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A STUDY ON CHALICES FROM BEYCESULTAN: THEIR FUNCTION, SOCIAL MEANING AND CULTURAL INTERACTIONS

F. Dedeoğlu

Ege University, Faculty of Letters, Protohistory and Near Eastern Archeology, İzmir, Turkey
(dedeoglufulya@hotmail.com)

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ABSTRACT

This paper is focused on the production, function and cultural interactions of the chalices detected at the Late Bronze Age levels of Beycesultan Höyük. The morphological characteristics and context analysis of the chalices found at Beycesultan Höyük will be discussed, and following this, the chalices function and place within society will be compared with other settlements where chalices have been obtained.

KEYWORDS: Beycesultan Höyük, Chalices, Ceramic, Late Bronze Age.

1. INTRODUCTION

Chalices are a form of vessel excavated in considerable number in the pottery repertoire of the Late Bronze Age of Beycesultan Höyük. Because the chalices from the earliest levels of the Late Bronze Age in Beycesultan Höyük, were found in situ, especially the samples of the 5th level dated to 1700-1500 BC, it has enabled us to reach some inferences about the functions of these finds. Yet, there have been various suggestions that chalices were cult-related special vessels, not intended for daily use, particularly with reference to the samples from the southern Levant (Amiran 1970; Epstein 1975; Turner 1979; Maeir and Shai 2006). Likewise, it has been considered that these types of finds were used for socially-charged activities such as feasting and communal drinking, possibly related to ritual in this context (Pitts 2004; Mac Sweeney 2011, 104-105). On the other hand, there are also those who suggest that chalices were daily use vessels and in this context, had a more secular function (Grutz 2007). The contextual analysis particularly of the 5th Level chalices of Beycesultan Höyük offers a new perspective to the above discussions. Tens of chalices which have been confirmed as garnered both in structures related to domestic cult and also in the storage spaces of elite living quarters indicate that these types of vessels might be evaluated as "special quality" vessels which were used in domestic practices. At the same time, either the chalices' superior production technology with homogeneous character or their establishment mainly from their elite fabrics might also show that they have been used by a high-level group. This paper attempts to integrate the study of the detailed description, function and cultural interaction of chalices from Beycesultan.

2. THE CHALICES FROM BEYCESULTAN

Beycesultan Höyük is located in the eastern part of the Upper Meander Basin in southwestern Anatolia. The first archaeological excavations at Beycesultan were carried out by Seton Lloyd and James Mellaart from 1954 to 1959. Since 2007, an international team of archaeologists led by Eşref Abay from Ege University has restarted new excavations and research.

Chalices have been unearthed in the Late Bronze Age levels of both the old and the new excavations of Beycesultan Höyük (Dedeoğlu and Abay 2014) (III-II-Ib-Ia in the old stratigraphy, 6-5b-5a-4 in the new stratigraphy) Layer III (Layer 6 in new stratigraphy) which represents the earliest level of the Late Bronze Age in Beycesultan Höyük and has been confirmed mainly with the first excavations for now, represents the earliest layer in which the chalices exist. On the other hand, the layer in which the chalices had the most intensive usage is Layer II (Layer 5b in new stratigraphy). It has been observed that the usage of the chalices also continues in Layer Ib (Layer 5a in new stratigraphy) and following, in Layer Ia (Layer 4 in new stratigraphy).

The most characteristic chalice samples were found in Beycesultan level II/5b. These chalices have extremely homogeneous features, both in production and typologically. All the chalices are wheel-made, generally with buff or reddish fabric containing small grits, and all were hard fired. (Photo 1, Fig. 9) In addition, all of the samples have notably red and reddish brown, and brown, buff and occasionally grey slip and have a bright surface and metallic outlook. Whereas this bright outlook was generally provided by adding intensive silver mica to the external slip, it was obtained with an intense burnish application in a few samples. The samples in which the external slips contained intensively added mica have been evaluated and grouped as "Lustrous Ware," and the others have been categorized as "Burnished Ware" by J. Mellaart (Lloyd and Mellaart 1955, 52-53). One of the most typical characteristics of Beycesultan chalices is that they do not have any handle addition. (Fig. 1) The most common decoration type is pattern burnish (Fig. 1: 5,9,14,17,19-20,30,34-35,39-42,47,54-55) and besides this, grooved wavy lines (Fig. 1. 3,7) and parallel horizontal lines, even though limited, (Fig.1: 5,25-27,36-37,55) are among the applied patterns (Lloyd and Mellaart 1955, 53). Some samples have patterned burnished decoration applied to both the internal and external sides of the chalices. There are some samples with beam shaped regular gaps opening to the rim from the stem part of the chalices (Fig. 1: 5, 9, 14, 17, 19-20, 30, 35, 39-42, 47, 55.), whereas there are also some samples with application areas decorated by being divided into specific metopes. (Fig.1: 34, 54)

The chalice forms seen in Beycesultan Höyük layer II/5b might be categorized under six types:

Type 1: Tall chalice with slender stem and carinated small bowl (Fig. 1: 1-2)

Type 2: Tall chalice with carinated bowl (Fig. 1: 3-17)

Type 3: Medium chalice with carinated bowl (Fig. 1: 18-35)

Type 4: Small chalice with carinated bowl (Fig. 1: 36-52)

Type 5: Medium or small chalice with hemispherical bowl (Fig. 1: 53-55)

Type 6: Miniature chalice (Fig. 1: 56-57)

It is known that the chalices which have been categorized by their morphological characteristics above do not have a common use in the settlements

of the Late Bronze Age in southwestern Anatolia, except at Beycesultan Höyük. During the field surveys carried out by Mellaart and by us in the Upper Meander Basin, chalices have been encountered in the many settlements in the immediate vicinity of Beycesultan Höyük including Sarıbeyli Höyük, Çivril Höyük, Yassı Höyük, İrez Höyük, Karaca Höyük, Değirmen Höyük, Deniz Höyük, Emirhisar-Yassı Höyük, Kesilmiş Höyük, Çivril Höyük, Işıklı Höyük, Pınar Höyük, İkiz Höyük 2, Gürpınar Höyük, Kepir Höyük, Baklan Höyük, Asar Höyük, Hüyük Yerleşimi, Kiremit Tepesi, Sazak-Ören Yerleşimi and Somak-Asarlı (Lloyd and Mellaart 1955, 53; Abay 2011; Dedeoğlu et al 2014; Dedeoğlu et al 2015) (Map 1.) Beside this, limited samples of similar chalices have been seen in the archaeological excavations at Kusura Höyük in Afyon, which forms the northeastern border of the Upper Meander Basin, and in surface surveys carried out in this region (Lamb 1937, fig. 10; Lloyd and Mellaart 1955, 53). In this context, we can say that the production area of these chalices is the Upper Meander Basin, particularly around Beycesultan Höyük and also Afyon-Dinar (For similar approach see Lloyd and Mellaart 1955, 53) Exact analogies of the Beycesultan chalices have not been seen in the areas outside of the Upper Meander Basin. These types of drinking potteries are common in western Anatolia, and are mostly represented by Mycenaean kylices which are different from the Beycesultan chalices with regard to both their exterior surface treatment and having handles on each side. The kylices samples, dated to LHIII A and LHIIIB, have been encountered in settlements such as Troy (Blegen et al. 1953, Fig. 315), Beşiktepe (Basedow 2000, Tafel LXX-LXXI), Çeşme-Bağlararası (Aykurt 2010, Fig.16), Müsgebi (Boysal 1969, 25, pl. 29/1) and Iasos (Benzi 2005, 208, pl. 51g) in western Anatolia. In Tarsus Gözlükule in the south, a similar sample of a small chalice with carinated bowl, classified as Beycesultan Type 4, has been encountered (Goldman 1956, 303.974) The closest analogies of the Beycesultan chalices, although rarely found in Anatolia, interestingly have been encountered at settlements in the region of Levant. As will be discussed in the following sections, these chalices are similar not only in terms of morphology but also in find context.

