SPAZIO SACRO E ARCHITETTURA RELIGIOSA DELL'ANTICO ISRAELE

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DEFINIZIONE DI SPAZIO SACRO

Uno spazio può essere considerato sacro nella misura in cui in esso si stabiliscono dei rapporti tra l'uomo e a divinità.

- apparizione

- la richiesta di una benedizione divina su un luogo occupato dall'uomo (anche la casa)

- una porzione di territorio umano riservata al dio (il tempio).

DOVE PRATICAVANO IL CULTO

Dove mentale =lo spazio sacro in generale

Dove topografico = il luogo sacro

Dove architettonico = l'edificio sacro

NOZIONE POLISEMICA

SI ADATTA ALLA DESCRIZIONE DI DI DIVERSE SITUAZIONI

LO SPAZIO SACRO O CONSACRATO NON È NÉ PUBBLICO NÉ PRIVATO MA SEMPLICEMENTE È MESSO SOTTO LA PROTEZIONE DEGLI DÈI E IN QUANTO TALE SI DISTINGE DA QUELLO CIRCOSTANTE

SPAZIO SACRO E ARCHEOLOGIA DEL LEVANTE

HOLLADAY JR.

SANCTUARY: struttura multicomponente che incorpora entro un disegno complessivo anche gli spazi esteriori ad esempio la corte e il *temenos*.

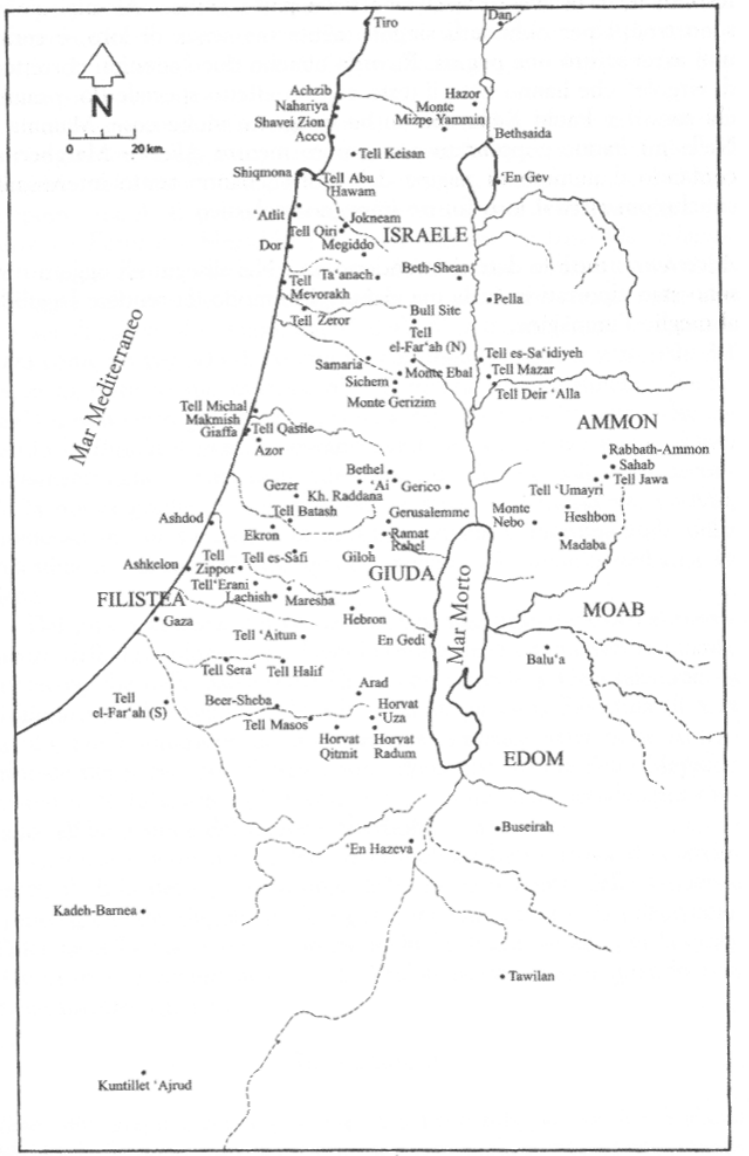
SHRINE: santuario più piccolo e semplice, generalmente una singola unità, come una semplice stanza dedicata alla attività cultuali.

TEMPLE: santuario di certe dimensioni e importanza come il tempio della divinità nazionale.

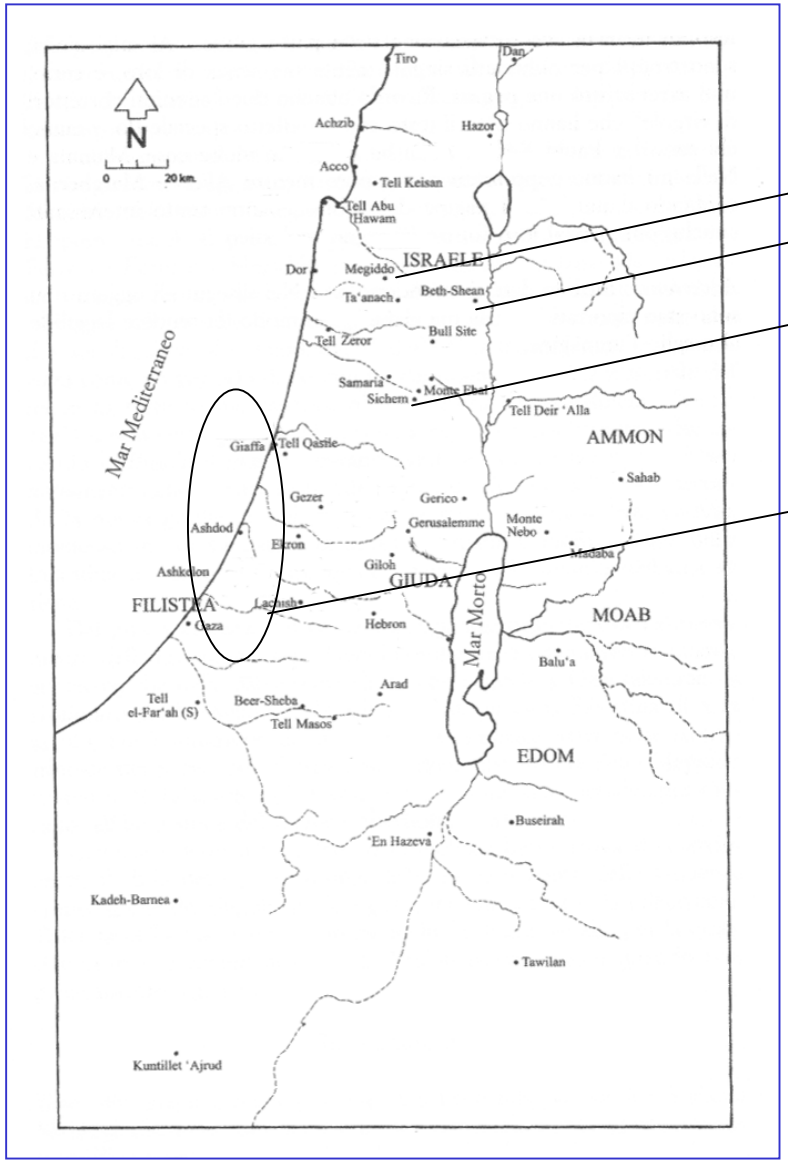
PROBLEMI DI DEFINIZIONE

LA BAMAH

La Palestina antica fra l'età del Bronzo e l'età del Ferro



SPAZI SACRI URBANI: Ferro I



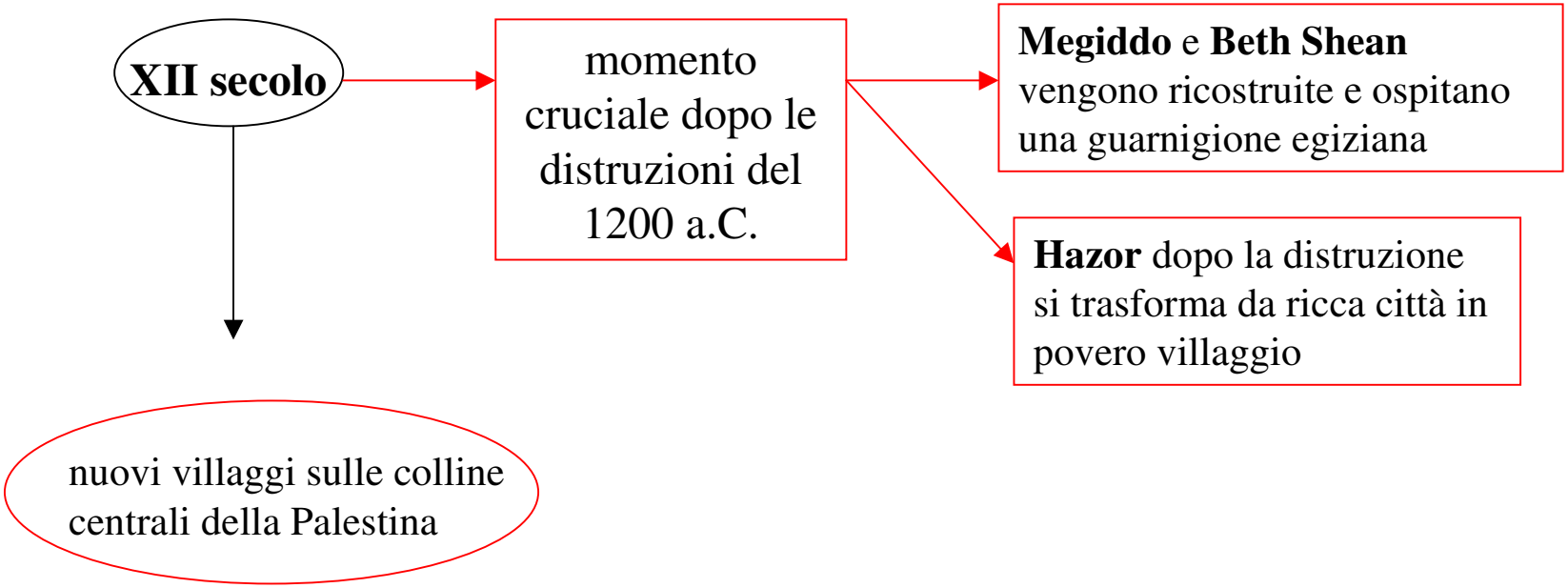
Megiddo

Beth-Shean

Sichem

Filistea

Il XII secolo: la continuità delle tradizioni del Tardo Bronzo



Le testimonianze dell'inizio dell'età del Ferro

Luoghi di culto urbani

Megiddo, Sichem
Beth Shean

Area filistea

I villaggi

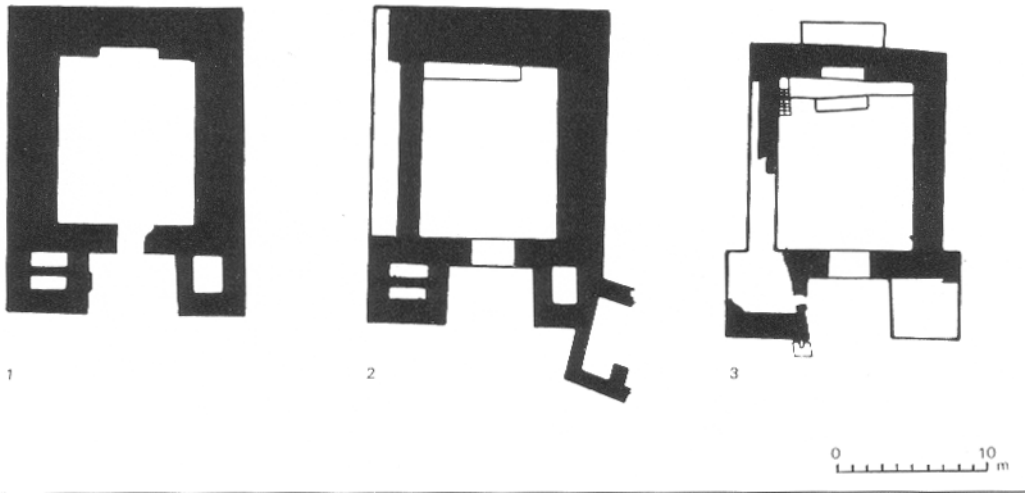
Luoghi di culto extraurbani

Monte Ebal
Bull Site

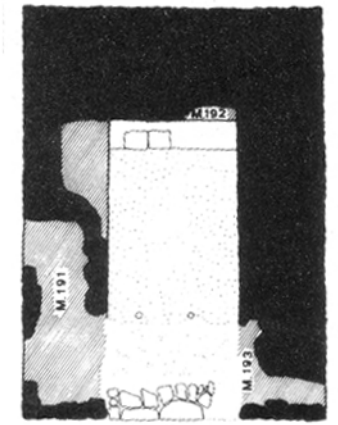
Templi dedicati agli dèi nelle città di Canaan

- Nel Tardo Bronzo tre importanti città palestinesi, **HAZOR**, **MEGIDDO** e **SHECHEM**, hanno restituito ***TEMPLI*** che sembrano piccole fortezze (detti "**MIGDOL**")

Tempio "a fortezza" (migdol) di MEGIDDO del Tardo Bronzo nelle sue diverse fasi edilizie



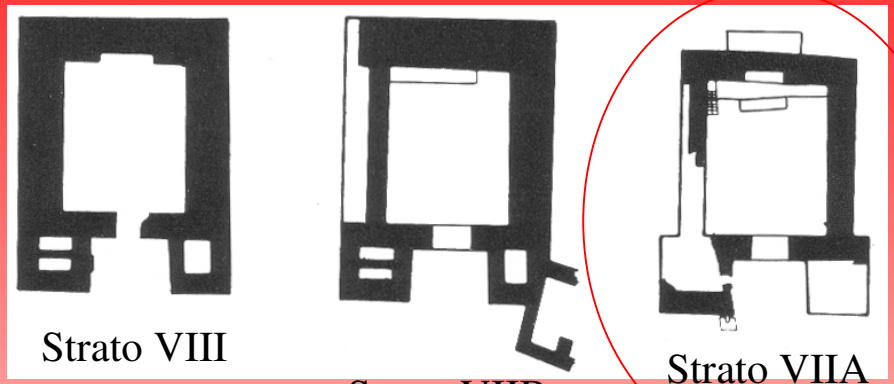
Questi templi cananei della Palestina del Bronzo Tardo si ispirano ai più antichi **templi di Ebla, in Siria**



Tempio B1 di **Ebla** prima metà del II mill.

Continuità dei templi urbani delle antiche città cananee

Templi MIGDOL di Megiddo nel Bronzo Tardo



questa fase di ricostruzione del tempio è di incerta datazione

circa XII sec.

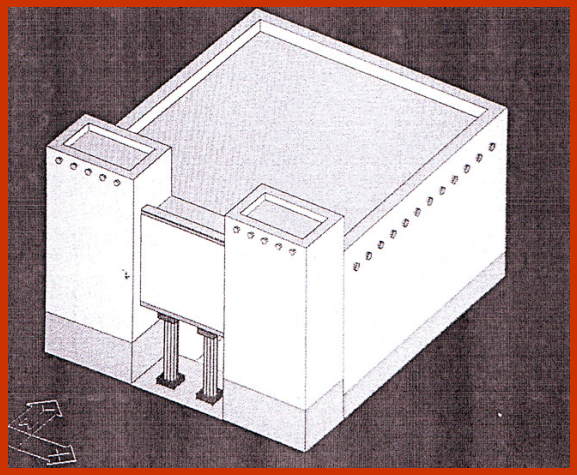
ricostruzione più semplice e povera con muri meno spessi

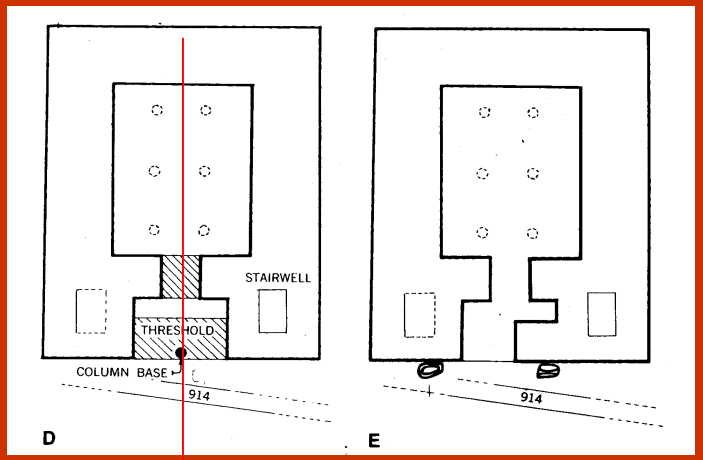
MEGIDDO

VII a (prima metà XII sec. a.C.)

Capoluogo amministrazione egiziana nella regione

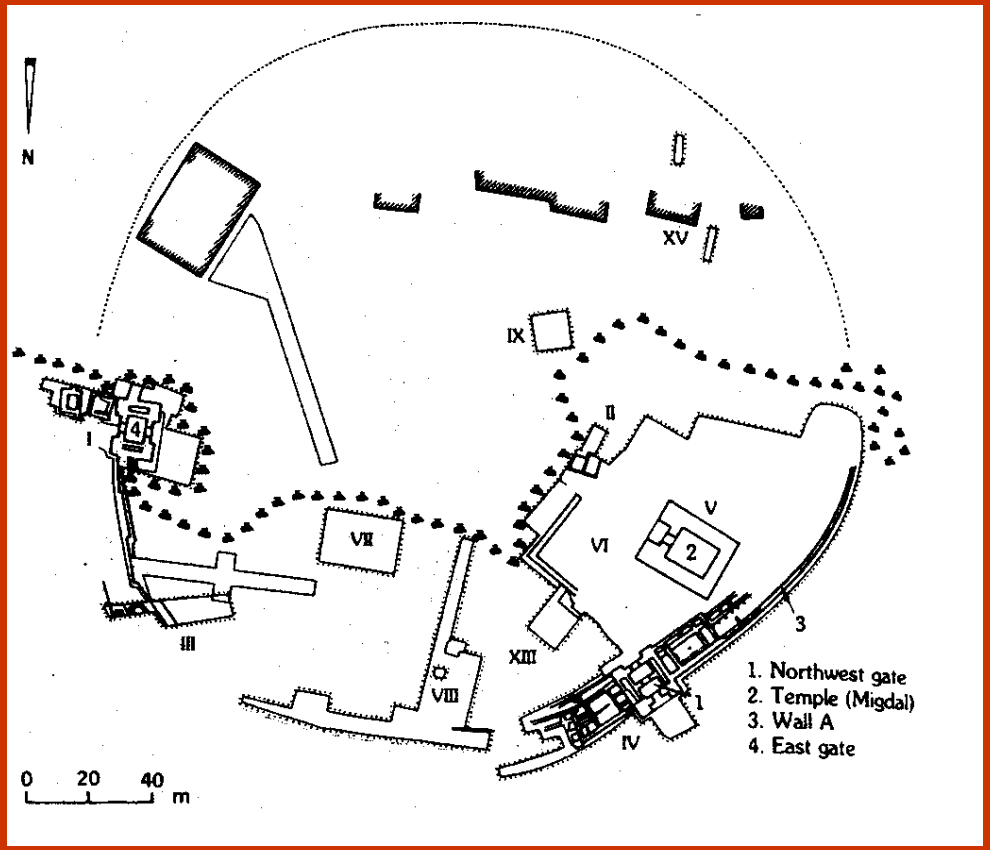
SICHEM





assialità

Cella lunga con colonne



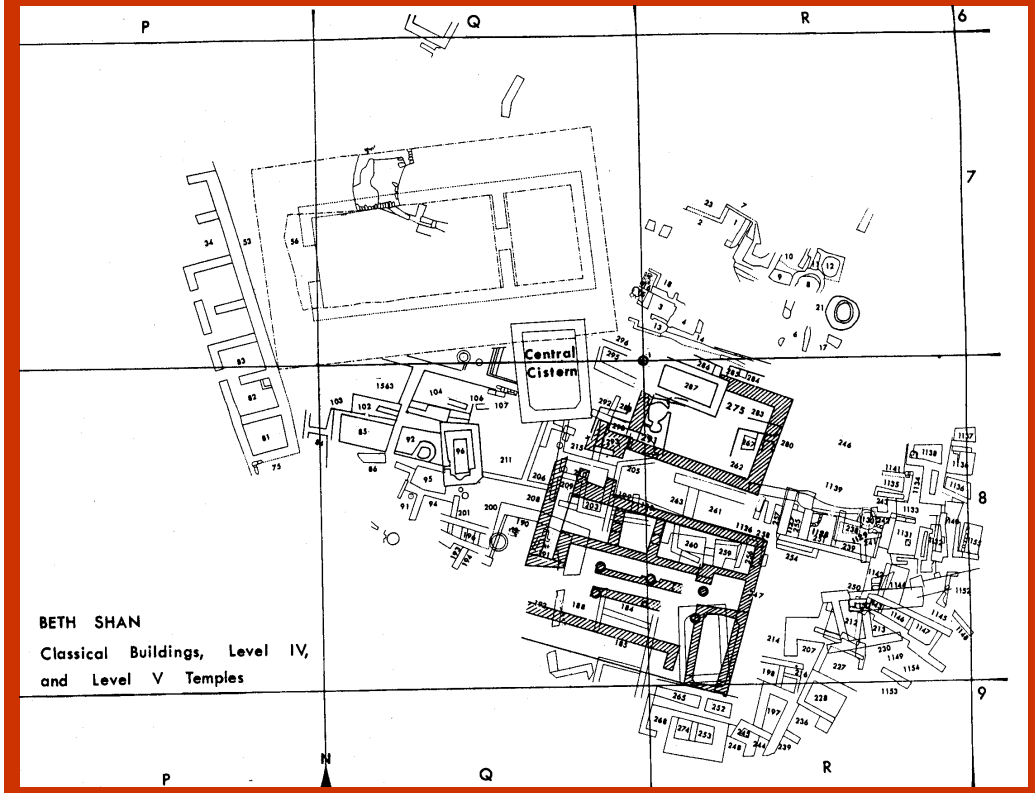
Non c'è una fase di distruzione e il tempio continua a essere usato fra Bronzo Tardo e Ferro I

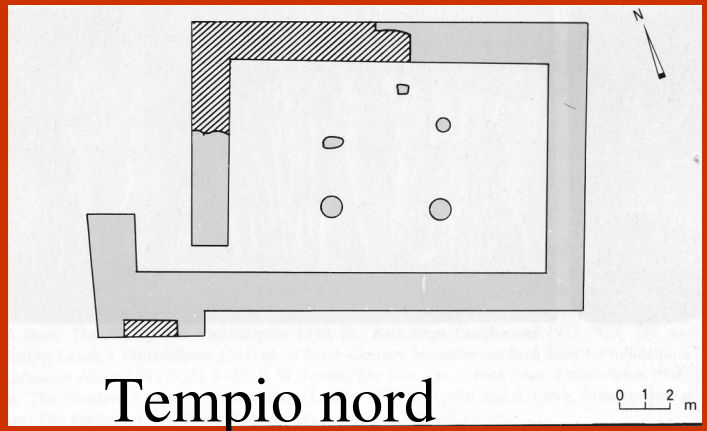
BETH SHEAN

Capoluogo amministrazione egiziana nella regione

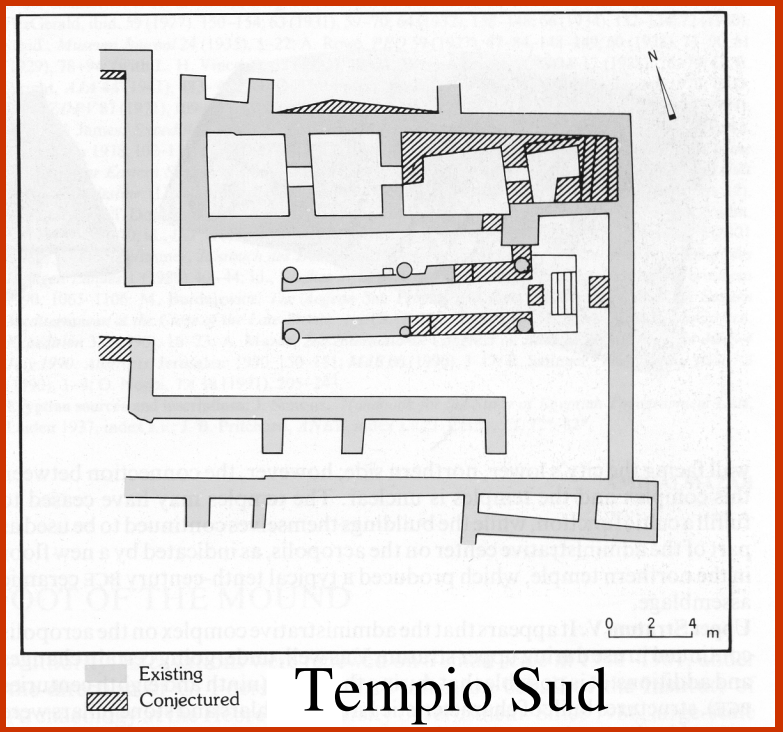
Distruzione fine XII

Ricostruzione X secolo





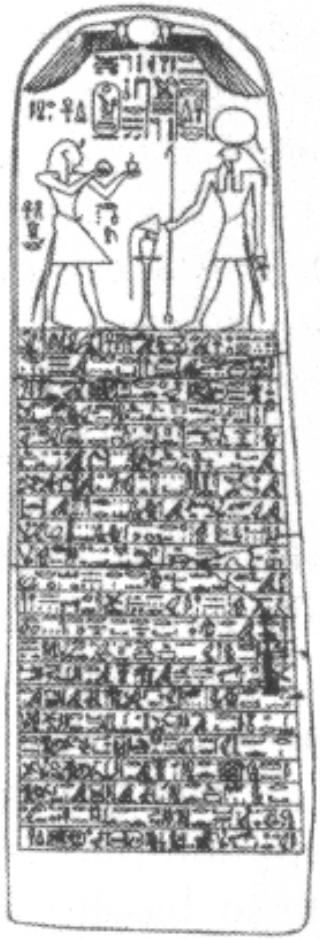
Tempio nord



Tempio Sud

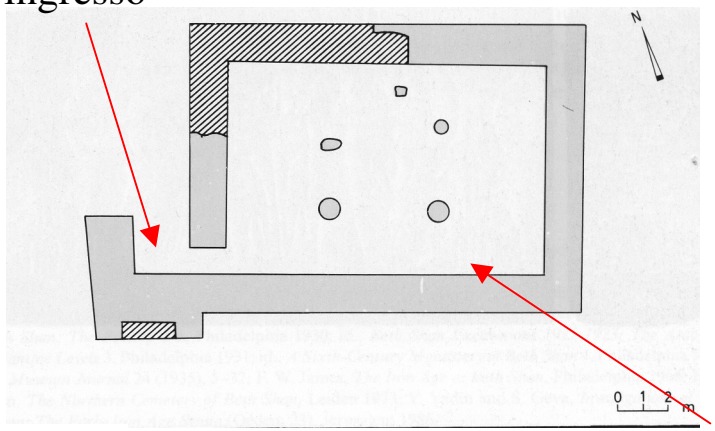
NUOVE FORMULE ARCHITETTONICHE

Tempio Nord di Beth Shean



Stele di Seti I

ingresso



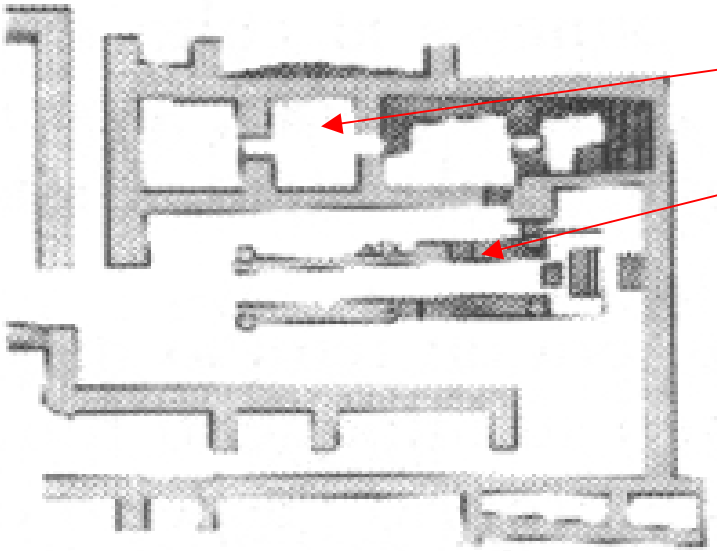
dalla corte
davanti al tempio
provengono
monumenti
egiziani antichi

quattro colonne
reggono il
soffitto

Statua di Ramses III

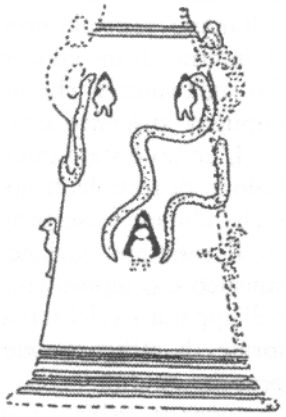
Stele di Ramses II

Tempio Sud di Beth Shean

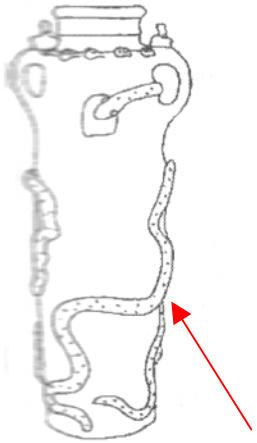


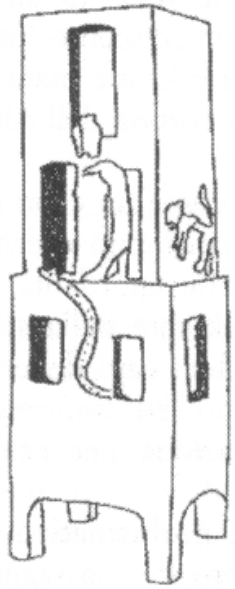
vani di servizio e magazzini

vano centrale a tre navate



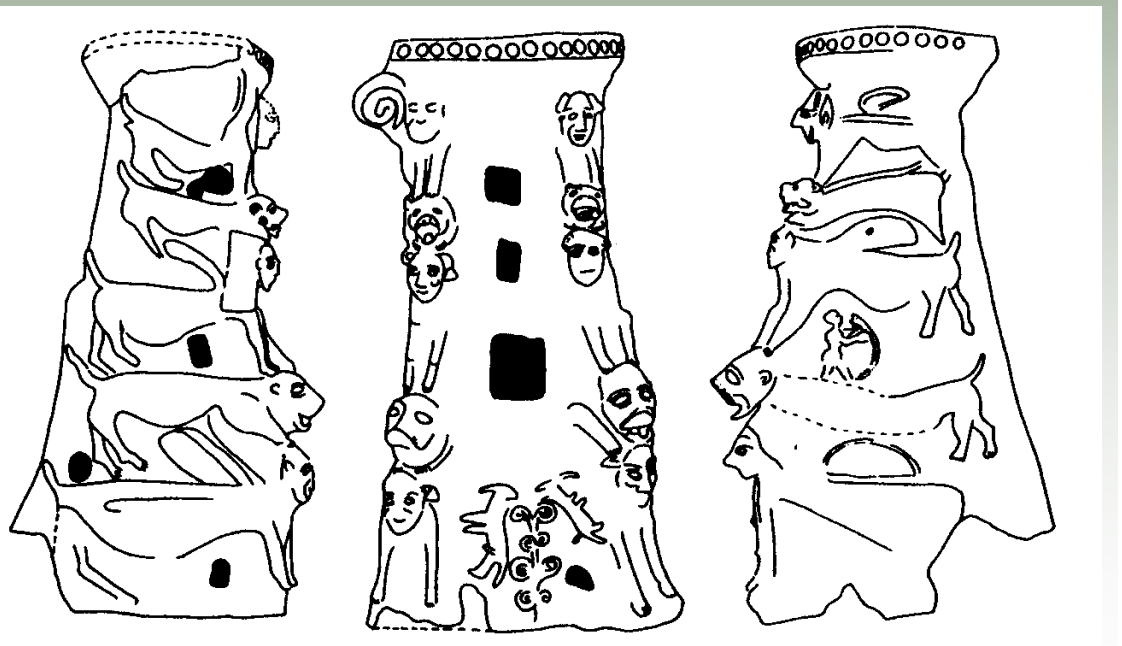
Supporti cultuali in ceramica, per sostenere coppe per libagioni





Serpenti a rilievo

Ta‘anach



La continuità delle tradizioni locali e gli apporti esterni: la costa filistea

I Filistei

- I **Filistei** sono menzionati

nella BIBBIA

nelle iscrizioni egiziane che parlano dei Popoli del Mare

dal 1200 essi si insediano in Palestina, nella zona costiera

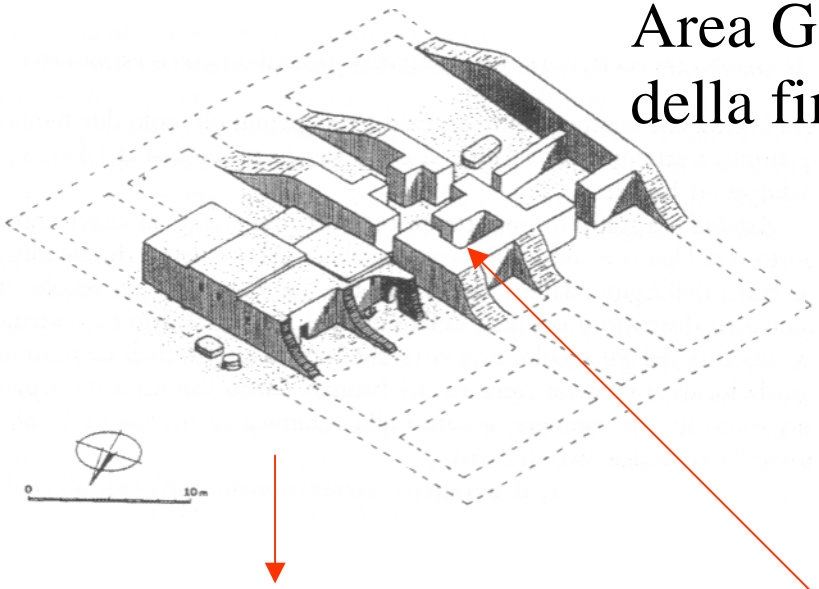
- Da dove vengono?

probabilmente dalla Grecia micenea

infatti producono un tipo di ceramica (la **MONOCROMA**) molto simile a quella micenea tarda (del XII secolo)

Templi e aree sacre a ASHDOD

dopo il 1200 Ashdod viene distrutta e poi ricostruita



Area G del tell di Ashdod della fine del XII sec.

