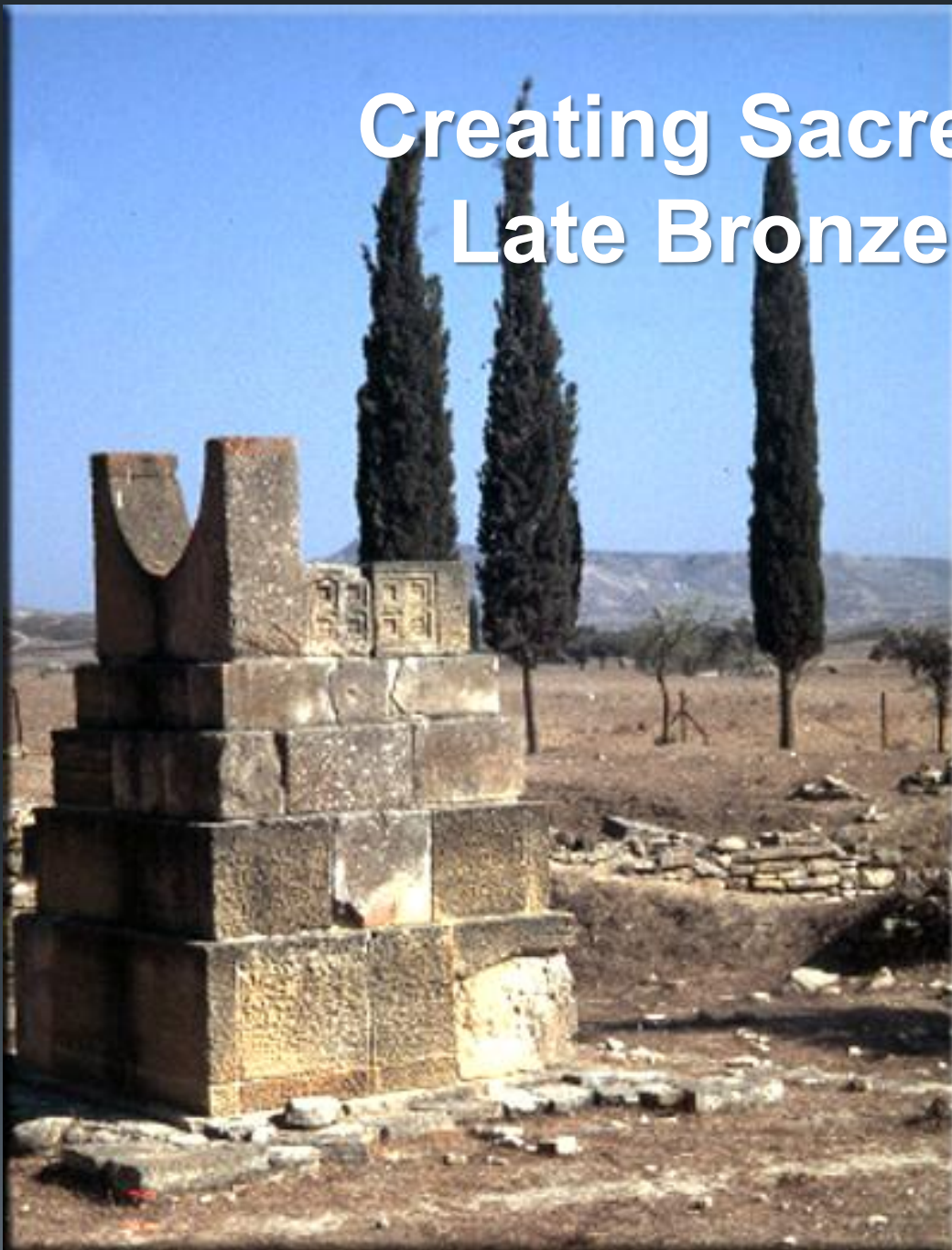


Creating Sacred Spaces in Late Bronze Age Cyprus



HPAH7014

LBA Chronology

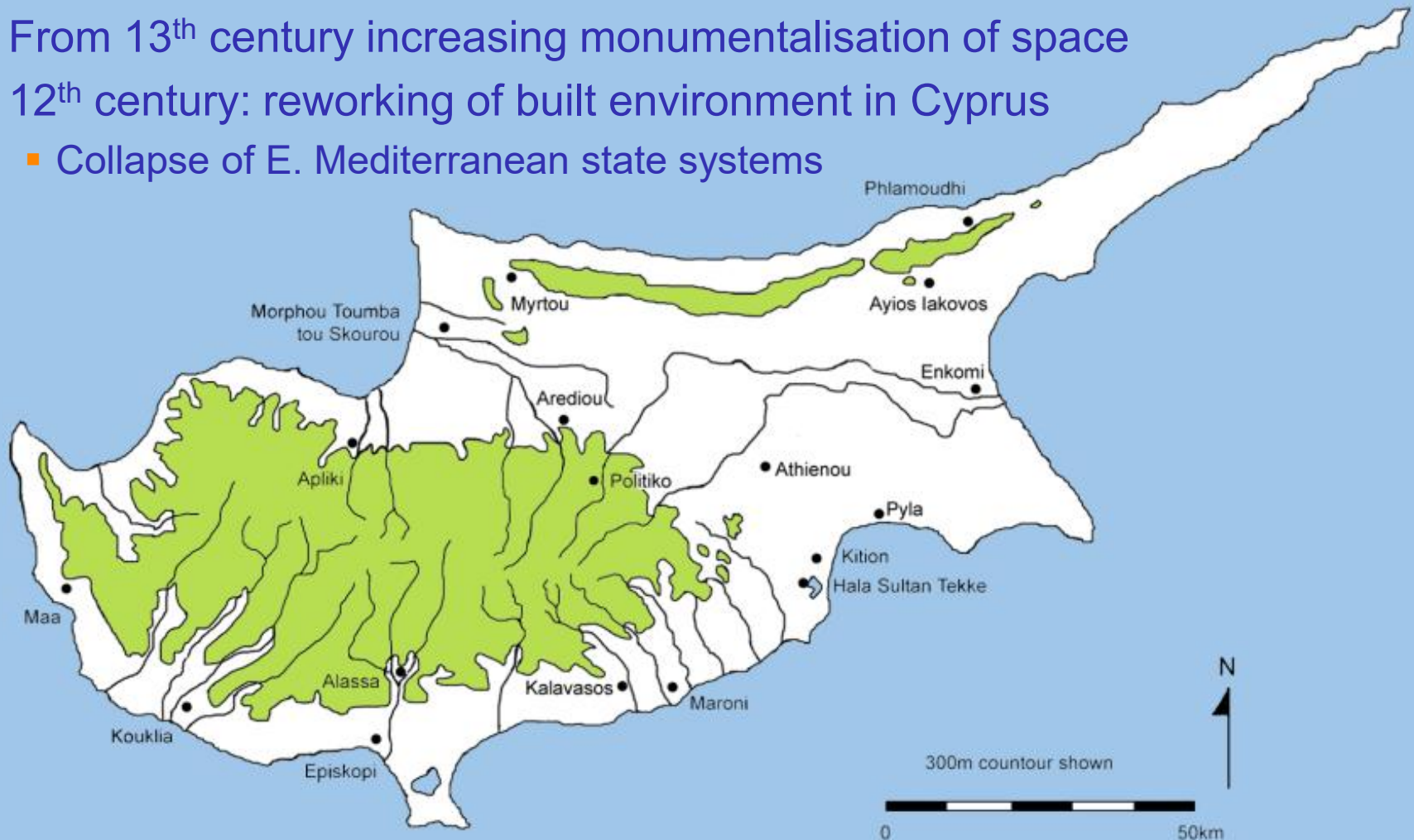
- Late Cypriot = Proto-Bronze Age (ProBA I-III)
- Late Cypriot I: 1650-1400
- Late Cypriot IIA-C: 1400-1200
- Late Cypriot IIIA: 1200-1100
- Late Cypriot IIIB: 1100-1050



Base Ring juglet

LC II: Social Context

- 14th century: increasing urbanisation under influence from Levant
- From 13th century increasing monumentalisation of space
- 12th century: reworking of built environment in Cyprus
 - Collapse of E. Mediterranean state systems



Evidence for Formalised Religion?

- “Rapid (?) institutionalisation of ritual practice & emergence of “a coercive ritual ideology” (Webb 2014: 624)
 - No repetition of standard temple structure
 - Some repetition of cult equipment
 - Religious control over production? Copper & textiles

