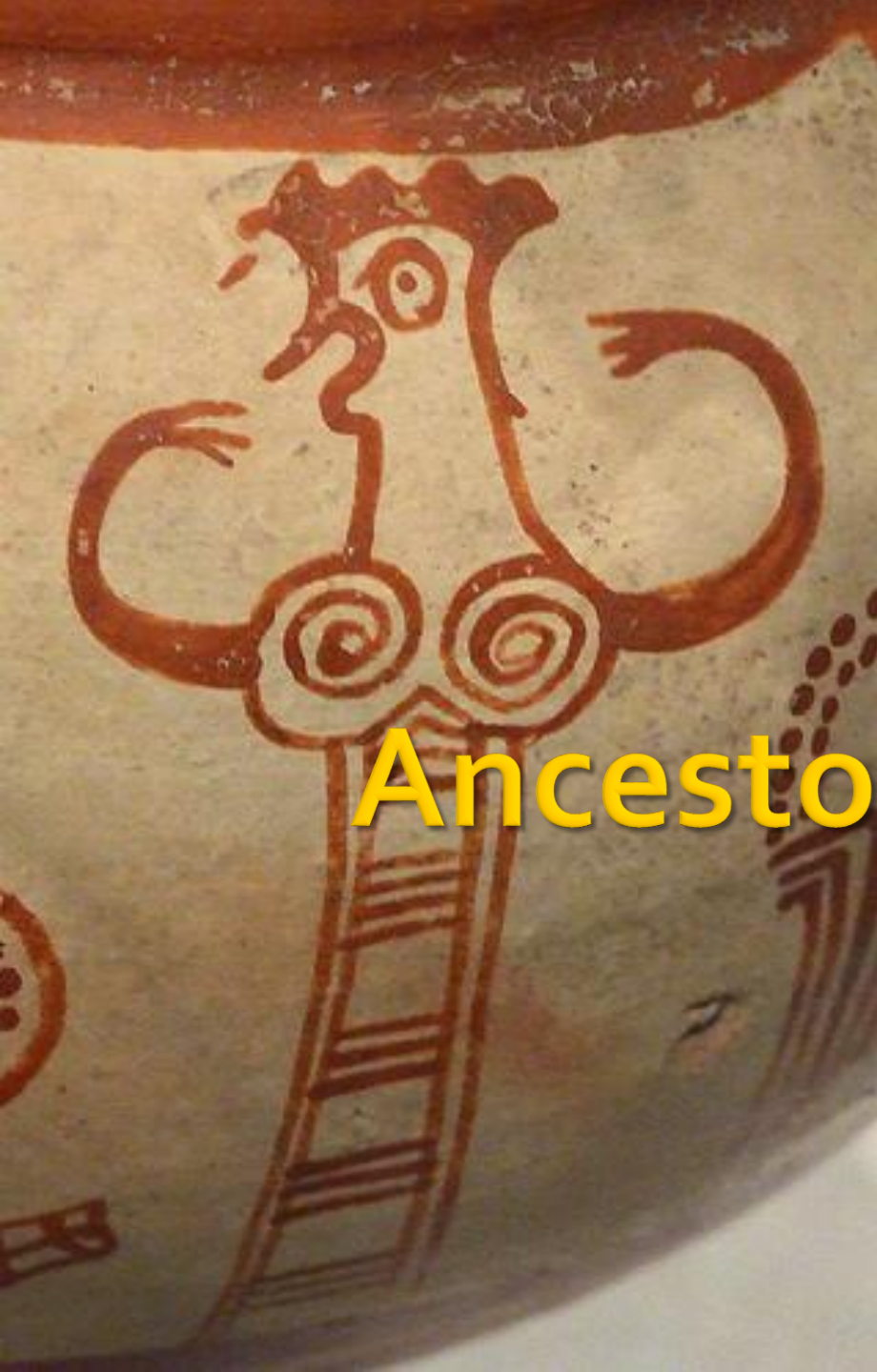


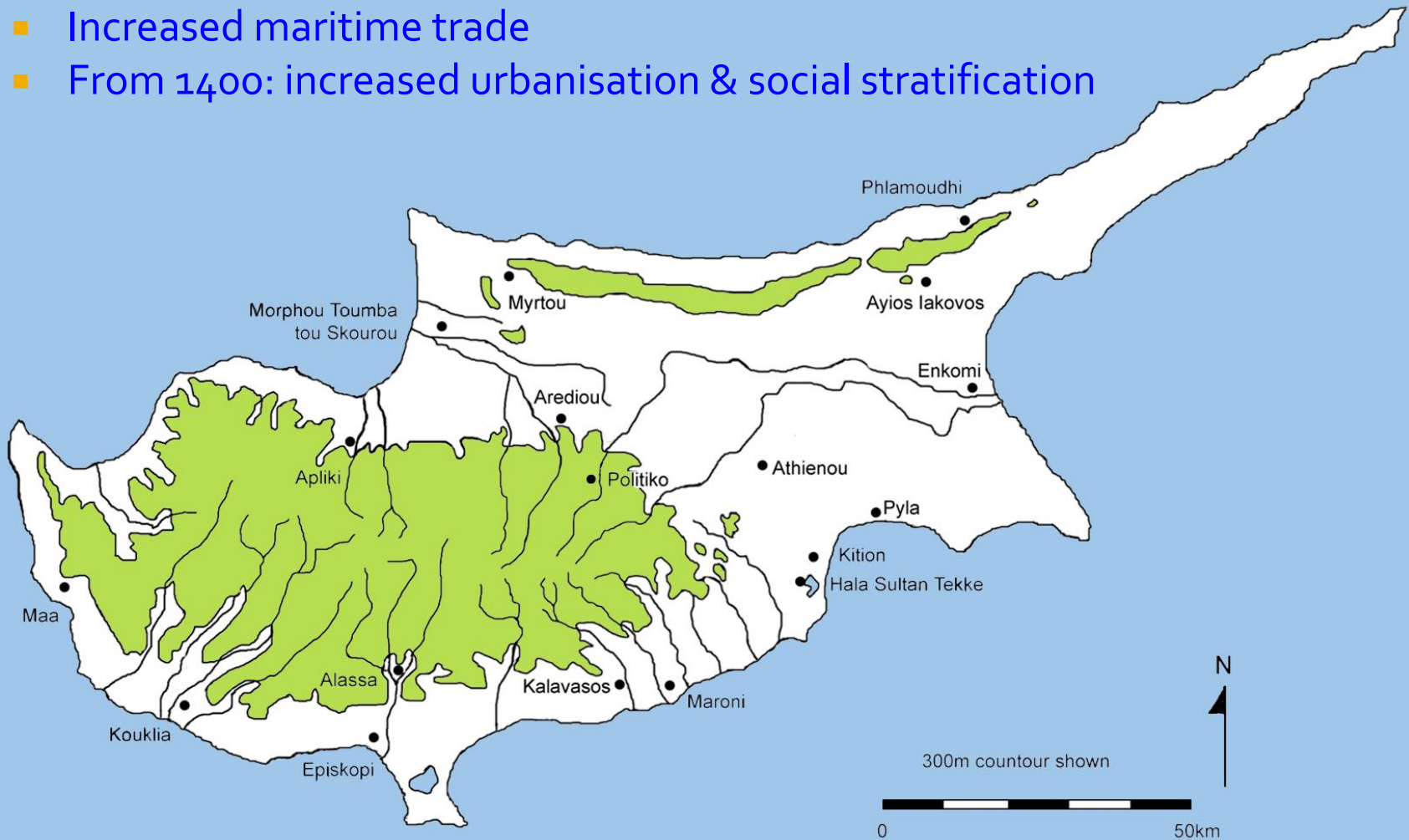


Late Bronze Age
Cypriot Burials

Ancestors, Death and
Burial

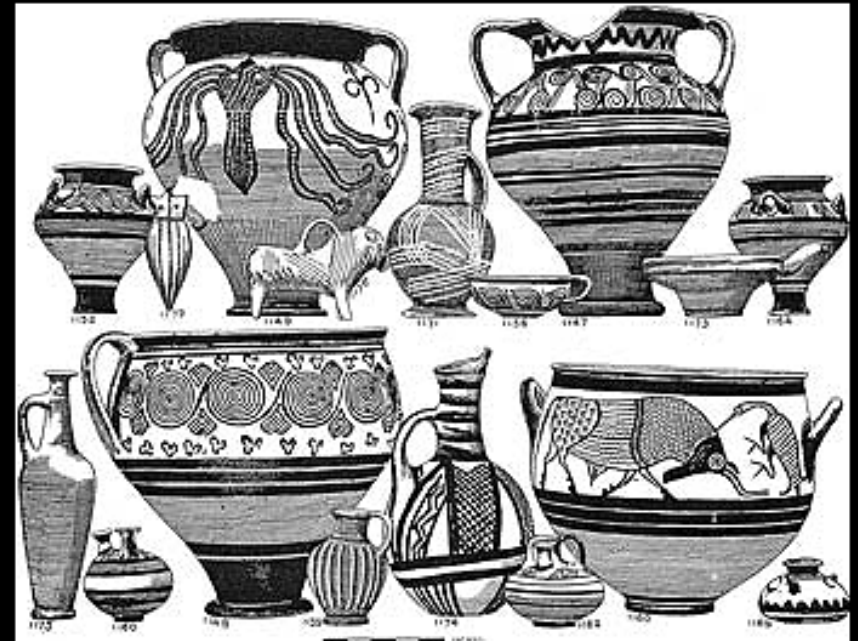
LC Settlement

- c.1700/1650-1200 BC (LC I-IIc)
- Increased maritime trade
- From 1400: increased urbanisation & social stratification



Problems with LC Data

- Early excavations:
 - Focus on finds for museum display
 - No detailed records
