

ASS3

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HPAH7014 Spaces, Places, and Objects in Ancient Mediterranean Religions

University of Wales Trinity Saint David

Word Site Analysis

avoid these broad brush statements, as they do not really communicate anything

Religion in the East Mediterranean had a geographic extension from Iran to Egypt from Anatolia. The Arabian Peninsula and the Arabian Sea have been inclusive of the region. As such, places of worship were evident within the religion even before western civilization. Religion is a significant aspect of western civilization, was, therefore, was enforced within the region. Before the westernization period, the region was characterized by features of Parsiism and Zoroastrianism¹. Judaism and Christianity owe their origin to the region and are responsible for spreading the Middle East tradition. The region constituted of the ancient middle- east termed as the inhabited world exhibiting different cultural interactions that allowed for infiltration of archaeological excavations that acted as evidence of the history of man's activities in the Middle East.

Moreover, there was evidence of ceramics and metallurgical activities evident from man's history at the time. The items are majorly perceived as essential in initiating religious activities. The archaeological designs were key in facilitating for construction of religious places such as temples and shrines. Metallurgical activities were vital in moulding items that were needed within the religious grounds². The metals were also effective in the construction of figurines such as the Minoan bronze. The implication is that the religious activities were characterized by constructing sacred places and materializing cults through the distinct metal designs that would appeal to followers.

¹ Bernard Knapp, A. (2013). Revolution Within Evolution: The Emergence of a "Secondary State" on Protohistoric Bronze Age Cyprus. *Levant*, 45(1), pp.19–44

² Stos-Gale, Z.A. and Gale, N.H. (2010). Bronze Age metal artefacts found on Cyprus - metal from Anatolia and the Western Mediterranean. *Trabajos de Prehistoria*, 67(2), pp.389–403.

this is very vague and woolly: you need to focus very specifically on a site (this is a site analysis)

The materialization of the cult was perpetrated by religious personnel such as the religious guilds. Activities revolving around the practice included divination, sacrifices, and oracles. The activities fell under the category of priestcrafts. Therefore, only individuals ordained to initiate the practices would preside them over. Followers were expected to watch and believe in the rightfulness of the cult³. The priests were in constant movements to woo more followers into the religion. The strategy was tailored to create a vast region. The effort would not facilitate a transformation of faith for the occupants and ease the region's governance process. The regions that experienced the cult's impact included Central Asia, the Nile River, a large portion of the Indian Ocean, and the Aegean Sea. *evidence?*

Activities of guildsmen in spreading the cult were witnessed by individuals such as Odyssey. The Mediterranean world employed particular formal strategies to reach to goals of the established religious practices. The religious history of antiquity played a significant role in achieving the goals. Italy and Rome were provided with a vital ground for realizing the established objective of the guildsmen. The priest acknowledged the pivotal obligation of offerings, sacrifices, catalogue vows, and prayers. However, they understood that the practices are to be effectively incorporated so that none outweighs the other. The skill to balance the practices played a key role in wooing more followers into religion.

The period saw the cult's spread as governed by factors like the areas' reachability and ready guildsmen's availability. For example, the areas dedicated to Mithras were not accessible for individual worship. Therefore, when selecting the location, the area should be accessible to bring

³ Vianello, A. (2013). Transport Stirrup Jars of the Bronze Age Aegean and East Mediterranean (Book Review). *American Journal of Archaeology*, 117(3).

forth the divine⁴. The struggle of inaccessibility of the regions was addressed by assigning specialized deities to cover every danger source. The deities available at cult sites were responsible for worship as images. The images would appeal to worships as the ideal representation of the doctrines instilled in them. The rural areas of northwestern and Western Europe provinces were characterized by the divine expressed in plural. As such, it employed a set of related figures that included *Iunones*, *Matres*, and *Fata*. The three figures represented the iconographical standardization of religious practices.