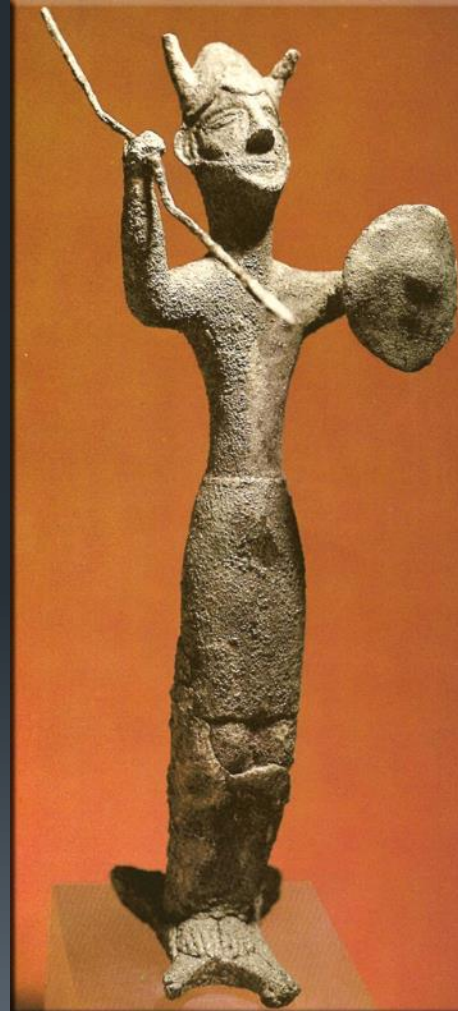


Four-sided bronze stand

Cult Figures & Deities

- We don't know who was worshipped nor what the Late Cypriots believed:
 - No extant texts that can be read
 - Only a few possible cult images

Baetyl

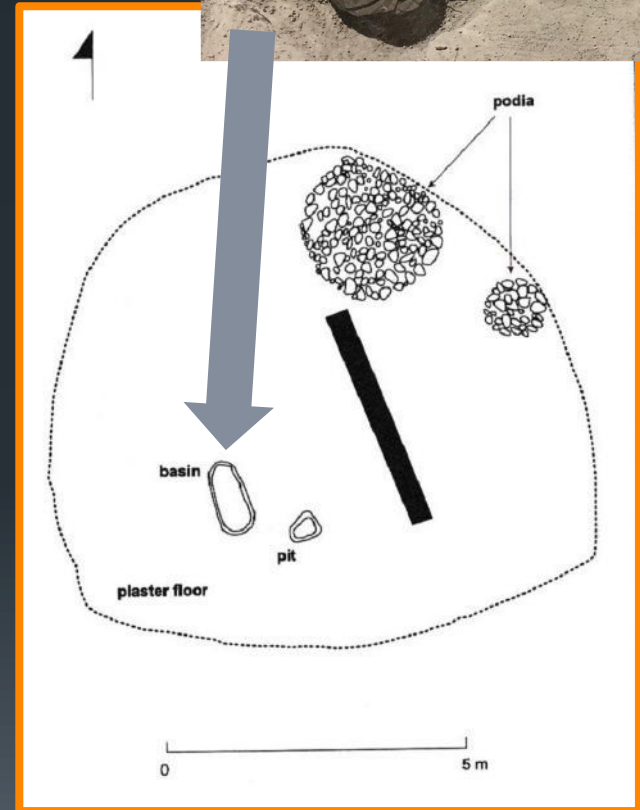


Horned God

Ingot God

Ayios Iakovos *Dhima*

- LC IIA small open air enclosure
 - Separate from settlement
 - Associated with nearby cemetery (A. Iakovos Melia)?
- E-W alignment
- Not imposing & only simple furnishings:
 - Low stone partition wall,
 - Pit & stone podia behind wall
 - Bath set into plastered floor
- Some earlier activity: MC finds in pit



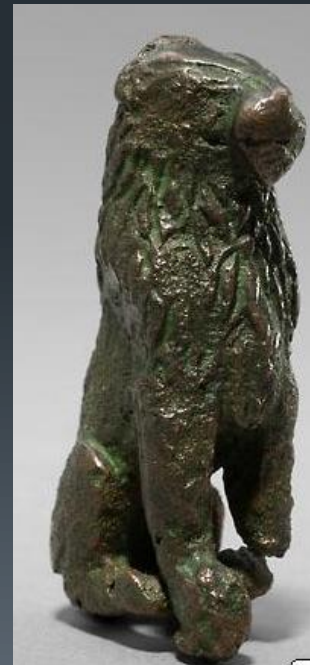
Plan of Ayios Iakovos

Ceremonial Display

- Accumulation of prestige objects suggestive of embodied practices:
 - Sensory manipulation, conspicuous consumption & feasting
 - Layering the body
- Range of luxury objects deposited in & around bath tub including:
 - 6 Red Lustrous arm vessels
 - Items of personal adornment
 - Cylinder seals
 - Pottery: feasting equipment
 - Meteoric iron



