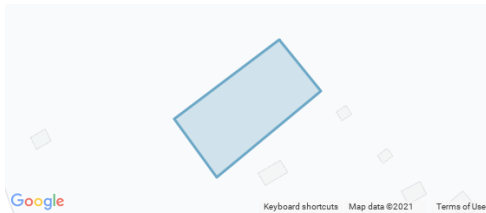


# Temple at Busayra

By Andrew Danielson, University of British Columbia

Entry tags: Religious Complex, Religious Group, Religious Place, Levantine Religion, Temple

The Temple of Busayra is located in the foremost city of the Kingdom of Edom – Busayra. The temple is located atop the acropolis on a prominent mountain spur within the highlands of southern Jordan. This area was excavated by Crystal-M. Bennett between 1971–1974 and again in 1980. There is some ambiguity in its identification as a temple, as very little material culture was found within the complex that would definitively identify its interpretation as such, a factor that was compounded by the nature of its excavation, poor preservation, and the length of time between its excavation and eventual publication. For this reason, while ultimately accepting a temple interpretation, the author of its final publication suggests that this interpretation must remain tentative (Bienkowski 2002: 94–95). Nonetheless, on the basis of its architectural form, this complex closely mirrors Temple Complex 650 at Tel Miqne and other comparable temple complexes of the late Iron Age. Likewise, its interpretation as a temple has been made more certain by the identification of the structures in adjacent Area C as a palace. This spatial layout at Busayra in the Kingdom of Edom then appears to follow a broader Iron Age Levantine pattern of large temple complexes adjacent palatial structures on the acropolis of capital cities, displaying the close association between political power and religious ideology. There is no explicit data that can identify the deity of focus in the temple with certainty, though it can be hypothesized with a fair degree of certainty that the deity was Qos (and a consort?) (Danielson 2020).



Date Range: 750 BCE - 300 BCE

Region: Temple at Busayra

Region tags: Levant, Jordan, Edom

The Temple Complex is located in the city of Busayra, the foremost city of Iron Age Kingdom of Edom.

## Status of Participants:

✓ Elite    ✓ Religious Specialists

## General Variables

### Sources and Excavations

#### Print Sources

Print sources used for understanding this subject:

- Source 1: Bienkowski, P. 2002. *Busayra: Excavations by Crystal-M. Bennett 1971–1980*. British Academy Monographs in Archaeology 13. Oxford: Oxford University.
- Source 2: Bennett, C. 1983. "Excavations at Buseirah (Biblical Bozrah)." In *Midian, Moab, and Edom: The History and Archaeology of Late Bronze and Iron Age Jordan and North-West Arabia*, edited by John Sawyer and David Clines, 9–17. Sheffield: JSOT
- Source 3: Porter, B. 2004. "Authority, Polity and Tenuous Elites in Iron Age Edom (Jordan)." *Oxford Journal of Archaeology* 23 (4): 373–95.

Notes: See also: Steiner, M. 2019. "Iron Age Cultic Sites in Transjordan." *Religions* 10:1-13. And an excellent overview in: Brown, S. 2018. "Living on the Edge of Empire: Edomite Households in the First Millennium B.C.E." Unpublished Dissertation, University of California, Berkeley. Pgs. 66-70. And see variant interpretations in: Reich, R. 2011. "Reconsidering the Buildings in Area A at Edomite Buseirah." In: *The Fire Signals of Lachish: Studies in the Archaeology and History of Israel in the Late Bronze Age, Iron Age, and Persian Period in Honor of David Ussishkin*, edited by Israel Finkelstein and Nadav Na'aman. Winona Lake: Eisenbrauns. See also: Danielson, A. 2020. "On the History and Evolution of Qws: The Portrait of a First Millennium BCE Deity Explored through Community Identity." *Journal of Ancient Near Eastern Religions* 20/2: 113-189.

Specific to this answer:

Date Range: 750 BCE - 500 CE

## Online Sources

Online sources used for understanding this subject:

— Source 1 URL: N/A

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

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

— Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE



Type of excavation:

— Scientific

Notes: The objectives of the excavation were designed to be scientifically rigorous — in line with current methods at the time — though see a discussion on the challenges of the excavation in Bienkowski (2002: 42-46). Bienkowski, P. 2002. *Busayra: Excavations by Crystal-M. Bennett 1971-1980*. British Academy Monographs in Archaeology 13. Oxford: Oxford University.