Citation Needed

Eastern Mediterranean region depicts an archaeological record majorly on the sanctuaries in a painted house altar or a spring. The altar was expected to be within an individual's own four walls. The religion acknowledged the latter as sacred despite belonging to a follower. The god and the goddess were invented, integrated into prayer, and viewed as the fundamental aspect of communication with the gods. The relevance of prayer was emphasized among worshipers through widespread attention and exchanging the newly leaned means of spiritual communication. The strategy was geared to invoke the gods perceived as the source of supreme power for the individuals. The formal speech was essential in invoking the gods and was used to ritualize communication with the gods and elevate it beyond normal levels. Prayer was accompanied by songs in a bid to eliminate the ordinary aspects of communication. Instrumental music was incorporated alongside rhythms that would connect particular traditions to bring forth a specific deity's attributes to imply a particular religion's present supporters.^{evidence?}

Among the instruments used for worship included the double-reeded tibia, like the percussion instruments and organs. Different sanctuaries were linked to different music selections.

Citation Needed

⁴ Bernard Knapp, A. (2013). Revolution Within Evolution: The Emergence of a "Secondary State" on Protohistoric Bronze Age Cyprus. *Levant*, 45(1), pp.19–44.

On the other hand, if communication required a high degree of visibility, individuals had to be keen on their clothing selection. For instance, white clothing was chosen in events such as the dedication of processions to the isis⁵. The Roman officials, citizens, and late Republic, and imperial age selected the toga as attire for festive occasions. The foliage for wreaths worn was also carefully selected to represent particular events based on religion's specifications. The Roman Salii's three-step dances demonstrated the followers' degree of vitality and attracted significant crowds into joining the religions. Followers also practised Self-flagellation while in public by monks of the Eastern Mediterranean. However, the practice attracted many backlashes as it was said that it allowed for the castration of Cybele priests⁶. The ritual was, however, not open to observers.

Religion was characterized as gifts. Individuals would gift their fellows with small and big gifts as a sign of appreciation and attracting divine interventions. The small gifts included either oaths or documents showing the success of an oath. The gifts were deposited at the pits, melted down, thrown into a fire, or deposited in lakes or rivers. Gifts presented in the form of written messages on stones or would tablets were restricted to the priests⁷ as such, nonordained person would access the information presented therein. With time theatrical performances as gifts to deities were mainly done by the Greeks and the Romans since the fifth century B.C. The practices conflicted with the South Asian and American cultures. The religious dances and performances, especially the Ludi, were characteristic of followers' dedication to god. The performances spread

⁵ Georgiou, G. (2015). A pictorial flask from central Cyprus: evidence for new internal networks at the Middle/Late Bronze Age transition. *Levant*, 47(2), pp.206–220.

⁶ Stos-Gale, Z.A. and Gale, N.H. (2010). Bronze Age metal artefacts found on Cyprus - metal from Anatolia and the Western Mediterranean. *Trabajos de Prehistoria*, 67(2), pp.389–403.

⁷ Stos-Gale, Z.A. and Gale, N.H. (2010). Bronze Age metal artefacts found on Cyprus - metal from Anatolia and the Western Mediterranean. *Trabajos de Prehistoria*, 67(2), pp.389–403.

from Greece to Rome⁸. As a result, structures were constructed as venues for such performances. The archaeological structures were not a project of the religious institutions but were initiatives of interested individuals. However, the wish of the individuals involved in constructing the sites was primarily linked to the dedication of dances to the deities. The city councils gave their support for the construction of the sites alongside donations from interested individuals. *this is very superficial, woolly: you are not presenting evidence which you can support with references*

The archaeological structure was thus categorized as a religious infrastructure that played a role in shaping the cult. The direction assumed upon completion of the structure included a deliberation of the god who was easily accessible. In this case, the accessibility of a god was determined by particular aspects linked to social rules. As a result, visible public acts were compromised by the ancient religion as the private religious communication attracted individuals would pose an impact on the new models with the religion.