Red Lustrous arm vessels



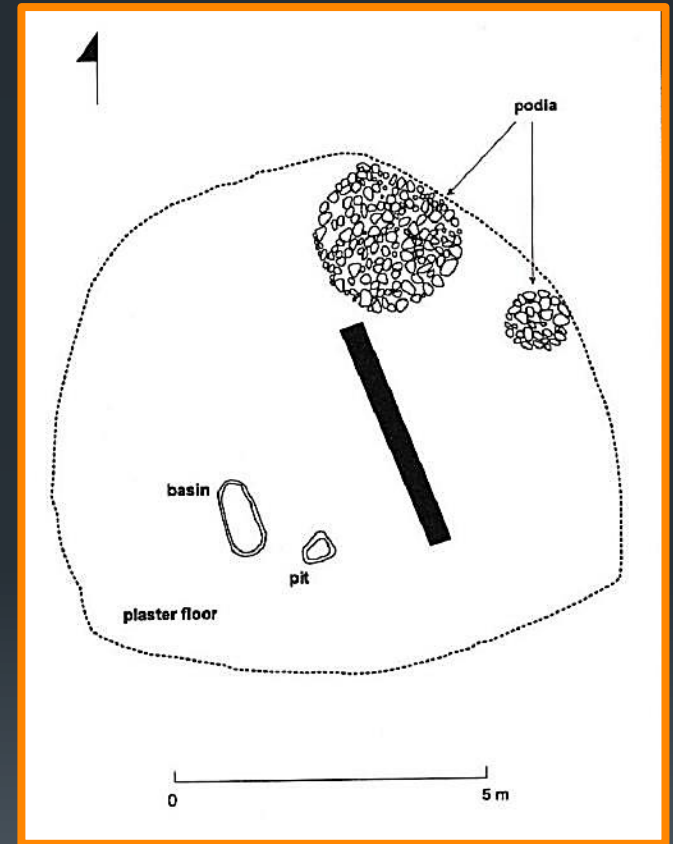
Bronze lion



Necklace

Use of Space & Activities?

- Intentionally created space for some form of ritual/ceremonial performance:
 - Not repeated (single use site)
- Curtain wall & concealed *podia*: revealed/esoteric knowledge?
- Larger west side: for gathering of people: worshippers/spectators
- Performance centred around bathtub, lavish display & deliberate deposition



Plan of Ayios Iakovos

Ayios Iakovos *Dhima*

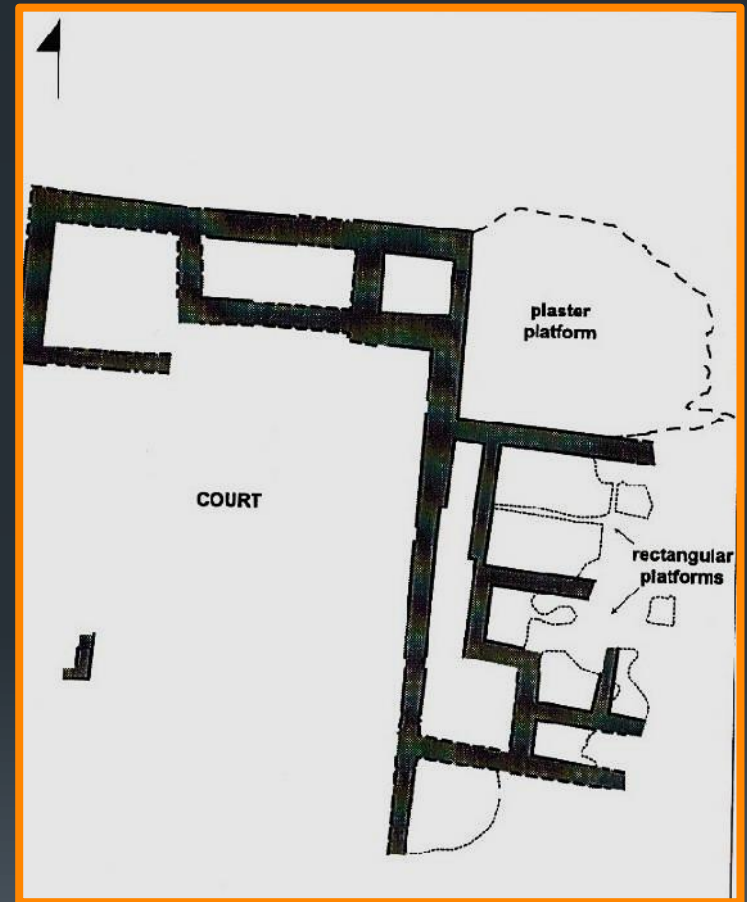
- Excavators: rural sanctuary
- Webb (1992): not used repeatedly as focus of ritual, but represents a single ceremonial deposit / event
- Objects more typical in funerary context & proximity of funerary site:
 - Cenotaph or memorial for special dead?
- Nature of embodied ritual at site?