 - Limited evidence about number of burials etc.
- LC burial practices:
 - Re-use over generations
 - Secondary burial practices



Enkomi: finds from British Museum

Politics of Burying the Dead

- Funerary ritual: negotiation of social identities
- The living bury the dead:
 - The identity of the deceased may be an **idealised** creation
- Rights over resources legitimated by lineal descent from the ancestors & reaffirmed through ritual
- Memorialisation: an important aspect of funerary ritual:
 - Creation of mortuary landscapes
 - Treatment of the body
 - Commensality

Modified Mortuary Landscapes

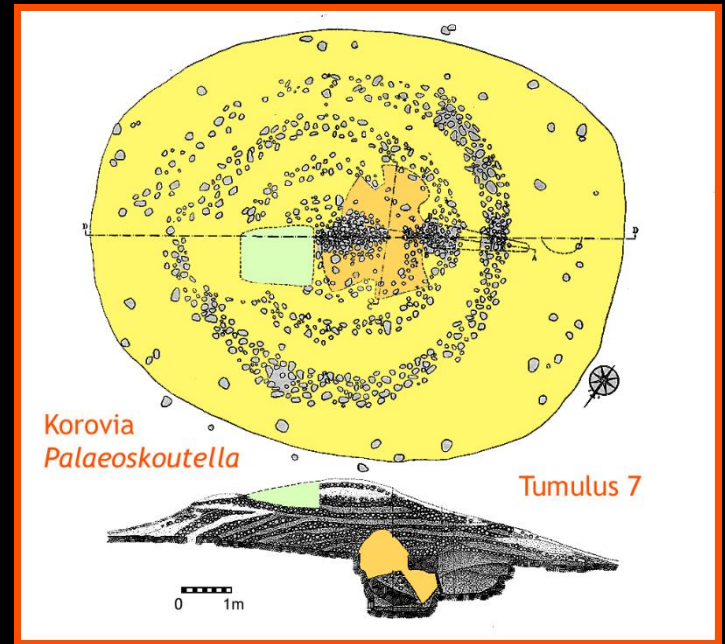
- Korovia *Palaeoskoutella* (MC III)
- Massive tumulus encircled by an estimated twenty smaller tumuli
 - Central tumulus c. 17.5 x 22m and over 3m high
 - A “mighty outline on the central area of the top plateau” (Sjöqvist 1940: 119)