Struttura in mattoni intonacati, con segni di attività di culto

È il cosiddetto “alto luogo”

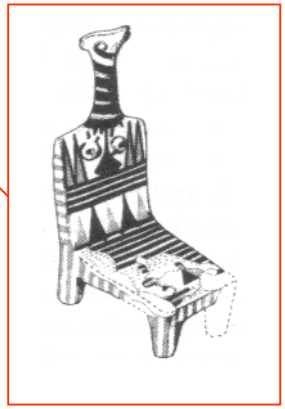
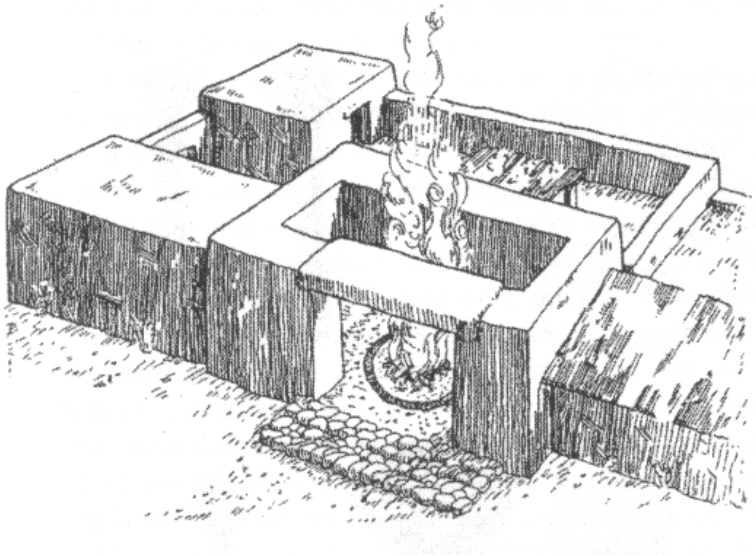
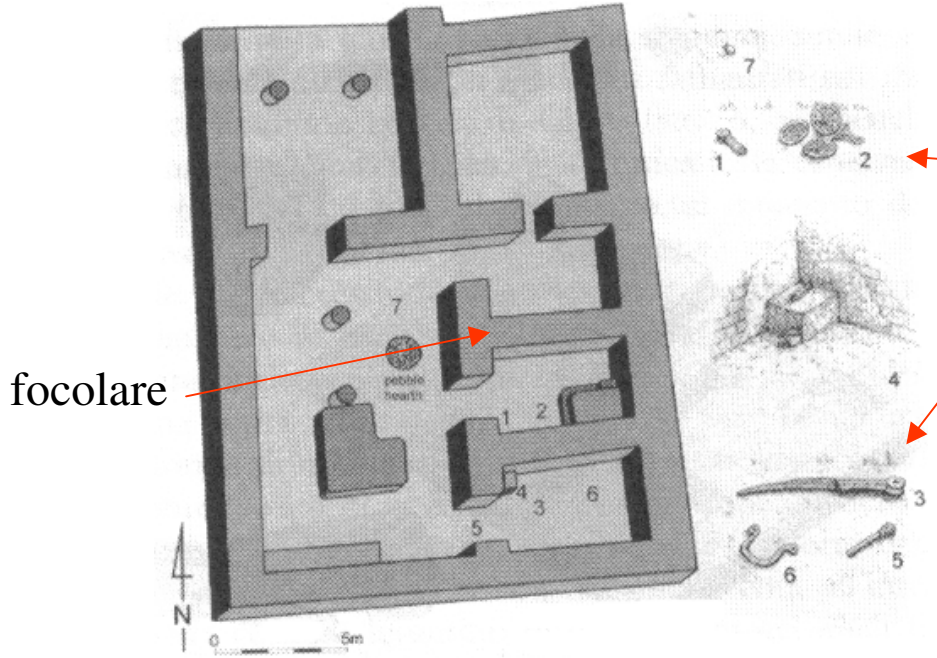


Immagine di culto detta “Ashdoda” perché tipica di Ashdod



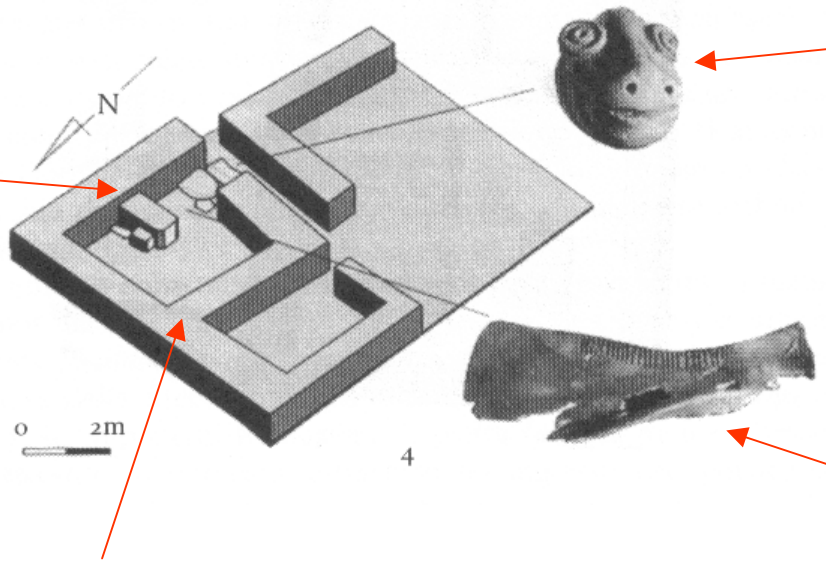
Edificio con focolare di Ekron

Questo edificio è costruito sopra al precedente



fine XI secolo

Tempietti sacri nella zona delle fortificazioni di Ekron



Piattaforma per ospitare l'immagine della divinità

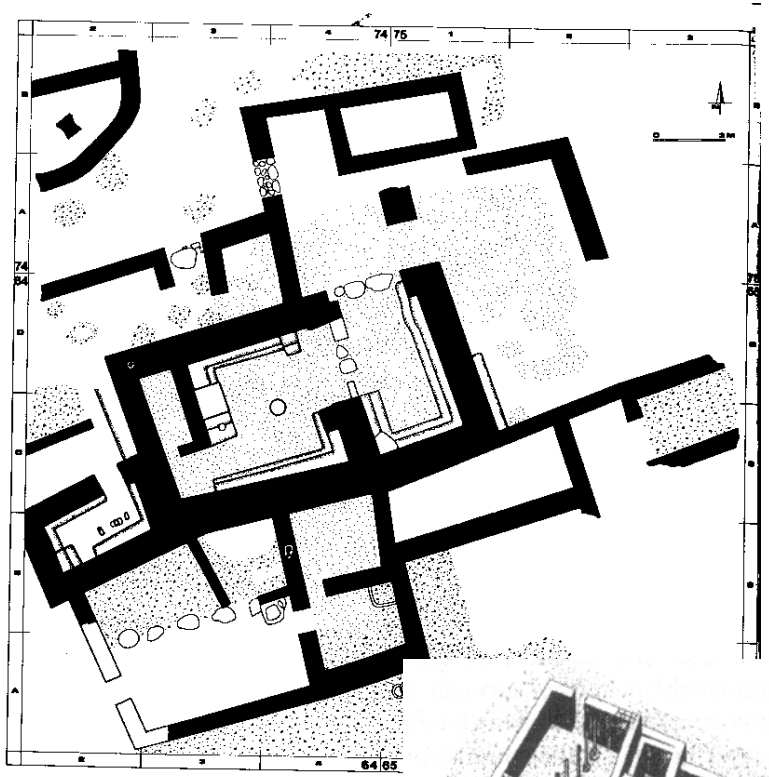
Vaso rituale a forma di testa di animale

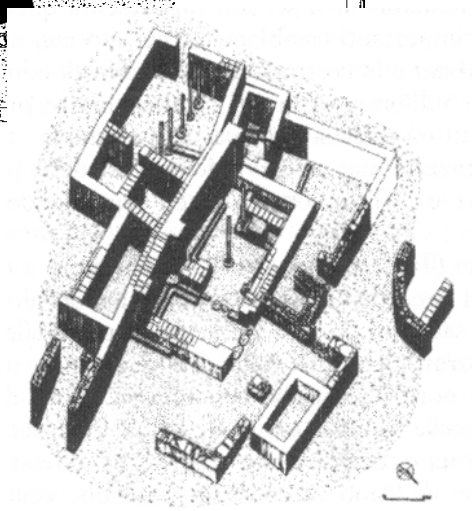
Scapola di bovino incisa

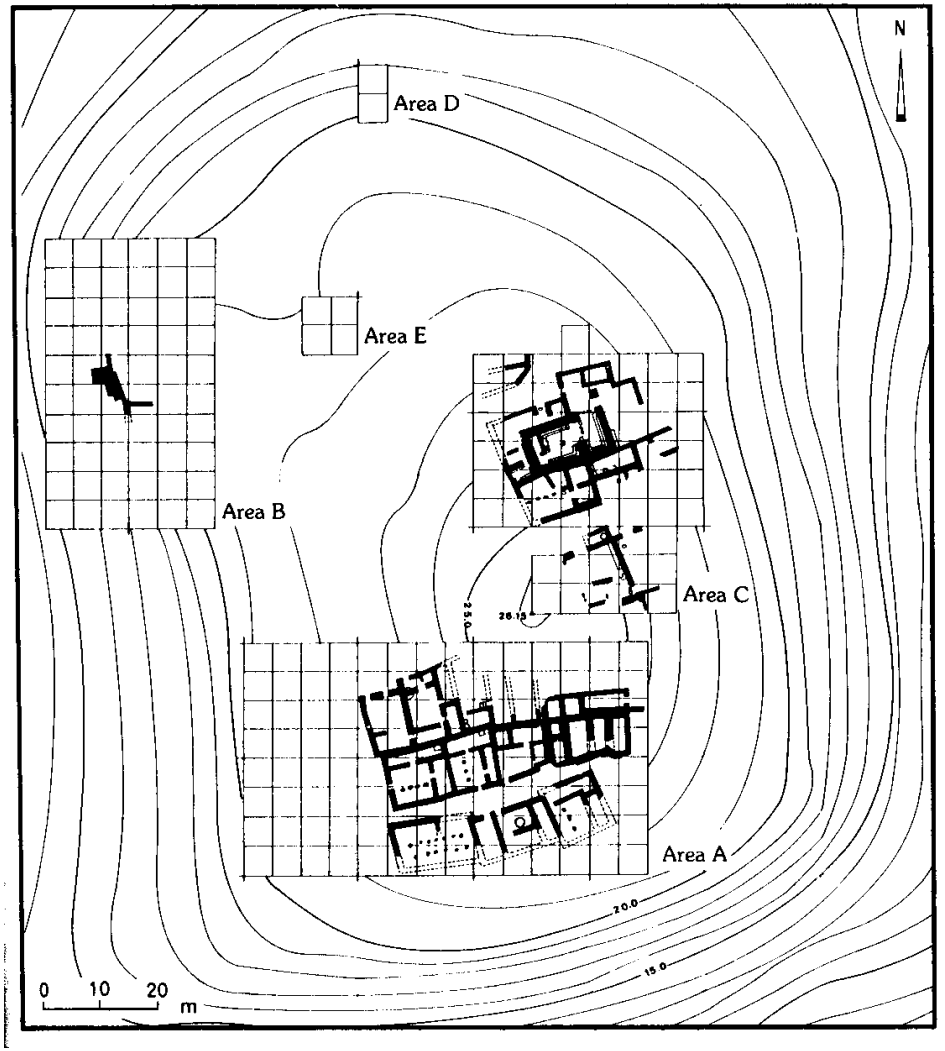
Banchette per depositare ex voto.

Questa fase si data al X secolo

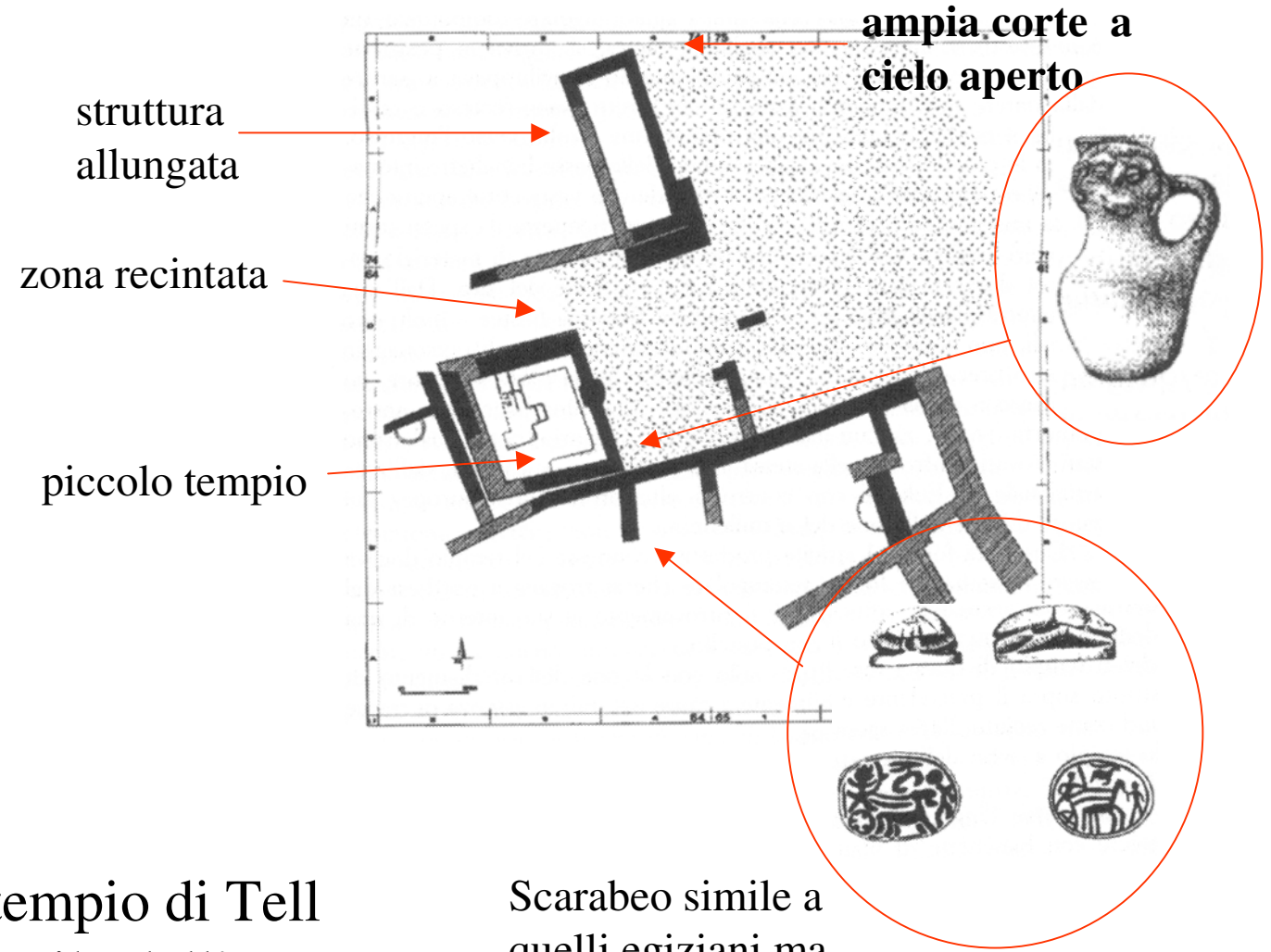
Lo spazio sacro filisteo integrato nel tessuto urbano:Tell Qasile







Il centro abitato nasce proprio intorno all'area sacra



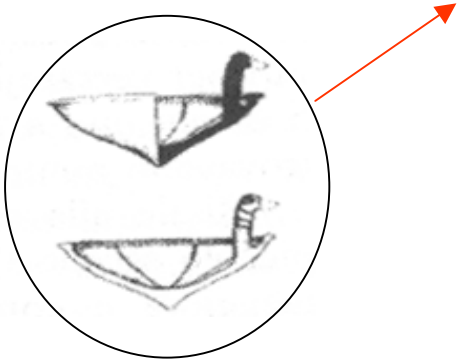
Il tempio di Tell Qasile dell'XI secolo

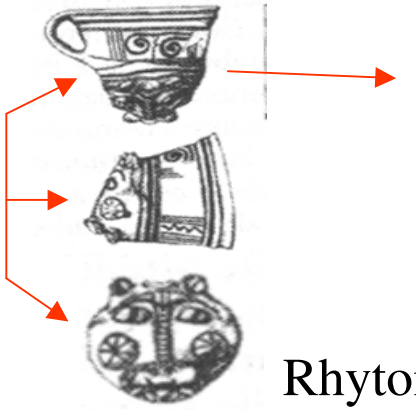
Scarabeo simile a quelli egiziani ma prodotto localmente

Secondo tempio filisteo di Qasile: fine XI-inizi X sec.

tempietto ricostruito

sacello aggiunto

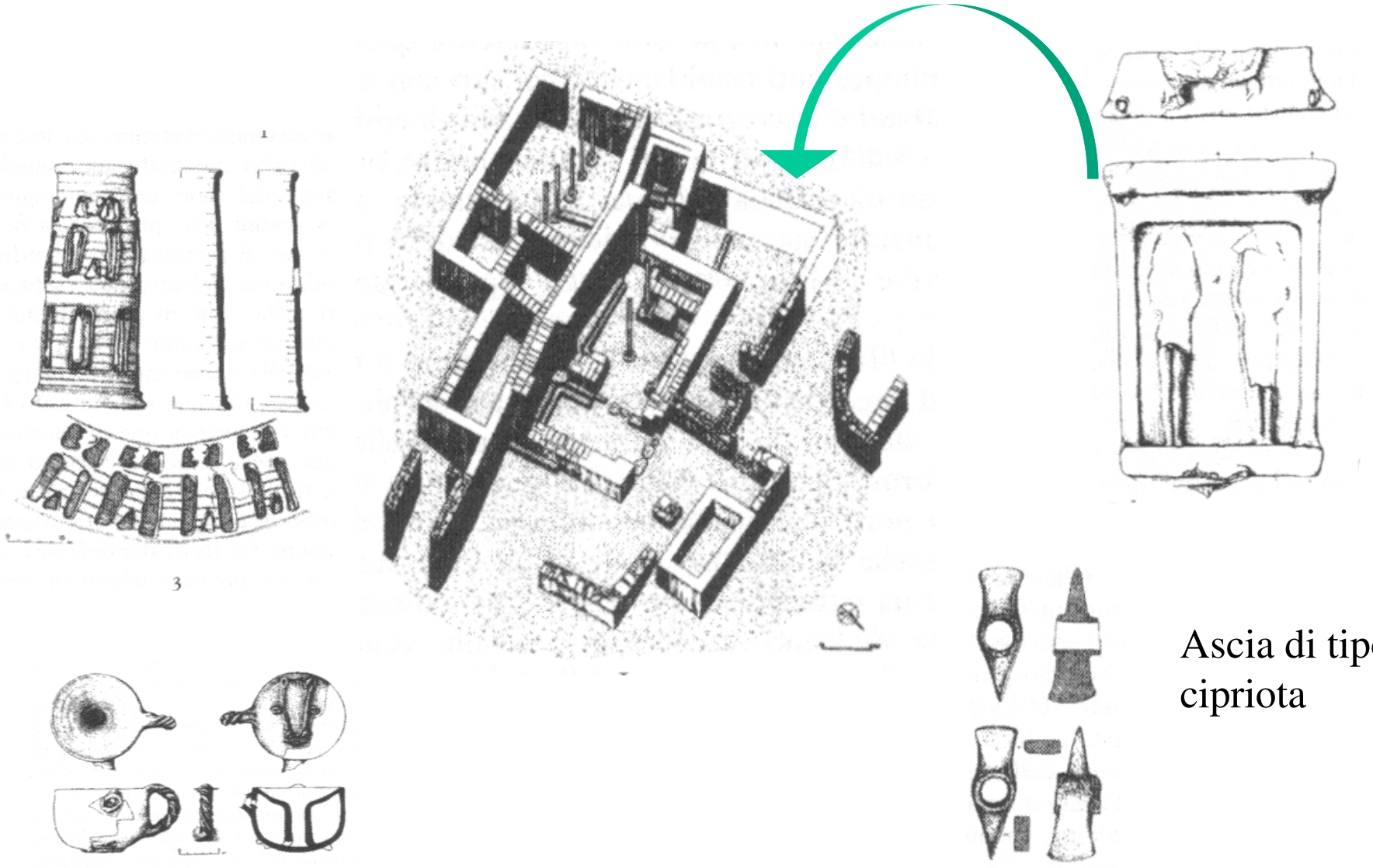




Rhyton

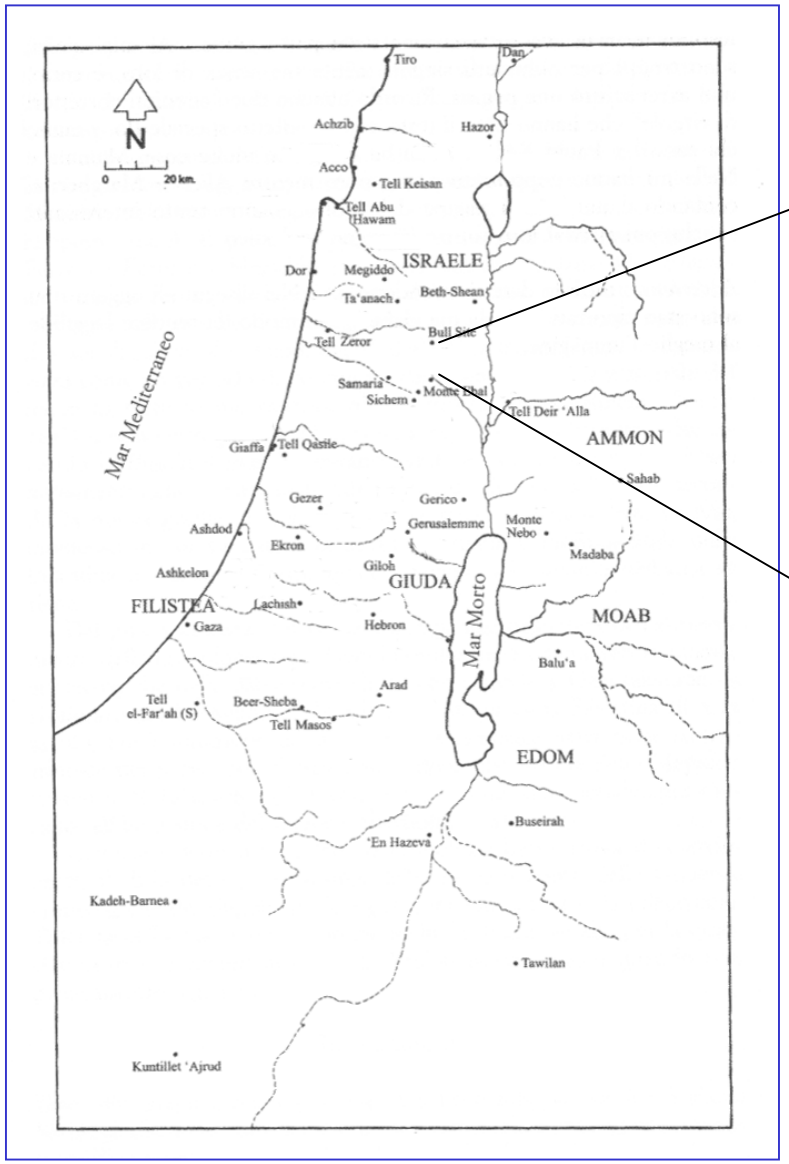
L’area viene ampliata e adibita a uso pubblico

La terza fase del tempio filisteo di Qasile: **X secolo**

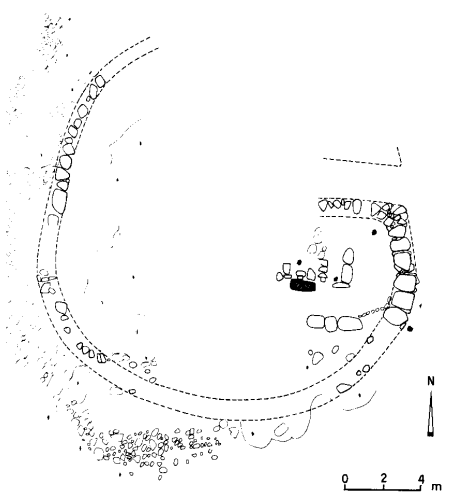


Ascia di tipo cipriota

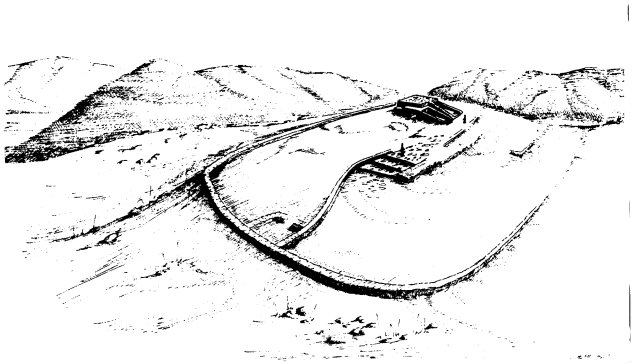
SPAZI SACRI EXTRA-URBANI
Ferro I



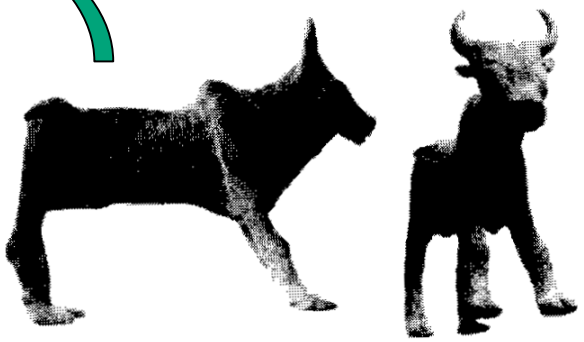
Bull site



Monte Ebal

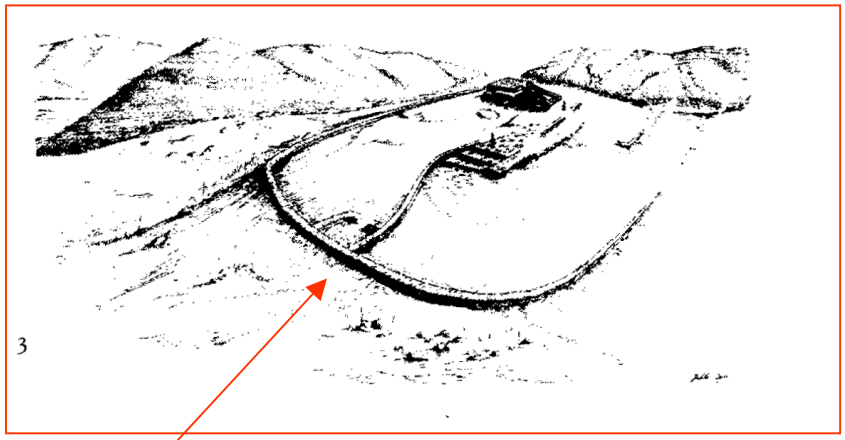


“Bull site”



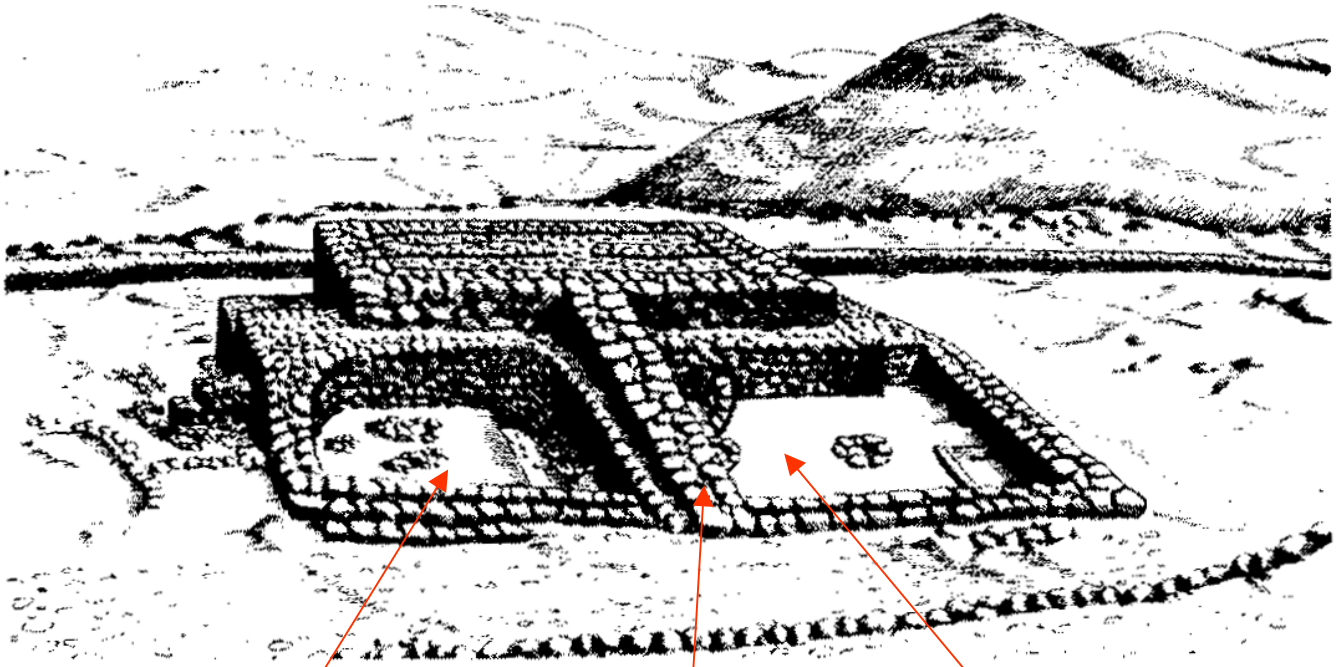
Oggetto di culto identificato con il “vitello d’oro” biblico

Monte Ebal



recinto sacro

Monte Ebal: fase del XII sec.