View of excavations

Athienou

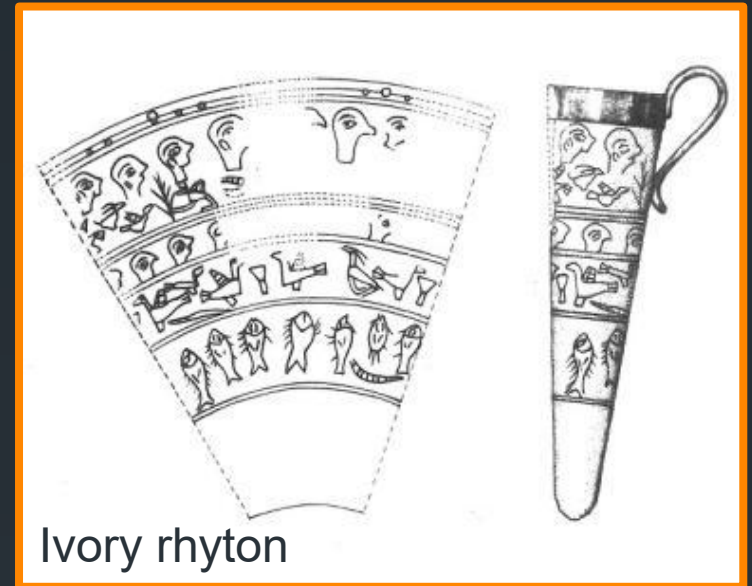
- Use covers much of LBA:
 - Identified as rural sanctuary
 - Development of built “place”
- LC I (Stratum III): construction of courtyard sanctuary
 - Courtyard: 16 x 20m
 - Series of small rooms to north of courtyard
- LC IIIA (Stratum II): addition of rooms & platforms to east
 - Metallurgical activity
 - Large-scale storage (11 pithoi)



Plan of Stratum II

Ritual Action at Athienou?

- Courtyard: space for gathering
- Accumulation of large quantities of miniature vessels
 - Deposited in pits & heaps on floor in Stratum II
 - Commensality, libations?
 - Hint as to number of participants?
- Other finds:
 - Ivory rhyton: libations?
 - Jewellery, cylinder seals, scarab and Ptah ring: possibly votive offerings?
- Economic aspect: metallurgical & storage in Stratum II



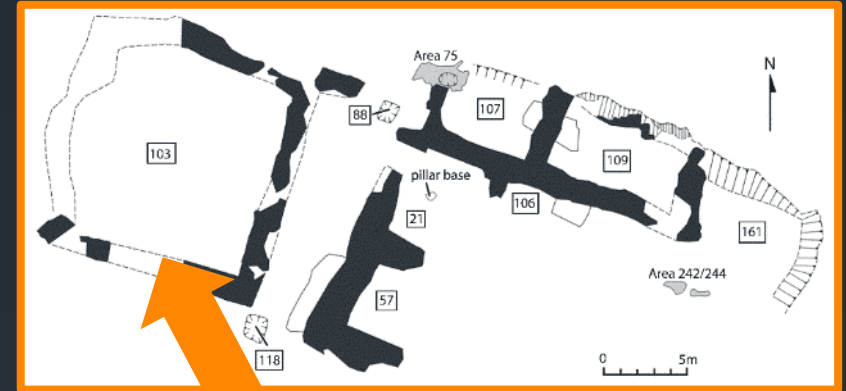
Ivory rhyton



Miniature pots

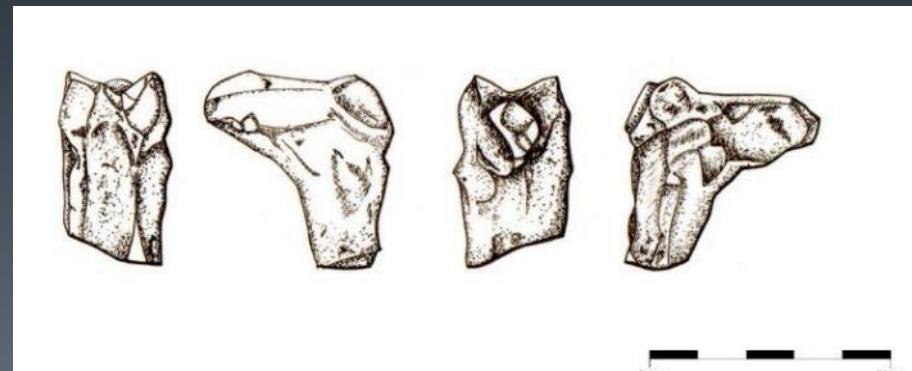
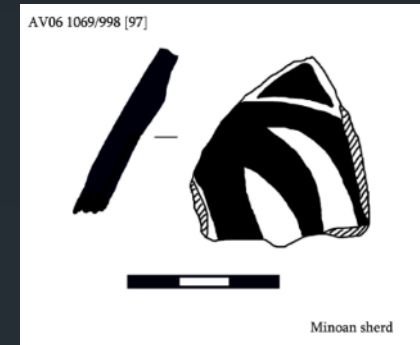
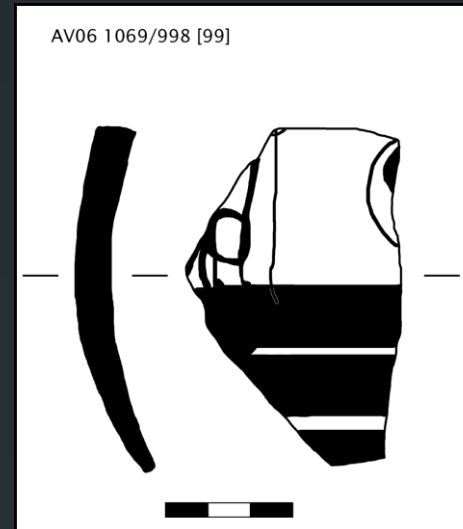
Arediou Room 103