Tumulus 1

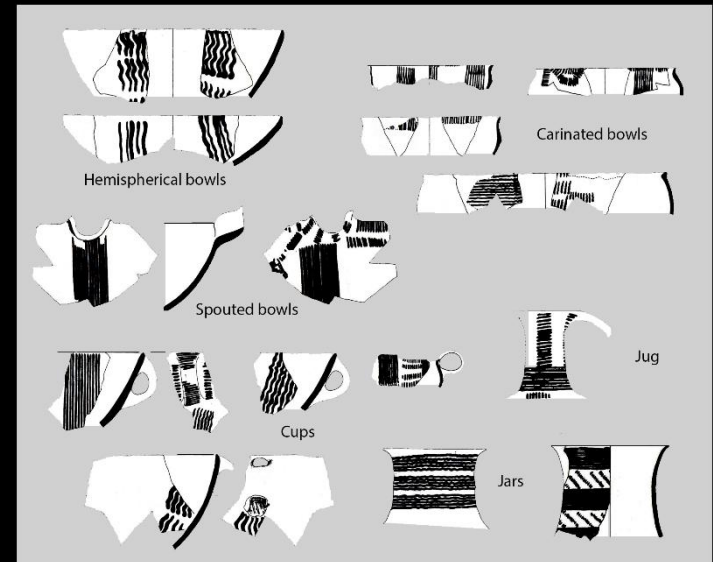
Ritual at Korovia *Palaeoskoutella*

- Tumuli 2, 4, 5, 7 covered rock-cut chamber tombs
- Only 2 contained human remains & grave goods
 - Tumulus 4: double burial with ceramic vessels
 - Central Tumulus 7: 14 burials with bronze objects & ceramic vessels



Ritual at Korovia *Palaeoskoutella*

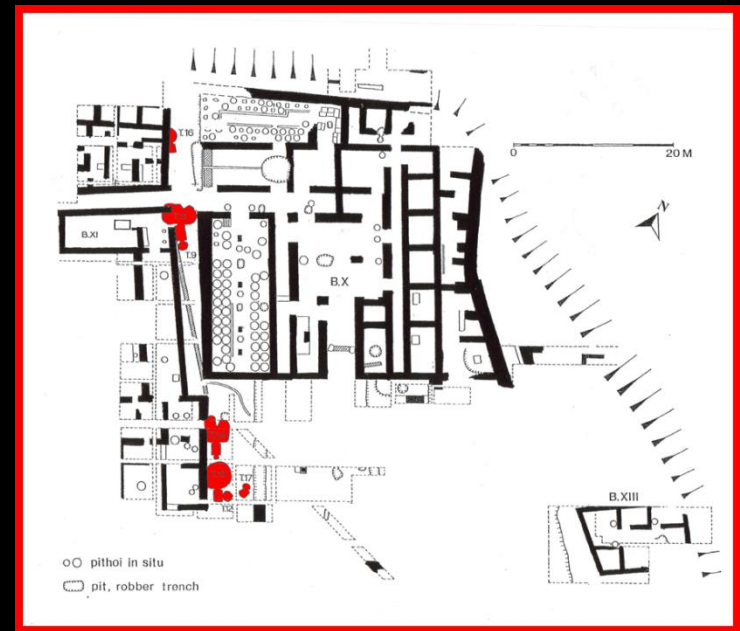
- Tumuli 1, 3, 6 covered basins & pits cut into levelled rock
 - Filled with dark sticky soil, ash & splinters of animal bone
 - Significant quantities of fragmented pottery



Black on Red sherds

Placement of the Dead

- Significant change in social practice & interaction with the lived environment
 - Intramural burial beneath streets & courtyards of houses: eg. at Enkomi & *Alassa Pano Mandilaris*
 - Burials associated with houses at *Morphou Toumba tou Skourou*
 - Kalavassos: tombs placed beneath street adjacent to Building X