Map 1 The region of interest

3. CONTEXTUAL ANALYSES

The possible usage function of the chalices and the data obtained from the archaeological context to deduce related social meaning show great significance. Hence, two different fire layers seen in the Late Bronze Age of Beycesultan Höyük and tens of in situ finds found in the architectural structures related to these layers, enable us to gain extensive information aimed at the usage functions of both structures and finds just before the destruction (Abay 2014). The first of these fires occurred in the end of the II/5b layer dated to 1700-1595 BC. The other fire occurred in the end of the Ib/5a layer founded just after the destruction of the II/5b structures, dated to 1600-1500 BC according to the radiocarbon data (Dedeoğlu and Abay 2014, 39, Table 1).

The contextual data of the chalices unearthed at the II/5b layer dated to the early phase of the Late Bronze Age were found in situ in the living spaces and storage spaces of private houses both in the first period and also the second period excavation works.

Chalices excavated from private houses were discovered in Room 1 in Area A in the first period excavations works (Lloyd and Mellaart 1955, 51, Fig.5; Lloyd 1972, 19-21, Fig. 6), and from Room 7 in the N27 plan square in the second period excavation works (Abay 2014, 177-179). Room 1 is one of four rooms of the house in the east of the "private houses" in Area A (Fig. 2). The house consists of a courtyard (Room 8), "porch room" (Room 5), two rooms behind (Rooms 4 and 1) (Lloyd 1972, 19.) Especially Room 4 and Room 1, opening just to the south of Room 4, become significant in terms of including some elements related to cult. Room 4, in which the sacred hearth that S. Lloyd defines as "the appointment provisionally designated shrine" (Lloyd and Mellaart 1955, 44), exists, represents the central structure of the house. The hearth consisted of a low platform of baked clay with rectangular brick projection, serving as a base for a pair of ornamental terracotta with curved "horns" (Lloyd 1972, 20, Plate XI-Va) The finds obtained on the platform of the hearth consist of a large two handled jar, a small trefoil mouthed jug and a pot support of the "two horned" type (Lloyd 1972, 21) Room 1, in which the chalices were discovered, is reached through a door aperture in the south of the hearth (Fig. 2). An architectural element leaning against the northern wall of the room next to the door aperture, draws attention (Fig. 2). According to Lloyd's clarification, there was a kind of stone sink here, with a drain leading northward under the floor of Room 4. standing in it was a large water container with smaller vessels piled around it, including many chalices, fruit stands and simpler bowls (Lloyd 1972, 21).

Room 7, revealed in 2009 during the second period excavation works, is the central room of house No. 1. (Photo 2-3) Besides Room 7, house No. 1 is formed by Room 14 which has characteristics of an inner court. Room 7, where the chalices were detected, is about 27 or 28 m^2 in size, has a rectangle form, and draws attention with a big hearth structure in front of the western wall almost in a suited manner across from the entrance. The hearth, which has very similar characteristics with the hearth structure in the abovementioned Room 4, is also constructed on a large platform with a pair of ornamental terracotta with curved "horns" on it; a rectangular platform abuts the hearth. The terracotta horns are located on an oval firepan and are decorated with butterfly motifs. Many chalices and a fruit-stand which probably fell down from the rectangle panel located on the hearth were found behind the hearth (Abay 2014, 177-178.) Each chalice was unearthed, as mentioned above, in the spaces related to the hearth structures probably relevant to a domestic cult in the living areas of private houses (Fig. 3). Another area where in situ chalices have been found, besides living spaces, are the spaces of storage. Numerous chalices were found from the space labeled "Shops in L" (Lloyd and Mellaart 1955, 47, Fig. 3) in the first reports in the structure of Megaron A revealed in the excavation works of 1954 during the first period excavations, and after that, renamed Room 13 (Lloyd 1972, 12.) defined as a storage space (Fig. 4). The space, a 3.9 m^2 area, was enclosed by a narrow 30 cm wall or partition. This wall was interrupted at one point by a doorway with plastered reveals, and at two points there were gaps which seemed to be arranged so that small Pithoi, partly sunk into the floor, could be accessible from both inside and out. S. Lloyd suggested that this structure had the function of a "bar" (Lloyd and Mellaart 1955, 46; Lloyd 1972, 12). According to Lloyd, the pithoi was found in the northwest of the space next to a pile of ten drinking cups of the chalice type. On the other hand, we believe, for a variety of reasons, that this room, along with another room located just to the south of it, was used for storage. A large earthenware basin was built among the other architectural elements in the room (Fig. 4). In addition, besides the chalices, the room contained other finds more likely associated with storage than with bars, such as a fine fruit-stand, a pile of seventy-seven knuckle-bones, and thirty-one crescent-shaped terracotta objects. At the same time, eight human skeletons of people who are assumed to have been unable to escape from the great fire that destroyed the space were detected among the archaeological finds.

During the second period excavation works, numerous chalices piled on a shelf were unearthed in