- Unique architecture (LC IIC):
 - Sunken room dug into the bedrock
 - Roughly rectangular space
 - Large space: 7.5 x 5m
- Somewhere used for gatherings, commensality & ceremonial action:
 - **Heterotopia**: a special space where rules & temporality of daily life were upturned or suspended



Material Evidence from 103?

- Fragmented – cleared out at abandonment
- Concentration of sherds from imported wares & tableware
- Fragmentary “special” finds not typically represented elsewhere at the site
 - Lamp & wall bracket fragments
 - Base Ring bull vases
 - Plain ware horse figurine



Monumentalisation of Urban Cult

- From 14th century: extensive use of ashlar masonry
- Mobilisation of workforce
 - Symbolised power, control, social order
- Creating a space for specific types of social relations & human action:
 - Knapp (2009): expression of ideology & elite identity



Temple at Kition

Urbanised Cult Places

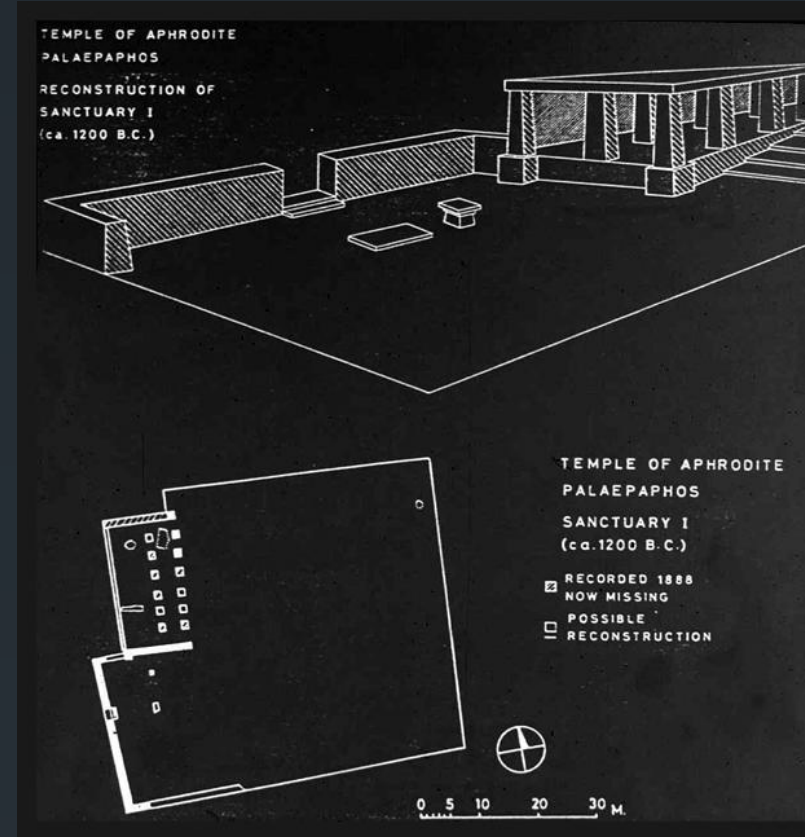
- No shared architectural plan
- Shared elements:
 - Freestanding rectangular structures with enclosed courtyard (temenos)
 - East-west axis
 - Three main elements: the hall, the cella & possibly a vestibule or porch
- Fixed furnishings:
 - Benches, hearths, stone podia, horns of consecration, pits & stepped capitals
- Hearths & regular accumulations of ash & burnt bone
- Concentrations of luxury goods & specialised equipment



Paphos (Kouklia)