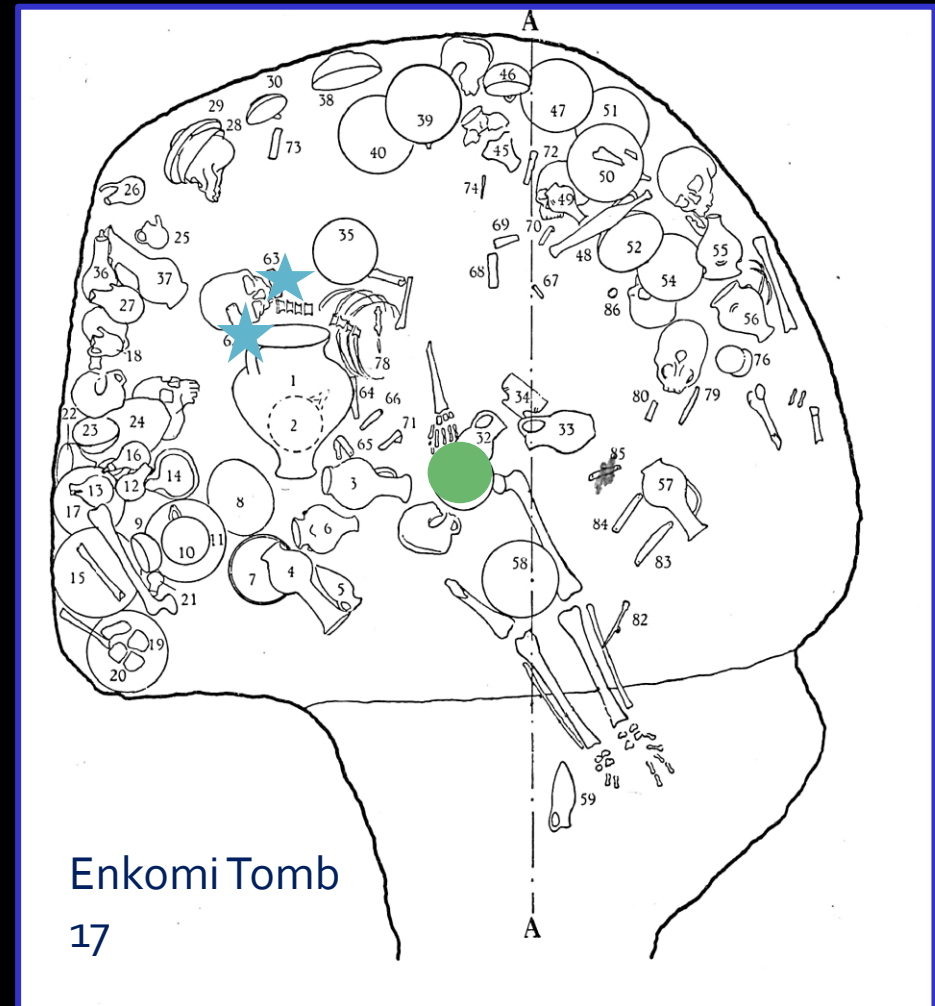
Kalavassos, NE Area

Placement of the Dead

- What social changes underpin transformation in spatial organisation & the physical relationship between the living & the dead
- Bounded cemeteries traditionally interpreted within models of ancestral territorial rights
- Disappearance of PreBA extramural cemeteries correlates with the development of the urban centres:
 - Renegotiation of social status defined through control of a variety of economic resources in new setting
 - Competing groups asserting their position & economic rights through highly visible funerary ritual within the limits of settlements?

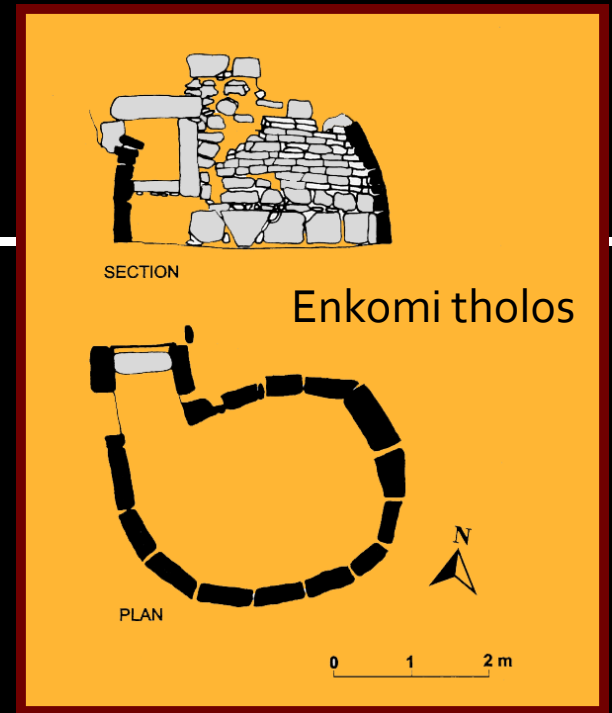
Burial Facility

- Typical tomb: rock-cut chamber tomb:
 - *Dromos*
 - *Stomion*
 - main chamber
- Benches, niches



