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CYPRUS: RELIGION AND SOCIETY

FROM THE LATE BRONZE AGE TO THE END OF THE ARCHAIC PERIOD

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Cyprus Religious Society

from the Late Bronze Age

to the end of the Archaic Period.

KIRSI LORENTZ

Late Bronze Age burial practices:
age as a form of social difference

(2005)

Introduction

'Examining childhood bodies becomes a matter of tracing through the means, the varied array of materials and practices involved in their construction and maintenance - and in some circumstances their unraveling and disintegration' (Prout [ed.] 2000, 15).

Of age and social difference: different kinds of age

Age can be theorized as a form of social difference. Other forms of social difference include gender, status, and ethnicity - and this, of course, is not an exhaustive list. Some of these forms of social difference listed here do not have a biological reference point (e.g. status), while others rest on elaborations of biological or physiological difference, as is the case for gender, as well as age.

The human body goes through stages of maturation, and these stages are used in physical anthropology and sometimes in medical practice for determining the *biological* or *physiological age* of an individual (see e.g. Schwartz 1995; Lovejoy *et al.* 1985). There are several different types of physiological age, such as skeletal age (Schwartz 1995, 193-222), and dental age (Smith 1991; Moorrees, Fanning and Hunt 1963a and 1963b).

Socio-cultural age refers to age stages that are achieved by going through certain rites of passage (van Gennep 1960). Ethnographic evidence from round the world (Morgan 1989; Davis-Floyd and Sargent [eds] 1997; Whiting [ed.] 1963) shows that individuals perceived to be of the same socio-cultural age are not necessarily of the same *chronological age*.

The conceptualization of age through the passage of time, that is chronological age, is, of course, the most often used type of age in our own culture, but not necessarily so within ancient societies.

It is important to realize the differences between these types of age, as these distinctions are crucial in investigating age-related issues archaeologically. These distinctions are important when investigating age through mortuary populations and contextual burial data in particular.

An individual that is immature in our contemporary Western cultural terms, for example a student, may very well be mature skeletally, and may even have a chronological age that is higher than that of his or her mentor. It is important to realize, however, that our conceptualizations of who is mature and who is not are often based on chronological age in years, and that this may not have been the case in the past. Only just over a hundred years ago, most factory owners in the UK had to rely on the eruption

of the so-called 'factory tooth', the second molar, to determine whether job applicants had reached the legal age of employment, twelve years (Zelizer 1985). People may simply not have known their chronological age in the past, or it may not have constituted a category of knowledge worth knowing.

Investigating different kinds of age through archaeological remains

The skeletal remains of individuals who lived in Late Cypriote settlements can be analysed to estimate physiological age at death. Many different kinds of age estimation methods have been developed within physical anthropology (cf. e.g. Schwartz 1995, 185-222). Unlike the situation in a purely physical anthropological research context, physiological age does not take the prime place in current archaeological investigations, but is often used to estimate chronological age.

It is important to realize at this point that chronological age estimates based on physiological age do not necessarily correlate in a straightforward manner to socio-cultural age. However, it is this very type of age, socio-cultural age that is potentially the most revealing in the context of striving towards understanding of past socio-cultural practices. Socio-cultural age may be expressed through various material culture assemblages, archaeological remains, and artefacts, including mortuary contexts, anthropomorphic depictions, and age-specific artefacts and material practices. Too often chronological age has been afforded the prime place in archaeological analyses, due to our contemporary Western cultural baggage.

There are several different avenues that can fruitfully be employed in the investigation of socio-cultural age, and age as a form of social difference within particular societies. During the Late Cypriote Bronze Age in particular these include the investigation of *contextual funerary materials* (including burial features, artefacts accompanying the corpse, the corpse and its layout, the skeletal remains and their layout in particular), age-specific practices which leave traces on the *human skeleton* (e.g. age-specific body modification affecting the skeleton: Lorentz 2003b, 2004, growth delay and dietary differences due to cultural practices: Lorentz 1998, 1999), and *anthropomorphic depictions* (Lorentz 1998, 2003a, 2003b, 2004).

It is to be expected that these different cultural practices, such as mortuary ritual, anthropomorphic depiction (whether cultic, decorative, or a combination thereof), and various bodily practices that leave secondary - or indeed primary - traces on the human skeleton, bring out and emphasize different aspects of socio-cultural age, and age perception. Thus it must be emphasized here that the investigation of age, as well as gender, as forms of social difference in ancient societies, are most fruitfully conducted as multi- and cross-disciplinary efforts, integrating physical anthropological, art historical, and contextual archaeological evidence and analyses (Lorentz 2003b, 2004).