Cortile con resti di culti all'aperto

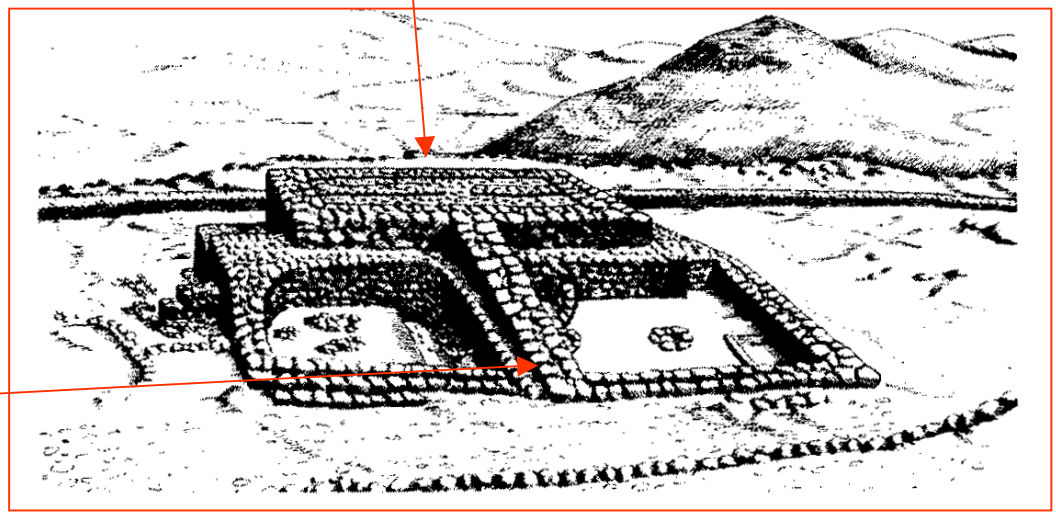
Muro divisorio fra i due cortili

Cortile parallelo

Interpretazione della struttura del Monte Ebal

Identificata con l'altare di Giosué, costruito sul Monte Ebal

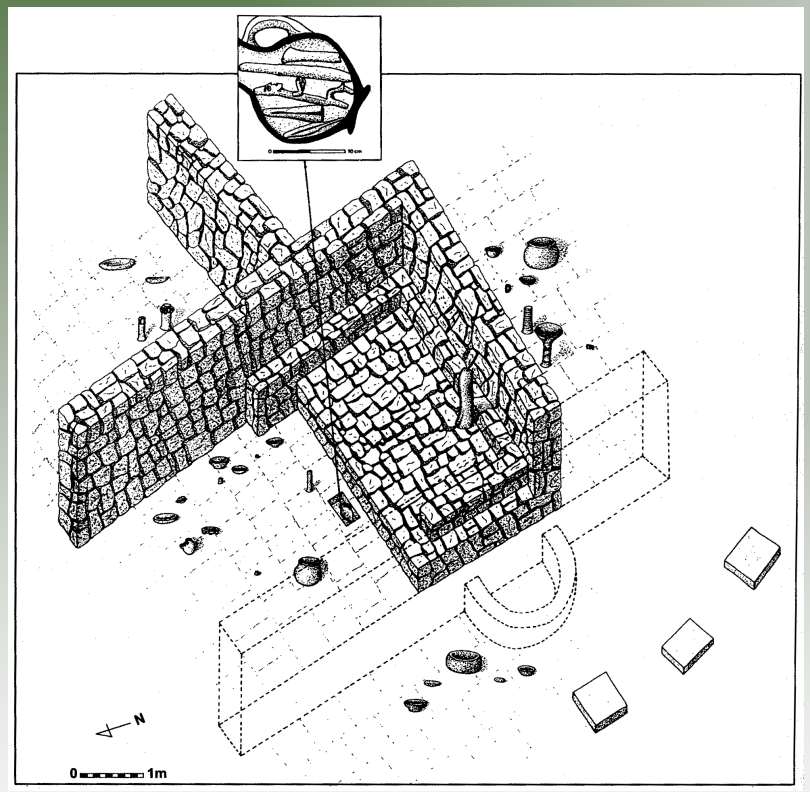
Altare monumentale per sacrifici cruenti



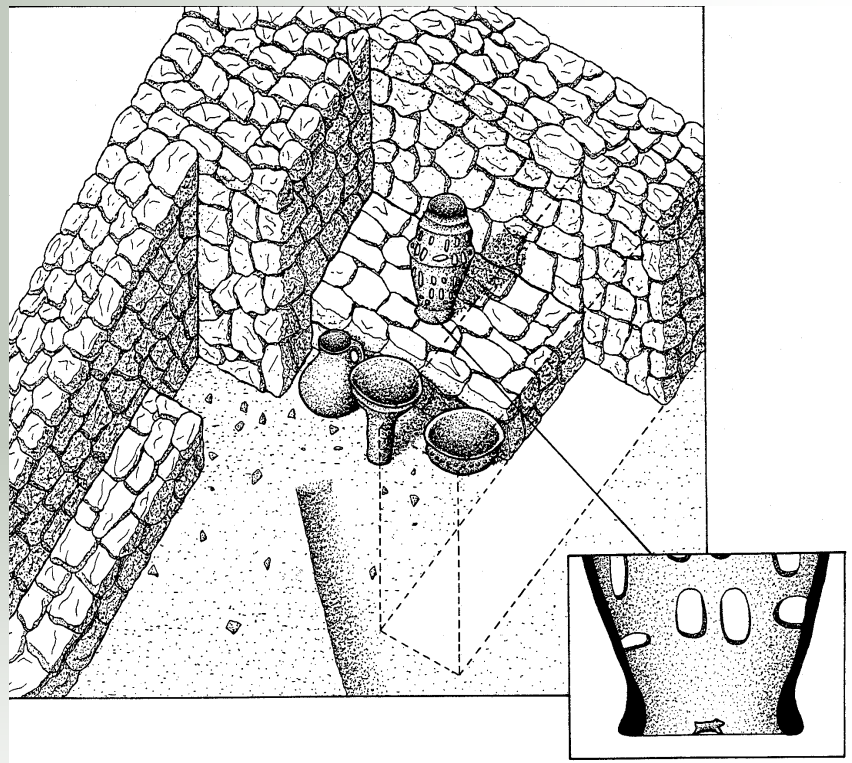
Rampa di accesso per sacerdoti

Altri pensano che sia una struttura militare

LA REALTÁ DEL VILLAGGIO
le colline centrali e i “Protoisraeliti”



Hazor



‘Ai

La coroplastica

FERRO IIA – IIB
IX - prima metà VIII

Il primato del regno settentrionale e il lento sviluppo della Giudea

Il IX secolo: la città e lo Stato

Incursioni di Sheshonk e distruzioni nei siti

Abbandono dei villaggi e modello insediativo gerarchico
***Capitali*: Gerusalemme e Samaria**
***centri regionali*: Hazor, Megiddo, Gezer e Lachish**
villaggi*, *fattorie*, *fortezze

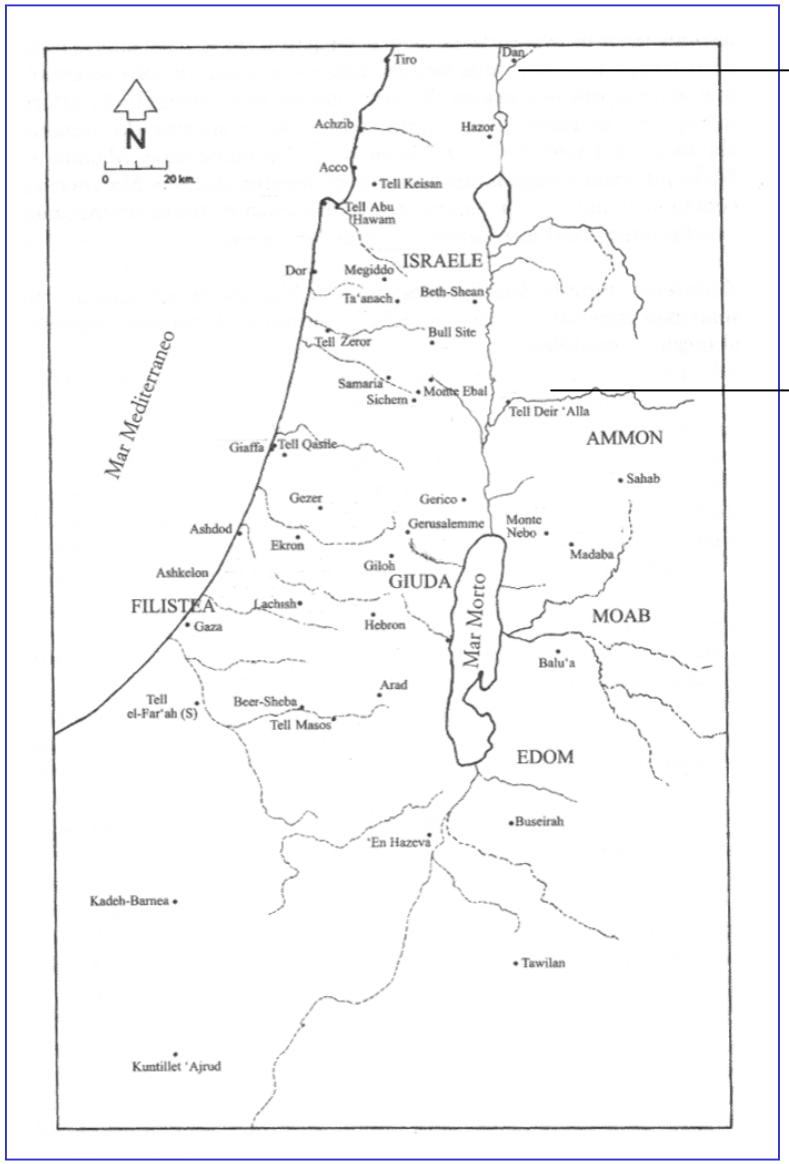
IL CONFRONTO CON GLI ARAMEI

- 835 a.C. Haza'el di Damasco conquista il nord di Israele

- Distruzione di Tell Rehov, Beth Shean, Ta'anach, Megiddo Va

- Influssi culturali aramaici in particolare a Dan e Hazor

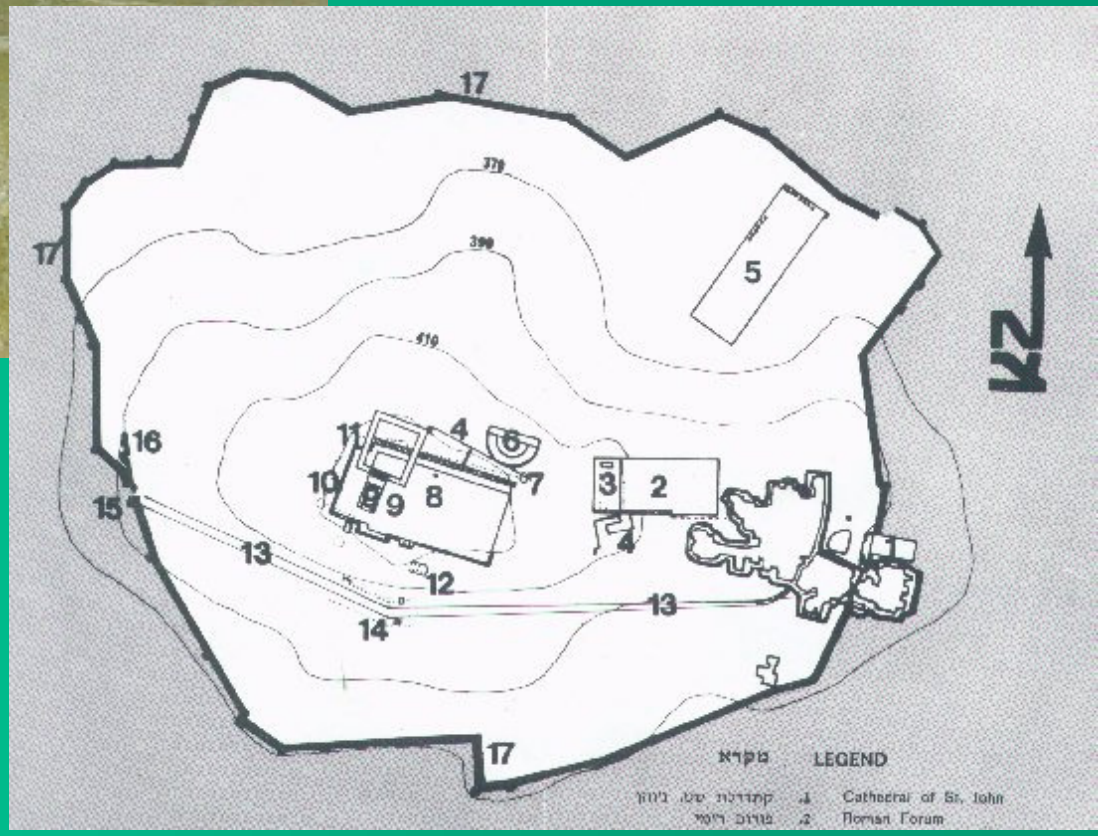
SPAZI SACRI URBANI: Ferro II



Tempio di DAN

Samaria?

SAMARIA


17
17
17
5
16
15
11
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9
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12
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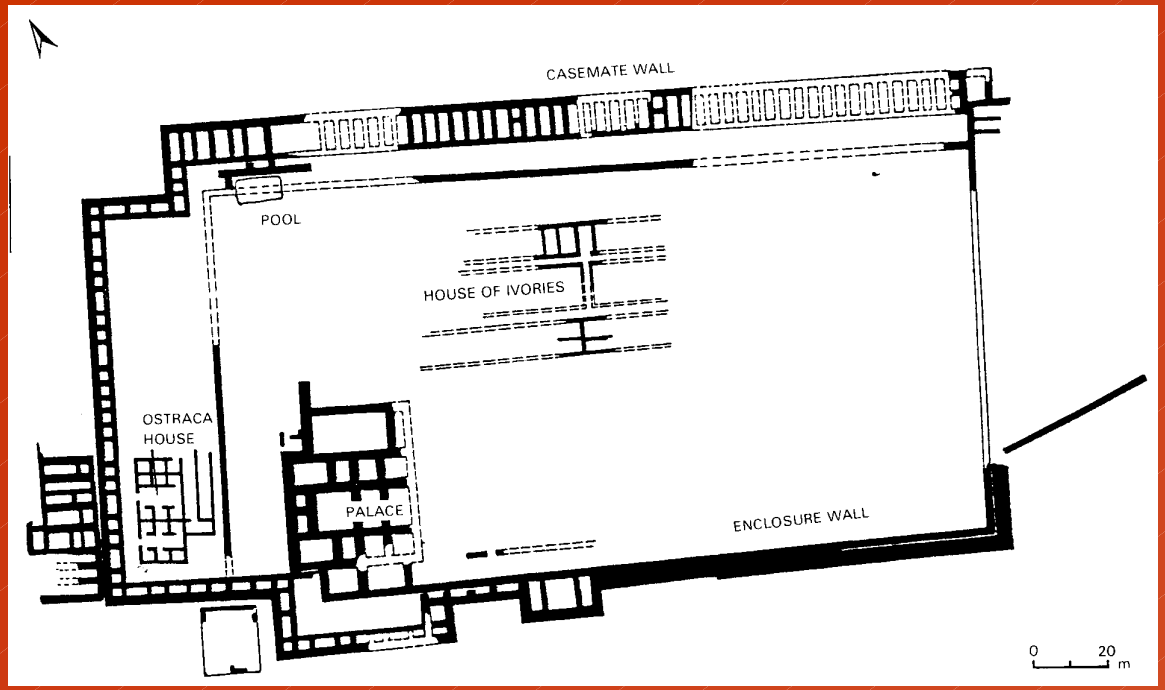
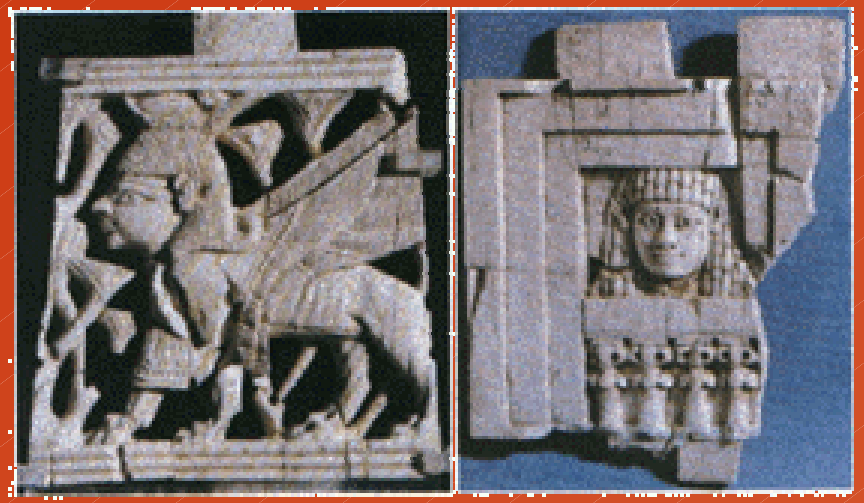
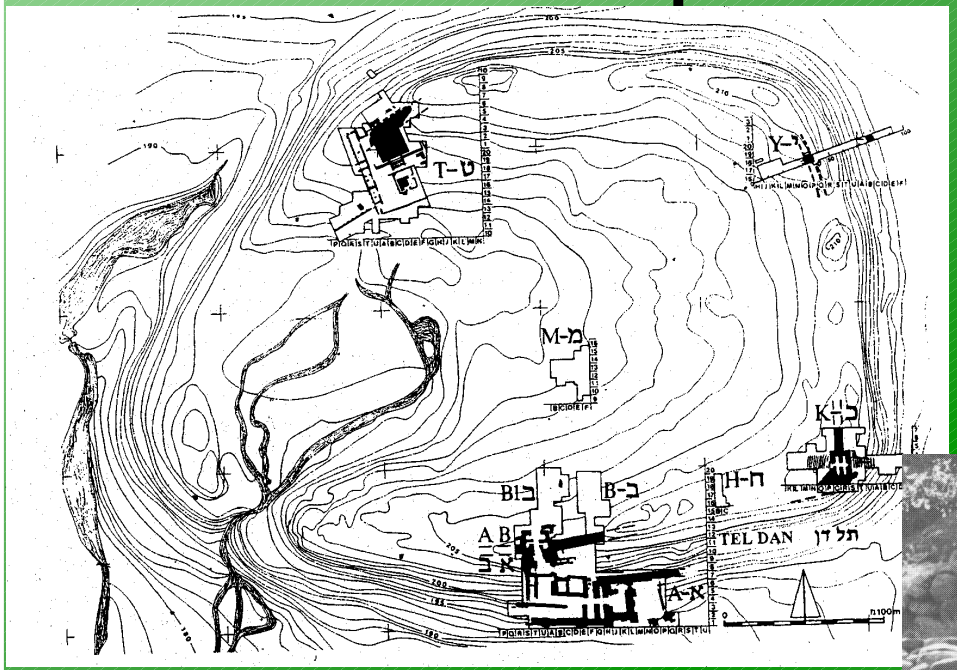
14
1
LEGEND
Cathedral of St. John
Roman Forum



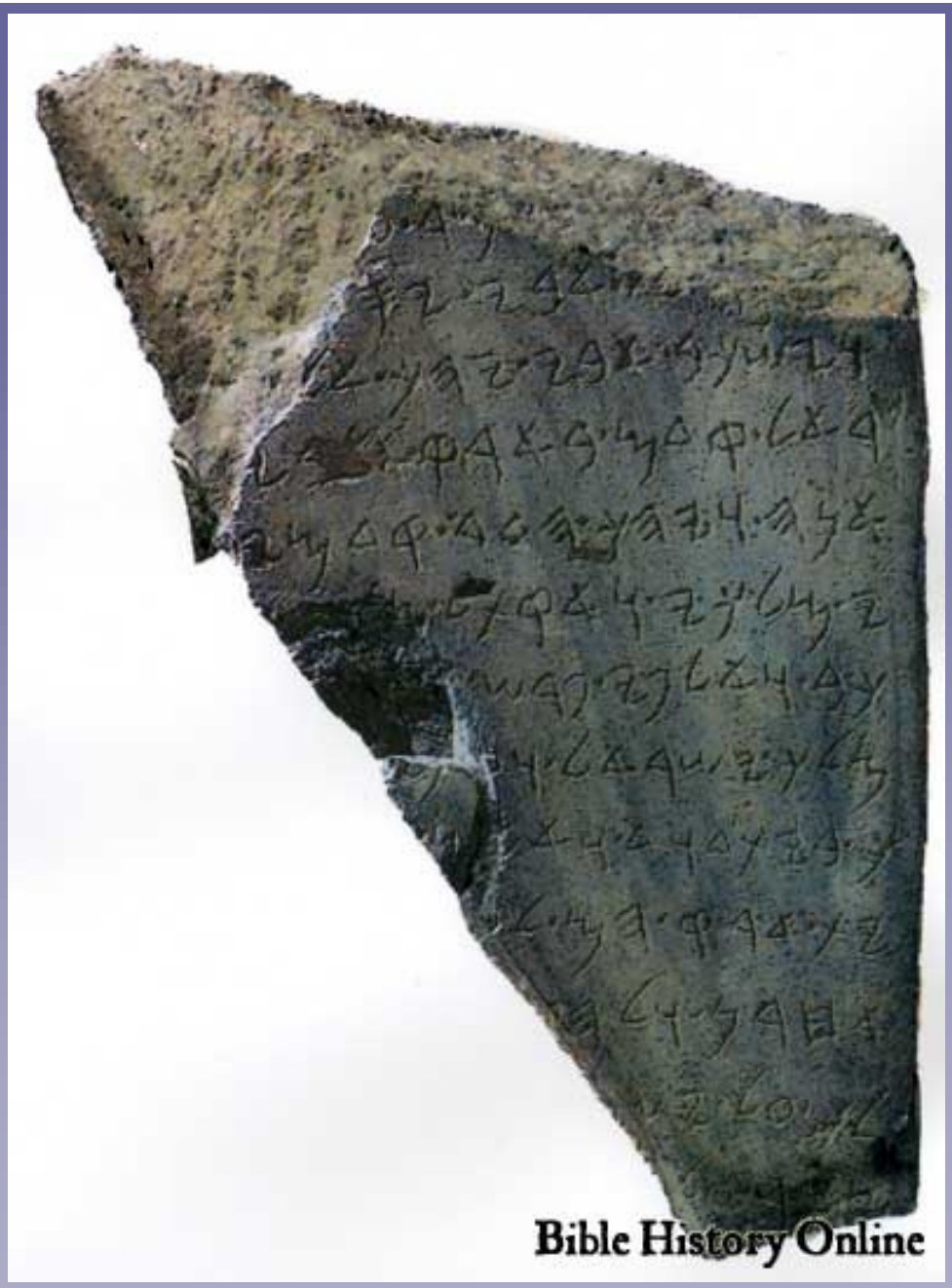
SAMARIA esisteva un tempio?