Furthermore, a lot of construction in the initial social partners made the person making the construction an excess. The implication is that the construction involved disadvantaging others. The construction involved sacralization, which sought to make ordinary objects holy⁹. The exercise was practised to sanctuaries and cult images, so they appeal to both the public and followers' eyes as holy. The strategy is primarily tailored to uphold the reputation of religious grounds and practices.

Developments concerning the available stores of religious signs and the milestone reached by religious expertise are enclosed with the Mediterranean religion. The aspect integrates the

⁸ Stos-Gale, Z.A. and Gale, N.H. (2010). Bronze Age metal artefacts found on Cyprus - metal from Anatolia and the Western Mediterranean. *Trabajos de Prehistoria*, 67(2), pp.389–403.

⁹ Webb, J.M. and Frankel, D. (2010). Social Strategies, Ritual and Cosmology in Early Bronze Age Cyprus: An Investigation of Burial Data from the North Coast. *Levant*, 42(2), pp.185–209.

activities of the Roman Empire¹⁰. The empire plays a vital role in revealing the pieces of information within the ancient religious practices.

The history of the ancient Middle –East became easy to understand in the 19th century upon deciphering Egyptian and Mesopotamian literature. However, the period was characterized by limitations on the languages that conveyed the information. The selected languages were Greek, Hebrew, and Latin. Again, additional religious information was unravelled through extensive explorations within the region. Numerous artefacts of daily life, art objects, and architectural remnants have played a crucial role in revolutionizing scholarly and religious information concerning the Middle East. For instance, at Babylon, a Ziggurat was extracted with aspects that resembled Babel's Biblical Tower¹¹.

Furthermore, the Gilgamesh epic has depicted a prototype of the Biblical information of the Deluge. Structure estimated to have been in existence in 1400 BC has been found in Megiddo, Israel, in a fragment¹². The fragment is perceived to have been suggestive of the Babylonian epic. The fragment implies that Mesopotamia's form was present in Palestine long before the Hebrews' conquest of the land under Joshua before 1200BC¹³. Religious rituals and texts were associated with the Hittites and are viewed as a major power of antiquity based on archaeological discoveries.

The Sumerians, who were perceived as the earliest and most fundamental the Middle East civilization, left no trace of reference in the world. As such, the tablets used by the Sumerians

¹⁰ Mina, M. (2009). Carving Out Gender in the Prehistoric Aegean: Anthropomorphic Figurines of the Neolithic and Early Bronze Age. *Journal of Mediterranean Archaeology*, 21(2).

¹¹ Mina, M. (2009). Carving Out Gender in the Prehistoric Aegean: Anthropomorphic Figurines of the Neolithic and Early Bronze Age. *Journal of Mediterranean Archaeology*, 21(2).

¹² Steele, P.M. (2020). Material Entanglements of Writing Practices in the Bronze Age Aegean and Cyprus. *Sustainability*, 12(24), p.10671.

¹³ Mina, M. (2009). Carving Out Gender in the Prehistoric Aegean: Anthropomorphic Figurines of the Neolithic and Early Bronze Age. *Journal of Mediterranean Archaeology*, 21(2).

have been under investigation around the regions of Ugarit. However, classical literature has been imperative in the study of ancient Middle East religion. Historians, poets, satirists, and biographers explored the aspects surrounding religion. The individuals included Plutarch's *De Iside et Osiride*, Lucian's *De Dea Syra*, Virgil's *Aeneid*, *Eclogues*, and the Roman historian, Livy¹⁴. The Roman poet sought to bring out aspects symbolic to the Greek, Anatolian, Egyptian and Semitic antecedents. The historian managed to gather adequate information on religious and cultural enlightenment in the ancient middle-East. Additionally, discovery texts from Ugarit provide rich information regarding the Homeric epic of the Greek¹⁵.