Aspects of Late Cypriote Bronze Age burial practices, with focus on age

Analyses of the existing Late Cypriote burial record (Keswani 1989) show evidence of age differentiation in several different aspects of the burial pathways, such as intra-feature spatial differentiation (that is differential placement of bodies within burial features according to age; see e.g. Goring 1989; South 2000), age-specific concentrations in or near particular structures or areas (Vermeule 1974), differentiation by burial feature type (Keswani 1989), burial position (Goring 1989), and artefacts (cf. e.g. South 2000).

Keswani (1989) has suggested that infants were first buried in the dromos niches, and that only an adult death warranted opening the burial chamber proper, and that this is when at least some of these infant remains were introduced to the burial chamber proper. The Toumba tou Skourou Tomb 1 had as many as 13 dromos niches (Vermeule 1974; Keswani 1989). The Kalavassos-Ayios Dhimitrios chamber Tomb 11 contains a circular concentration of infant bone mixed with animal remains, indicating a clearly secondary deposition (Goring 1989; South 2000), and is thus consistent with Keswani's hypothesis. However, very few intact, unlooted LC chamber tombs have been excavated and documented, and thus only qualitative, not quantitative inferences can be made.

As to age-specific concentrations, again the available evidence indicates that infants were allocated to the floor of chambers, not on the benches, seemingly as secondary burials (Goring 1989; South 2000). Children and adults were, however, placed on benches, extended and articulated (*ibid.*). An interesting detail is the animal material together with the infants in Kalavassos-Ayios Dhimitrios Tomb 11 (Goring 1989). This begs the question of attainment of personhood as an age related process, which I have commented on elsewhere (Lorentz 1998, 2003b; Morgan 1989).

There seem to be age-specific burial features as well, niches and pots for infants (Keswani 1989), and sometimes smaller chamber tombs for children and infants only (South 2000).

As to adults, there is a possibility that gendered pathways of burial exist, suggested by the exclusively female sex of the adults in the Kalavassos-Ayios Dhimitrios Tomb 11 (Goring 1989), but in terms of sub-adults gender-specific burial pathways cannot be investigated at present, as no reliable sex estimation method relying on sexual dimorphism has been developed for sub-adults, and the poor preservation of collagen in Cypriote human skeletal remains (collaborative study in progress by the author; Fox pers. comm.) renders DNA analyses to establish genetic sex difficult, if not impossible. Further, the recording and recovery of Late Cypriote as well as other human skeletal material in Cyprus is currently far from ideal. More attention is urgently needed to save the remains of the past Cypriots from destruction by construction activities, and insufficient attention on recovery.

Comparison through time

Comparative material from the preceding and succeeding periods is briefly discussed here to enable understanding of the particularities of the material expressions of age during the Late Cypriote Bronze Age, and of important changes in the socio-cultural practices and attitudes relating to age as well as gender, and their relationship to crucial socio-economic changes.

During the Neolithic and Chalcolithic periods the burial treatment of infants, older children and adults presents many similarities between the age groups. Any differences according to age are expressed only through degree, for example through degree of flexion at Khirokitia (Le Mort 1994, 2000), or size difference in burial features during the Middle Chalcolithic period (Peltenburg *et al.* 1998), not difference in type (burials of all ages are flexed at Khirokitia; the type of the burial facility seems essentially the same for all age groups during the Middle Chalcolithic).

During the Middle Chalcolithic there seems to be some age differentiation as to burial location, as most of the individuals found buried on settlement sites are immature, while most of the individuals found buried in special cemeteries, such as at Souskiou-Laona (study in progress by the author), are adult. However, this is not exclusive, in that some adults are buried in settlements, and some sub-adults in the Souskiou cemeteries. Again we are seeing a difference in degree, rather than exclusive practices for particular age groups.

This similarity in aged burials changes during the Philia phase, leading to age differentiation through type (young children have been found buried in pots, and adults in chamber-like tombs as well as simple inhumations in earth-cut features (Peltenburg *et al.* 1998; Frankel and Webb 1996, 2001; Swiny 1985). It is highly likely that this differentiation in kind relates to changes in the views on children and childhood during the Bronze Age.

It is thus for the first time during the Philia phase that an age-specific burial feature type comes into use: the pot burial. All the individuals so far discovered buried in pots or pithoi are relatively young, around a couple years of age (Peltenburg *et al.* 1998; Lorentz *in press*).

The difference between the Philia and the Chalcolithic age differentiation is that during the Chalcolithic burial features are really of the same type, and any difference expressed mainly relates to the size of the burial facility, and the amount and selection of burial artefacts, rather than the type of burial feature. The information concerning the EC and MC burials as to age is imperfect due to the excavation, recovery, and recording situation, and thus no wide-reaching conclusions can be drawn. However, it should be noted that young individuals were at least sometimes admitted to the burial chambers mainly populated by adults. As to the situation during and after the Late Bronze Age, infant pot burials are known from both Enkomi and Salamis, both at the settlement and at the cemetery at Cellarka.