Specific to this answer:

Date Range: 750 BCE - 500 CE



Years of excavation:

— Year range: 1971-1974, 1980

Specific to this answer:

Date Range: 750 BCE - 500 CE



Name of excavation

— Official or descriptive name: Excavations at Busayra

Specific to this answer:

Date Range: 750 BCE - 500 CE

## Topographical Context

Is the place associated with a feature in the landscape

– Elevation

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Type of elevation

– Hill

Notes: At a prominent point on the acropolis of the ancient city.

Specific to this answer:

Date Range: 750 BCE - 500 CE

Does the place involve human-made features besides structure:

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

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Type of feature

– Leveling of ground

– Terracing

Specific to this answer:

Date Range: 750 BCE - 500 CE

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

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Is there a distinct boundary between the place and the urban fabric:

– Yes

Notes: The temple complex is found on the acropolis together with palatial and other elite structures. A wall appears to separate the acropolis area from the remainder of the urban fabric.

Specific to this answer:

Date Range: 750 BCE - 500 CE



Is the place located significantly within the urban fabric:

Is the place centrally located, or at the crossroads of significant pathways?

– Yes

Notes: Located atop the acropolis, in the elite zone of the city.

Specific to this answer:

Date Range: 750 BCE - 500 CE

Is the place situated in a rural setting:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

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

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

## Structures Present

Are there structures or features present:

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

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE



A single structure

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE



The structure has a definite shape

– Rectangular

Notes: The structure is a large complex consisting of rooms and courtyard(s?).

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ One single feature

– Other [specify]: N/A

↳ A group of structures:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ A group of features:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Is it part of a larger place/sanctuary:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

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

Answer "Yes" once for each distinct function

– Worship

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Worship:

– Communal

Specific to this answer:

Date Range: 750 BCE - 500 CE

– Sacrificial

Notes: Presumably, based on regional comparisons there would have been sacrifice, but the quality of the excavated data precludes direct evidence.

Specific to this answer:

Date Range: 750 BCE - 500 CE

– Political

Notes: The close proximity from the Temple in Area A to the Palace in Area C suggests that the religious and political activities at Busayra were closely linked. It is also possible that more direct political activities took place in some of the areas of the Area A complex.

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Is the structure/feature finished:

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE

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

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Was the structure/feature modified through time:

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Was the structure/feature destroyed:

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ How was the structure/feature destroyed

– Burned

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Was it destroyed deliberately:

– As the result of war

Notes: Evidence of burning and wall collapse are described (Bienkowski 2002: 95). Bienkowski. P. 2002. Busayra: Excavations by Crystal-M. Bennett 1971-1980.

British Academy Monographs in Archaeology 13. Oxford: Oxford University.

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Was it destroyed by accident/natural phenomena:

–Other [specify]: N/A

↳ Has the structure/feature been reconstructed:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

### Reasons for Creation/Construction/Consecration

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

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Dedicated to a supernatural being:

– Yes [specify]: Possibly the deity Qos (and his consort?)

Notes: Ostensibly the structure was oriented to a primary deity (and his consort) among a broader pantheon. Direct supportive data is not available, though see discussion in Danielson (2020: 123-127) Danielson, Andrew. 2020. "On the History and Evolution of Qws: The Portrait of a First Millennium BCE Deity Explored through Community Identity." *Journal of Ancient Near Eastern Religions* 20/2: 113-189.

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Dedicated to more than one supernatural being:

– Field doesn't know

Specific to this answer:

Date Range: 750 BCE - 500 CE

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

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

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

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

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

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

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE



Specify

– King or emperor

– Religious specialists affiliated with political entity

Specific to this answer:

Date Range: 750 BCE - 500 CE

Were the Structures built by specific groups of people:

– Field doesn't know

Specific to this answer:

Date Range: 750 BCE - 500 CE

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

– Field doesn't know

Specific to this answer:

Date Range: 750 BCE - 500 CE

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

– Field doesn't know

Notes: Presumably not.