Burial Facility

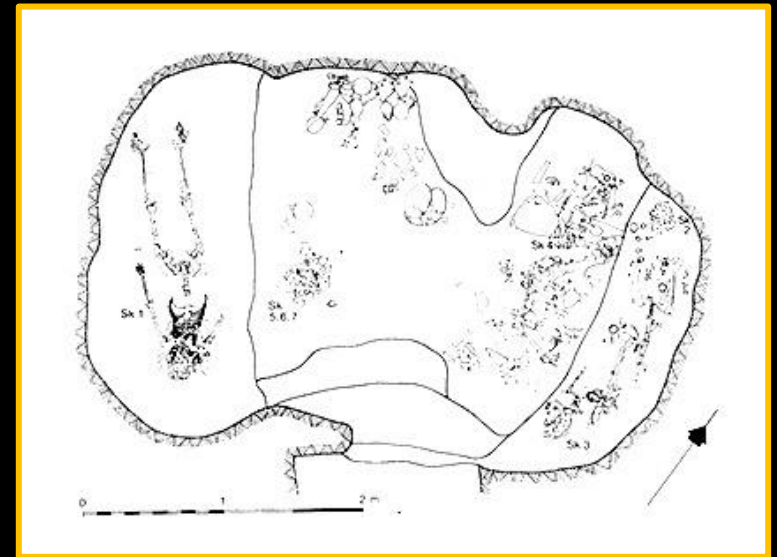
- Enkomi: more variety
 - 5 built tombs (LC IIA-B) in 4E & Quartier 3E
 - 4 tholoi: not spatially clustered, nor particularly wealthy
 - 2 jar burials
 - LC IIIA: shaft graves



Enkomi British Tomb 66

Treatment of the Dead

- Multiple burials
- Sometimes within tight period of time, sometimes over generations:
 - Confused mass of bones & grave goods
- Tombs were not a permanent resting place:
 - Earlier inhumations disturbed & moved to one side to make room for new burials
 - Removal of grave goods



Kalavassos Tomb 11

Treatment of the Dead

- Keswani: secondary burial an integral element of Cypriot funerary ritual
- Movement of bones was ritually constructed
- Deliberate & preferential recovery of certain anatomical elements: long bones & skulls
- Social importance of the ancestors



Bones, Arediou Tomb 1

Funerary Ritual

- LC burials: important arena for competitive display
- Elaborate grave goods:
 - No prescribed set of grave goods, instead some personal choice
 - Some prerequisites: a variety of drinking and pouring vessels
- How were these embedded in funerary practices?



Arediou Tomb 1

Anointing the Body

- LB: perfume containers typical element of funerary equipment
 - Mycenaean texts: textiles anointed as part of ritual practices
 - Ugaritic texts: use of oils & unguents in funerary ritual, anointing the body
- Can we extrapolate this to Cyprus?
- Bodily mnemonic device within liminal space