Gender

Due to the insufficient recovery and analysis of skeletal material, information on gender from LC burials is scant. Several Bronze Age sites have been excavated without due care for human remains, and in some cases these remains have even been discarded.

A brief overview on trends in gender differences in burial through Cypriote prehistory is provided in the following (see further discussion in Bolger 2003; Lorentz 2004). An appreciation of the interconnectedness of age and gender as physiologically based and culturally constructed forms of socio-cultural difference is crucial in understanding the nuances in the socio-cultural performance of each.

Some gender differentiation is visible in the Khirokitian Neolithic burials, but only through degree, not type, that is in terms of burial orientation, and the amount of funerary goods (Le Brun 1989). In addition, Bolger (2003) posits gender-aligned sequences of burial in superimposed buildings in Khirokitia.

During the Early and Middle Chalcolithic, some distinction between children, males and females may be evident in that higher numbers of adults occur in burial sites outside settlements. Further, women and children are associated with birthing symbolism through picrolite figurines included with them in burial, none of which have been found with males (Goring 1992; Bolger 1994, 1996). This may change however when the Souskiou-*Laona* burial analyses are complete (Lorentz in progress). Bolger (2003) posits a Late Chalcolithic shift away from the previous gendered practices, with communal burial of all ages and sexes together, without birthing symbolism.

As to the Bronze Age, it is unfortunate that little is known of burial practices during the EC and MC periods, due to insufficient recovery and analysis of human skeletal material, and contextual burial data. More information is available for the Late Cypriote period, and Bolger has suggested that sharper status differences possibly created with metal production and international trade translate into burial practice as invisibility of low-status women: settlement site burials contain both high status males and females, but of the low status ranks only males occur (Bolger 2003). Some distinction along gender lines may exist, as mentioned above, with a few exclusively female burial contexts dating to the LC II (Goring 1989; South 2000). These include no adult males, although children and/or infants may be included.

As indicated earlier, mortuary remains are not the only type of archaeological material through which age differentiation in the past may be explored. In the following, comparative evidence in the form of anthropomorphic depictions and bodily practice (particularly head shaping) is discussed.

Age-specific depictions and bodily practice during the Late Cypriote period

The young individual depicted in the Late Cypriote standardized, free standing female figures (Pl. 5) (Karageorghis 1993; Merrillees 1980, 1988) is an active one, either

breastfeeding with both hands often holding the breast of the female who holds the infant in her arms (Pl. 6), or sitting up (Lorentz 2003b). Weaning often marks a culturally important stage in age progression and its socio-cultural demarcation, separating two different stages of socio-cultural age. Approaches based on enamel hypoplasias (growth disruptions of dental enamel, see Goodman and Armelagos 1985; Goodman and Rose 1990; Sarnat and Schour 1942), such as the analysis by Domurad (1986), are inaccurate and indeed misleading for two basic reasons: (1) the aetiologies of enamel hypoplasias are multiple and ill-understood, ranging from a fever of a few days to severe episodes of illness; (2) weaning does not always result in enamel hypoplasias (Hillson 1996; Skinner and Goodman 1992). Rather, isotopic analyses could be used to determine weaning ages, and any potential variation through time in these (Mays 1998).

There are various age- and gender-specific socio-cultural practices that can leave their marks on the human skeleton as secondary effects (e.g. age-specific dietary practices; gender-specific growth delay relating to levels of nutrition and care; Scheuer and Black 2000; Hoppa and FitzGerald [eds] 1999; Lorentz 1999), but in addition to these, there are types of skeletal modifications the primary cause of which is intentional modification of the body. Several of the types of body modifications used in ancient times had to be instigated in infancy. These include foot binding (Ko 1997) and head shaping (Pl. 7) (Lorentz 2002, 2003a, 2003b, 2004).

Head shaping is a form of body modification. It entails the modification of the human cranial form (Lorentz 2003b; Fox-Leonard 1997), based on the plasticity of the fast growing infant cranium during the first couple of years of life (Scheuer and Black 2000; Schwartz 1995).

Head shaping occurs in Cyprus from the earliest known mortuary series to at least until the Early Iron Age (Lorentz 2003b, 2004, in press; Fox-Leonard forthcoming; Schulte-Campbell 1979, 1983a, 1983b, 1986; Angel 1953, 1961, 1972; Buxton 1920, 1931; Fürst 1933; Rix and Buxton 1938). It is also present during the Late Bronze Age. Interestingly, until the Late Bronze age, and specifically until the LC II, there seems to be only one type of head shaping present in Cyprus, the so-called anterior-posterior type (Pl. 7.2a) (Lorentz 2003b, 2004). However, during the LC II head shaping practices become much more prolific, with as many as three different, visually distinct, types (Pl. 7.2a-c; the anterior-posterior, the post-bregmatic, and the circumferential types, for examples and definitions see Lorentz 2003b), as well as non-modified individuals. Head shaping has to be instigated in infancy, with the aid of bands, special headgear and/or cradleboards, depending on the type of head shaping desired (*ibid.*; Dembo and Imbeloni 1938; Littlefield, Pomatto and Kelly 2000). The fact that head shaping occurs in very wealthy LC tombs, for example at Enkomi and at Kalavassos-Ayios Dhimitrios, and the great potential of this type of body modification for visual display, seem to indicate the possibility that head shaping during the LC was related to social status, and its display. The fact that head shaping has to be instigated in infancy points to the very crucial posi-

tion of the young and the young body in realizing the socio-culturally prestigious body form within the privileged families.