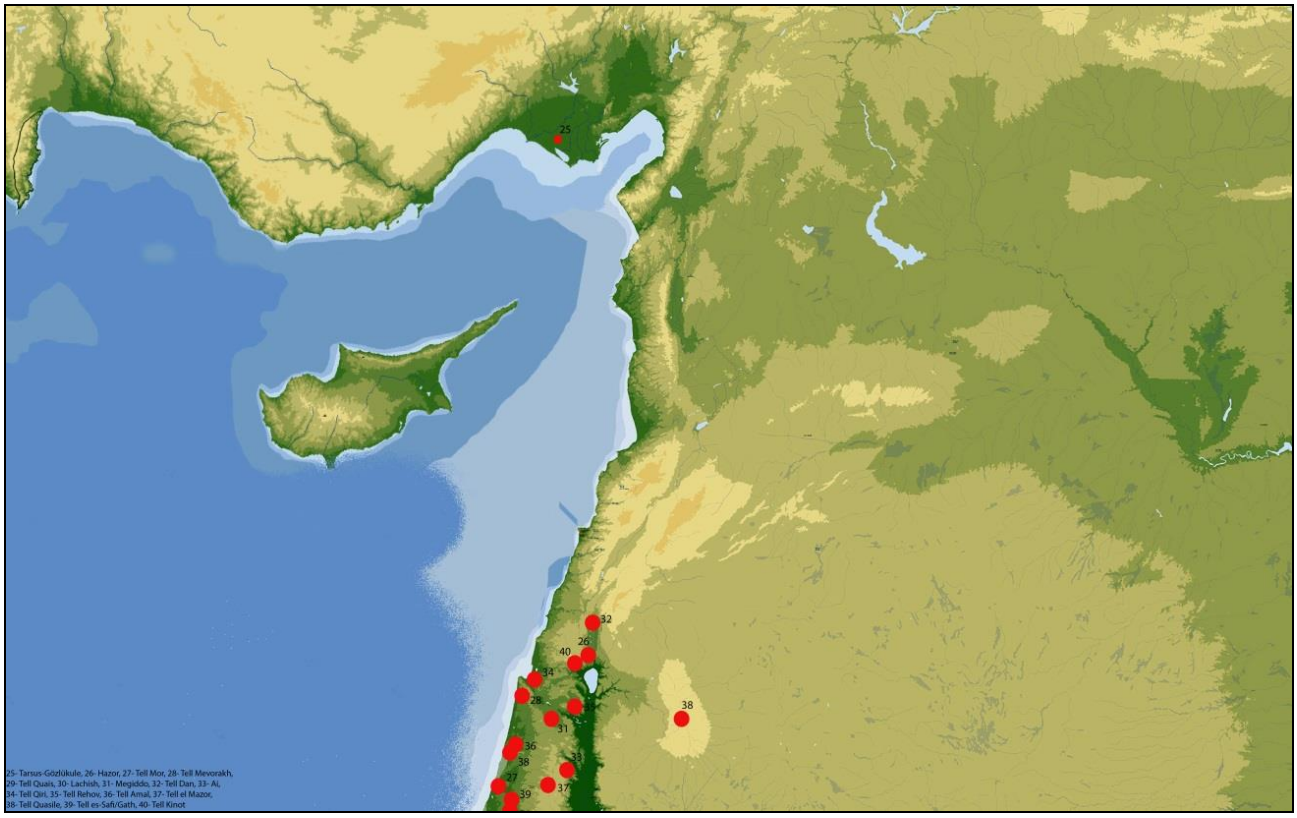
the storage space of House 2, excavated in 2009 (Fig. 3, Photo 2, 4) (Abay 2014, 179). Room 28 generates the central living room of House 2 of which three rooms labeled Rooms 2, 28 and 30, have so far been excavated. Room 2, a 12.32 m² area, is able to be reached by a door from Room 28 and is the storage area of the house. The most significant find which shows the storage function of the space is big pithoi lying through the east and west wall, partly buried in the floor. A wooden shelf with three clay legs was detected on the south wall of the structure (Abay 2014, 179). Many chalices were obtained both on and around the wooden shelf, only part of which remains intact. At the same time, tens of small-size wares in various forms have been found in situ scattered around on the floor of the space (Abay 2014, 179) Human skeletons of at least 5 individuals were revealed in various areas inside the space; presumably they were unable to escape the fire which destroyed this room.

The best information about the contextual data of the chalices detected at the Ib/5a layer which was founded right after the destructions of the II/5b structures we have mentioned above was revealed at excavation areas N27 and N26 during the second period excavations and was obtained from spaces 3 and 6 (Fig. 5, Photo 5-6). The subject spaces are part of a big structure complex containing some ritualistic architectural elements. Particularly, the sacred hearth located in front of the entrance of Room 3 which spreads over a 36.3 m² area has the characteristics of being a part of the domestic cult. The hearth is formed by a rectangular panel with two clay horn-shaped standards rising right in front of this panel and an offering pot partially buried in its platform to the south of the standards (Fig. 5). The clay horn-shaped standards were decorated with seal impressions of concentric circles. While the standard on the south has been very well preserved, the one on the north was damaged by a Byzantine Period rubbish pit (Fig. 5). Six complete vessels, one jar decorated with a symbolized human face and two horn-shaped clay objects (pot supports?) are among the in situ finds located right around the hearth. A 4.40x60 cm area of the southern part of the space was divided from the rest by a constructed wall in the 10 cm thick wattle and daub technique, lying 2.00 meters toward east-west. A double division bench sits right in front of the subject wall. Variable types of wares were placed into each division. The rest of the area was floored with stone and covered by a thick plaster. From this area, many complete and nearly complete wares of various types, crescent clay objects and a spindle whorl, flint stone tools, dressed stone and ceramic objects have been obtained. It is thought that the subject division functioned as a votive space because it was both designed in a different manner and also contained an intense find inventory. On the floor of the use area outside the votive place of space No. 3, white plastered entire pots and potsherds in various types were obtained. A skeleton of an adult was found inside the room which had been destroyed an intensive fire (Abay and Dedeoğlu 2013, 220-221; Dedeoğlu and Abay 2014, 7.) In the northeastern part of the space, there is a fixed grinding area. Chalices were intensively obtained from Room 6, connected to Room 3 by a door aperture located just south of the hearth. Numerous chalices sprinkled around on the floor have been found right in front of the entrance in the northeastern corner of the space spreading over a 10.5 m² area. Thirteen loom weights, pendants, necklace beads and astragali -some with holes- are among the other obtained finds, besides the chalices. That the area in which no architectural element has been found is only accessible from Room 3 suggests that Room 6 is an additional room directly related to this area. At the same time, it causes us to consider that this area is related to ritual, since it is located right in front of the sacred hearth. As previously mentioned, a human skeleton was detected in a face-down position on the floor of this space that had been destroyed by a great fire (Dedeoğlu and Abay 2014, 7)

4. SOCIAL PRACTICES OF THE CHALICES

As highlighted above, debates about the function of the chalices have commonly focused around ritual activities since the chalices have usually been found in temples or deposits related to cult. For instance, a large *favissa* containing votive vessels, incense burners and chalices was found in a temple belonging to the transition from MB IIC into the period of LB I in Hazor in the Levant Region (Map 2) (Beth Alpert Nakhai 101; Ben-Tor 1999c, 272–73). Similarly, the Stelae Temple dated to the LB IIB of Hazor, included small bowls, miniature votives, decorated chalices and jugs, stands, trays and imported Cypriote and Mycenaean pottery (Beth Alpert Nakhai 130; Yadin et al. 1958, pls. 90–92; 1960, pls. 117–24.). Besides Hazor, there is similar situation for "a sanctuary used from the MB IIC into the LB I period" in Tel Mor, a seaport in the vicinity of Ashdod. All that remains of the building is a courtyard floor cut by a *favissa* filled with broken pottery of "cultic character." At one point late in the MB IIC period, animal horns surrounded by votive vessels, chalices and a seven-spouted lamp lay on its floor (Beth Alpert Nakhai 105). Remarkably, more

than a dozen chalices were uncovered among the numerous clay finds in the temple dated to the Late Bronze Age in Tell Mevorakh, again in the Levant Region (Stern 1977, 90). In addition, chalices are among the finds from another settlement, Tell Qašīš' dated to the Late Bronze Age and associated with the temple right near it (Edwin et al. 2012, 421). Chalices also exist in the find repertoire of the Fosse Temple dated to the Late Bronze Age in Lachish, one of the most famous settlements of the region, besides bowls, pilgrim flasks, kraters, goblets, cooking pots, jewelry, a few seals, scarabs, and a bronze food whisk, all of which suggests the cultic preparation of food (Beth Alpert Nakhai 147; Tufnell et al. 1940, 65–75.)