On the other hand, the Greek satirist was concerned with understanding the Canaanite religion. The Greek biographer explored the isis and the Osiris to develop information concerning the Egyptian myth and the death cult.

The Bible characterized the Bronze Age as the source of religious insight. The Bible played the role of reflecting life from Egypt to Iran in the ancient Middle –East¹⁶. The Bible's Old Testament covers significant features of religious literature in the Middle East. Specific outside sources have been matched with biblical parts except for the books of psalms, prophecy, literature, laws, and rituals. The matching information facilitated the comparative study of the wisdom literature of the ancient Middle East.

The Bronze age saw people transition into using in making objects. The period is characterized by individuals who believed in life after death. As such, they made objects that would

¹⁴ Steele, P.M. (2020). Material Entanglements of Writing Practices in the Bronze Age Aegean and Cyprus. *Sustainability*, 12(24), p.10671.

¹⁵ Steele, P.M. (2020). Material Entanglements of Writing Practices in the Bronze Age Aegean and Cyprus. *Sustainability*, 12(24), p.10671.

¹⁶ Georgiou, G. (2015). A pictorial flask from central Cyprus: evidence for new internal networks at the Middle/Late Bronze Age transition. *Levant*, 47(2), pp.206–220.

facilitate burying their loved ones. The dead were alongside the items they were using when alive. The practice assumed that the deceased would need the items in their engagements on the next life¹⁷. The aspect was deeply rooted in the religious beliefs that societies have had over time. Again, the period was typified with the presence of solar gods. Thus the sun was the main deity at the time, and it represented either the god or the goddess. A significant section of individuals believed that the world was created by a couple that could sometimes appear on the sun's surface.

A distinct section in the East Mediterranean presented their adoration to the sun differently. For instance, Mesopotamia *utu* was a significant symbol among the Sumerians. He was perceived as the bearer of the light and dwelled in the sky in a central position where he could monitor everything happening on the earth's surface. As such, he was to instil judgment among believers of his existence¹⁸. The belief played a crucial role in instilling multiple levels of discipline among people. Staunch believers would avoid doing evil as it would prompt misfortunes as a reward. Therefore people associated misfortunes as a form of reciprocity from wrongdoing¹⁹. Evil activities were avoided as a mitigation strategy for tribulations.

Helios was God in Greek mythology²⁰. His appearance was associated with a handsome man whose head was gold crowned. The believers had it that Helios would make a rotation throughout the earth to check on their conduct. The chariot eased the trip by the god he was believed to be driving. For this reason, followers were constantly reminded to practice the society's

¹⁷ Way, K.C. (2010). Assessing Sacred Asses: Bronze Age Donkey Burials in the Near East. *Levant*, 42(2), pp.210–225.

¹⁸ Webb, J.M. and Frankel, D. (2010). Social Strategies, Ritual and Cosmology in Early Bronze Age Cyprus: An Investigation of Burial Data from the North Coast. *Levant*, 42(2), pp.185–209.

¹⁹ Webb, J.M. and Frankel, D. (2010). Social Strategies, Ritual and Cosmology in Early Bronze Age Cyprus: An Investigation of Burial Data from the North Coast. *Levant*, 42(2), pp.185–209.

²⁰ Mina, M. (2009). Carving Out Gender in the Prehistoric Aegean: Anthropomorphic Figurines of the Neolithic and Early Bronze Age. *Journal of Mediterranean Archaeology*, 21(2).

stipulated code of conduct to avoid god's wrath. Since it was difficult to tell when he was passing, people were warned against reckless conduct as the God encounter would attract immensurable suffering.

In Egypt, sun worship was quite prolonged. Several gods represented the sun. Among the gods that represented the sun were Ra and Horus²¹. After a long period of worshipping, Ra was promoted into being the superior god of the Egyptians. Ra acquired a lot of adoration and was perceived as the giver of life. As such, followers argued when one died, Ra had taken back life from people. As such, he was viewed to have a monopoly over life and death. Again, believers had it that Ra was the sole protector of the Pharaohs. The perception facilitated for ease governance of people as they believed that the pharaohs spoke god's wisdom. Iconographies during this time depicted Ra as constantly conducting a solar barge.