Age-specificity in burial pathways and comparative material from surrounding regions

It may perhaps be posited that where child and especially infant burials on settlement sites near habitations are concerned, it is hardly a question of ostentatious display, but rather low key ritual for deceased individuals not necessarily warranting great ritual elaboration. If this is indeed the case, it is likely that these burial practices are even less subject to change due to acculturation, as their visibility in everyday social life is low. Changes in such practices may thus be viewed as indicating profound changes in the society as a whole. Many of the theories attempting to make inferences on the causes for such profound change involve external influences, or even population movement. The burials of the young, and the variation and changes in the burial practices relating to the young may be used in drawing connections between Cyprus and the surrounding regions.

One of the interesting changes occurring in child burial in prehistoric Cyprus is the introduction of pot burials for infants and young children during the Philia phase. There are no prototypes for burials of infants in pots in Cyprus prior to the Philia phase (Peltensburg 1998; Dikaios 1946; Hennessy *et al.* 1988, 29). Pot burials are known from Chalcolithic Anatolia and the Levant (for example Byblos, Değirmentepe, see Dunand 1939, 1958; Esin 1989). Pot burials have not been reported from Early Cypriote or Middle Cypriote contexts so far, but burials in jars are known from Enkomi. Jar burials continue in Iron Age Salamis, both in the settlement and in the cemetery at Cellarka (Karageorghis 1969; Calvet 1980). The different types of pottery vessels have been employed in attempts to elucidate Cyprus' regional connections. Karageorghis (1969, 149) relates the preferential use of Rhodian amphorae for the infant burials at the necropolis of Salamis Cellarka to a 'colonial expansion of the Greeks to the East', while Calvet (1980) draws connections between Cyprus and the Phoenicians based on the Phoenician jars used in pot burials excavated at the settlement site of Salamis. Considerably more attention is needed to fully realize the potential of burials of the young for elucidating socio-cultural questions of wide archaeological interest.

Understanding of past societies through focus on age

The focus on age as a form of social difference during the Late Cypriote Bronze Age has brought into relief differences between the body cultures of the Late Bronze Age, and the preceding as well as following periods. Further, it highlights the 'international' (for the

want of a better term) nature of Cypriote society and symbolic practices during the Late Bronze age, while also underlining the very Cypriote character of some of these bodily expressions of socio-cultural difference.

During the Late Bronze Age the young individual depicted in the anthropomorphic medium is an infant young enough to be breastfed, but old enough to sit up perkily in the arms of the female caretaker (Lorentz 2003b; Karageorghis 1993; Merrillees 1980, 1988). These images of the young differ markedly from the passive cradle boarded and swaddled infants of the EC and MC (Pl. 8.1; Karageorghis 1991), and the, as yet, few depictions of infants being born during the Chalcolithic (Goring 1991; Peltenburg *et al.* 1988; Bolger 1992). The scarcity of the clearly young during the earliest Iron Age is countered by the explicit birthing and pregnancy depictions from the Archaic period (Pl. 8.2) (J. Karageorghis 1977; Karageorghis 1998, 78-9, cat. no. III[ii]3). This prolific presence of infants in the anthropomorphic medium is particular to Cyprus during the Bronze Age, and not encountered elsewhere in the eastern Mediterranean or the Near East, although sporadic depictions exist (Nicolaou 1964; Olsen 1998). As to burial, age-specific burial features are known from the region, but much basic work is yet needed before truly comparative work on the regional scale is possible.

Head shaping is widely present at least during the Chalcolithic in the Near East (Meiklejohn *et al.* 1992; Molleson and Campbell 1995; Özbek 1974a, 1974b, 1976, 1984, 1986, 2001; Lorentz 2003b), corresponding to the Ubaid phase (where such a term is applicable), but the Late Bronze Age occurrence of head shaping in the Near East and the eastern Mediterranean coastal regions is, as yet, poorly known and needs further investigation. Interestingly, J.L. Angel (1953, 1961, 1972), a prominent physical anthropologist active in Cyprus and the surrounding region over 50 years ago, suggested that some of the circularly head shaped individuals in Late Bronze Age Cyprus could be immigrants coming from elsewhere in the region. This hypothesis, based on those of the very earliest physical anthropologists in Cyprus almost 100 years ago, cannot be proved or disproved by analysis of material culture, that is artefacts or burial features. The burials are commingled, and pots are not people - that is presence of foreign artefacts does not equal immigration. A method that relates to the distinguishable individuals is needed. I am currently running a research project investigating residential mobility in ancient Cyprus, including Late Cypriote populations, using strontium isotope composition analysis (Schweissing and Grupe 2000; Beard and Johnson 2000). The results of these analyses will be of great interest for understanding the parameters of marking social difference by manipulating the infant body, in order to arrive at socio-culturally desired bodily forms.