Map 2 Levant Region

It is known that the use of chalices continued during the next process. Iron I–IIA (late 12th to 9th century BCE) chalices have been found in both domestic and shrine-related contexts located in the Levant. These chalices have been obtained in the associated areas with horned altars in Megiddo, similar to the samples from Beycesultan (Nakhai 2001, 172; Zevit 2001, 313) At the same time, the chalices of this period exist in areas related to cult, in the sites such as Tell Dan (Nakhai 2001, 172.), Ai (Nakhai 2001, 173; Callaway 1993, 45.), Tell Qiri (Ben-Tor and Portugali 1987, 90; Nakhai 2001, 174), Tell Rehov (Nakhai 2001, 179; Mazar 1999, 25–27; Mazar and Camp 2000, 44–45), Tell Amal (Nakhai 2001, 181), Tell el-Mazar (Nakhai 2001, 181; Yassine 1984), Tell Qasile (Zevit 2001, 129-130), whereas they have been found inside domestic spaces in settlements such as Tell es-Safi/Gath (Maeir and Shai 2006, 55.), and Tell Kinrot (Map 2) (Nissinen and Münger 2009: 129)

To sum up, chalices are generally evaluated in the group of finds commonly associated with ritual and assigned a cult meaning in this context. However, it should also be pointed out that there have been some discussions about the practice of the subject wares in cult. Some different views exist about whether the chalices were used as drinking pottery while feasting in ritual activities or whether they were some kind of lamp or vessel for burning incense (Amiran 1970, 302–306; Yoselevich 2006, 27; Pulak 2008, 353; Namdar et al. 2010; Grutz 2007). The lamp or incense vessel theory is commonly based on the iconographic proofs and traces of soot seen inside some of the chalices. In fact, the iconographic data coming from the Egyptian reliefs include some clues about this issue; the depiction of the conquest of Ashkelon by the troops of Pharaoh Merenptah on a stone relief in Karnak shows a priest standing over the roofs of the city holding a chalice from which smoke is rising towards the sky as a part of a ritual (Fig. 6) (Davies and Faulkner 1947; Brody 1998; Yoselevich 2006; Stockhammer - Karls 2012: 27; Gadot et al. 2014: 68). Wall paintings in the tomb of

Kenamun in Thebes, which illustrate the arrival of Canaanite ships to Egypt, show the captains of two ships, each of them holding a stemmed, bowl-shaped incense burner with their hands towards the sky (Fig. 7). According to Stockhammer and Karls, the vessel's stem was an important prerequisite for holding the vessel during the burning of the incense, as the vessel's bowl heated up very quickly. As the carrying and raising of bowl-shaped incense burners seems to have been a crucial part of the offering practices in the Southern Levant, a stem was an absolute necessity for an incense burner (Stockhammer and Karls 2012, 27.). On the other hand, the iconographic data showing chalices being used as drinking pottery also exist. For instance, a chalice was depicted as a drinking ware on a plaque of Tutankhamun (Tait 1963, 97, Fig. I.). (Fig. 8) Similarly, chalices were drawn as drinking ware in the throne room fresco at Pylos (Yasur-Landau 2005, 173, Fig. 1.4). As previously pointed out, another datum of the archaeological data which has been put forward as a proof for chalices to be used as lamps or incense burners, is the existence of traces of soot inside of them (Related to this subject see. Gadot et al 2014, 68; Ben-Ami 2014, 8; Namdar et al. 2010). However, it must be indicated that the subject soot marks are not seen in every chalice. According to Stockhammer and Karls, the presence or absence of soot marks is not sufficient for us to identify a certain vessel as an incense burner because sand was used inside the bowl and incense was then placed onto the sand, as is common in incense burning practices nowadays (Stockhammer and Karls 2012, 27). On the other hand, no soot marks exist inside of the chalices in the Beycesultan samples, and, in fact, pattern burnished decoration is seen in many of them. This fact makes it impossible for these particular chalices to have been used as incense burners or as lamps. Undoubtedly, it is likely that chalices were used in different settlements for different functions. However, in my opinion, it is much more probable that the samples of Beycesultan were used as drinking pottery, probably as a part of feasting as it has commonly been seen in the Aegean World. Hence, besides the cultures of Mykene, Minos and the Cyclad (Wright 2004, 135 ff.), data about ritual drinking in an archaeological and iconographical manner has been uncovered in Cyprus (Steel 2004, 285 ff.). It is generally agreed that whether related to cult or secular practices, feasting and drinking are activities that characterize the elite class, especially in societies with complex social solidarity. This shared activity consolidates this class, showing them to be more privileged than the rest of society, thus, reinforcing the hierarchy. In this context, it has been assumed that the subject practices had a symbolic meaning within society, beyond the daily life.

5. FEASTING AND COMMUNAL DRINKING AS A SOCIAL BEHAVIORAL

Feasting and communal drinking are generally accepted as socially-charged activities, elements which strengthen social solidarity and support socio-opolitical power (For discussions in this subject see Dietler 1990; Clarke 1994; Dietler 2001; Dietler and Hayden 2001; Pitts 2004). One of the most important indicators in understanding these types of activities in archaeological contexts is the existence of feasting equipment. That the chalices under discussion exist in excessive numbers, greater than absolutely required, is one the elements proving the symbolic importance of feasting and drinking in a society's hierarchy (Clarke 1994, 197). Undoubtedly, another feature of these chalices is that they exhibit fine craftsmanship, a characteristic of a status object. Considered that the subject activities were commonly organized by the elite class, it is natural that the materials used must also be high-class. Many archaeologists have emphasized the importance of elite drinking behavior in feasting contexts. The archaeological and textual evidence for feasting demonstrates in general its importance for the formation of political and economic ties by rising elites during the formative era of Mycenaean society (Wright 2004, 154). According to Wright, feasting in Mycenaean elites would have functioned not merely for the advancement of political goals, but as an older custom for kin groups and factions within the community to mark occasions of importance, promote solidarity within the feasting group, demonstrate superior economic and social resources, and, only at the level of the chiefdom and state, to offer tribute (Wright 2004, 154-155) That these types of finds have been detected from the houses we have named as elite structures in Beycesultan, gives the impression of a similar situation here.