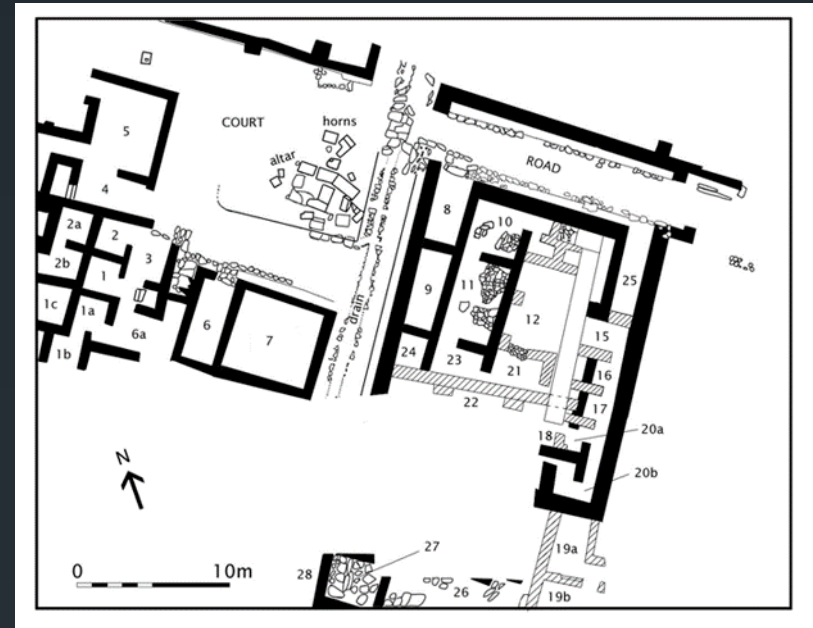
Palaepaphos

- Imposing ashlar masonry
 - Large courtyard & pillared hall
 - Architectural elements
 - Polished stone baetyl – focus of cult?
- Baetyl polished smooth:
 - Physical sensory engagement
- Significance of water:
 - Bathtub & large pithos
- Pottery: libations, feasting ritualised consumption...



Myrtou *Pigadhes*

- LC IIA-B: open court for large gatherings
- Subsidiary rooms: storage of cult equipment
- LC IIC: remodelled:
 - Altar topped by horns of consecration
 - Attention focusing device
- Rich equipment:
 - Bull figure, jewellery, bronze tripods & goats' horns
- Faunal remains including deer: communal feasting in courtyard