In sum, focusing on age while investigating archaeological remains has furthered our understandings of past societies and their conceptual and belief systems in that it has highlighted the existence of age-specific funerary pathways, drawn our attention to a type of body modification (with a wide range of socio-cultural uses and high visibility) that requires an intimate knowledge of the infant body and its development as well as

specific treatment for individuals at specific ages, and shown us the Late Cypriote view of the body as malleable. Further, period-specific concerns with offspring are highlighted with the choice of the particular kinds of young individuals depicted in the anthropomorphic media. Practices related to childcare and funerary customs change only with difficulty, and we may be able to use this phenomenon to explore issues concerning culture contact, its intensity and culture change. Isotopic analyses can be used to support or refute hypotheses that have been put forward based on material culture.

Material expression and age perceptions

Thus, we have now established that age was viewed as an important enough form of socio-cultural difference during the Late Cypriote Bronze Age to be expressed in burial, as well as through the anthropomorphic medium. The type of young individual in focus through these different cultural practices occurring within the same broad cultural background differs. Within the anthropomorphic medium it is the young infant, and not an older child for example, that is combined with adults, particularly the female, while in the burial a wider range of ages, and genders, is visible, even if not to an equal extent.

A further point of interest is the ingenious employment of the plasticity of the growing human body for denoting socio-cultural difference (Pl. 7.2). If one is willing to make a leap of inference, it could be suggested that an individual's life, and age, could have been perceived, amongst other conceptions, in terms of stages of head shaping. For example, the circumferential type of head shaping, and specifically its two-band variety (Pl. 7.2c, see example from Enkomi; Lorentz 2003b), would lend itself at least to the following kinds of divisions, based on the elaboration and accentuation of bodily processes, and indeed modification of the very shape of the body:

1. birth, with no modification
2. introduction of the first band (see differences in the timing of introducing the first and second bands in Özbek 2001)
3. introduction of the second band
4. removal of the head shaping devices
5. potential accentuation of the head shaping with hair styles or headdresses
6. for men: naturally progressing baldness - clear view of the modified cranium (for women: intentional shaving)

Unfortunately no corroborative or circumstantial evidence for this kind of age perception is available from this prehistoric context (but for ethnographic evidence for hairstyles accentuating head shaping among the Mangbetu see Kiszely 1978, and for possible hair attachment holes in Ubaid figurines, related to head shaping by Molleson and Campbell, see their 1995 article). I present it here as a highly hypothetical eye-opener to the range

of different perceptions of age, and to the range of physical and material correlates, that would have been available in the particular context of Late Bronze Age Cyprus.

Conclusion: socio-economic changes, body culture and age perceptions

Why is there this profound change in body culture during the Late Bronze Age, and particularly LC II? The socio-economic changes distinguishing LC I and LC II clearly brought about, and were in turn influenced by, corresponding changes in the perception of age and the body. The clear emphasis on differentiation through the body - be it burial or body modification during life - may be due to increased complexity in the economic and political sphere, but can be viewed also as an important factor in bringing this about. Both burial and head shaping are intensely social in character - no one can bury themselves and, likewise, no one can shape their own head. These things are done to one, and are regulated by social conventions, and thus can give clues about the attitudes and dispositions of particular human groups. Focus on the bodily remains, contexts, and depictions of aged individuals can thus give interesting insights into past social, as well as symbolic practice.

The LC II archaeological record can be interpreted as showing increasing elaboration of centrally organized production - indicated by large administrative buildings with sizeable storage facilities - and even centralized olive oil and metal production, as at Enkomi and Kalavassos-Ayios Dhimitrios (South, Russell and Keswani 1989). By the LC II Cyprus becomes part of an extensive network of Mediterranean and Near Eastern trade (Karageorghis and Michaelides [eds] 1996). Centralized production involves hierarchy, and hierarchical systems often employ the body - in its various forms - as one vehicle for displaying status positions. If head shaping was indeed used as a marker for such social differences, it seems that a fairly rigid system with little social mobility was in place, or was striven for, as head shaping requires long-term planning and consistency, and its effects cannot be reversed. This increased elaboration of socio-political and economic activities may have narrowed the chances for participation by children, contributing to the emergence of ideas of infants as a separate age group from the adults, requiring a different kind of burial treatment (Lorentz 2003b). External influences at this time are multiple in origin, and may also have contributed to the changes evident in the treatment of the aged and gendered body. The materials studied already show that the infant bodies were very much subject to, and even vehicles of change in body culture and gender practice.