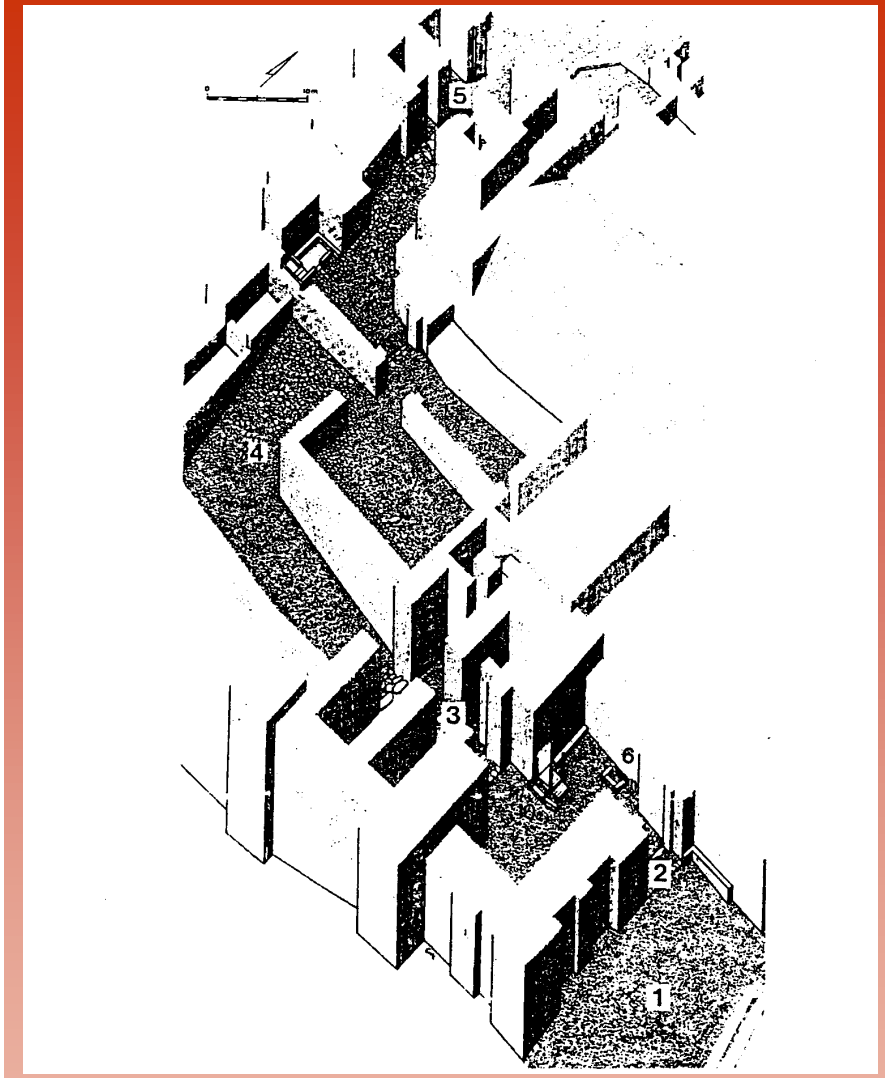
La città di Dan: il percorso sacro dalla porta alla terrazza

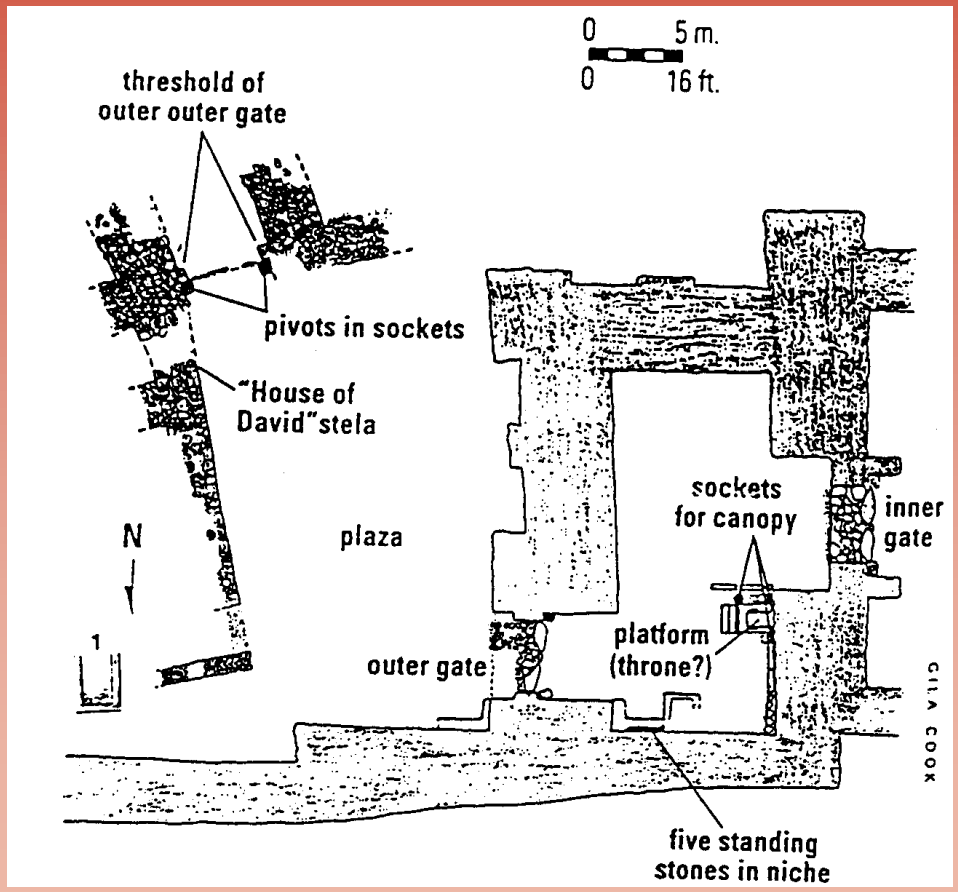


La stele di Dan



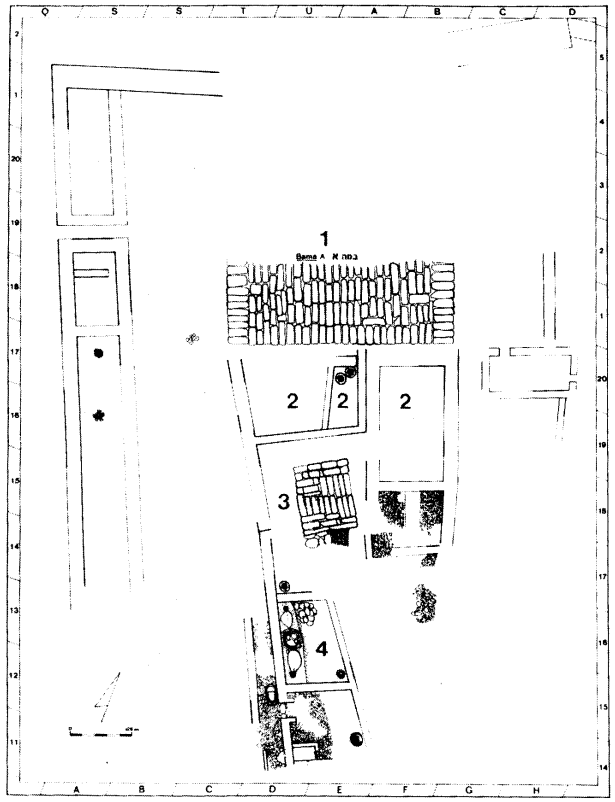
Ricostruzione porta

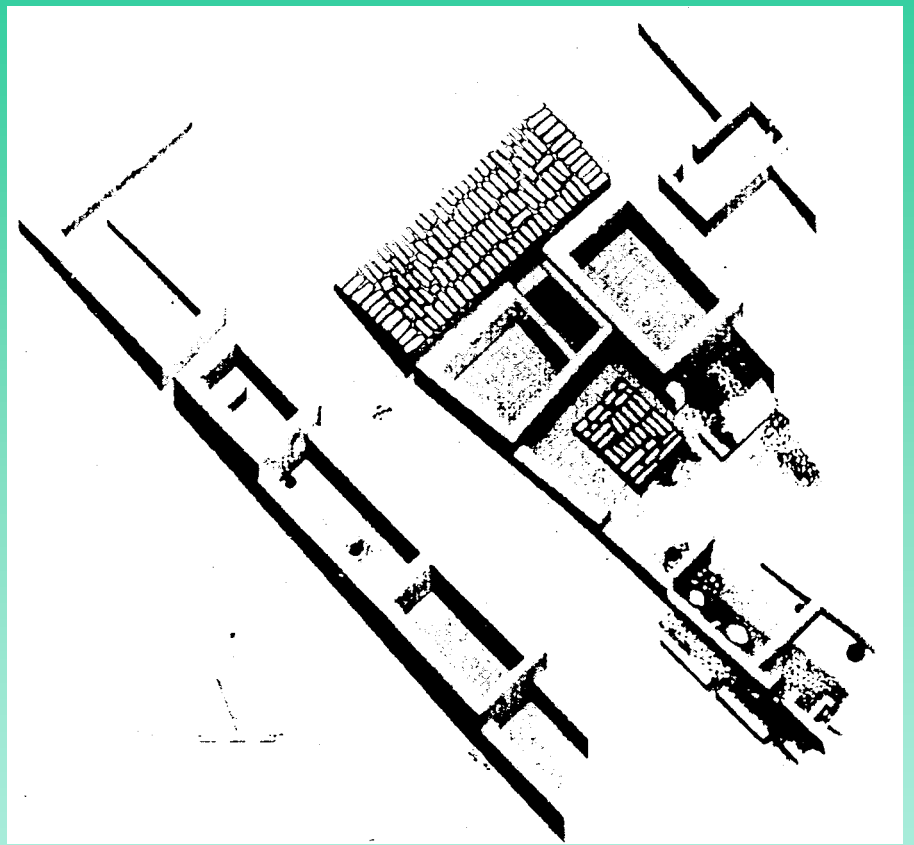


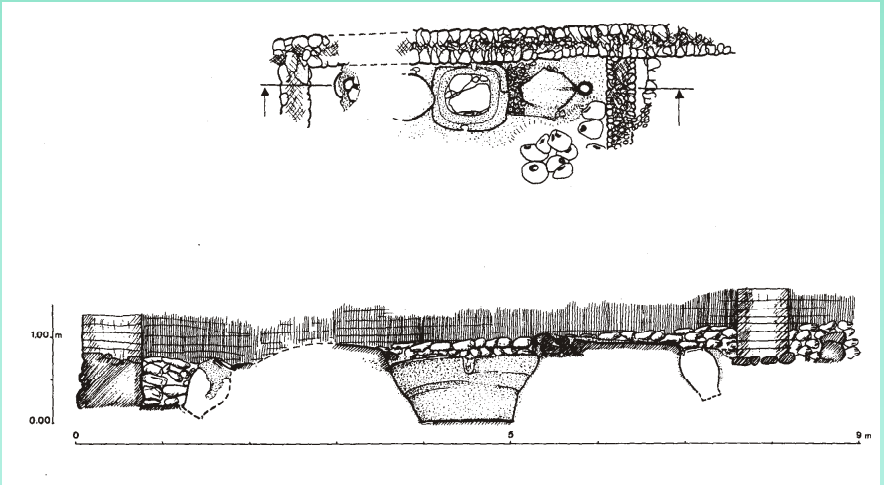


La porta

“Bamah” fase I







Inizi IX sec. (Geroboamo I)

Contesto della statua

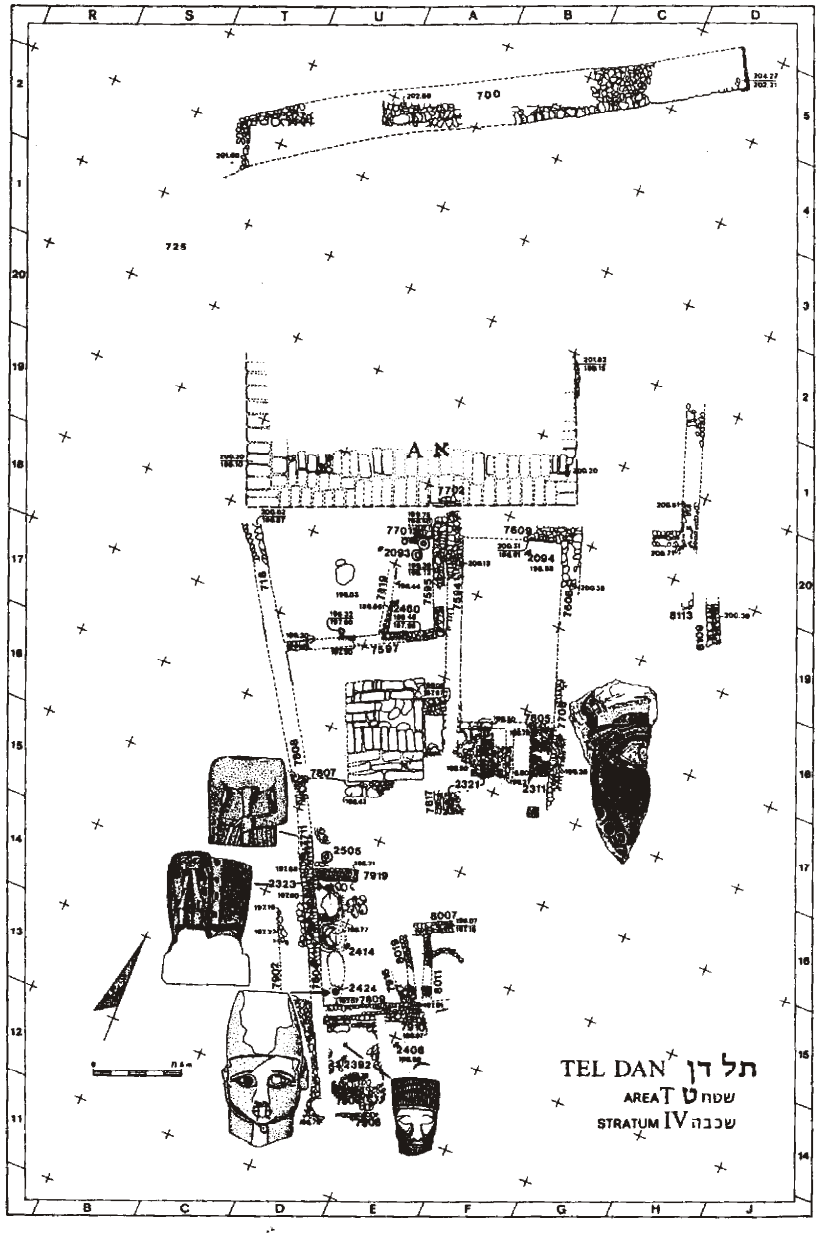
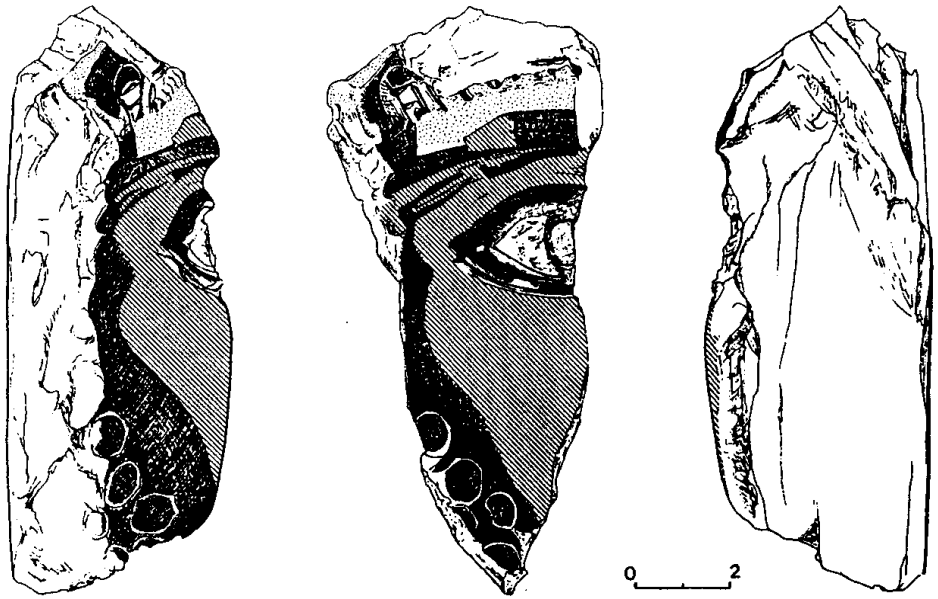
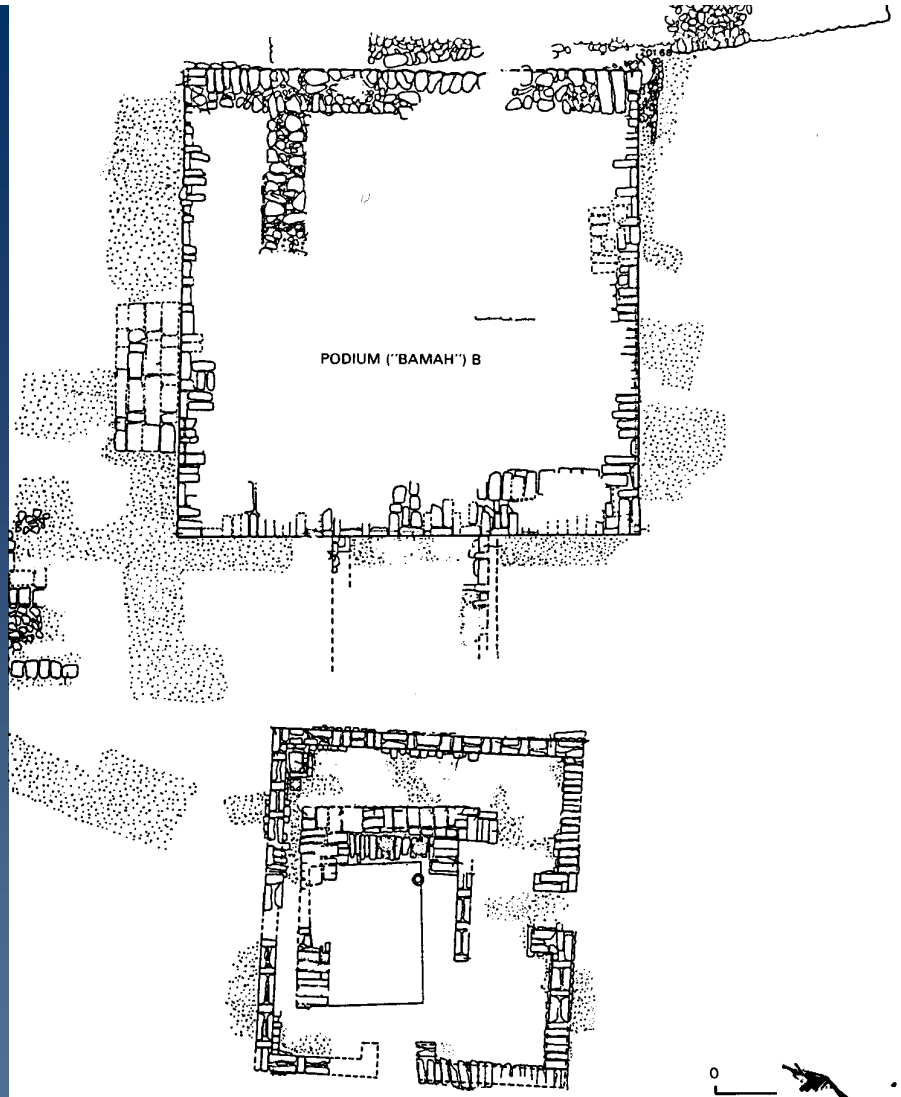
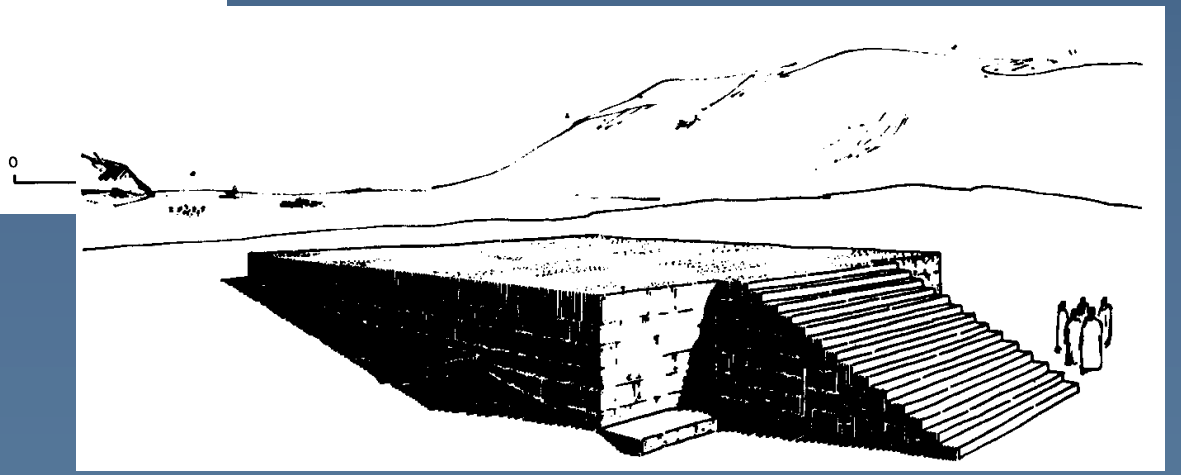


Abb. 6 Plan von Tel Dan, Areal ט/T, Str. IV (EZ II B, Ende 10./Anfang 9. Jh.)



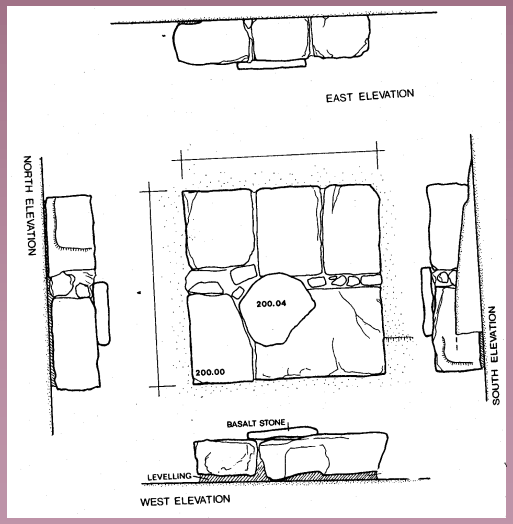
Fase II

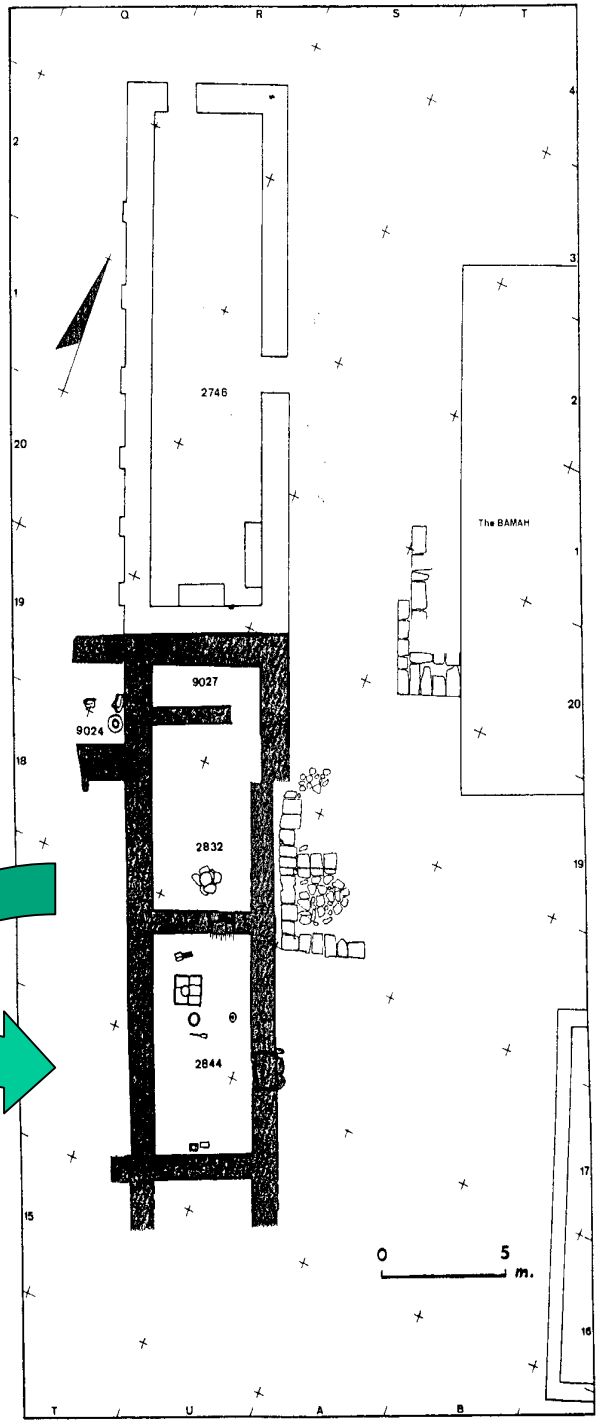




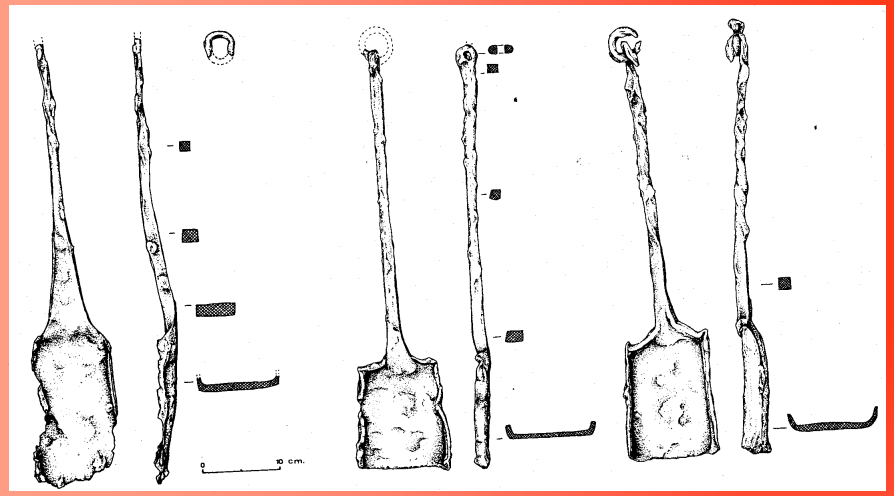
Altari a corna

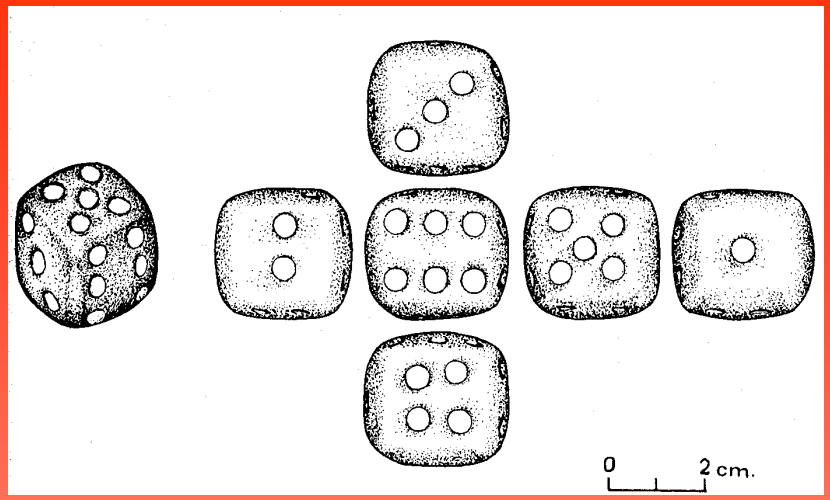
Ambienti ad Est della terrazza

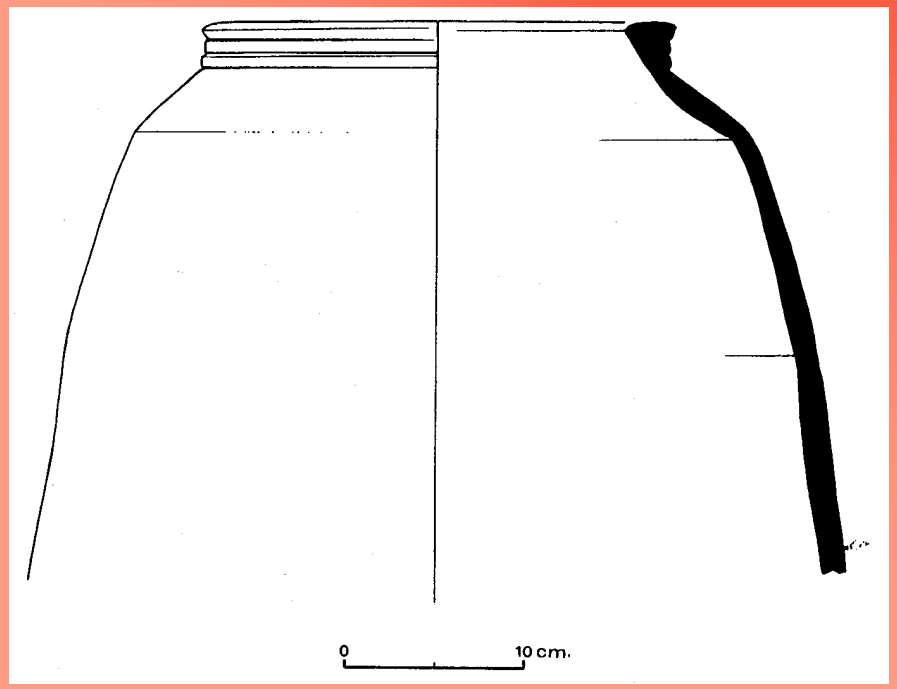


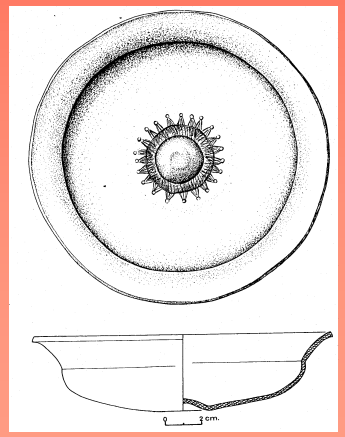


Oggetti





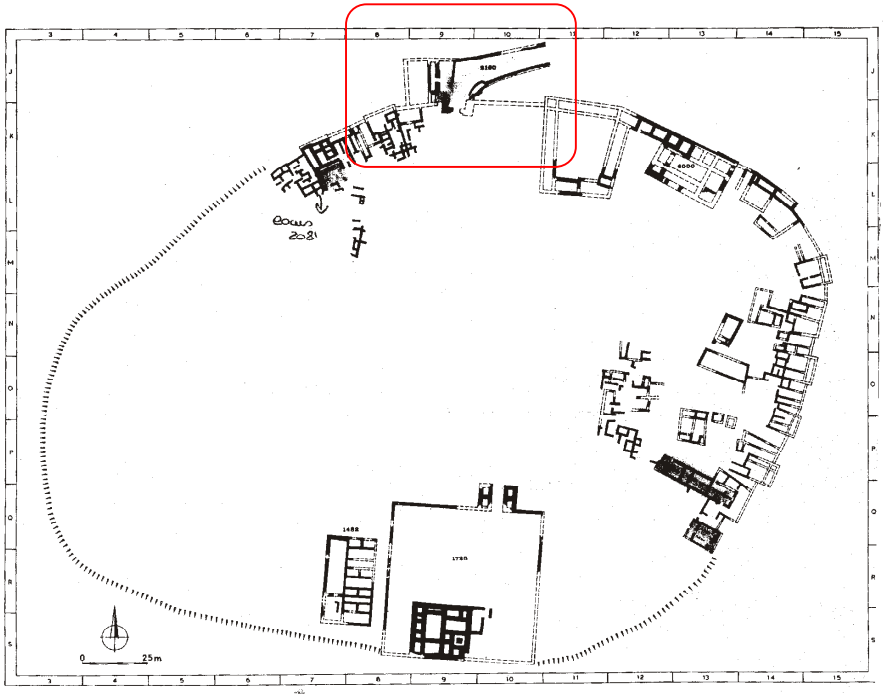




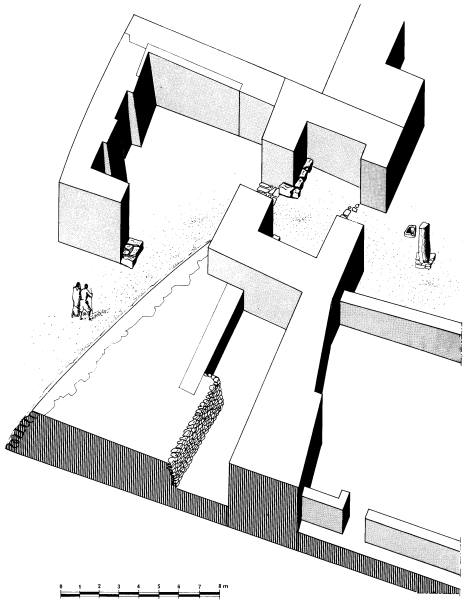
I LUOGHI DI CULTO ALLA PORTA

- ANTICHE TRADIZIONI E RINNOVATI INFLUSSI ARAMAICI

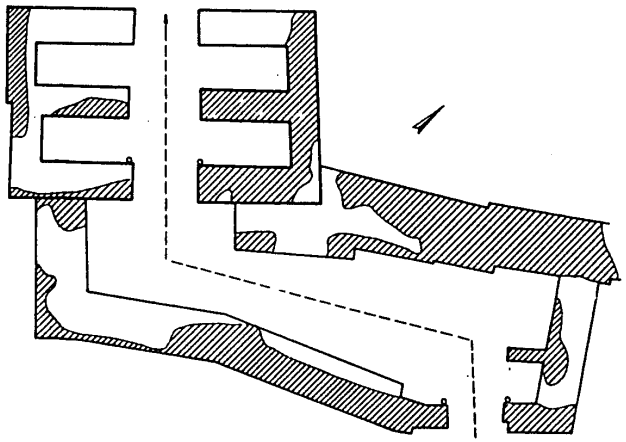
La porta di Dan



Megiddo VA



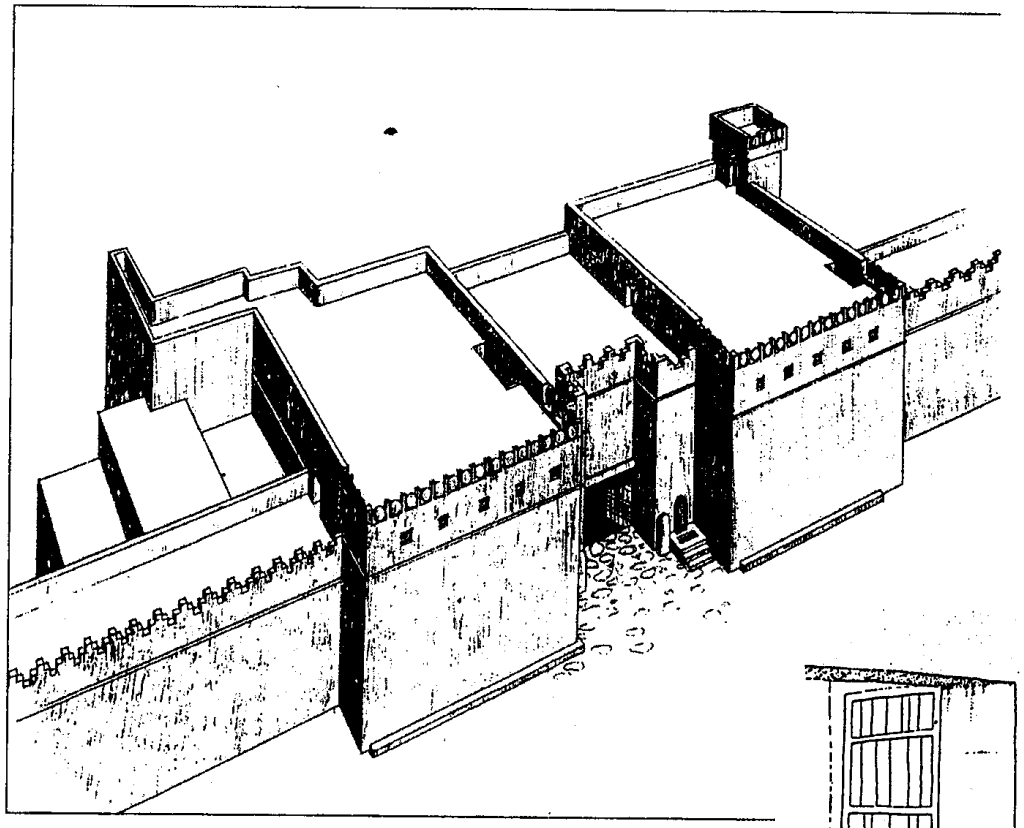
Tell Fara’ah VIIB



Beersheba V

Bethsaida

Bethsaida



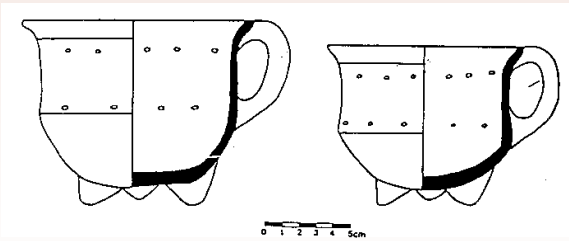
Muro di fortificazione simile ad Hazor
IX sec. dominio di Damasco