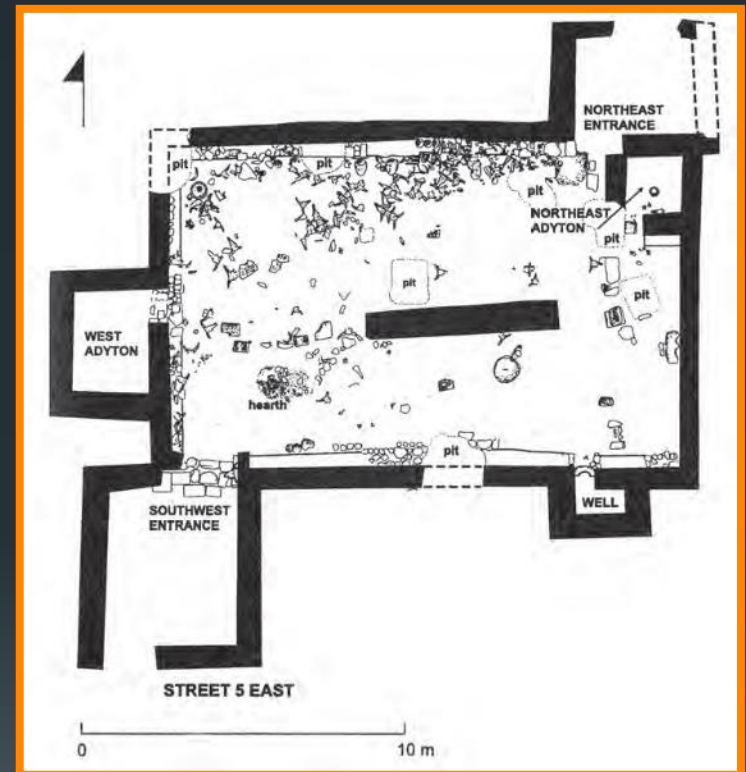
Plan



Altar

Enkomi, Sanctuary of Ingot God

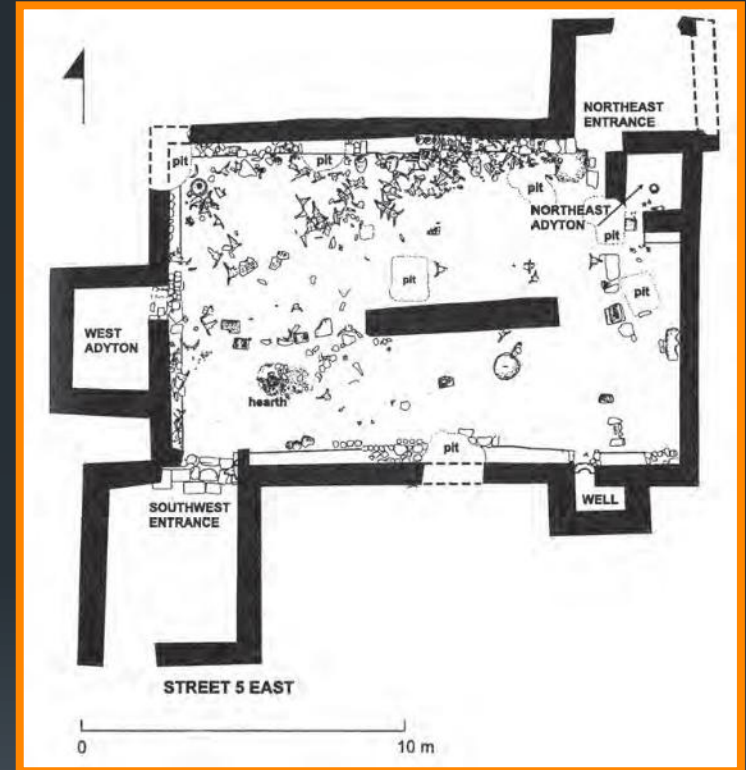
- Rectangular building embedded within urban environment (Quartier 5E)
- E-W alignment. Large main room with central curtain wall & 2 separate cella:
 - Hidden/concealed & revealed knowledge (initiates)
- Well: importance of water in cult



Site plan

Sanctuary of Ingot God

- Large number of bull skulls:
 - worn by initiates?
- Large numbers of Base Ring bowls (& imitations)
- Bronze god in cella



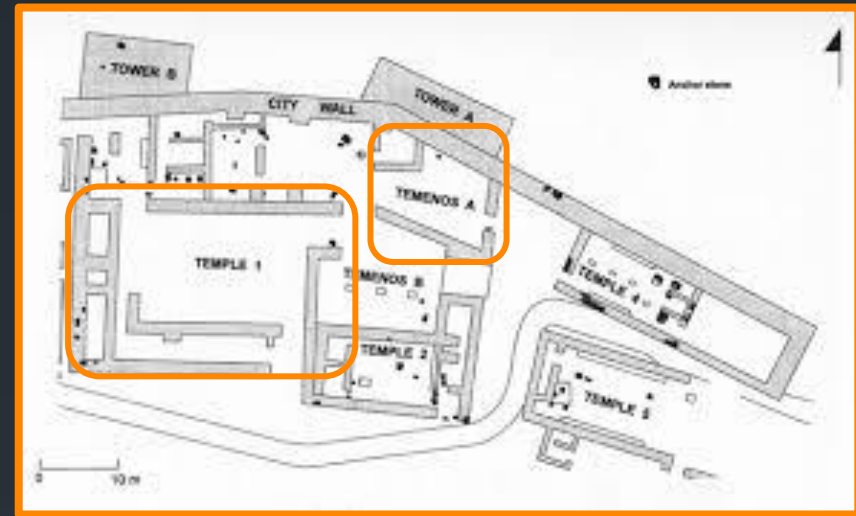
Sanctuary of Horned God

- LC IIC-III A: domestic shrine in Quartier 4W
 - Adjacent to Sanctuary of the Double Goddess (double-sided bronze plaque)
- Animal bones, 15 ox skulls, antler:
 - Sacrifice & feasting
- Bronze & terracotta bull figurines; gold ox horns
- Hearths:
 - Focal point for gathering, storytelling & feasting



Kition *Kathari*

- Religious area at northern edge of town
 - Built in LC IIC-III A
 - E-W orientation
 - Reworked many times & re-used during Iron Age
- Evidence for control over significant metal & textile production
- Smith (2009) challenges some of the religious identifications: Temples 2 & 4



Kition sacred area

Temenos A

- Significant space for cult activity throughout BA & IA
- E-W orientation
- Open courtyard space with large built altar: focus for cult
- Small room (Room 16): “holy of holies” / *cella*?
 - Baking facilities: provisioning cult?
- Eastern limit: group of terracotta human figures from foundation deposit: marking space?



Temenos A

Temple 1

- Early 12th century construction
- Built from enormous ashlar blocks
- 100+ stone anchors used to construct ritual loci & also as a focus of ritual action
- Practice of carving ships on exterior walls (over generations)
 - Community engagement with religious space: personal cult?
- By IA associated with cult of Astarte



Kition Temple 1: carved ships

Summary: Using LC Sacred Spaces

- Variation in expression of cult spaces, but E-W orientation important
- Integration of cult within built environment: increasing (elite) control of cult?
 - Cult places “tamed” within urban environment?
- Arena for display & competition over resources & power
 - Luxurious materials
 - Commensality: important means of binding individuals & social groups. Animal sacrifice
 - Gatherings in courts: but built temple spaces appear more selective (not for all community)
 - Processions? Nothing embedded in architecture
- Manipulation of senses: architecture, specialised cult equipment, use of fire & ingestion of substances
 - Revealing & concealings: hidden space of cella