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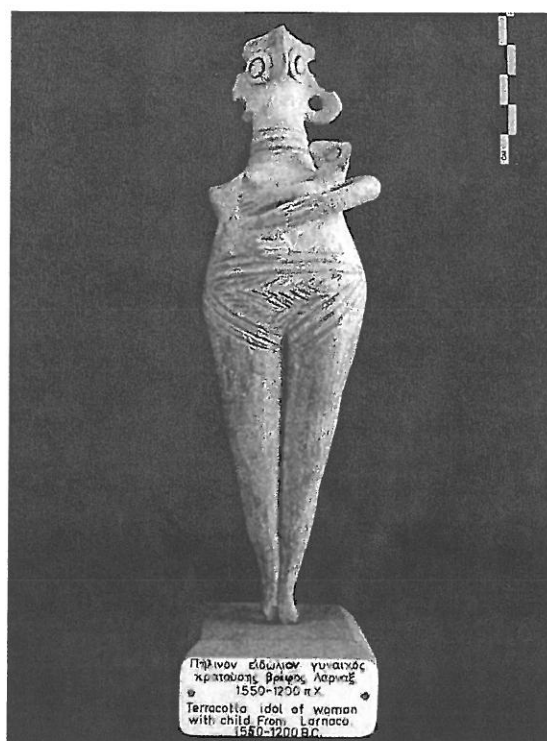
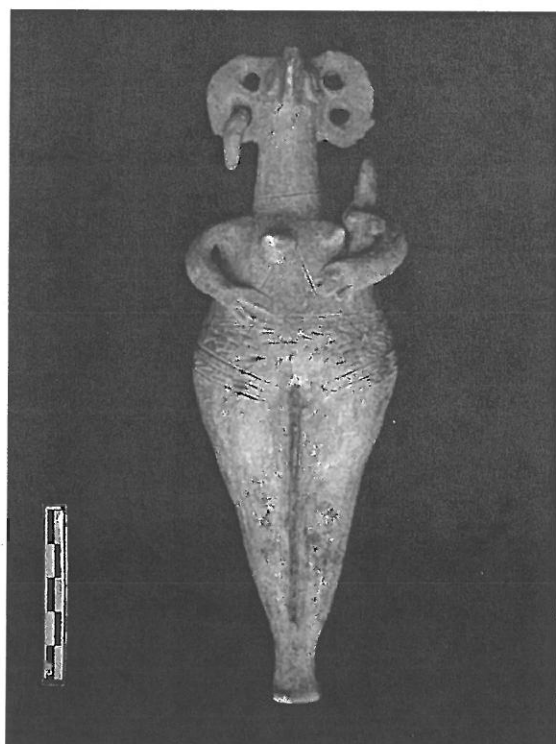
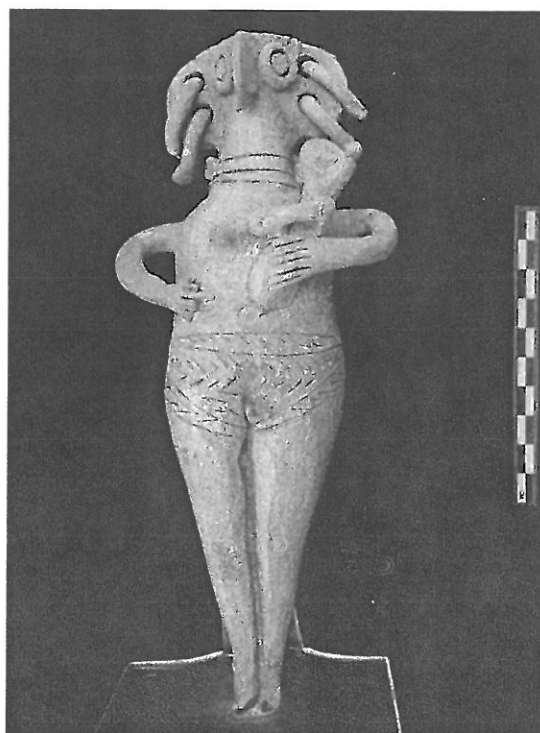
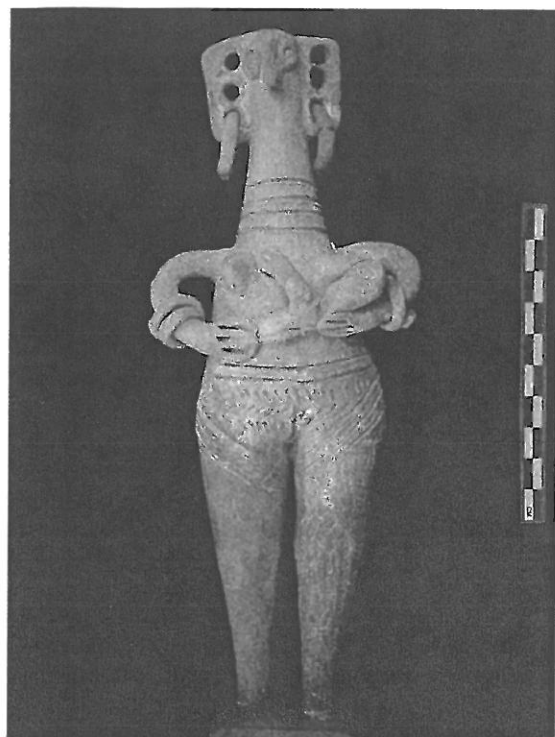