Pavement, gateway, and flanking standing stones (massebot)

La porta

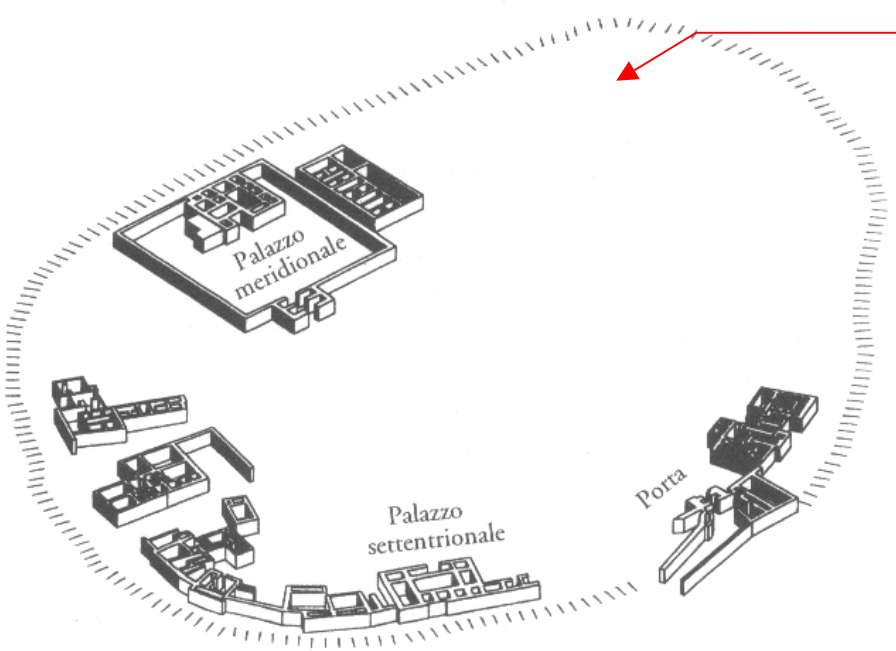
LA STELE

Antica iconografia dio luna di Harran con toro associato a crescente lunare
In queste fasi cronologiche potrebbe essere il dio locale Hadad, dio della tempesta, il cui attributo principale è il toro



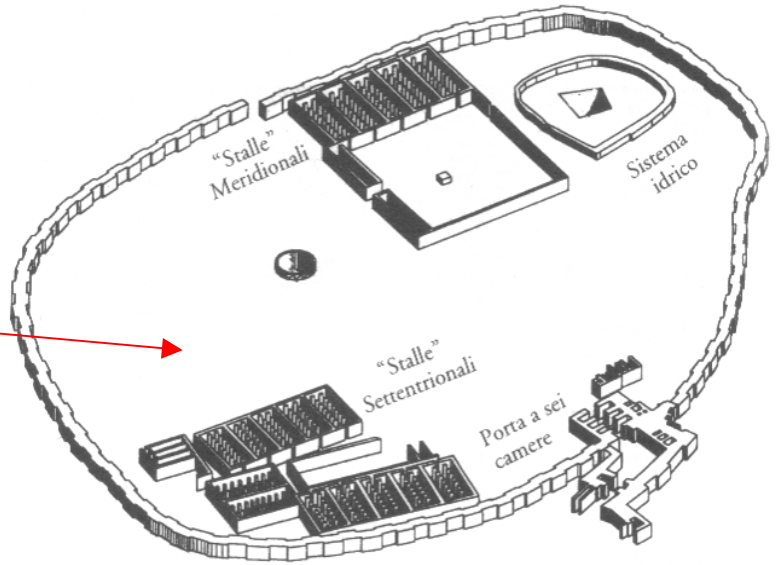
LA CRISI DEL TEMPIO CITTADINO E I VANI DI CULTO IN AMBIENTI DOMESTICI

Megiddo, Sichem e Gerusalemme: assenza di templi



Pianta di Megiddo nel **IX secolo** (regno di Omri e Achab)

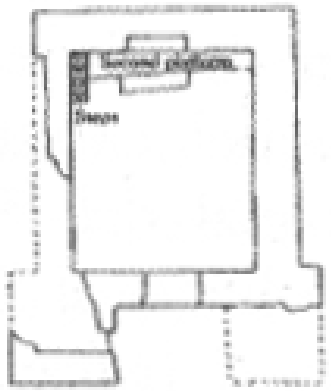
Pianta di Megiddo nell'**VIII secolo**



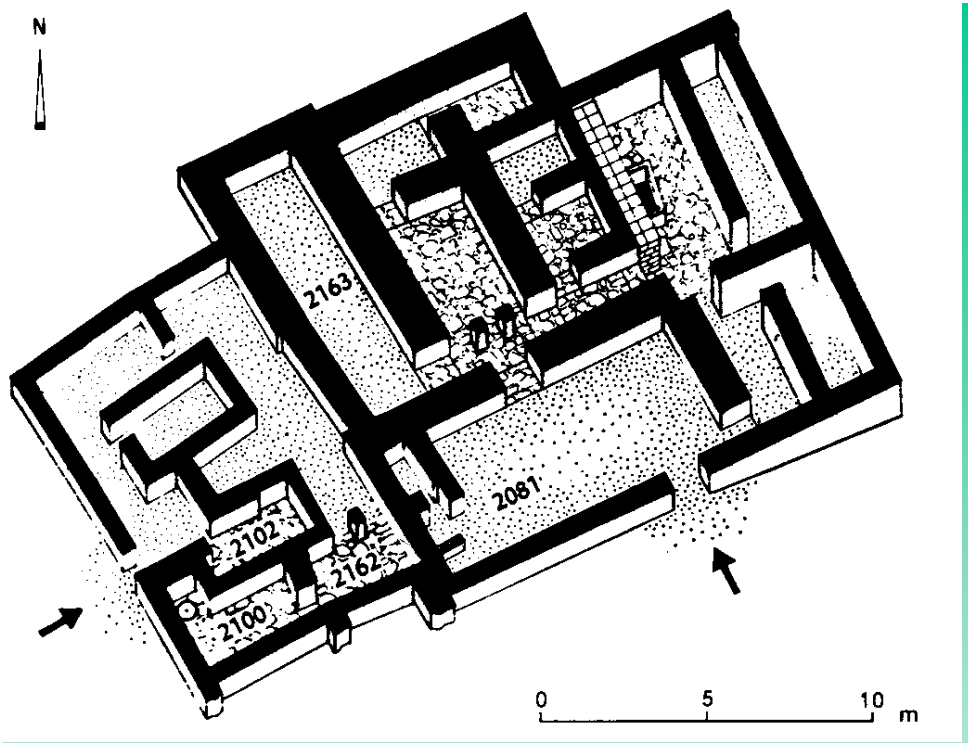
…in base alla Low Chronology.

Il tempio migdol non viene più ricostruito a Megiddo

ultima fase



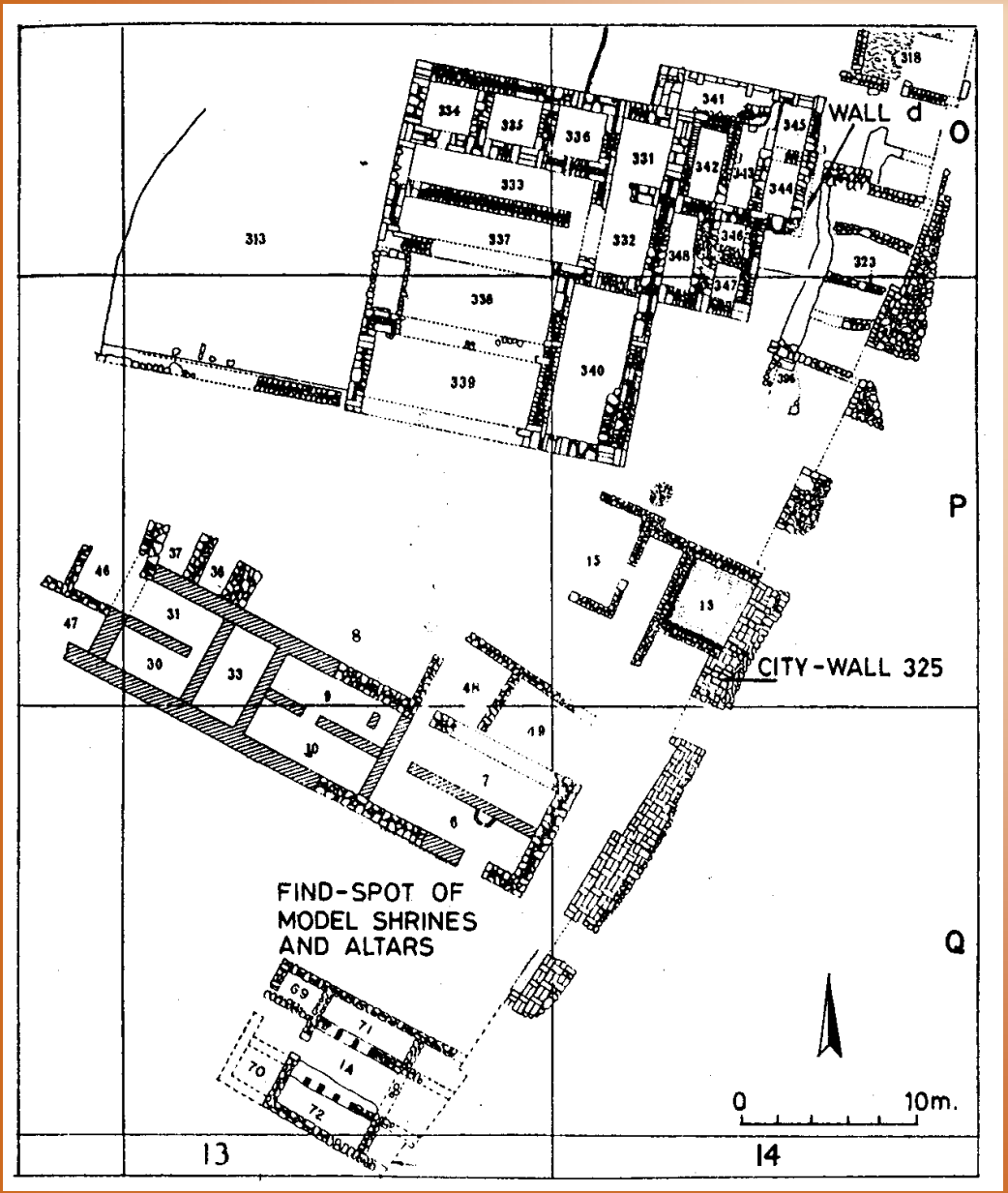
dopo l'ultima fase di ricostruzione,
il tempio-fortezza non è più
restaurato e viene abbandonato



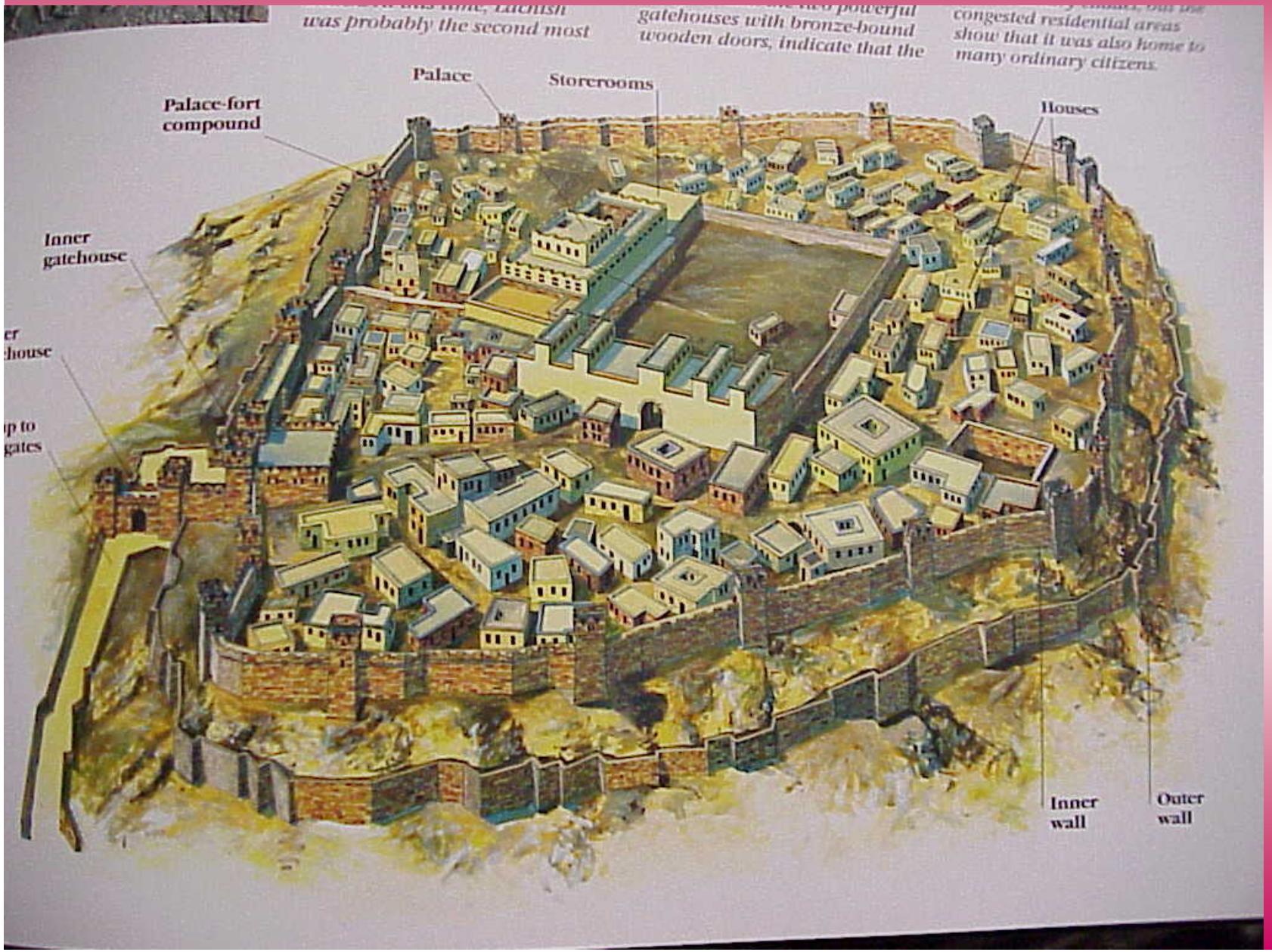
Megiddo 2081

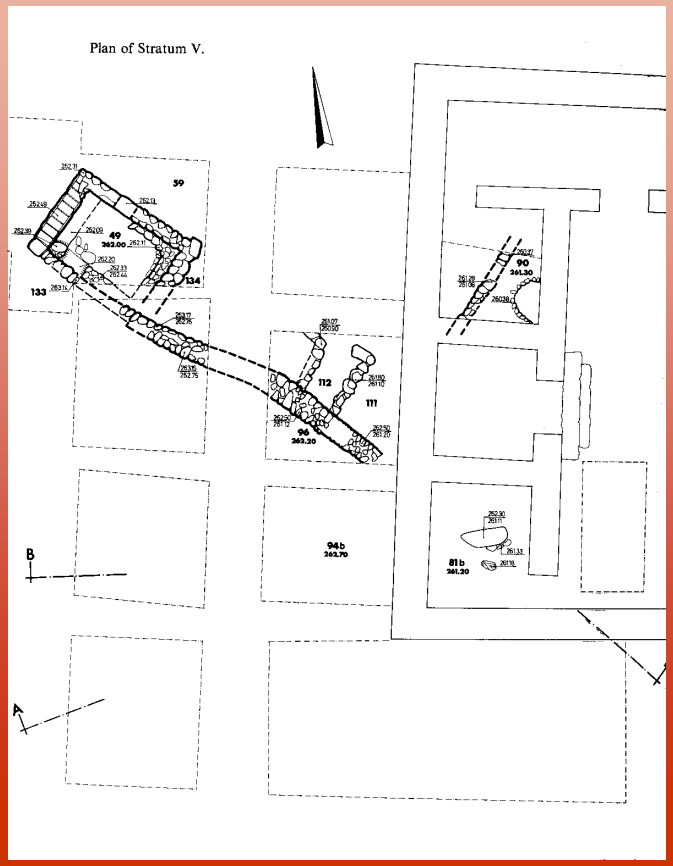
Prima metà IX sec.

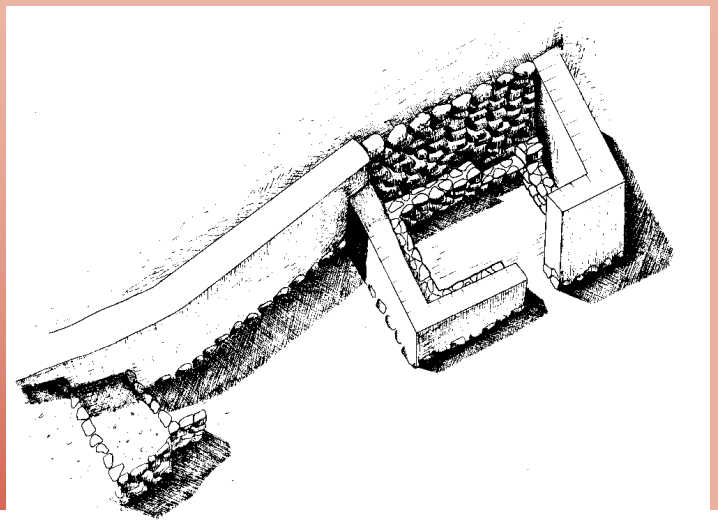
Megiddo VA

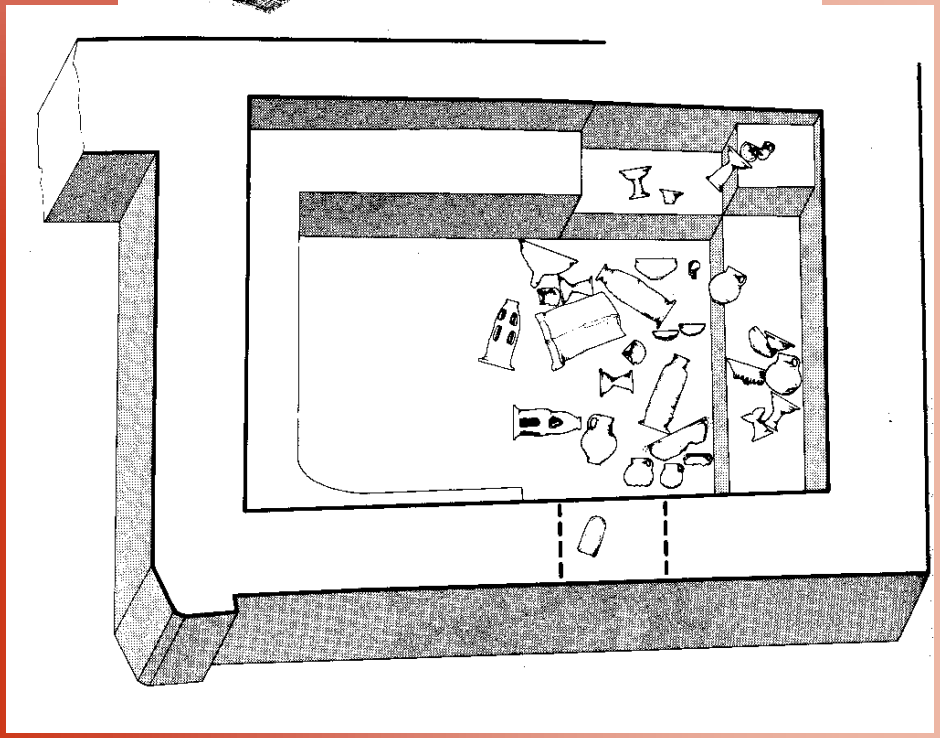

WALL d
O
P
Q
CITY-WALL 325
FIND-SPOT OF
MODEL SHRINES
AND ALTARS
0
10m.
13
14

Lachish

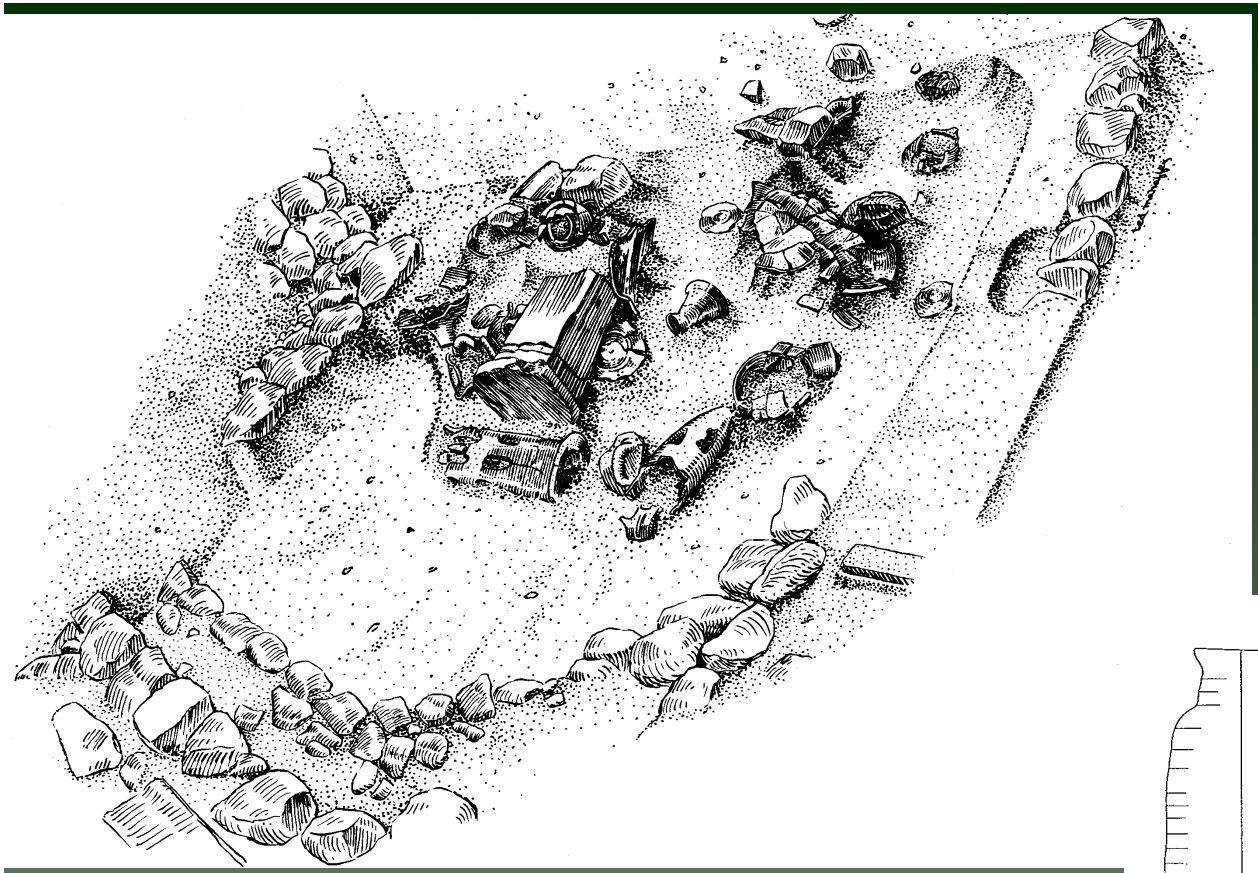

was probably the second most
gatehouses with bronze-bound
wooden doors, indicate that the
congested residential areas
show that it was also home to
many ordinary citizens.
Palace
Storerooms
Houses
Palace-fort
compound
Inner
gatehouse
Inner
wall
Outer
wall

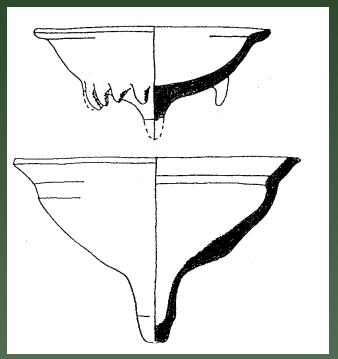


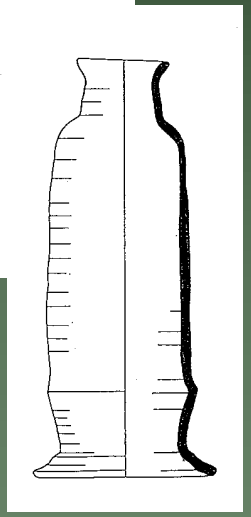


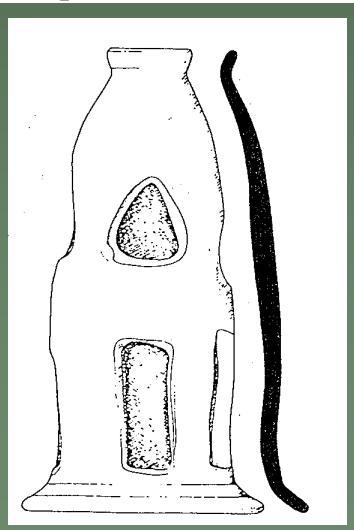


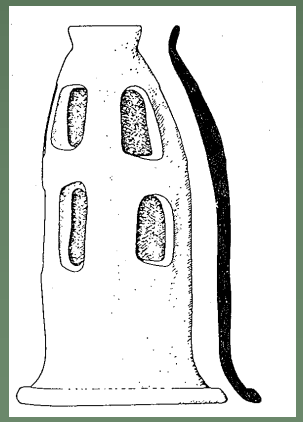
Lachish cult room







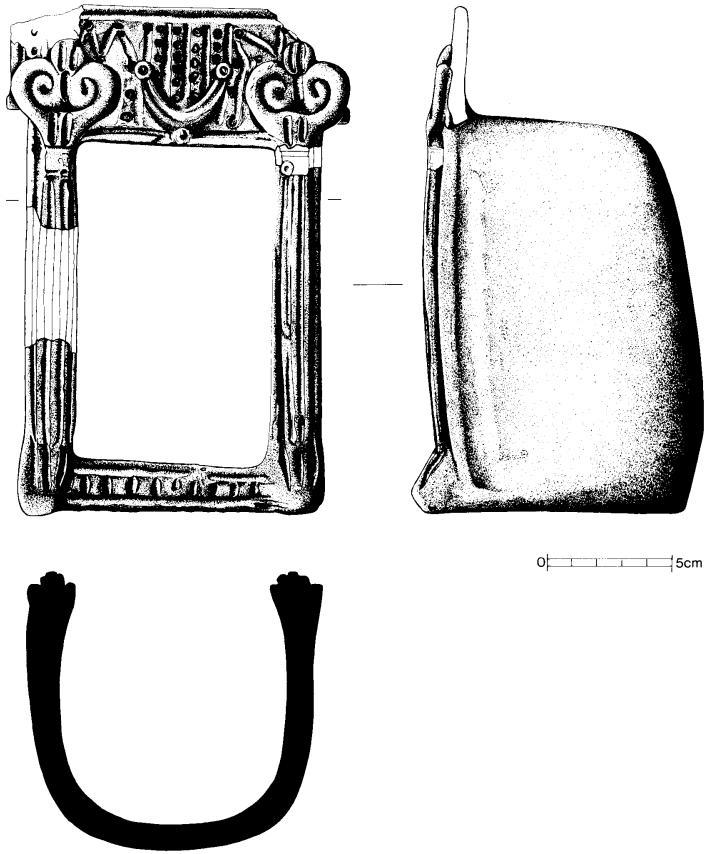


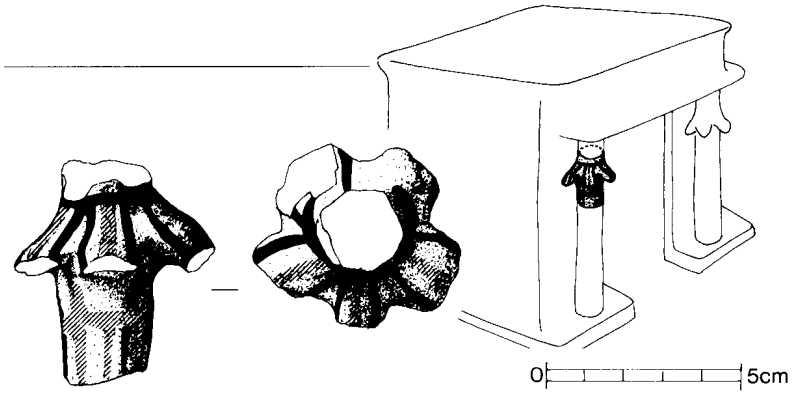


Esisteva un santuario a Lachish?