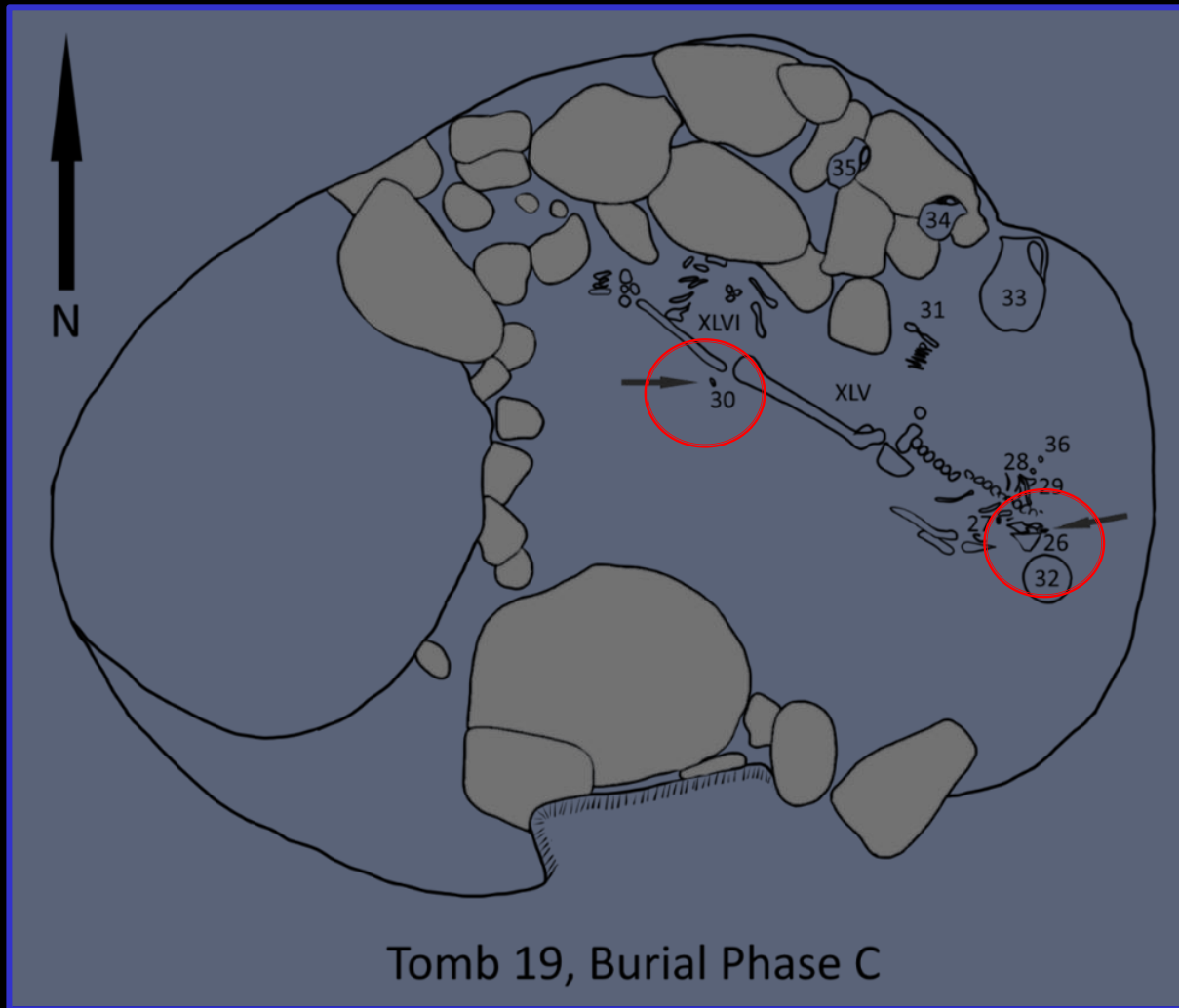
Alabastron, Tomb 4 Kalavassos



Red Lustrous arm vessel

Treatment of the Body





Feasting the Dead

- Hamilakis (1996): embodied practices have mnemonic power
- Feasting with the dead in liminal space:
 - Last communion with the dead
 - Sever social relations with the dead
 - Renegotiate social relations with the living
- Process of remembering & forgetting within liminal space: bodily mnemonic device



Bronze wine set, Hala Sultan Tekke

Feasting the Dead

- Origins in MBA: development of specialised funerary equipment:
 - Elaborate vessels with exaggerated spouts
 - Alongside normal tableware
- Ceremonial consumption of exotic alcoholic drinks as an element of a funerary feast
- Cattle & goat bones: large joints of meat indicate feasting
- Hersher (1997): linked with Ugaritic practice of the *Marzeah* (ancestor cult)



Elaborate Red Polished jug

Commensality & Libations

- Drinking equipment
- Animal & fish bones
 - Sustenance for the deceased
 - Feasting on part of the living
- Morphou *Toumba tou Skourou*:
area of burning mixed with
charcoal, animal bone & shells
found over tombs 1 & 2