Specific to this answer:

Date Range: 750 BCE - 500 CE



Was the place created as the result of an event:

– Field doesn't know

Specific to this answer:

Date Range: 750 BCE - 500 CE

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

– Field doesn't know

Notes: One might argue for the role of the Assyrian empire in serving as a catalyst for the creation of political hierarchy in Edom, and Assyrian influences can be seen in architecture and building techniques (Reich 1992: 219-220). Reich, Ronny. 1992. "Palaces and Residences in the Iron Age." In *The Architecture of Ancient Israel: From the Prehistoric to the Persian Periods*, edited by Aharon Kempinski and Ronny Reich, English, 202-22. Jerusalem: Israel Exploration Society.

Specific to this answer:

Date Range: 750 BCE - 500 CE

Was the establishment of the place motivated by:

– Expectation of favor in return

Specific to this answer:

Date Range: 750 BCE - 500 CE

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

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

## Design and Material Remains

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### Overall Structure

Is the place made up of multiple built structures:

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE



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

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Are any of the structures attached to other structures:

– Yes

Notes: The Temple is a complex of at least one courtyard and surrounding rooms.

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Is there a hierarchy among the structures:

– I don't know

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.

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ In the average place, what percentage of area is taken up by built monuments:

– Field doesn't know

Notes: The entire size of the city is not known. Of the acropolis area, the temple complex accounts for approximately 4% of the area.

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Footprint of largest single religious monument, square meters:

Please add dimensions in the comments, if known.

– Square meters: 2907

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Height of largest single religious monument, meters:

– Field doesn't know

Notes: Not preserved.

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Size of average monument, square meters:

– Field doesn't know

↳ Height of average monument, meters:

– Field doesn't know

Is the structure/feature made out of natural materials:

Answer [Yes] for each material type

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Earth

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Sand

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Clay

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Plaster

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Is this material sourced locally:

– Yes

Notes: Presumably.

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Is this material lacking in the local natural environment:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Wood

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Is this material sourced locally:

– Field doesn't know

Notes: Temples of this type required wooden beams in their construction. Challenges in excavation methodology do not allow for a greater understanding of where the wood was sourced. It is possible, based on regional comparison, that the wood was sourced from a region such as Lebanon (cedrus libani), but this question remains unanswered.

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Is this material lacking in the local natural environment:

– No

Notes: Wood is present in the region, but for construction purposes, is not always of ideal quality.

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Grass

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Stone

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Is this material sourced locally:

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE



Is this material lacking in the local natural environment:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE



Other

– Other [specify]: N/A

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

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

## Decoration

Is decoration present:

– Field doesn't know

Notes: Lack of preservation of decoration from Busayra. It is possible that there were shared elements with the nearby sites of Horvat Qitmit and En Hazeva. See: Beck, Pirhiya. 1995. "Catalogue of Cult Objects and Study of the Iconography." In *Horvat Qitmit: An Edomite Shrine in the Biblical Negev*, edited by Itzhaq Beit-Arieh, 27-197. Tel Aviv: Sonia and Marco Nadler Institute of Archaeology, Tel Aviv University. Beck, Pirhiya. 1996. "Horvat Qitmit Revisited via 'En Hazeva.'" *Tel Aviv* 23: 102-14.

Specific to this answer:

Date Range: 750 BCE - 500 CE

## Iconography

Are there distinct features in the places iconography:

– Field doesn't know

Notes: Lack of preservation of iconographic finds from Busayra. It is likely that there was something of a shared repertoire with the nearby sites of Horvat Qitmit and En Hazeva. See: Beck, Pirhiya. 1995. "Catalogue of Cult Objects and Study of the Iconography." In *Horvat Qitmit: An Edomite Shrine in the Biblical Negev*, edited by Itzhaq Beit-Arieh, 27-197. Tel Aviv: Sonia and Marco Nadler Institute of Archaeology, Tel Aviv University. Beck, Pirhiya. 1996. "Horvat Qitmit Revisited via 'En Hazeva.'" *Tel Aviv* 23: 102-14.