6. CONCLUSION

Generally, several significant conclusions reached during this study should be highlighted. Primarily, that the chalices commonly used in the pottery repertoire of the Late Bronze Age of Beycesultan Höyük are represented with only a few samples among the pottery repertoire in contemporary Anatolia indicates that this type of ware was a local tradition indigenous to the Upper Meander Basin, notably at Beycesultan Höyük. The fact that these chalices have been detected only in some mounds located in the vicinity of Beycesultan Höyük and also Kusura

Höyük, approximately 70 km from Beycesultan, testifies to this. On the other hand, it is normal that these types of pots which give the impression of prestige wares in terms of both find context and quality do not have a common use in every settlement. Chalices, even though not commonly seen in Anatolia, have been detected in abundant number in both temple and domestic spaces, especially in the region of Levant. The chalices found in the areas related to the hearths with horn-shaped additions we associate with the domestic cult in the samples of Beycesultan, give some new perspectives to these discussions. Hence, the previously described hearth structures are the architectural elements which are given some cult meanings since they are located in elite buildings and are constructed in horned style, and might be associated with domestic rituals, unrelated to temples. Especially since some of the chalices have been found in the areas related to the horned altars so characteristic for domestic ritual in Levant settlements, we see the similarity with Beycesultan. Clearly, the subject finds were not only used in official sacred places but were also associated with domestic ritual as a part of daily life. Because chalices were also found in the storage spaces of elite structures at Beycesultan Höyük, we can also say that chalices were garnered by the elite class for use in ritual activities. Hence, the theory that chalices were a part of drinking and feasting, especially by an elite class, might explain this situation.

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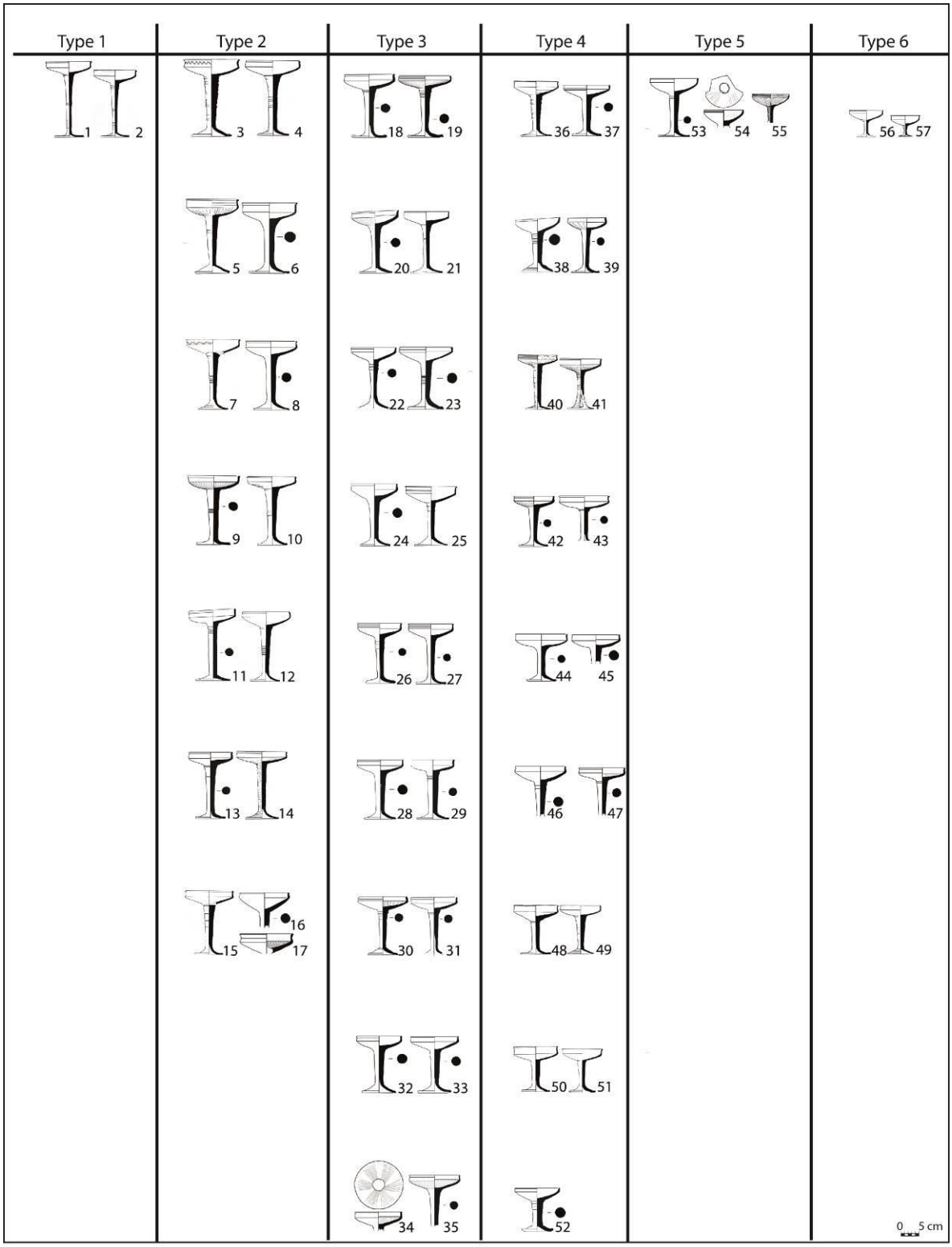