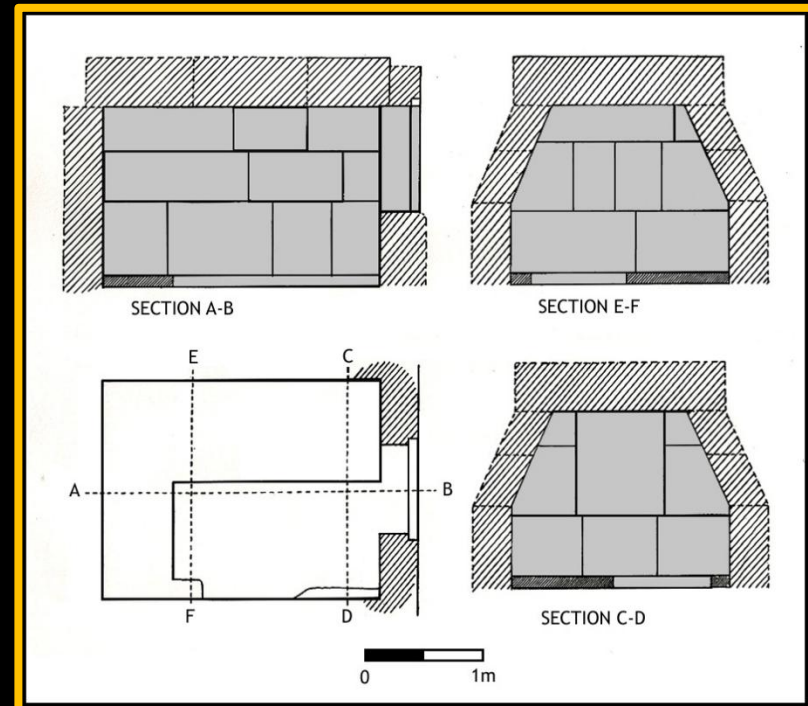
Base Ring cup



Base Ring jug

Kispum

- Enkomi Tomb 66: ritual of *kispum* ?
 - Stone bench & provision of lighting affixed to the chamber wall
- Communal meal which took place at regular prescribed intervals
- Living communed with their ancestors
- Restricted to immediate members of household?



Tomb 66 Enkomi

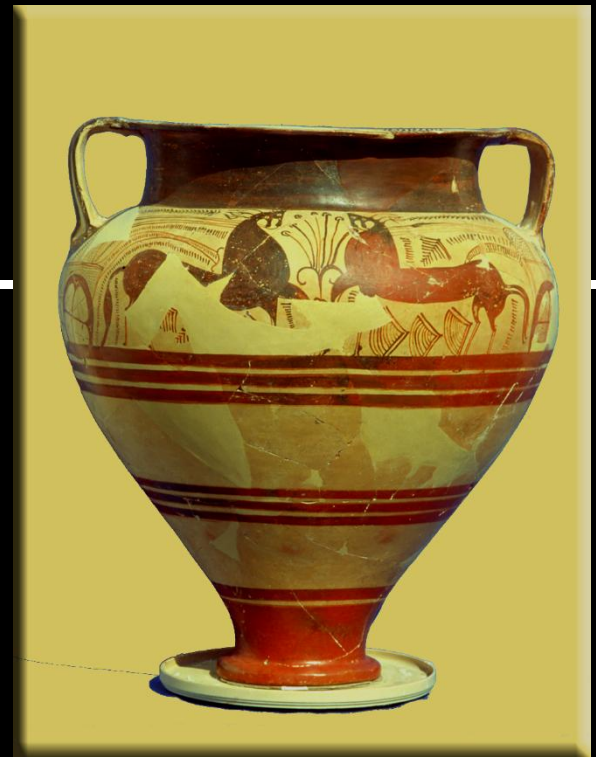
Funerary Display

- Female figurines found in fewer than 10% of burials
 - Tend to be “wealthier” burials
- Base Ring bull found with only around 4% of burials:
 - Libations?



Elite Display?

- Restricted ceremonial vases: ceramic or in other materials
 - Pictorial Mycenaean kraters
 - Vessels made from precious metals or faience
 - Bronze vases



Mycenaean krater



Silver bowl



Bronze jugs



Glass pomegranate

Summary

- Plentiful evidence from Cyprus for the development of complex mortuary ritual
- Location of ritual significant for how the living commemorated the dead
- Treatment of the body: complex rituals to commune with the ancestors?
- Choice of objects placed in tombs?
- Embodied practices: feasting, libations, anointment to enhance bodily memories within funerary arena