Specific to this answer:

Date Range: 750 BCE - 500 CE

## Beliefs and Practices

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### Funerary Associations

Is this place a tomb/burial:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

Is this a place for the worship of the dead:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

Is this a place for treatment of the corpse:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

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

Specific to this answer:

Date Range: 750 BCE - 500 CE

Are grave goods present:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

Are formal burials present:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

## Supernatural Beings

Is a supreme high god is present:

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Are they anthropomorphic:

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Are they sky deity:

– Yes

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Are they chthonic (underworld)

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

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

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

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

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Are they kin relation to elites:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE



Are they other type of loyalty or connection to elites:

– I don't know

Notes: Insufficient data. Qos was not "physically" related to elites, though we may presume that would have acted on behalf of the deity claiming to be agents of the divine.

Specific to this answer:

Date Range: 750 BCE - 500 CE



Are they unquestionably good:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE



Are they other:

–Other [specify]: N/A

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

– Field doesn't know

Notes: Ostensibly, yes, in abstract ways (based on regional comparisons).

Specific to this answer:

Date Range: 750 BCE - 500 CE

Are previously human spirits present:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

Do human spirits communicate with the living at this place:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

Are nonhuman supernatural beings present:

– No



Specific to this answer:

Date Range: 750 BCE - 500 CE

Do nonhuman spirits communicate with the living at this place:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

Are mixed human-divine beings present:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

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

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

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

– Field doesn't know

Notes: Perhaps yes, there would be good regional comparative data to suggest this is the case. However, there is no direct supporting evidence. See comparative site at Horvat Qitmit: Beit-Arieh, Itzhaq. 1995. *Horvat Qitmit: An Edomite Shrine in the Biblical Negev*. Tel Aviv: Institute of Archaeology of Tel Aviv University.

Specific to this answer:

Date Range: 750 BCE - 500 CE

## Supernatural Interactions

Is supernatural monitoring present:

– I don't know

Notes: Insufficient data.

Specific to this answer:

Date Range: 750 BCE - 500 CE

Do visitors communicate with the gods or supernatural beings:

– Field doesn't know

Notes: Visitors as in travelers would likely honor the gods of the city they passed through. See:

Finkelstein 1992. "Ḥorvat Qitmit and the Southern Trade in the Late Iron Age II." *Zeitschrift Des Deutschen Palästina-Vereins* 108 (2): 156-70. Danielson, Andrew. 2020. "On the History and Evolution of Qws: The Portrait of a First Millennium BCE Deity Explored through Community Identity." *Journal of Ancient Near Eastern Religions* 20/2: 112-188.

Specific to this answer:

Date Range: 750 BCE - 500 CE

## Ritual and Performance

### Sacrifices, Offerings, and Maintenance

Are sacrifices performed at this place:

– Field doesn't know

Notes: It would not be surprising (based on regional comparisons) to have sacrifices at this location. However, the nature of excavation and the current data cannot conclusively state that this was the case. Preliminary data on the faunal remains (namely a high kill percentage of young and female specimens) from areas surrounding the Area A Temple complex would support the idea that they were part of a religious ceremony (Brown 2018: 118-120). Brown, Stephanie. 2018. "Living on the Edge of Empire: Edomite Households in the First Millennium B.C.E." Unpublished Dissertation, University of California, Berkeley.

Specific to this answer:

Date Range: 750 BCE - 500 CE

Are there self-sacrifices present:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

Are material offerings present:

– Field doesn't know

Notes: It would not be surprising (based on regional comparisons) to have material offerings present at this location. However, the nature of excavation and the current data cannot conclusively state that this was the case. See comparisons however, at Horvat Qitmit: Beit-Arieh, Itzhaq. 1995. *Ḥorvat Qitmit: An Edomite Shrine in the Biblical Negev*. Tel Aviv: Institute of Archaeology of Tel Aviv University.

Specific to this answer:

Date Range: 750 BCE - 500 CE

Is attendance to worship/sacrifice mandatory:

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

Is maintenance of the place performed:

– Field doesn't know

Specific to this answer:

Date Range: 750 BCE - 500 CE

## Pilgrimage and Festivals

Are pilgrimages present:

– Field doesn't know

Specific to this answer:

Date Range: 750 BCE - 500 CE

Is this place a venue for feasting:

– Field doesn't know

Notes: From the areas surrounding the Temple Complex, the preliminary analysis of faunal remains from renewed excavations suggests high status consumption of animal (sheep/goat) species; namely a high kill percentage of young and female specimens (Brown 2018: 118-120). Such an interpretation would support feasting ideas, though note this data does not come from the Temple Complex itself. Likewise, see discussion in Danielson (2020: 172-176) Brown, Stephanie. 2018. "Living on the Edge of Empire: Edomite Households in the First Millennium B.C.E." Unpublished Dissertation, University of California, Berkeley. Danielson, Andrew. 2020. "Edom in Judah: An Archaeological Investigation of Identity, Interaction, and Social Entanglement in the Negev During the Late Iron Age (8th-6th Centuries BCE)." Unpublished Dissertation, University of California, Los Angeles.