Bronze age also integrated aspects of the divine twins who were gods exhibiting different appearances and functions. The twin gods were explored in most of the mythologies during the age. However, the gods had near similar traits like their horses were represented on pictorials as alike²². Again, they were children of a superior god who, in this case, was the sun god. Additionally, the divine twins were twin brothers; hence, they were usually in the form of the male gender.

The Neolithic period was typified with a big turning point in the artistic representation of religious attributes. Neolithic art merged the aspects with Mesolithic and Paleolithic to come up with relatively improved art. The period was characterized by pictures that were inspired by a

²¹ Mina, M. (2009). Carving Out Gender in the Prehistoric Aegean: Anthropomorphic Figurines of the Neolithic and Early Bronze Age. *Journal of Mediterranean Archaeology*, 21(2).

²² Mina, M. (2009). Carving Out Gender in the Prehistoric Aegean: Anthropomorphic Figurines of the Neolithic and Early Bronze Age. *Journal of Mediterranean Archaeology*, 21(2).

particular measure of realism. As such, images representing gods were appealing to the followers, and they did not doubt that they represented the actual gods. Distinct geometric patterns were incorporated to decorate the paintings to improve the followers' visual impression²³. Additionally, the drawing of the mother goddess was presented as exhibited in the earlier form. The preservation was a strategy to ensure continuity in the perception of believers.

The emergence of pottery during the Neolithic period counted as one of the greatest developments. The art behind it created a fascinating impression as it depicted Egyptian and Asian ceramics. The art stood out from the rest of the production of the time. The development was coupled with the carving of the stones. The specimens and decoration of the time represented the ideas that artists would foresee. As such, most of the decoration forms were an inspiration ranging from birds and other animals. Favourite items in the house were made out of the newly acquired carving and pottery technology.

Furthermore, the development may have prompted the acceptance and arable lifestyle. The people's religious consciousness changed at the time, and the farm played a key role in reinforcing the dwellers' religious perception. Individuals developed a keen interest in the concepts around the sun, the moon, and the rain²⁴. A significant population was profoundly compliant with the cult of mother goddess learned during the Neolithic period. As such, the period saw the perpetuation of the dead's cult and the cult of axes. The two cults were linked to soil fertility owing to the great concern demonstrated by followers on the rain, sun, and moon. The earth appealed to most believers of this era, prompting the introduction of the mother's deity, the earth.

²³ Mina, M. (2009). Carving Out Gender in the Prehistoric Aegean: Anthropomorphic Figurines of the Neolithic and Early Bronze Age. *Journal of Mediterranean Archaeology*, 21(2).

²⁴ Mina, M. (2009). Carving Out Gender in the Prehistoric Aegean: Anthropomorphic Figurines of the Neolithic and Early Bronze Age. *Journal of Mediterranean Archaeology*, 21(2).

The burying of dead seeds and having them germinate into massive harvests remained a mystery that had to be explained by religious terms²⁵. For this reason, the responsible deity was respected by the entire agricultural community of the Neolithic period.

Sending off the dead was a religious function during the Neolithic period. The dead were buried accompanied by their harvests, utensils, simple burial objects, and jewellery. Archaeological findings demonstrated that the dead were buried while lying on the side in a bent position in separate graves between the village houses. However, there were smaller cemeteries when individuals would be buried outside their homes. However, the finding depicted that the tribes of herdsmen had double graves consisting of a husband and a wife. The graves proved that the deceased's wife would be killed to accompany the husband in the grave. The rationale behind the practise was to keep the husband company so he does not fall lonely in the land of the dead²⁶. The practice appeared right as the wife counted among the husband's belongings and accompanied him to the dead.