Presa di Lachish (rilievo di Sennacherib nel 701).
A dispetto della riforma …

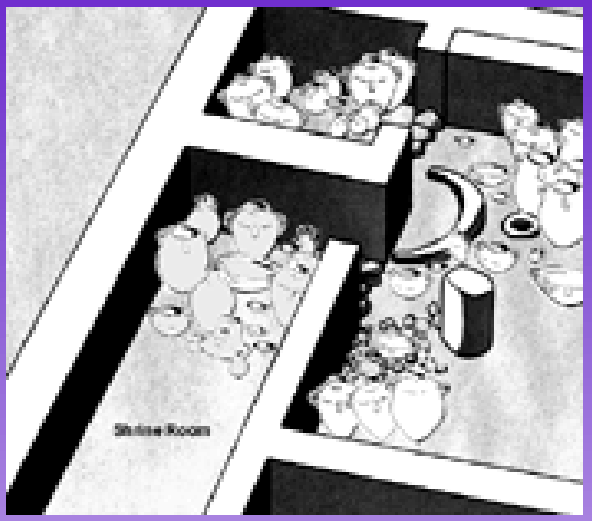
Tell el-Far‘ah modellini



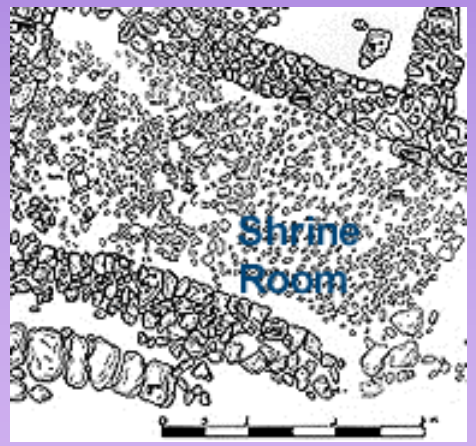


Tell Halif

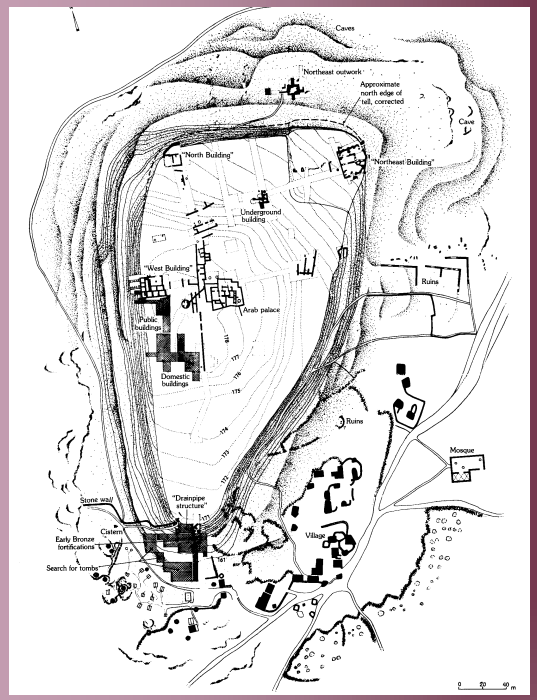
Tell Beit Mirsim
Tell Halif

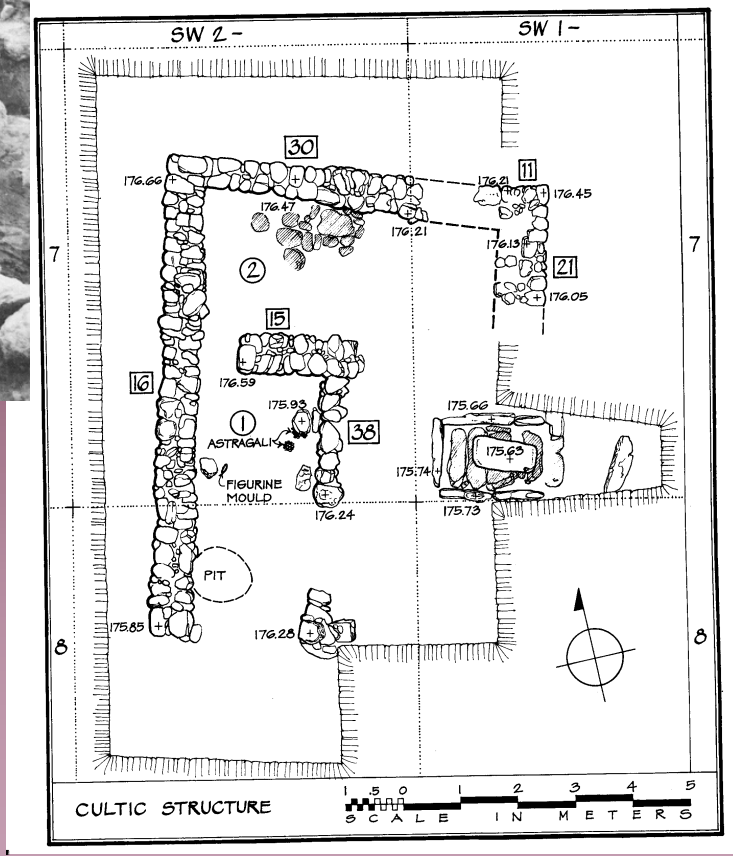

Shrine Room

Floor
F8009
Wall F8025
Wall
G8002
Floor G8005

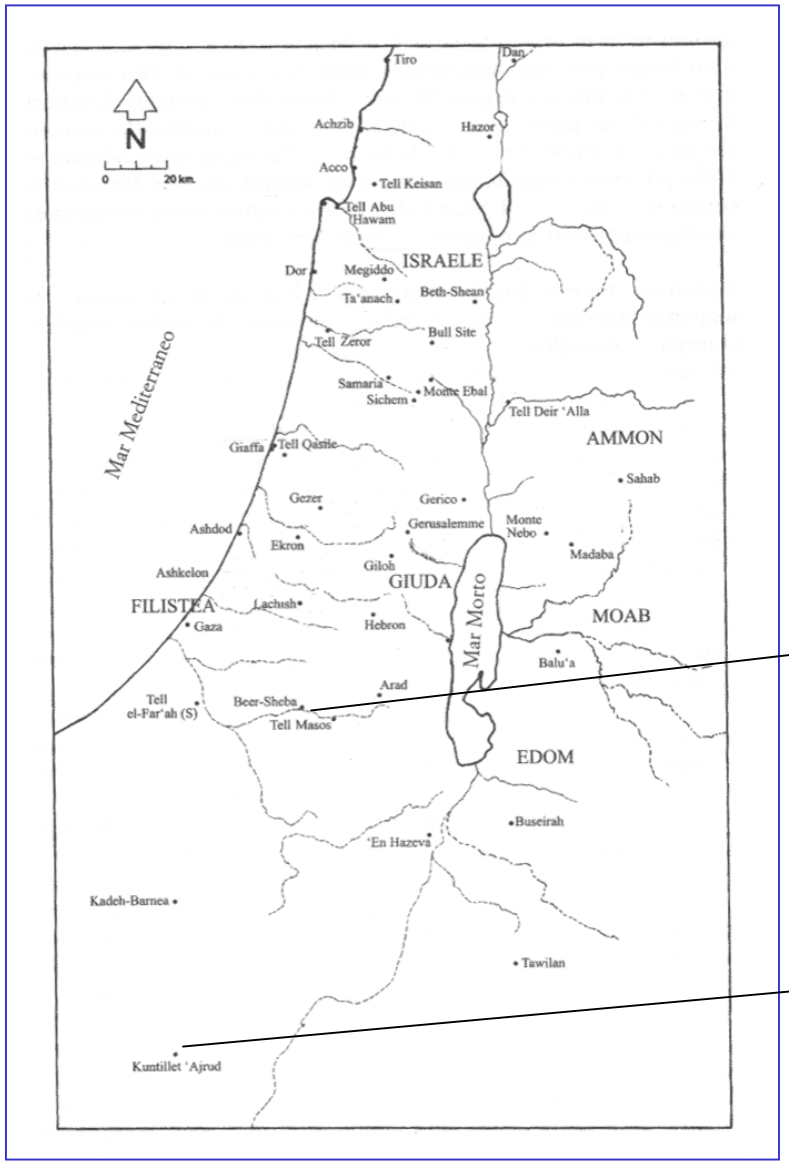

Shrine
Room

Ta‘anach cultic structure

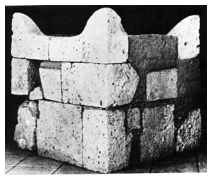




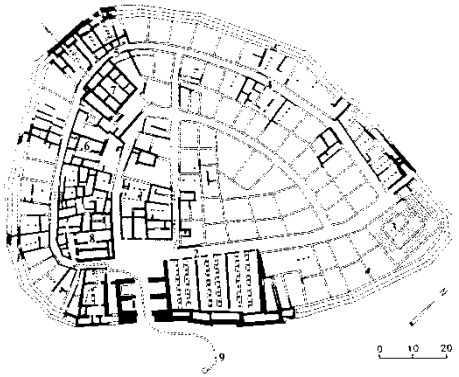
SPAZI SACRI EXTRA-URBANI
Ferro II A – IIB



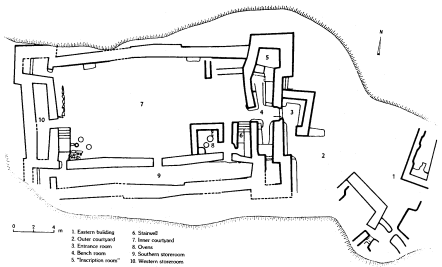
Santuari rurali, di frontiera e di confine



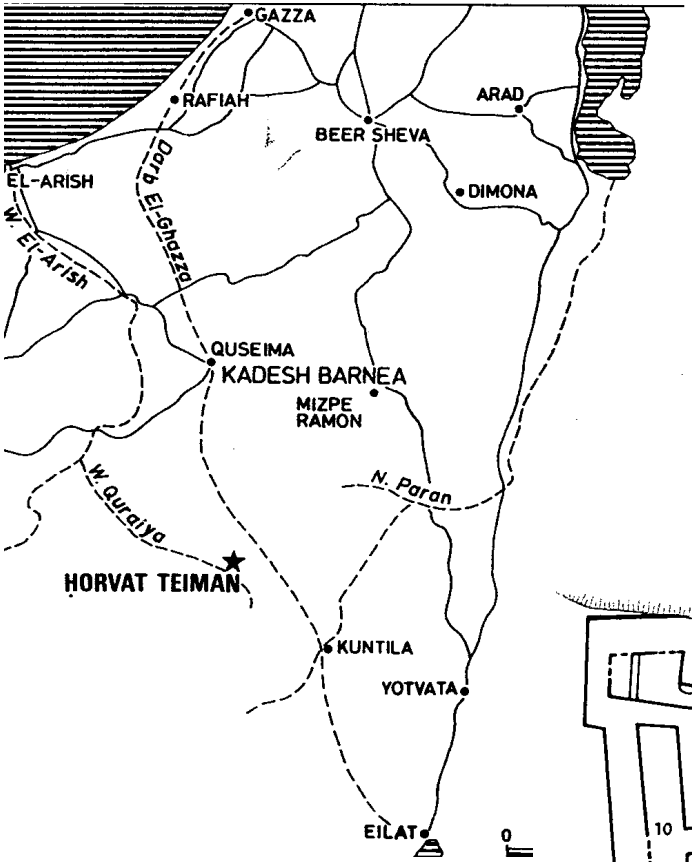
Beer-Sheba

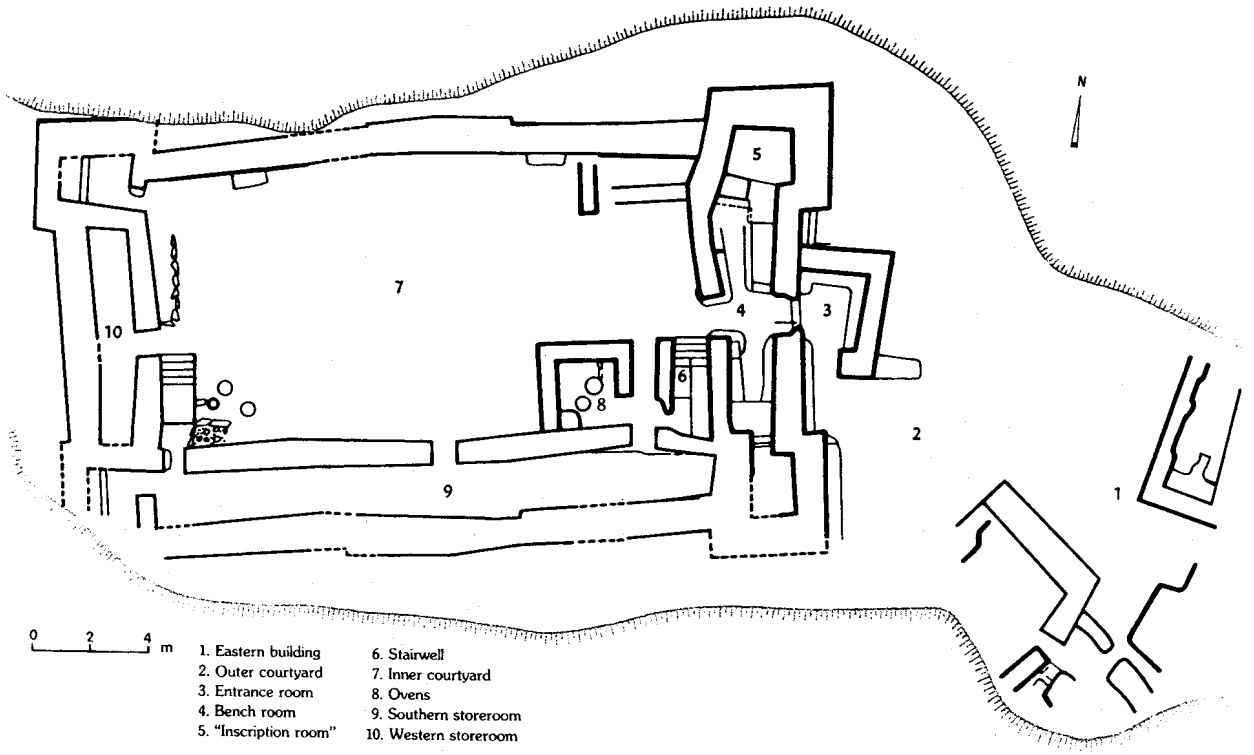


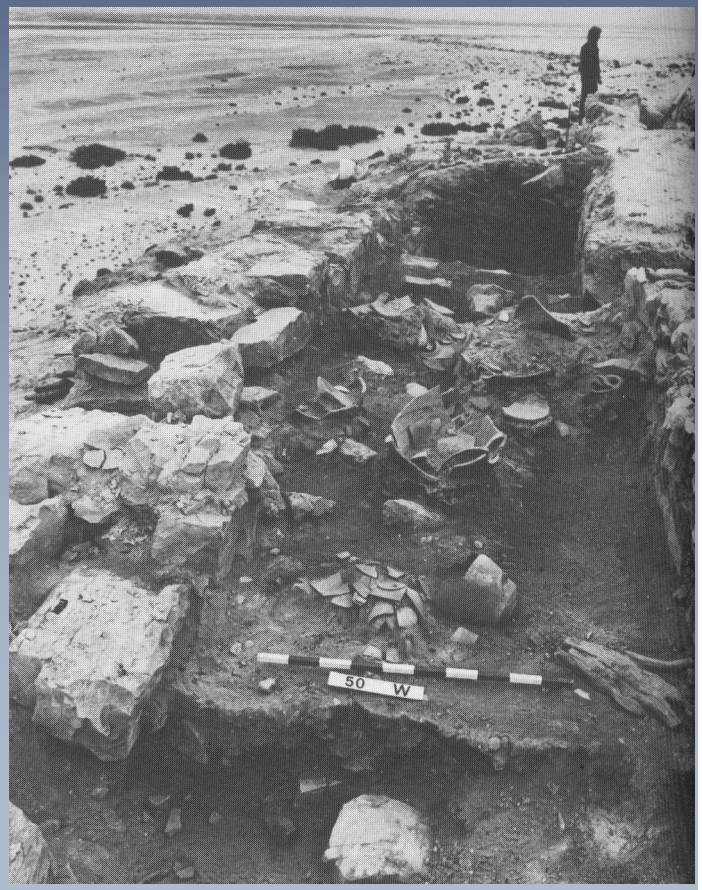
Kuntillet Ajrud



Kuntillet Ajrud

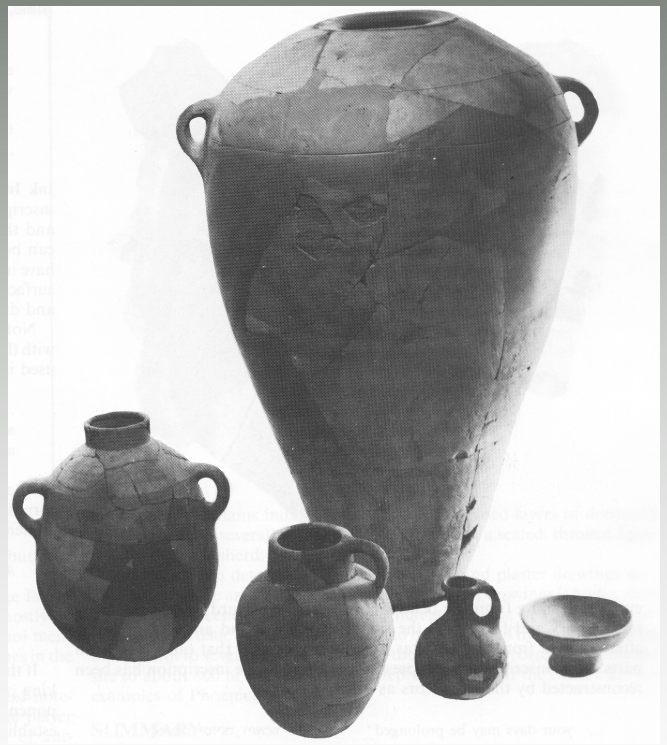


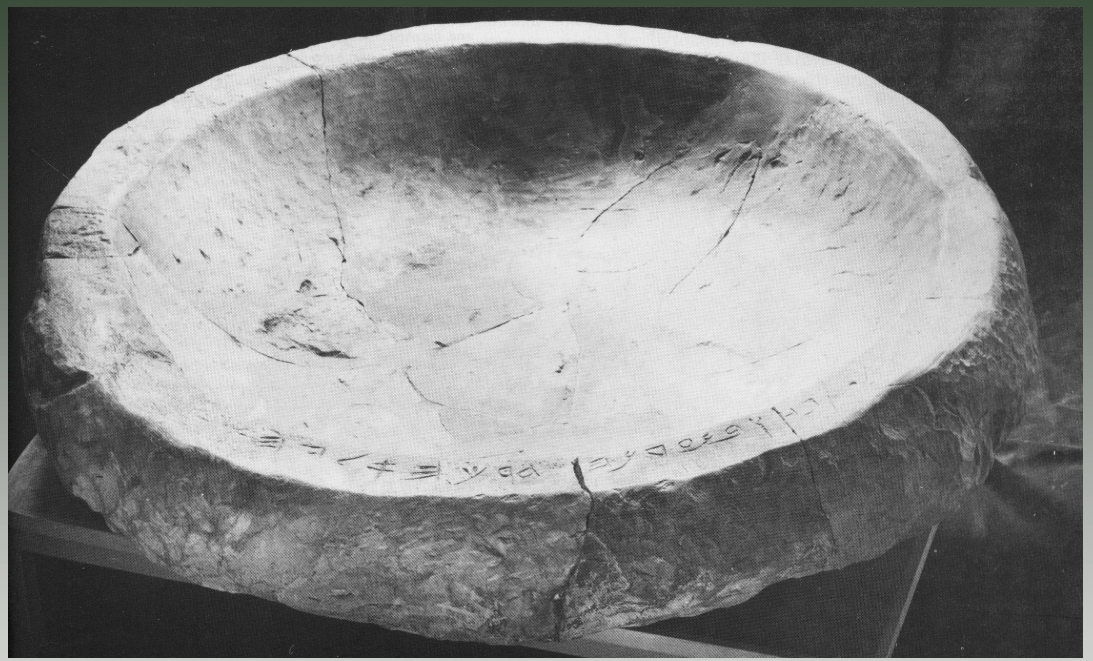




Sala panche

La ceramica



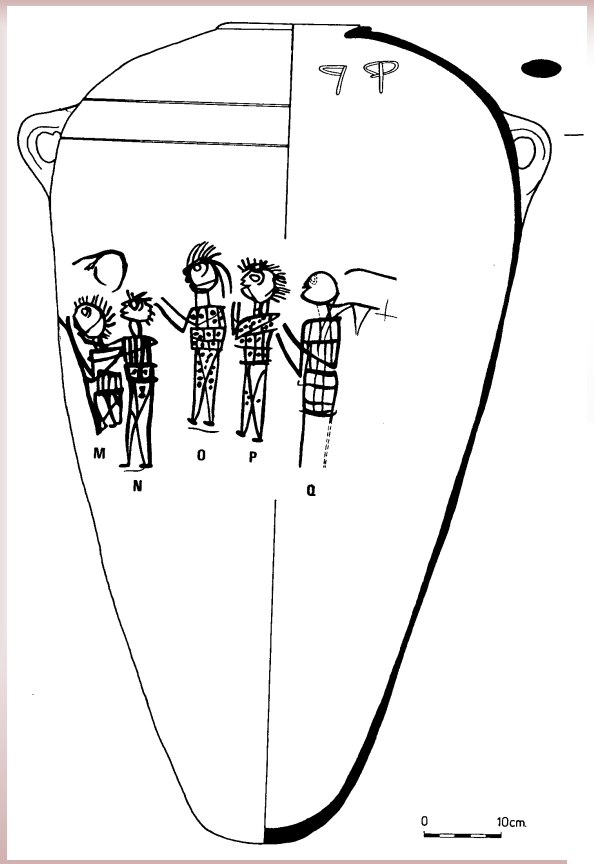


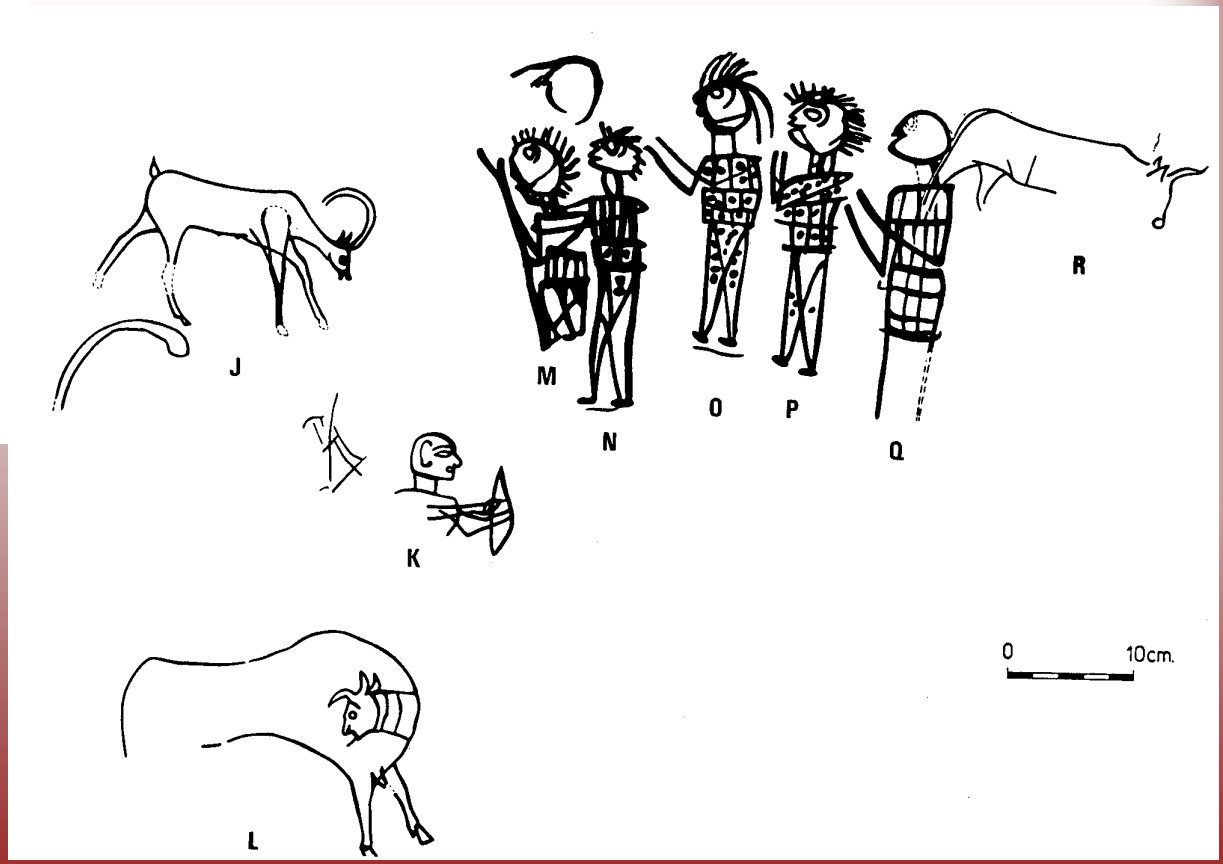
Datata intorno all'800. Proviene da Gerusalemme, Fenicia, Ashdod

Pithos A

3 mani
Dipinte quando deposte nel vano

Pithos B



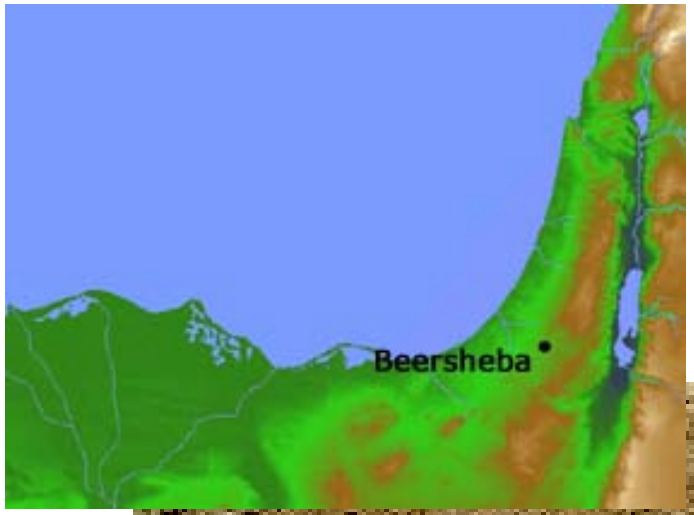


IPOTESI FUNZIONE

Fortezza. Confronti con Kadesh Barnea

Centro religioso in mezzo al deserto

Caravanserraglio, stazione di viaggio



Beersheba

Beersheba

Altare di Beersheba

SMONTATO E RIUTILIZZATO IN UN MAGAZZINO DELL'VIII SECOLO

…quindi riforma di Ezechia

Judean pillar figurines

Prodotte tra VIII e parte del VI secolo

FERRO IIC
720-586
La conquista assira tra deculturazione e *pax assiriaca*

-fine degli stati territoriali-nazionali

- sistema provinciale assiro

-Centri distrutti (Samaria e Lachish)

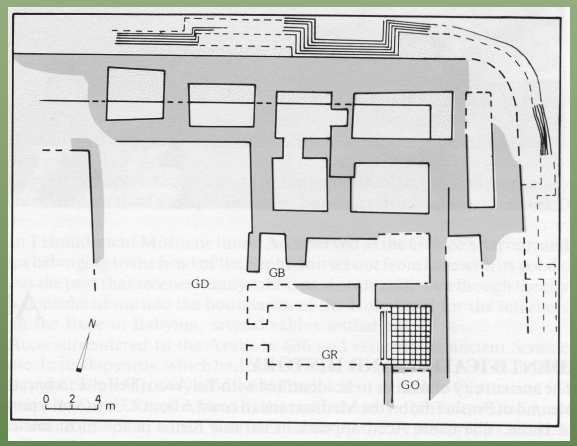
ma

centri capoluogo della provincia assira (ad es. Megiddo) e *pax assyriaca*

-Punti di raccolta e transito prodotti da regioni lontane
-Zone specializzate in particolari produzioni

La politica religiosa dei conquistatori

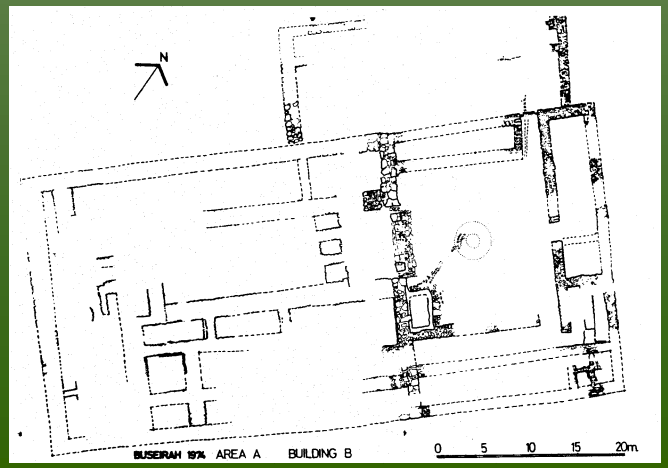
Continuità d'uso



Abu Salima

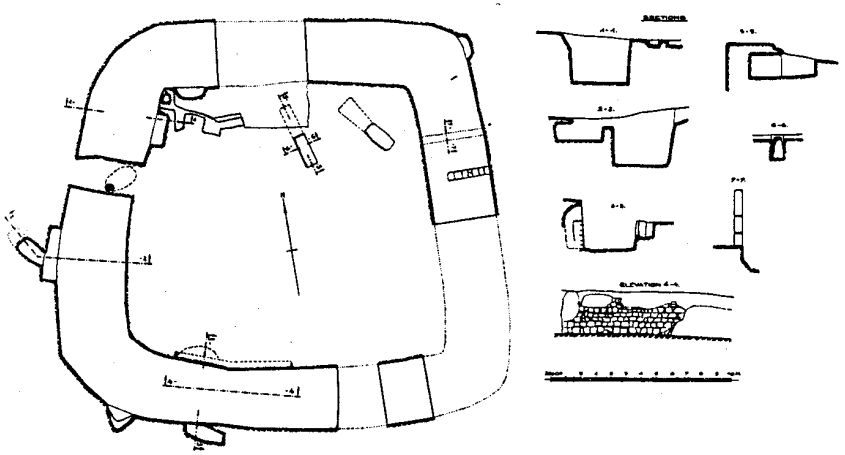
Gerusalemme?