Specific to this answer:

Date Range: 750 BCE - 500 CE

Are festivals present:

– Field doesn't know

Specific to this answer:

Date Range: 750 BCE - 500 CE

## Divination and Healing

Is divination present:

– Field doesn't know

Notes: Insufficient data.

Specific to this answer:

Date Range: 750 BCE - 500 CE

Is healing present/practiced at this place:

– Field doesn't know

Notes: Insufficient data.

Specific to this answer:

Date Range: 750 BCE - 500 CE

Do rituals occur at this place:

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

– Yes

Notes: Ostensibly, and based on regional parallels, yes rituals would have been performed at this location. Unfortunately extant data precludes a more robust understanding of what these may have entailed.

Specific to this answer:

Date Range: 750 BCE - 500 CE



Do large-scale rituals take place:

– Field doesn't know

Specific to this answer:

Date Range: 750 BCE - 500 CE



Do small-scale rituals take place:

– Field doesn't know

Specific to this answer:

Date Range: 750 BCE - 500 CE



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

– specify: Unknown



How often do these rituals take place:

– specify: Unknown



Are there orthodoxy checks:

– Field doesn't know

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Are there orthopraxy checks:

– Field doesn't know

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Are there synchronic practices:

– Field doesn't know

Specific to this answer:

Date Range: 750 BCE - 500 CE

↳ Are there intoxicants used during the ritual:

– Field doesn't know

Notes: Current data from Busayra does not provide clear evidence for intoxicants. Alcohol (especially wine) is well attested in the region, and incense and cannabis are likewise regionally attested in similar temple contexts. See discussion in Arie et al. (2020). Arie, E., Rosen, B., and D. Namdar. 2020. "Cannabis and Frankincense at the Judahite Shrine of Arad." *Tel Aviv*: 47:5-28.

Specific to this answer:

Date Range: 750 BCE - 500 CE

## Institutions and Scriptures

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### Religious Specialists

Are religious specialists present/in charge of this place:

Religious specialists are individuals whose 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.

– Field doesn't know

Notes: Presumably there would be priests stationed at the temple and controlling various aspects of Temple life. Based on regional parallels, we can assume them to have been male, and of a high social status. There is, however, insufficient data to determine aspects of priestly life with greater clarity.

Specific to this answer:

Date Range: 750 BCE - 500 CE

Does this place incorporate a living space for religious specialists:

– Yes

Notes: Presumably yes, the surrounding rooms present space for storage and areas that could certainly be for living quarters.

Specific to this answer:

Date Range: 750 BCE - 500 CE

Is this place used for the training of religious specialists:

– Field doesn't know

Notes: Presumably yes, but there is insufficient data.

Specific to this answer:

Date Range: 750 BCE - 500 CE

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

Notes: Presumably yes.

Specific to this answer:

Date Range: 750 BCE - 500 CE

## 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.

– No

Notes: No data discovered to date would indicate such.

Specific to this answer:

Date Range: 750 BCE - 500 CE

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

– Field doesn't know

Specific to this answer:

Date Range: 750 BCE - 500 CE

## Public Works

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

– No

Specific to this answer:

Date Range: 750 BCE - 500 CE

## Writing/Scriptures

Is non-religious writing stored at this place:

Economic documents, records etc.

– Field doesn't know

Notes: Insufficient data.

Specific to this answer:

Date Range: 750 BCE - 500 CE

Are there scriptures associated with this place:

– Field doesn't know

Notes: Insufficient data.

Specific to this answer:

Date Range: 750 BCE - 500 CE

## Bibliography

### General References

Reference: Piotr Bienkowski, Crystal-M. Bennett, Márta Balla. *Busayra Excavations* by Crystal-M. Bennett, 1971-1980. Oxford University Press. isbn: 9780197270127.