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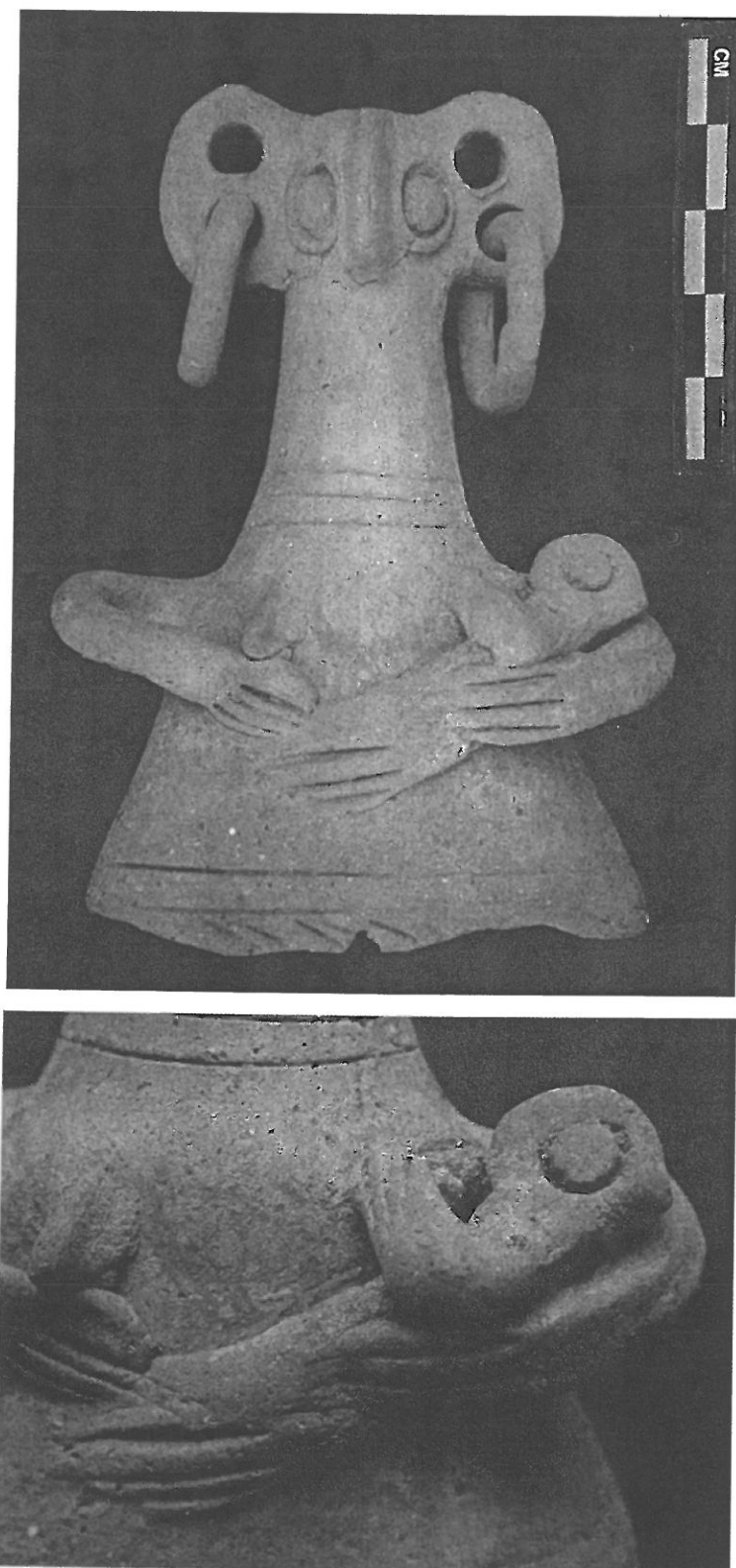
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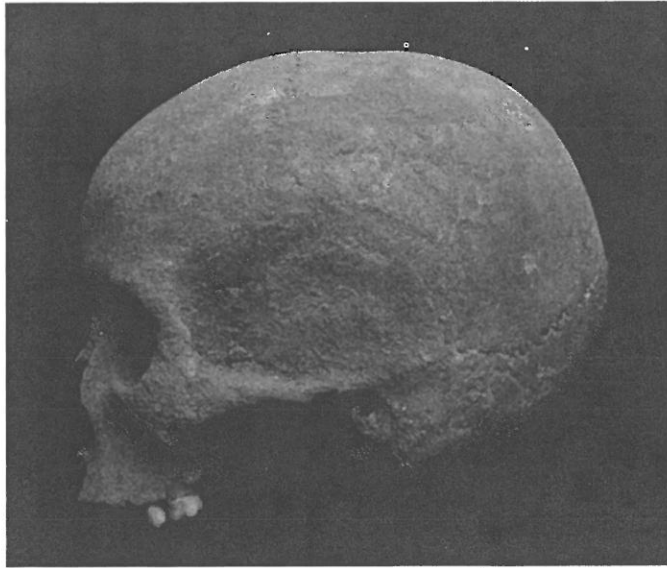
Pls 5-8. photographs by K. Lorentz, courtesy Department of Antiquities, Cyprus.