Dan santuario



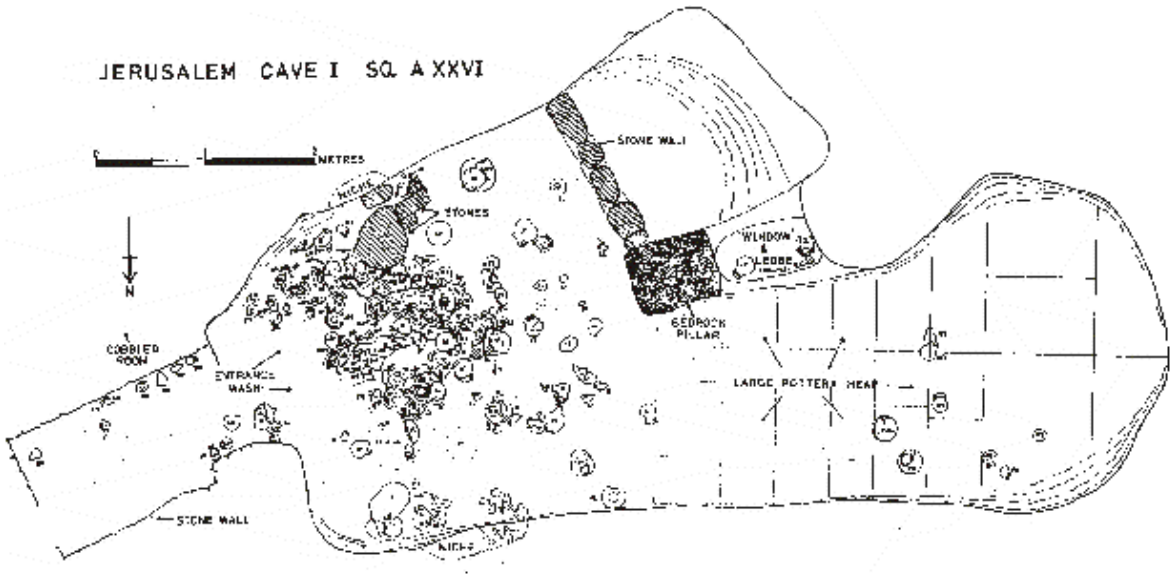
Buseirah

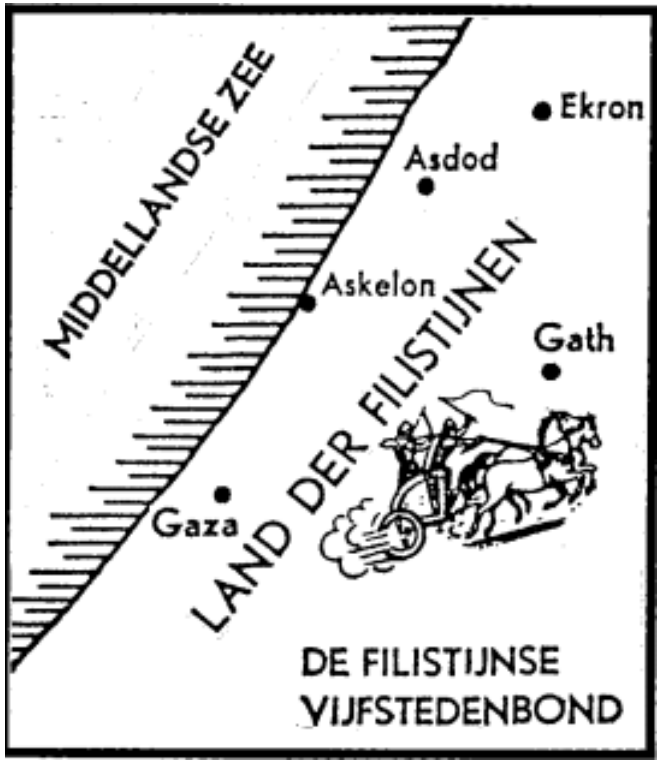
Deposito votivo di Samaria



Cave1
Gerusalemme

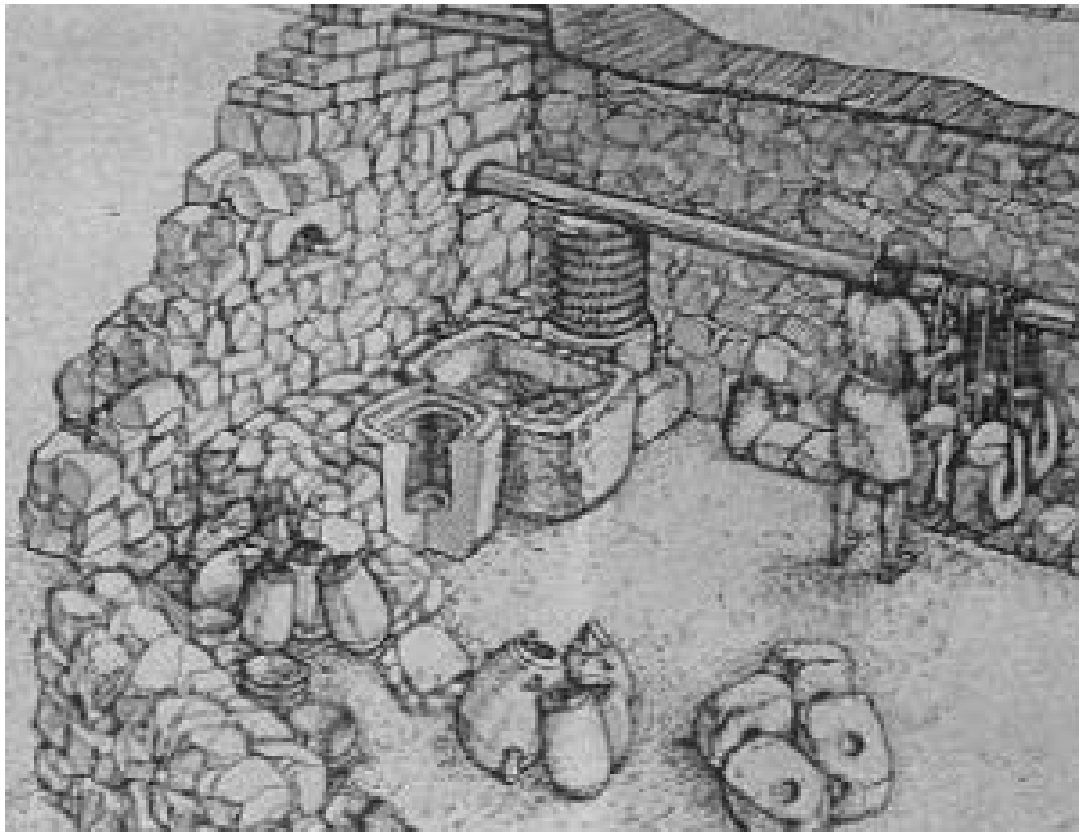
Tomba riutilizzata.
1200 frammenti ceramici,
forni, pesi da telaio,
figurine di terracotta
(cavalieri, JPF e altre)




MIDDELLANDSE ZEE
Ekron
Asdod
Askelon
Gath
LAND DER FILISTIJNEN
Gaza
DE FILISTIJNSE
VIJFSTEDENBOND

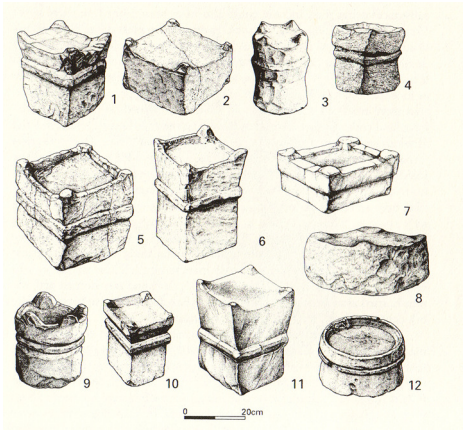
Ekron

Ekron e l'olio

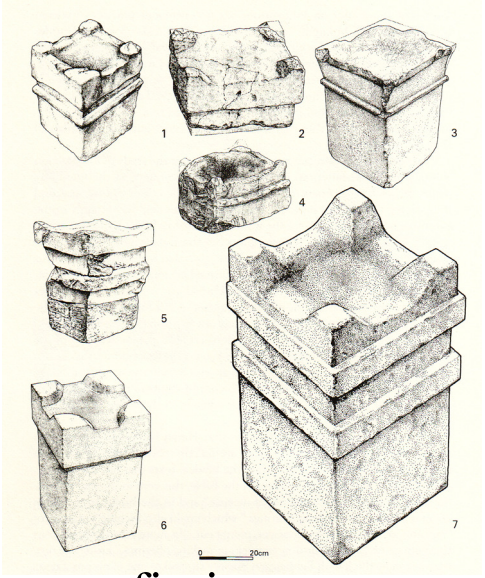


Altari a corna dall'area industriale

L’incenso bruciato sui tetti



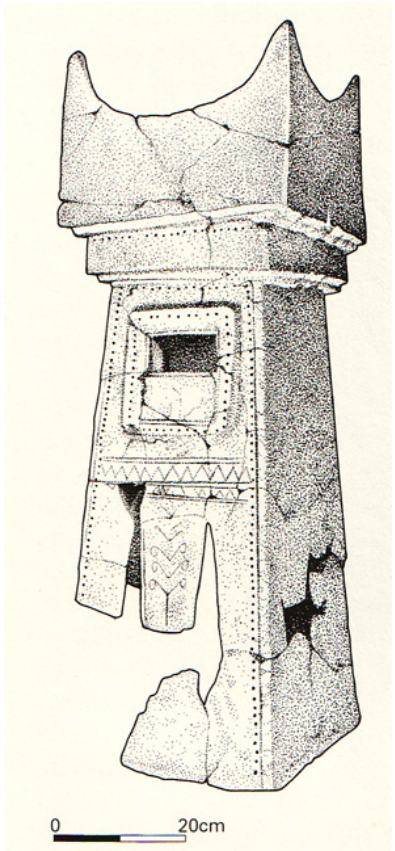
mobili



fissi

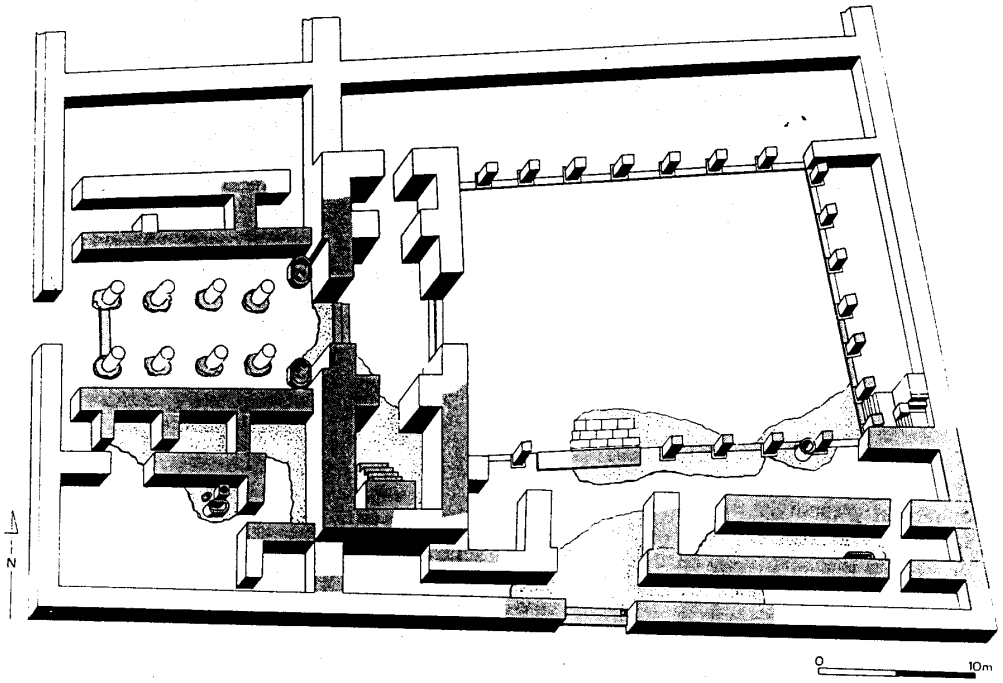
Ekron

Dal X al VII sec. a.C.



Emar

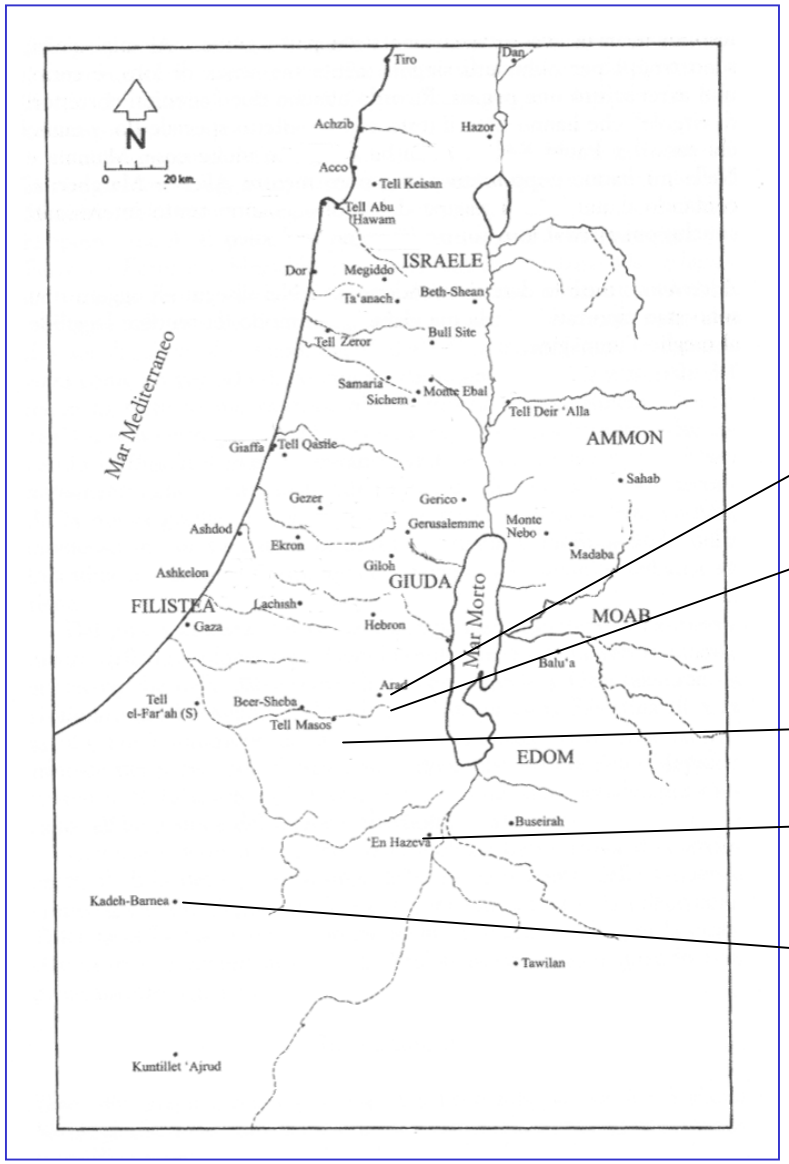
EKRON



SPAZI SACRI EXTRA-URBANI

Ferro II C

Santuari entro fortezza



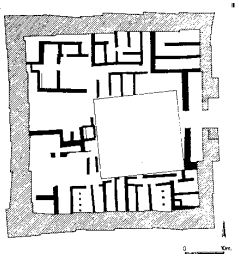
Arad

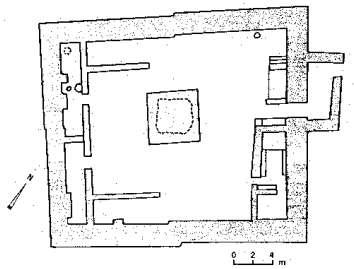
Horvat 'Uza

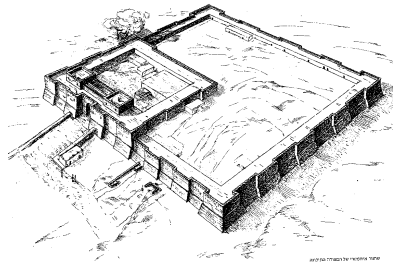
Horvat Radum

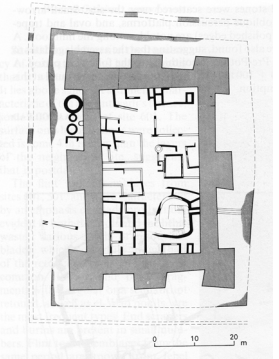
'En Hazeva

Kadesh Barnea









GERUSALEMME e la riforma: quali testimonianze?

Non fu conquistata

Fine VIII secolo ripresa sotto Ezechia (716-687), Manasse (687-632) e Giosia (640-609)

Ampliata la città, costruita la residenza reale di Ramat Rahel

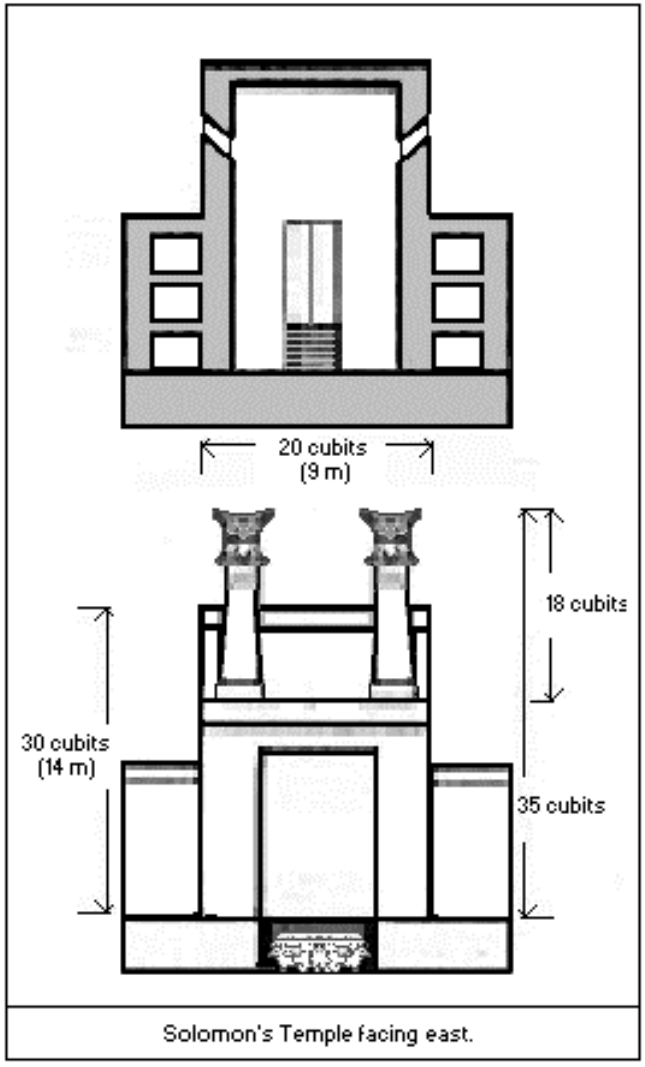
Gerusalemme è il centro della politica religiosa dei sovrani di Giuda

IL TEMPIO DI SALOMONE

UNA QUESTIONE ANCORA APERTA

Il monte e la città di Salomone

LA DESCRIZIONE



I RE 5: 16-6

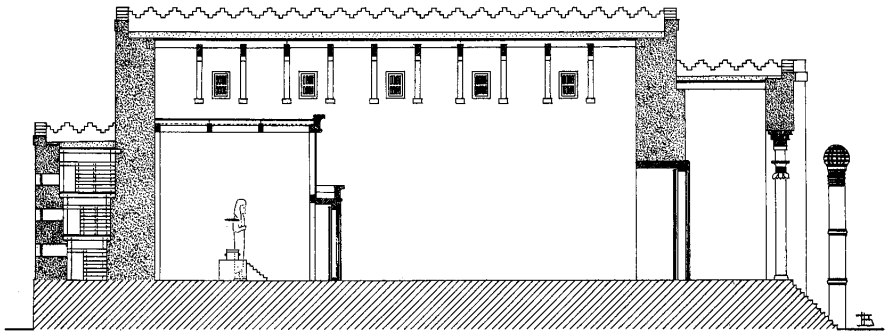
II CRONACHE 4

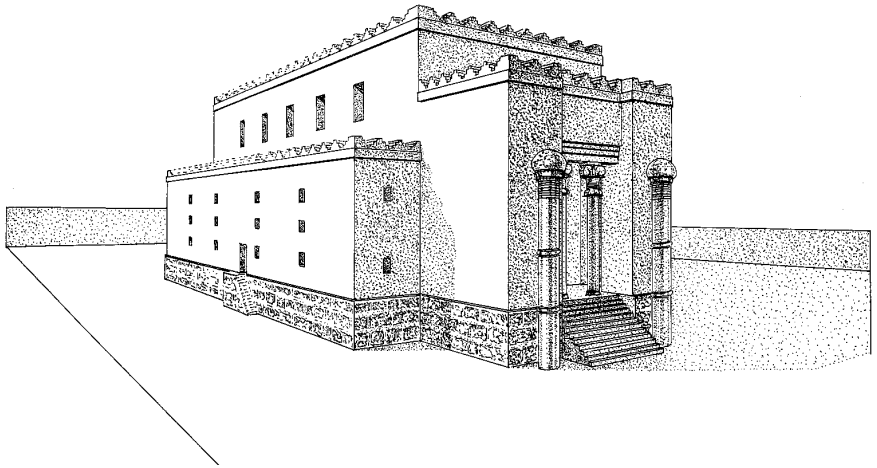
LA DESCRIZIONE è ATTENDIBILE?

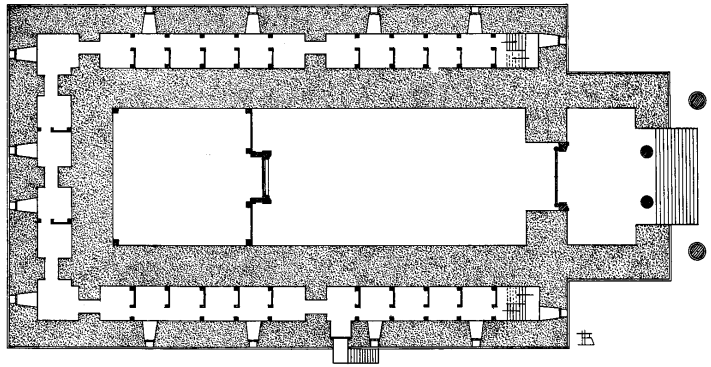
-VISIONE DIRETTA DEL TEMPIO PRIMA DEL 586 A.C.

-DOCUMENTAZIONE D'ARCHIVIO

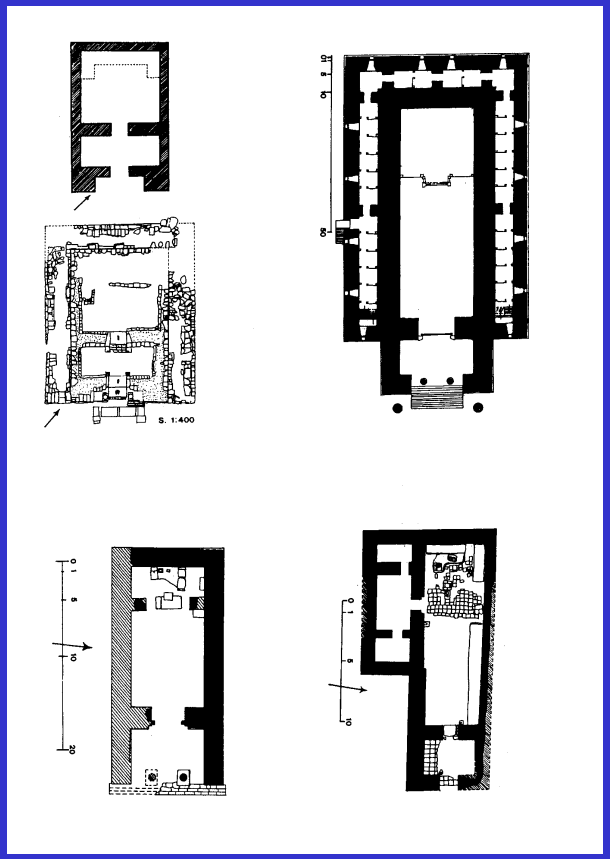
RICOSTRUZIONE



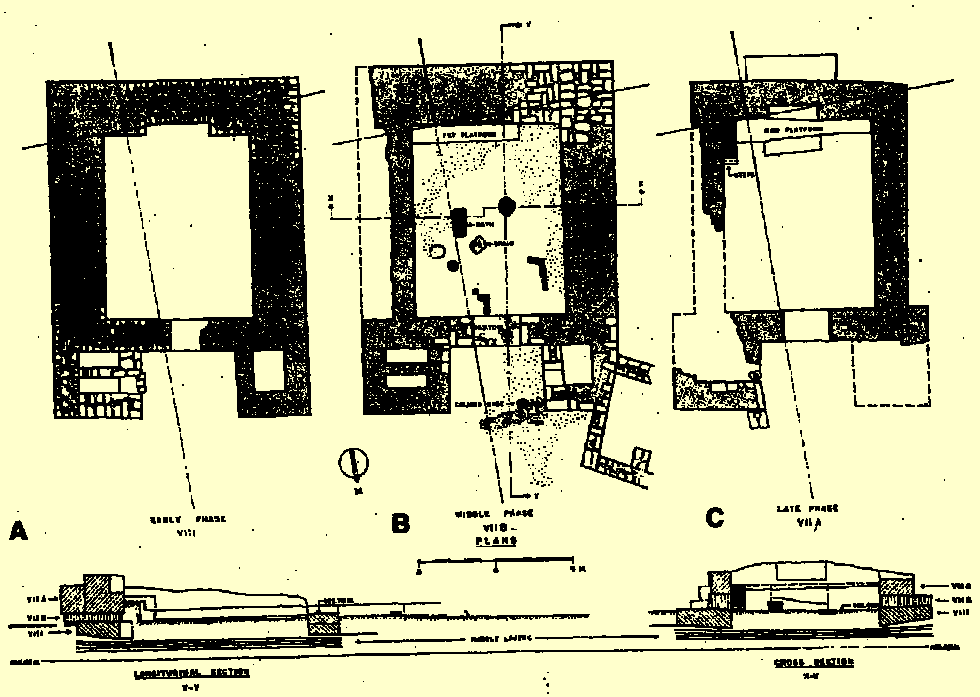




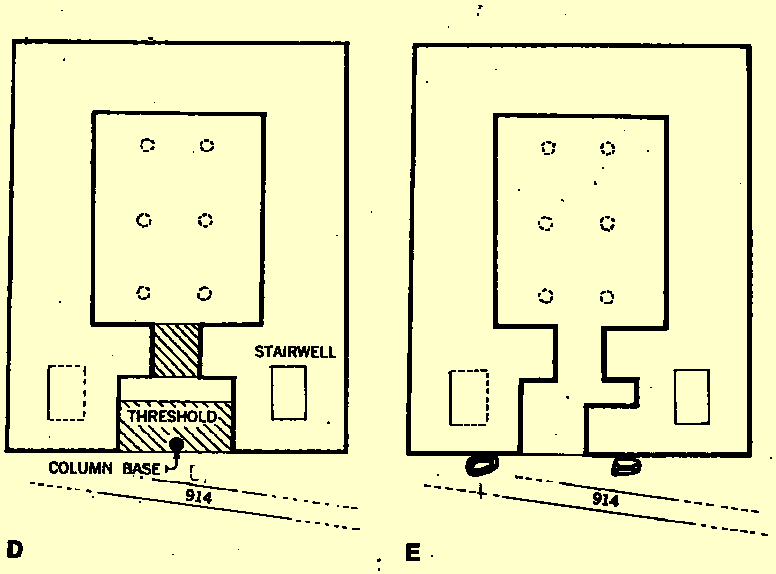
I CONFRONTI POSSIBILI E LA TRADIZIONE ARCHITETTONICA DEL LEVANTE DI I MILLENNIO



TEMPIO TRIPARTITO A SVILUPPO LONGIDUNALE CON INGRESSO ASSIALE SUL LATO BREVE

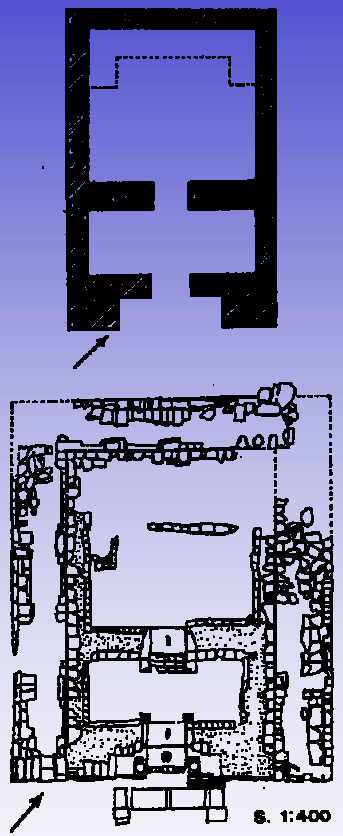


MEGIDDO VIIA – VIA
Ricostruzione tempio TB

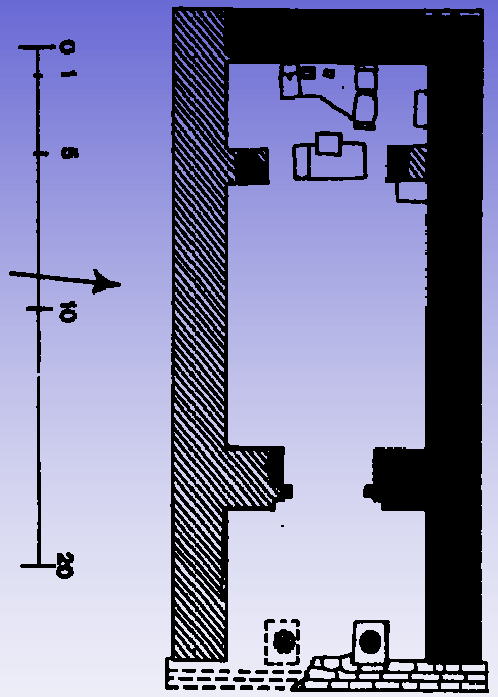


SICHEM tempio 2b

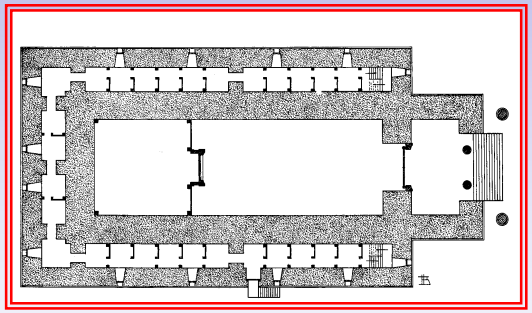
Esempi di templi di I millennio a pianta tripartita monumentali “ad ante”