Fig.1: Typology of chalices from Beycesultan Layer 5b

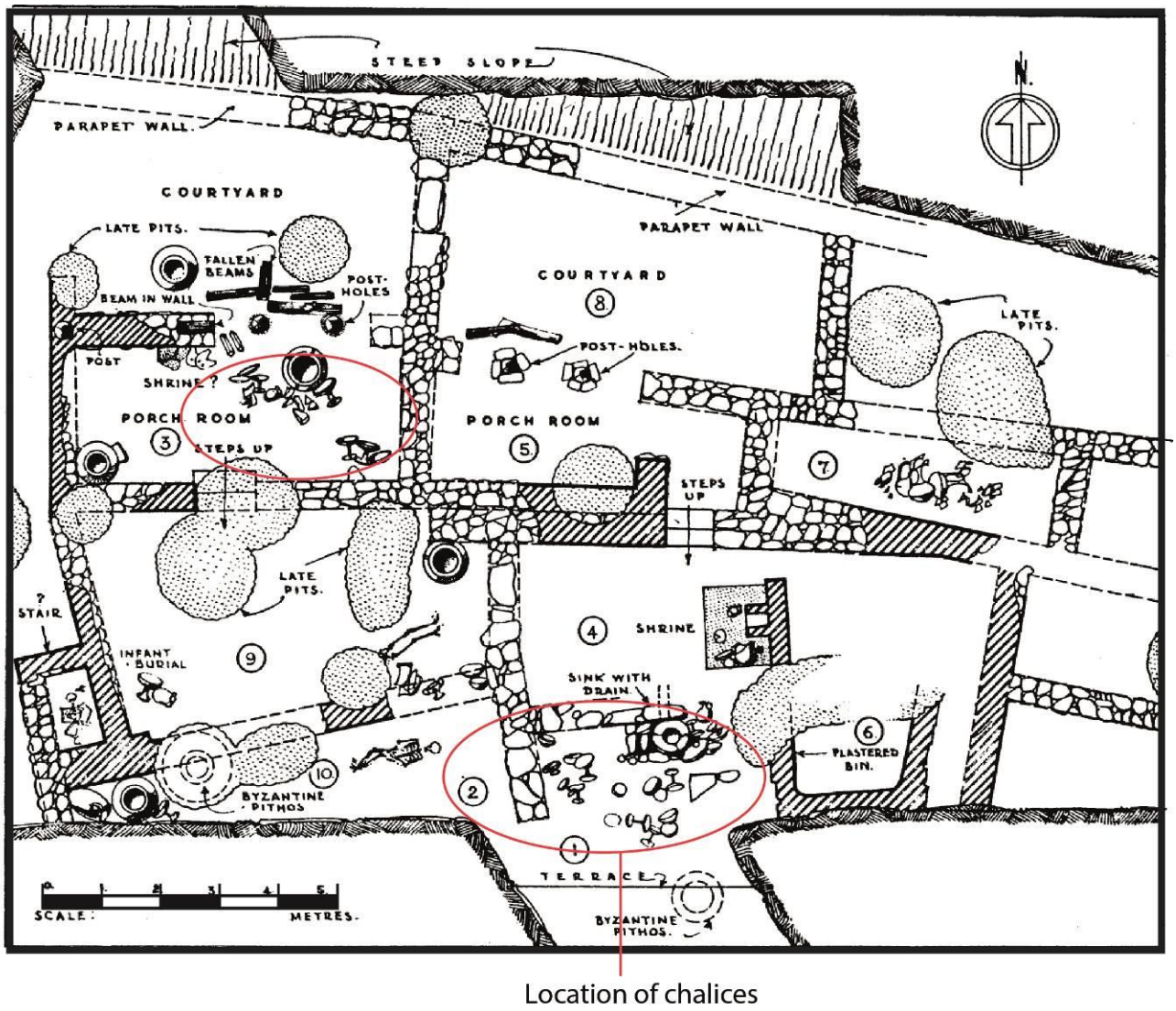

Figure 2: "Private Houses" in Area A Level II (adapted from Lloyd and Mellaart 1955, Fig.5)