The preservation of the Neolithic culture was linked to the interest of animals. However, the practice assumed a minor approach. However, archaeological findings created an impression of a possible earlier animal cult. Traces of the cult were discovered in one of the major farming grounds with East Mediterranean's geographic locations²⁷. The discovery was associated with the oldest farming families within the region. The resultant findings implied that the families

²⁵ Webb, J.M. and Frankel, D. (2010). Social Strategies, Ritual and Cosmology in Early Bronze Age Cyprus: An Investigation of Burial Data from the North Coast. *Levant*, 42(2), pp.185–209.

²⁶ Crewe, L. and Hill, I. (2012). Finding Beer in the Archaeological Record: A Case Study from Kissonerga-Skaliaon Bronze Age Cyprus. *Levant*, 44(2), pp.205–237.

²⁷ Crewe, L. and Hill, I. (2012). Finding Beer in the Archaeological Record: A Case Study from Kissonerga-Skaliaon Bronze Age Cyprus. *Levant*, 44(2), pp.205–237.

conducted extensive zoolatry majoring in animal sacrifices and animal worship. Respect of God and the goddess is perceived to have been initiated by adoring a representative animal.

The cult practices in Cyprus during the late Bronze Age are perceived to be quite a number. The materials that would extensively explore the period's religious aspects are few. Such materials would include written references such as dedications and inscriptions²⁸. Upon a close examination of the sources, they may exhibit non-uniform information that may trigger wrong deductions. Regardless, various religious artefacts are linked with the period, such as architectural remains of sanctuaries, clay figurines, pottery, and statues. The remains are evidence of cultic practices of the society as at the time.

Besides, particular deities such as the ingot god have been unravelled from the bronze statues' discoveries. The Bomford figurine obtained from the archaeological research is linked with the foreign gods or Cypriot. The finding has assisted in concluding the existence of a close association between metalworking and cult. Additionally, the evidence of fertility gods, charms, and goddesses played related roles in saving the communities from life's unpredictability and creating a surety of a good life.

The period has been characterized by features of female symbolism in religious iconography. For example, a type of nude female figurine supporting her breast extends to the sixth century B.C. from Cyprus in the chalcolithic²⁹. The feminine figurine represented the Syrian goddess. The meaning attached to it was that the communities were concerned with fertility and feminine attributes. As such, they were happy about the continuity of generations. Greeks called

²⁸ Bernard Knapp, A. (2013). Revolution Within Evolution: The Emergence of a "Secondary State" on Protohistoric Bronze Age Cyprus. *Levant*, 45(1), pp.19–44

²⁹ Bernard Knapp, A. (2013). Revolution Within Evolution: The Emergence of a "Secondary State" on Protohistoric Bronze Age Cyprus. *Levant*, 45(1), pp.19–44

the goddess Aphrodite and greatly adored it. A boy feeder figurine was employed by religion during the period as a symbol of worship. The figurine was used throughout the Aegean as well as Cyprus.

The advancement in time during the period saw the adoption of relatively larger figurines. As a result, the old figurines were broken down to imply a transition from the old cult system to the new ones. New figurines adopted took the form of main bulls made from metallic materials. The period showed evidence of extensive metallurgical activities. The construction of the figurines was coupled with a miniature ox-hide ingot. The bulls served as cult equipment and not offerings as they were mainly found on sanctuaries' floors. On the flip side, if they recovered on the pits and wells, they would deduce that they were used for sacrifices. The Bronze period depicts the high significance of the bull in religious practices in the Cypriot mindscape.

Cattle bones and skulls were discovered in the sanctuaries such as the Horned God at Enkomi and Double Goddess at Enkomi, which illustrated animal cult practices³⁰. Several examples of the specialized cult specialized those located in areas like Kition, Palaepaphos, and Enkomi. Specific architectural features were distinct in the regions to illustrate the presence of the specialized cult. The designs had conspicuous demonstrations of miniature or bull figurines on. The sanctuaries had specific altars and cult rooms where the sacrifices and gifting activities would be conducted. There were strict restrictions to the rooms such that only guildsmen and priests would gain entry.