‘Ain Dara
Fasi I e II



Tell Ta‘yinat
Building II

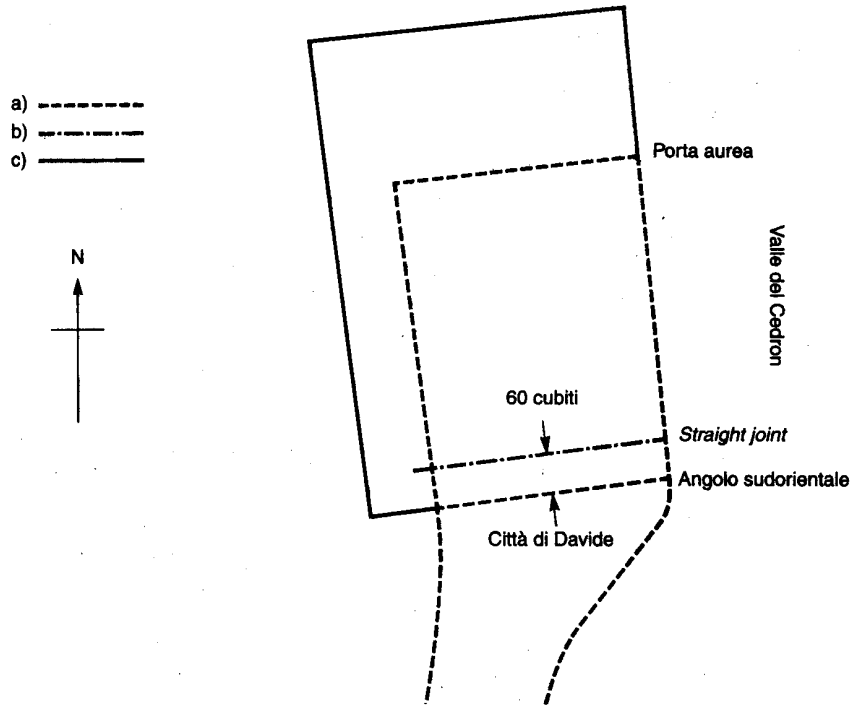


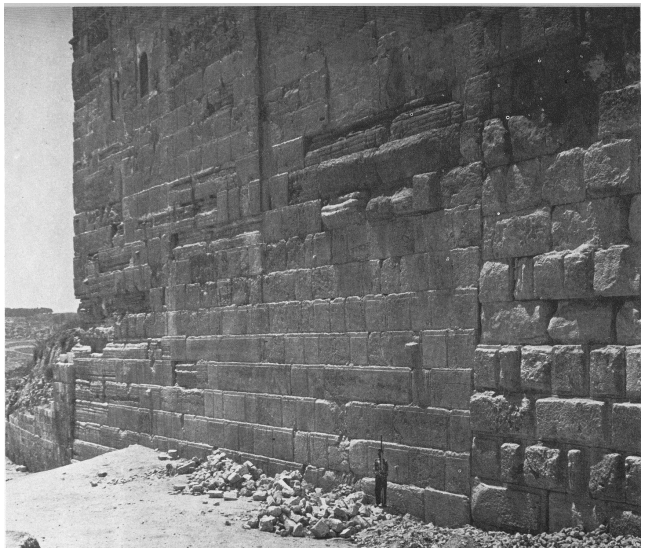
Tempio di Salomone

?

COSA RIMANE DEL TEMPIO

LO *STRAIGHT JOINT*





DISCONTINUITA' NELLA MURATURA DI CONTENIMENTO EST DELLA PIATTAFORMA DELL'HARAM ESH-SHERIF

Ipotesi sulla redazione del passo

-VISIONE DELL'ULTIMA FASE DI VITA DEL TEMPIO E NON QUELLA DI COSTRUZIONE E PRIMO UTILIZZO

- DOCUMENTAZIONE ARCHIVIO: PROBABILE DESCRIVESSE QUALCHE GRANDIOSO RIFACIMENTO

COSTRUZIONE DEL TEMPIO: QUANDO?

CONSIDERAZIONI DI ORDINE STORICO:

Quando un sovrano fu in grado di intraprendere dal punto di vista economico e di programmare dal punto di vista politico l'impresa della progettazione e realizzazione di un acropoli monumentale con un palazzo e un tempio ad esso collegato.

X secolo: Gerusalemme uno dei centri dell'altopiano giudaico

VIII-VII secolo: espansione economica e politica di Giuda.
Rifondazione del tempio da parte di Giosia e probabilmente sua ricostruzione fisica

Esistevano altri templi nel paese?

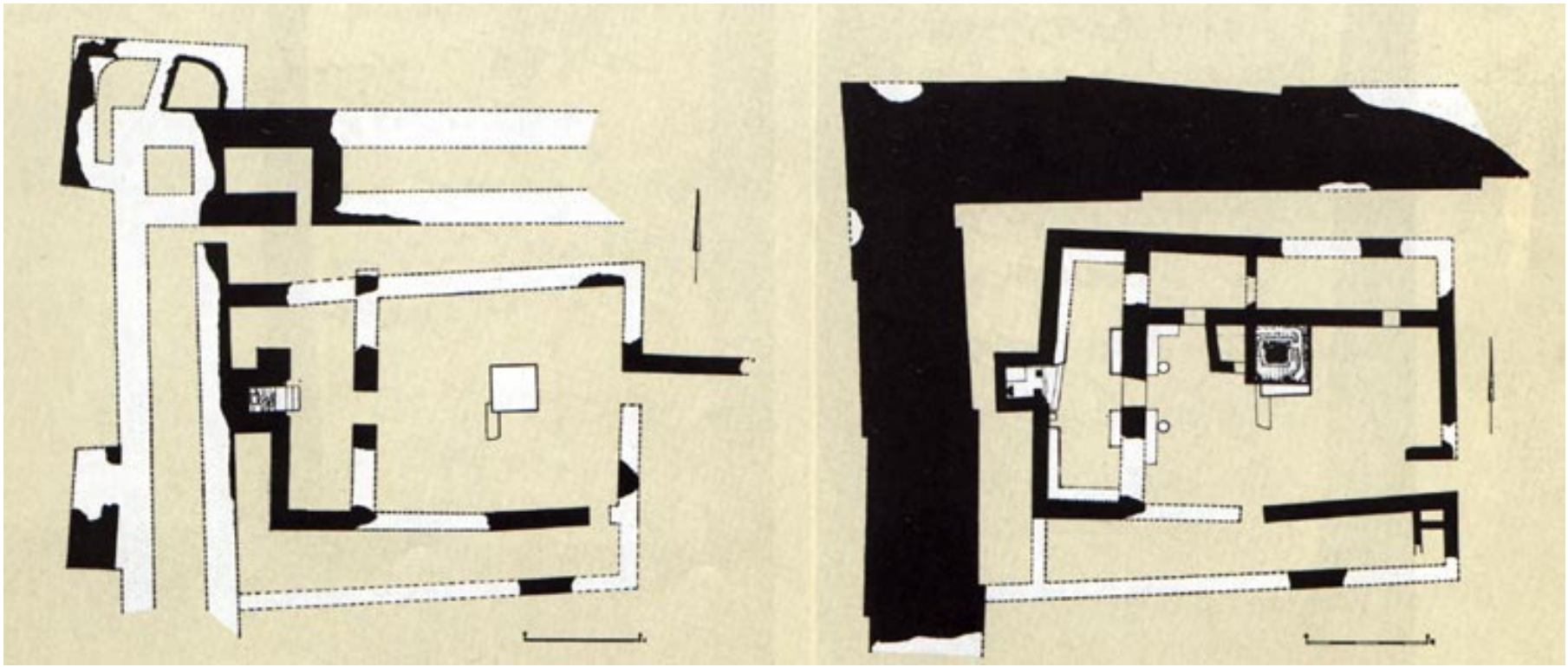
I SANTUARI ENTRO FORTEZZA

Rafforzamento della periferia meridionale del paese attraverso l'operato di agenti religiosi

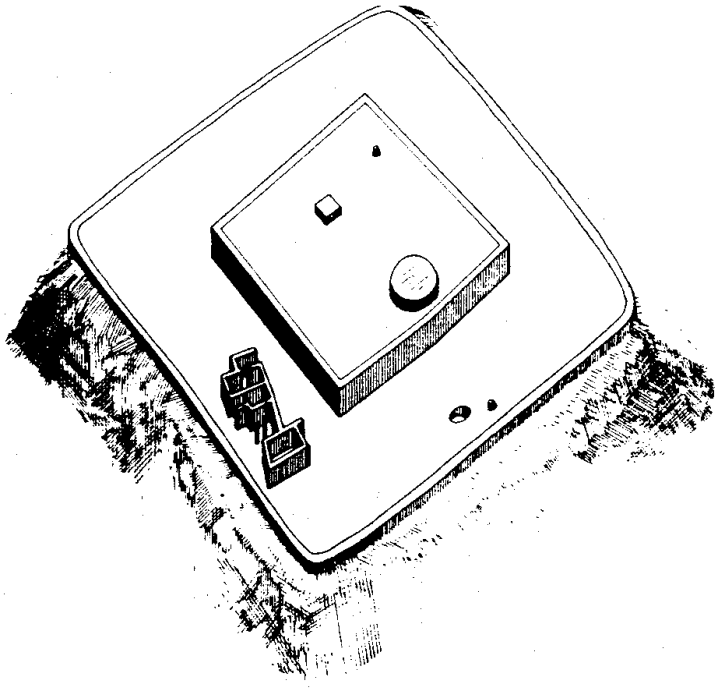
Erezione all'interno delle fortezze di luoghi di culto dipendenti direttamente dall'autorità centrale giudaica

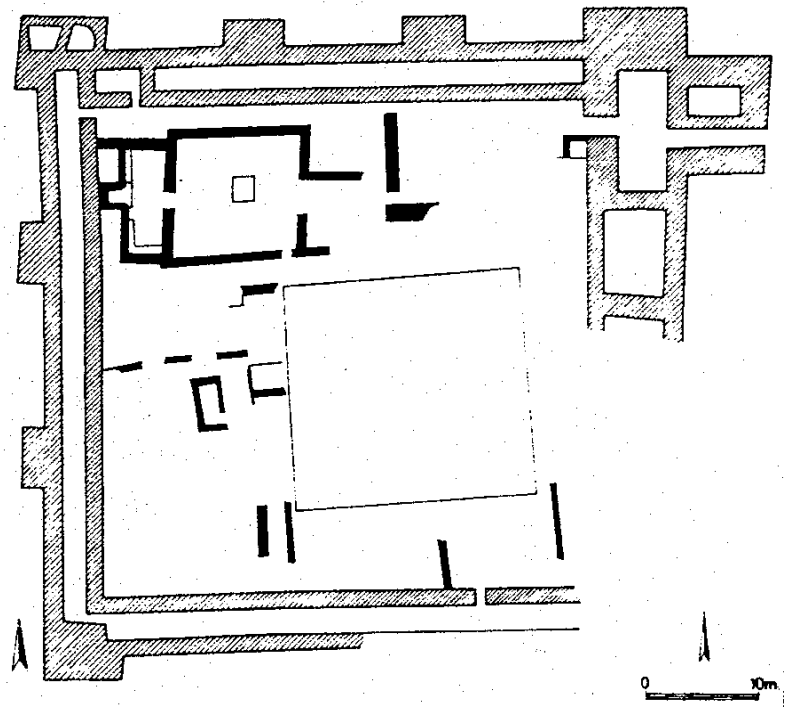
Arad

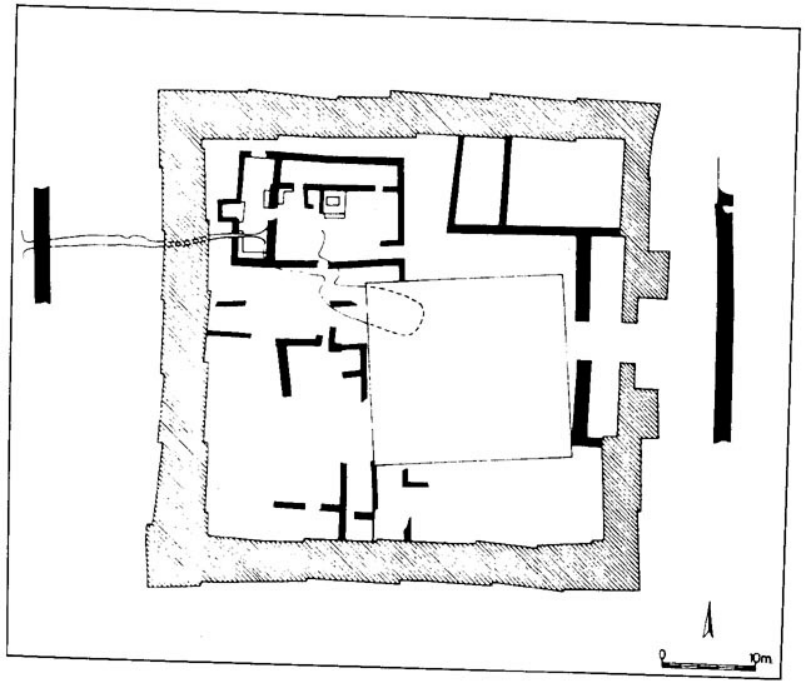
Il tempio di Arad e la ricostruzione di Aharoni



ARAD XII – XI

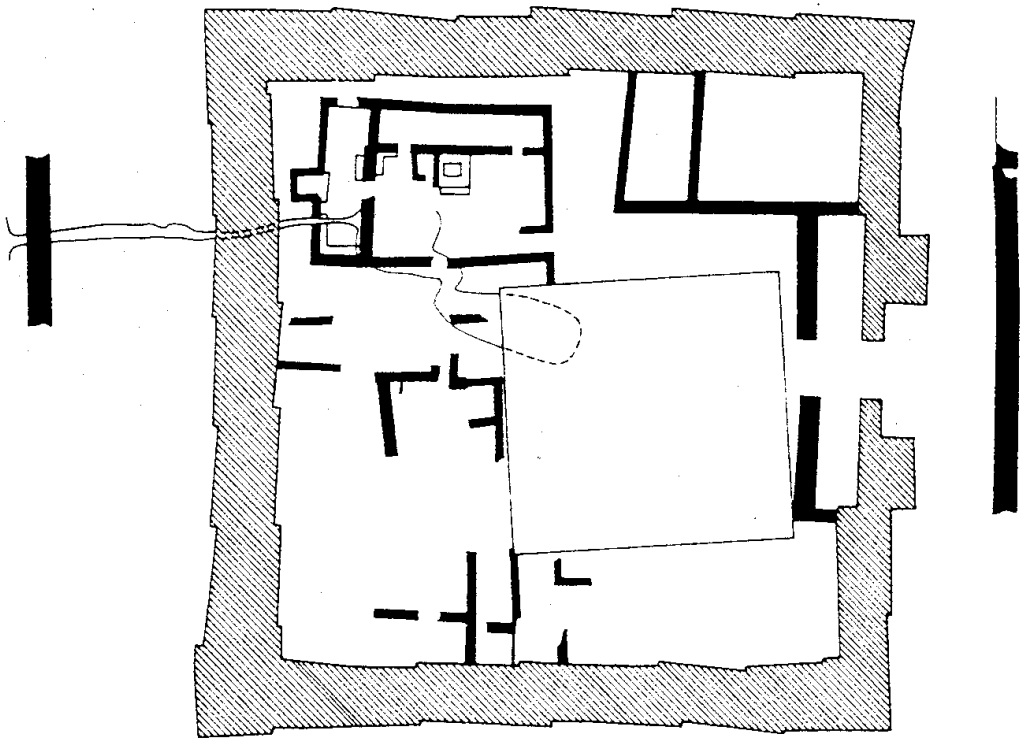





0
10m

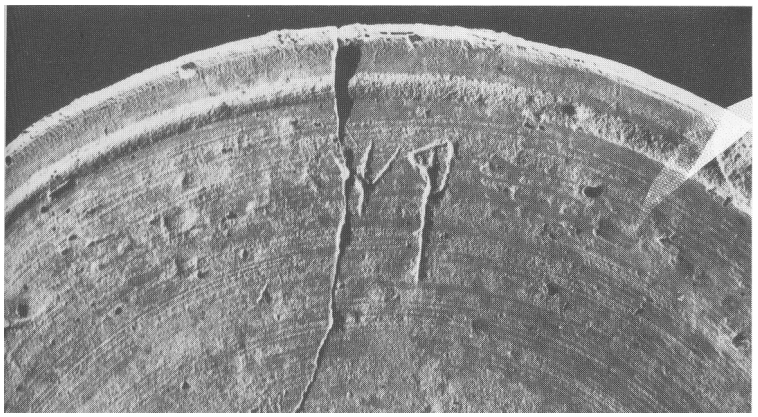
Tempio israelita

Distrutto alla fine del X da Sheshonk



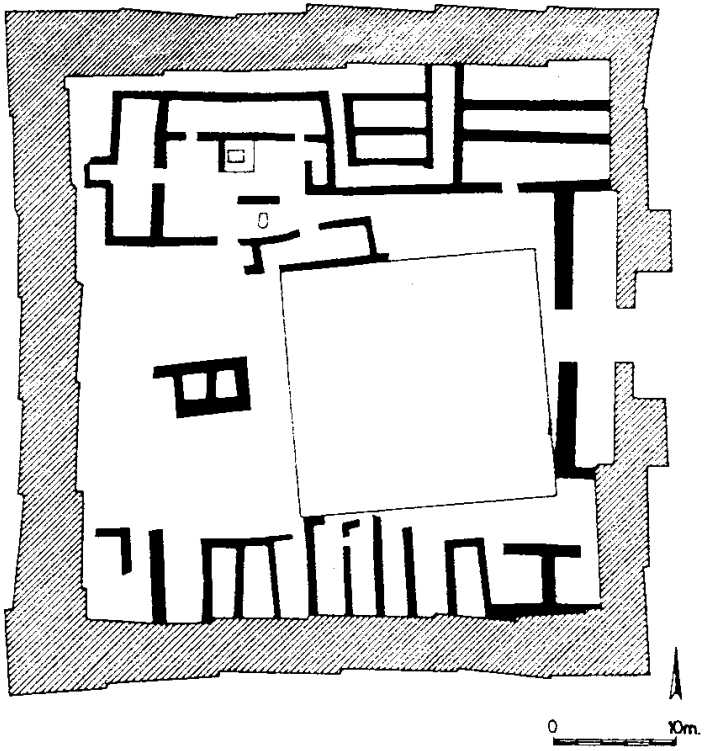
ARAD X

Cella allungata
Altare restaurato e modificato
Distrutto alla fine del IX sec.

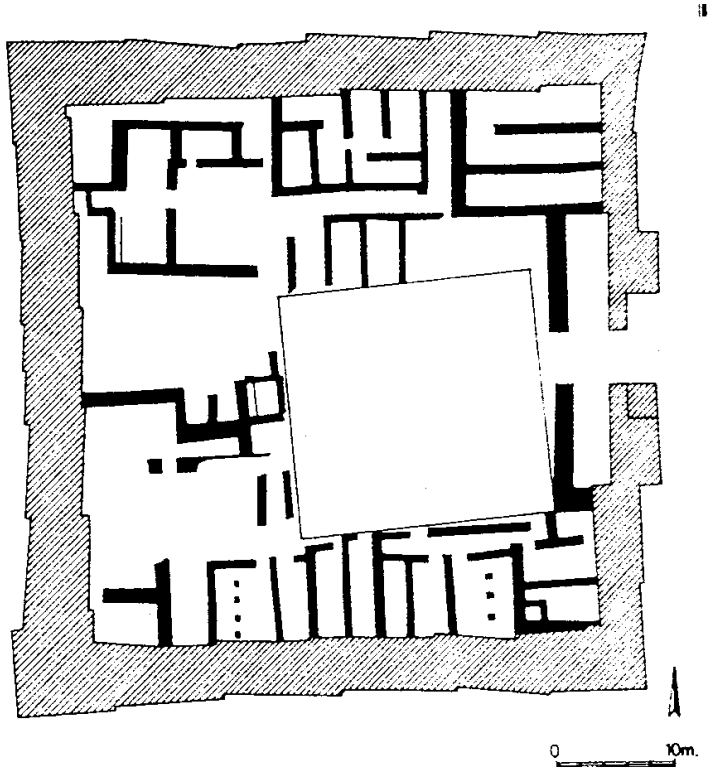


Lettere *qof* e *kaf*

ARAD IX-VIII



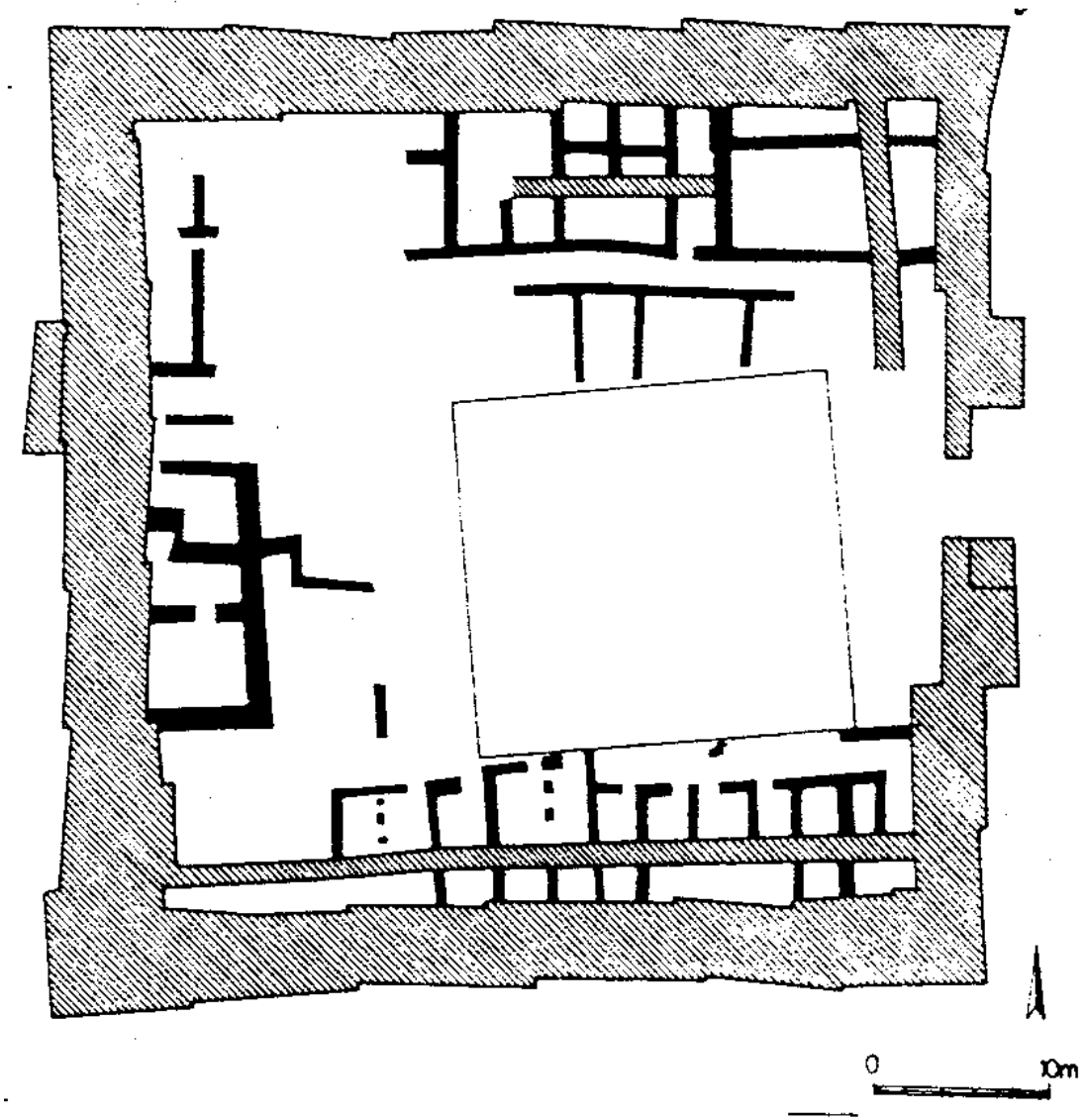
Fase 1



Fase 2

Ricostruzione di VIII secolo. Distruzione della fortezza da parte di Ezechia e ricostruzione con abolizione dell'altare

ARAD VII



Abolizione del tempio da parte di Giosia e accentramento del culto a Gerusalemme

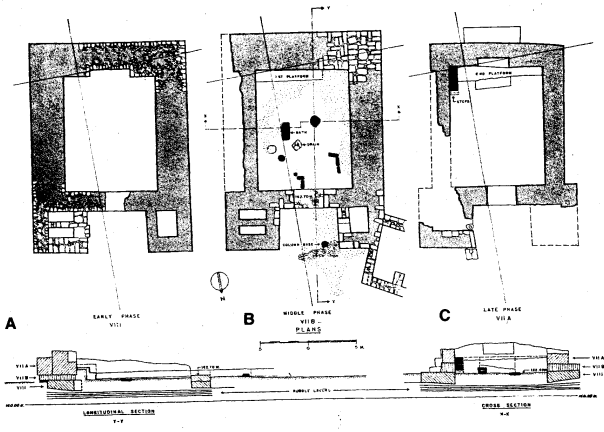
La questione del tempio di Arad

Riconsiderazione della stratigrafia e nuova messa in fase (solo tre fasi).

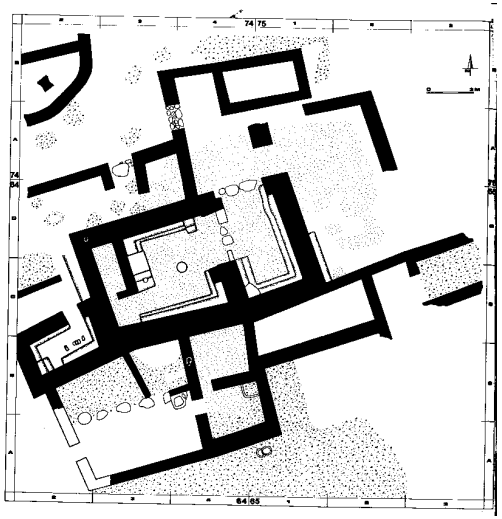
La costruzione del tempio risale solo all'inizio del VII secolo a.C.
Rimase in uso fino alla distruzione finale della fortezza del VI secolo
TEMPIO

Dal livello di distruzione del santuario un ostrakon con nominata la "Casa di Dio": Gerusalemme o altro centro? Unica riferimento epigrafico sicuro in cui vi sia un riferimento ad un tempio di Yahweh

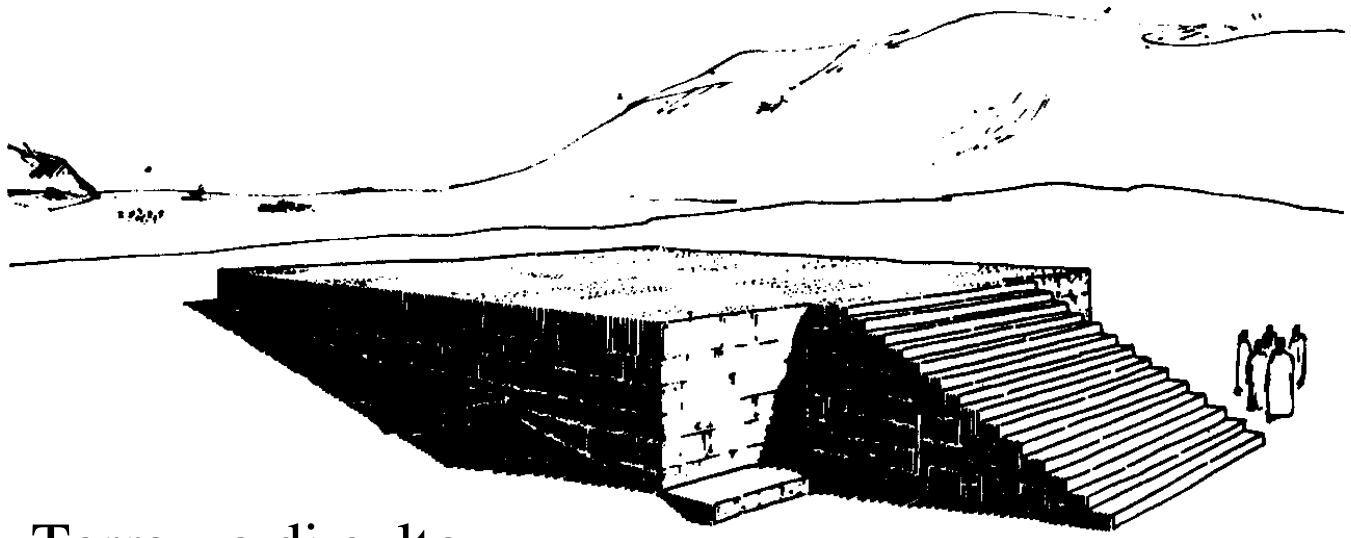
ARCHITETTURA SACRA



Tempio a pianta longitudinale



“Irregular plan”



Terrazza di culto