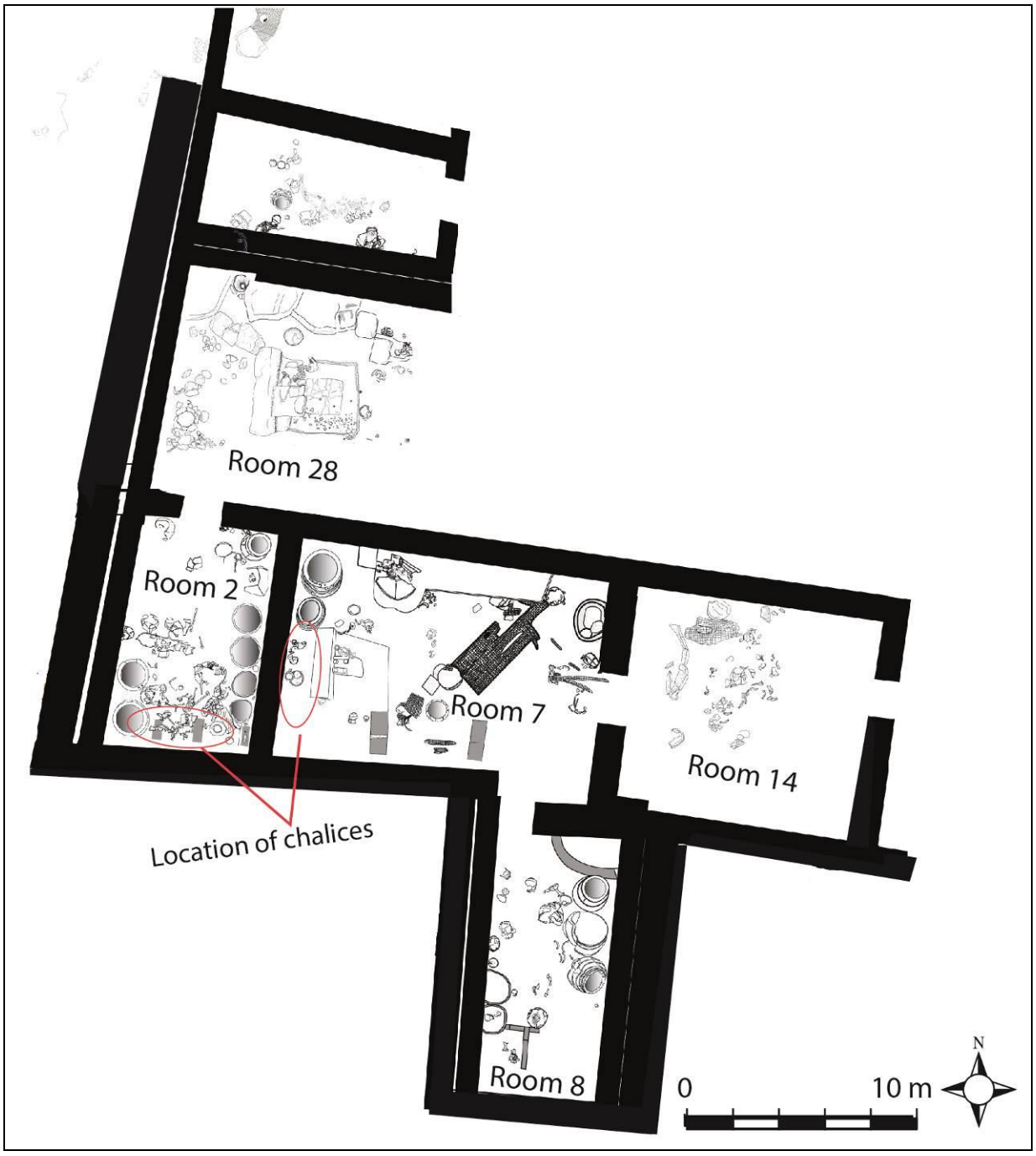

Figure 3: Architectural drawing of Room 2 and Room 7

Photo 1: Chalices from Beycesultan Layer 5b

Photo 2: Genaral view from Layer 5 architectural remains

Photo 3: Room 7 from northwest

Photo 4: Room 2 from north

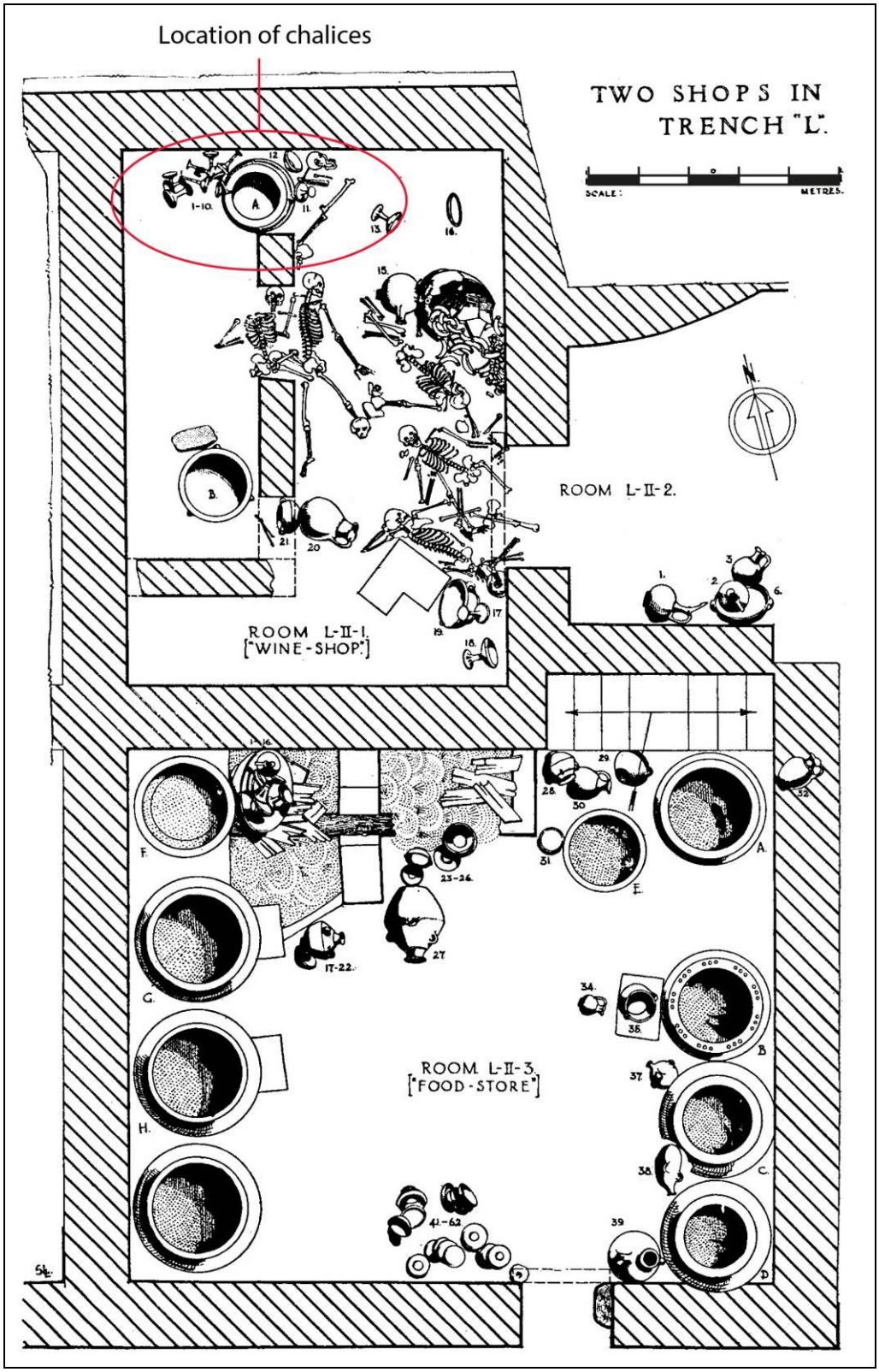

Figure 4: Architectural Remains in Trench L (adapted from Lloyd and Mellaart 1955, Fig.3)