Standardized depiction of the female form, Late Cypriote Bronze Age. Cyprus Museum, Nicosia, inv. nos from left to right and top to bottom: CM 1968/V-30/596; CM 1934/IV-27/23; CS 1484/II-1; Larnaca, District Museum, inv. M.LA 681 (formerly CM 1934/IV-27/12).



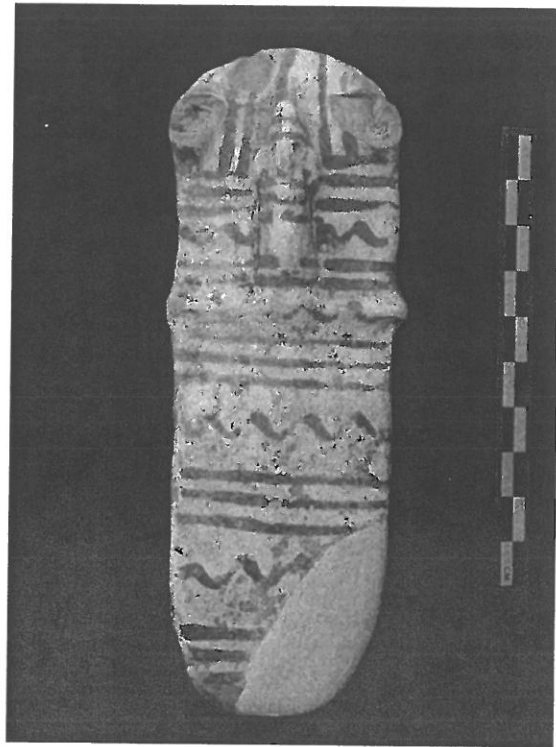
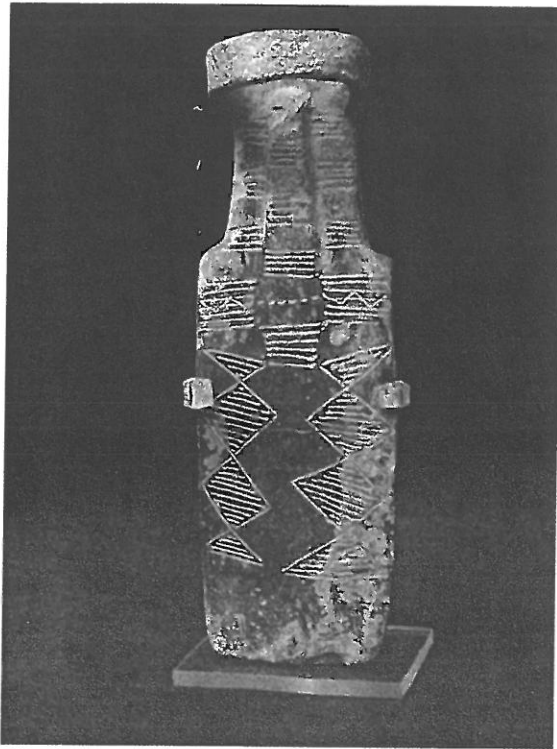
Breastfeeding figure, Late Cypriote Bronze Age.
Cyprus Museum, Nicosia, inv. no. CM A 37 1935.



1. Unmodified cranium.



2. Types of cranial modification in Cyprus: a) anterior-posterior (from Khirokitia), b) post-bregmatic (from Hala Sultan Tekke) and c) circumferential (from Enkomi).



1. Depictions of cradleboards, Bronze Age Cyprus. Cyprus Museum, Nicosia, inv. nos CM A 15 1935; CM A 26 1935.



2. Cypro-Archaic depiction of birthing. Cyprus Museum, Nicosia, inv. no. CM B 56 1935.