The Eagean had a specific feature called the Crete with specific features and installations such as horns that would be noticed by their distinct rectangular and freestanding and accompanied

³⁰ Steele, P.M. (2020). Material Entanglements of Writing Practices in the Bronze Age Aegean and Cyprus. *Sustainability*, 12(24), p.10671.

by enclosed courtyard features. The views of man and society were influenced by the absence of barriers between gods and men. Thus, there was some divine form of ancestry facilitated by an aristocracy. For instance, in Mesopotamia, Gilgamesh was a mortal king who ruled Uruk and was born of goddess Ninsun. On the other hand, the Greeks acknowledged Achilleas, the son of the goddess Thetis³¹. In Egypt, pharaohs had hailed as the son of god.

The Middle Eastern religious world view argues that gods could become mortal and man could transform into gods. However, another version depicts a myth governed by the attic hero referred to as Theseus, who succeeded his father, Aegeus, the king of Athens. The succession is associated with the birth of Christ as the king of the Jews. The story of the station and the birth of Christ is different in that Mary was divinely impregnated. She was a virgin, and the component of Christ was responsible for the divine paternity. Joseph was to facilitate the recognition of Christ as the king of the Jew as he was the descendant of King David.

The Mediterranean East religion did not pose any significant threat to magic. As such, society embraces the protective magic termed 'white magic.' However, societies disregarded black magic as it was presumed to cause misfortunes. Communities argued that black magic eroded individuals' productivity within society³². Therefore, Hammurabi's law had provisions that prohibited black magic; hence it was punishable by law. The death penalty was imposed on individuals found to or accused of black magic.

Consequently, organized religion in the Mediterranean East opposed magic that side-stepped the official clergy. For instance, the biblical King Saul had banned sorcery despite

³¹ Steele, P.M. (2020). Material Entanglements of Writing Practices in the Bronze Age Aegean and Cyprus. *Sustainability*, 12(24), p.10671.

³² Steele, P.M. (2020). Material Entanglements of Writing Practices in the Bronze Age Aegean and Cyprus. *Sustainability*, 12(24), p.10671.

requesting to consult a medium for Samuel's spirit. However, a significant population consulted the spirits of the underworld. For this reason, Egypt had the letters of the dead of pharaonic³³. Living persons wrote such letters to the dead to realize practical results in keeping the ancient Egyptians' rational and humble nature. The practice was enriched by the belief that the dead had a significant impact on the living. For example, the widows and widowers were assumed to be suffering due to being neglected by their ungrateful deceased spouses. The letters sent to the dead were written on objects such as a stela, papyrus, linen, or inscribed on ceramic vessels.

³³ Crewe, L. and Hill, I. (2012). Finding Beer in the Archaeological Record: A Case Study from Kissonerga-Skaliaon Bronze Age Cyprus. *Levant*, 44(2), pp.205–237

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FINAL GRADE

45 / 100

GENERAL COMMENTS

Instructor

You have not done what was asked of you. You should be developing a single research portfolio (which means that your site analysis should be clearly related to your article review and your object analysis. Previously you have focused on the statuettes from Ain Ghazal, so I would expect you to be looking at their associated find context.

You have done a lot of reading and your writing style is very clear and concise , but you need to focus very specifically on the task that you have been set

PAGE 1

PAGE 2

Text Comment. avoid these broad brush statements, as they do not really communicate anything



Comment 1

Your introduction should very clearly set the parameters for your piece of work



Relevance

Relevance?



Gender

Gender

Additional Comment

avoid gendered language: better to write about people, humans, humanity...



Gender

Text Comment. this is very vague and woolly: you need to focus very specifically on a site (this is a site analysis)

Text Comment. evidence?



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Text Comment. evidence?



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by whom?



Comment 2

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