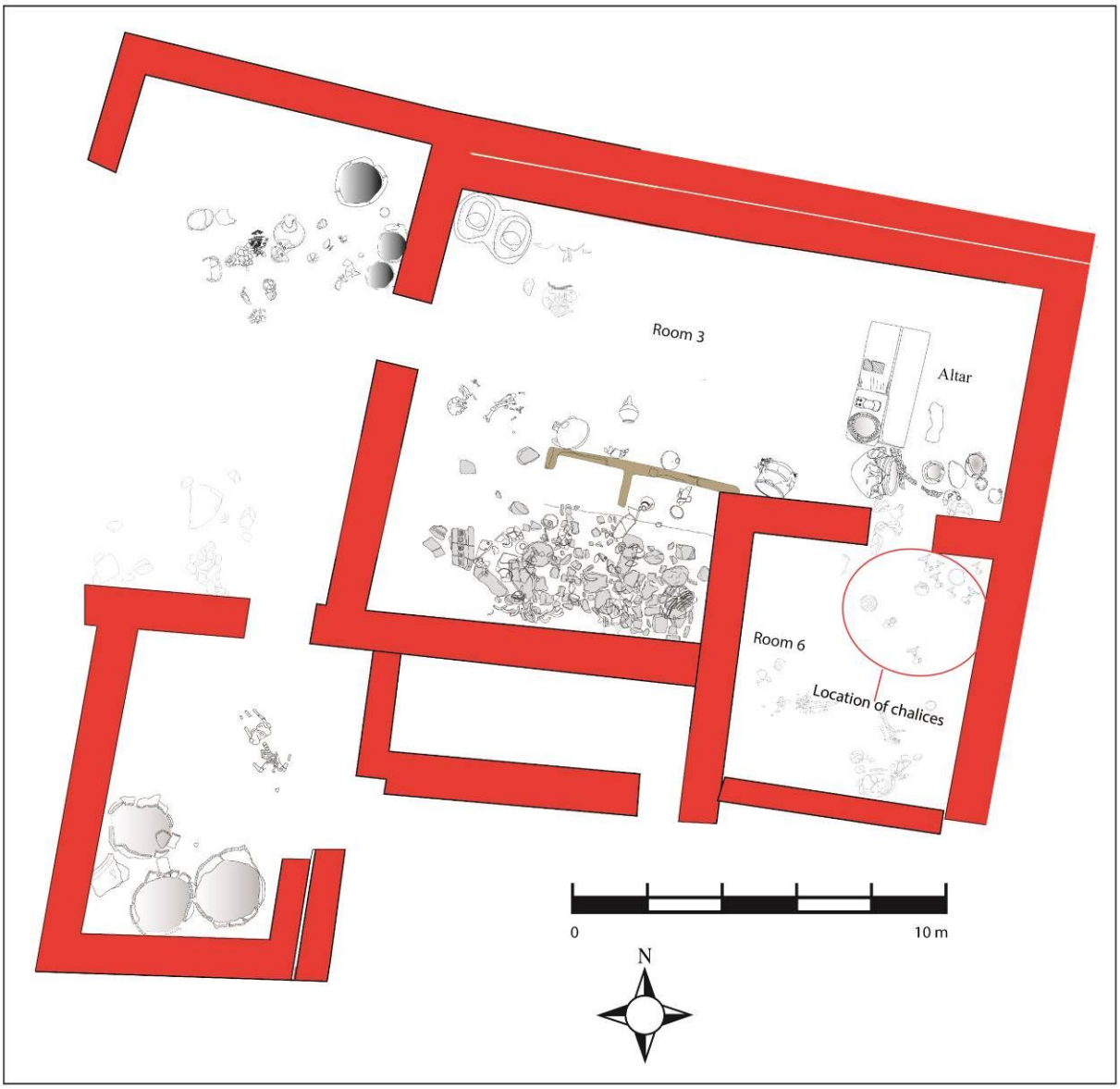

Figure 5: Architectural drawing of Room 3 and Room 6

Photo 5: Room 3 and 6 from south

Photo 6: Room3 and 6 from west

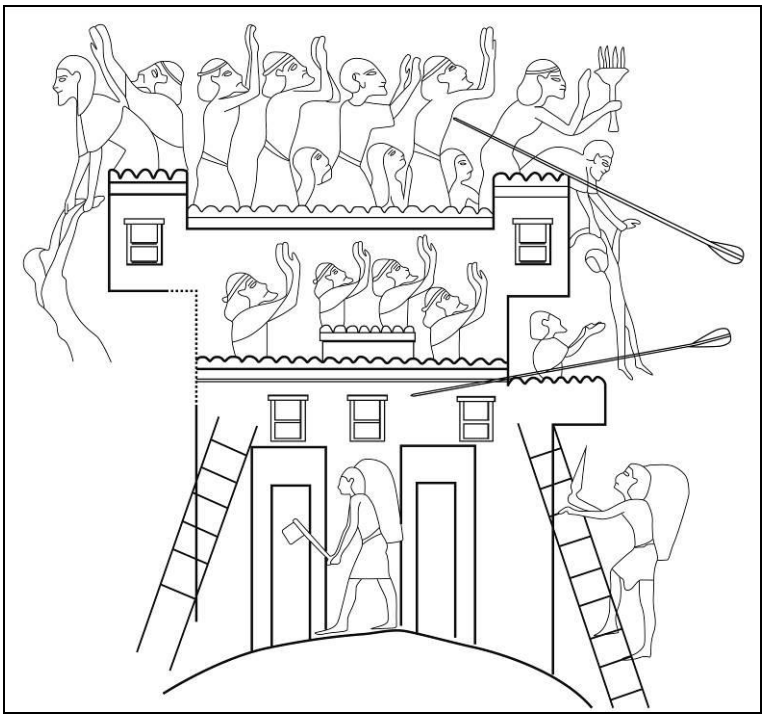

Figure 6: The depiction of the conquest of Ashkelon by the troops of Pharaoh Merenptah on a stone relief in Karnak

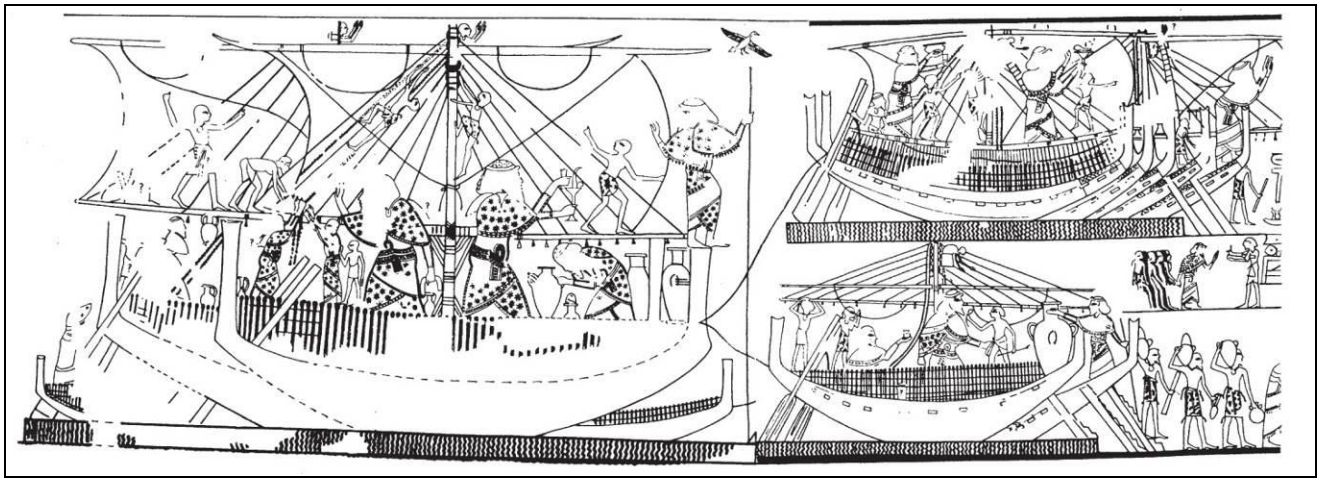

Figure 7: Wall paintings in the tomb of Kenamun in Thebes

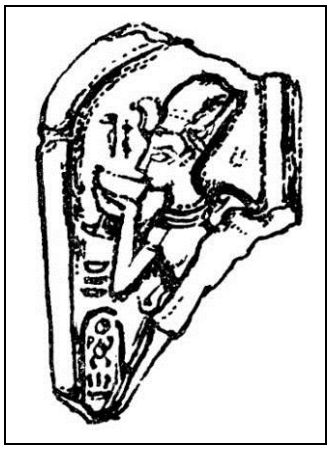

Figure 8: A plaque of Tutankhamun

Element	Unit	Sample 1	Sample 2	Sample 3	Element
SiO2	sio2	53.52	57.38	50.98	SiO2
TiO2	tio2	0.8744	0.8681	0.8339	TiO2
Al2O3	al2o3	16.14	16.27	15.9	Al2O3
Fe2O3	feo	5.999	5.929	5.824	Fe2O3
MnO	mn0	0.1262	0.1293	0.1232	MnO
MgO	mgo	3.964	3.758	3.295	MgO
CaO	cao	7.034	5.573	9.148	CaO
Na2O	bna2o	1.267	1.388	0.849	Na2O
K2O	k20o	4.064	4.094	3.691	K2O
P2O5	p2o5	0.3153	0.3028	0.42	P2O5
Cr2O3	%	0.00995	0.01171	0.01048	Cr2O3
mgO+CaO		10.998	9.331	12.443	
na2O+K2O		5.331	5.482	4.54	
Cl	ppm	0.1141	0.09479	0.01557	Cl
Ba	ppm	1003	1120	1091	Ba
Rb	ppm	148.7	147.9	139.3	Rb
Sr	ppm	557.8	575.3	481.8	Sr
Y	ppm	27.7	29.4	26.2	Y
Zr	ppm	299.1	340.8	240.6	Zr
Nb	ppm	21.7	21.4	18	Nb
Th	ppm	22.7	23.1	19.4	Th
Ni	ppm	97.6	99.8	89.8	Ni
V	ppm	136.7	125.3	130.8	V
Hf	ppm	9	11.5	7.3	Hf
Cs	ppm	20	< 4,0	37.8	Cs
Pb	ppm	36.6	37.8	32.4	Pb
Ta	ppm	< 1,0	< 1,0	1.7	Ta
Co	ppm	58.7	67.7	40.3	Co
U	ppm	4.6	5	3.2	U
W	ppm	425.2	493.6	202.8	W
Ga	ppm	21.6	20.6	20.4	Ga
Cu	ppm	33.3	31.8	34.2	Cu
Zn	ppm	75	71.5	90.1	Zn
Se	ppm	0.8	1.2	0.8	Se
As	ppm	15.9	14.2	16.8	As
Ge	ppm	< 0,5	0.6	1.5	Ge
Sn	ppm	16.3	13.1	11.4	Sn
La	ppm	< 2,0	< 2,0	< 2,0	La
Ce	ppm	97	< 2,0	100	Ce
Pr	ppm	27.7	< 2,0	23	Pr
Nd	ppm	70.2	114.8	57.1	Nd
SiO/Al20		3.31598513	3.526736325	3.206289308	
FE+t/ca6mg+		0.428660665	0.46758928	0.399287523	
Fe+Mn+Ti		6.9996	6.9264	6.7811	
ca+mg+na+k		16.329	14.813	16.983	
siO2+al2O3		69.66	73.65	66.88	
Cao/al		0.435811648	0.342532268	0.575345912	
fe/al		0.371685254	0.36441303	0.366289308	

Figure 9: XRF analyses results of some chalices