

DEUTSCHES ARCHÄOLOGISCHES INSTITUT

AUSGRABUNGEN
IN ALT-PAPHOS AUF CYPERN

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BAND 3

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DEUTSCHES ARCHÄOLOGISCHES INSTITUT

PALAEOPAPHOS-SKALES
AN IRON AGE CEMETERY IN CYPRUS

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with Appendices by

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TEXT

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on larger vessels — pierced stones were probably starting to give place to the more efficient stone-stocked type of anchor, it is not surprising that two of these Palaepaphos anchors are small, while the third is within the medium weight-range. The date of this transition is uncertain, but proof that it continued in relation to small craft until the 6th century B.C. has been found at Kition-Bamboula; I am indebted to Dr. Marguerite Yon for personally communicating this information.

All appear to have been used casually, as fill in the dromoi of these tombs. It is, however, worth mentioning that elsewhere anchors are frequently associated with tombs, for instance at Hala Sultan Tekké (H. Frost, *RDAC* 1970, 14, fig. 1: 1, 6 and 7), but I can cite only one instance of their deliberate positioning with, presumably, votive intent. This is in Tomb 36 at Ugarit where a pair of anchors some 80 cm. high, made of chalk-like limestone and serving no structural function, flank the lower end of the dromos at the entrance to the tomb chamber (C.F.A. Schaeffer, *Ugaritica* I, 54 and fig. 45, and H. Frost, *Ugaritica* VI, 242 and Table I nos 27 and 28). This tomb which Professor Schaeffer dates from the 19th to 18th centuries B.C. was re-used some four hundred years later, which suggests that these anchors, being still *in situ*, belonged to the later use (because had they belonged to the earlier they might have been discarded during the later burial and their remains been flung into the entrance as fill). Similarly, in other re-used tombs, fragments of anchors (especially freshly chiseled and un-worn specimens) might, when a tomb was first used, have been placed in it as offerings.

APPENDIX XI

AN 11th-CENTURY B.C. BATHTUB FROM PALAEPAPHOS-SKALES, T. 49: 198

by Vassos Karageorghis

The bathtub is carved from one large block of white chalk (Pl. LXIV). It is elliptical in horizontal section, with straight or slightly convex walls, widening slightly upwards; the rim is flat and outcurved, the base flat; the walls are thick at the lower part, becoming thinner towards the rim. The bottom is slightly raised at one of the short ends to provide a sitting-place. The walls at this end are slightly higher than at the opposite end. On the exterior of both long sides, below the rim, there is a horizontal band of three pairs of a half-reel shaped relief ornament. On the short side with the raised sitting-place, and at the same level as the ornamental bands, there is a protruding half bowl, situated on the left side of the seated person.

The size of the bathtub is sufficient for a normal size adult to stretch out at length, but the raised sitting-place indicates that the bather could also sit, with water being poured over him, perhaps by an attendant.

This is the earliest and most elaborate stone bathtub which has so far been published from Cyprus, though there are even earlier limestone basins which may have been used for bathing.¹ The relief band on either side and the bowl, which may be called a 'soap dish',² suggest a metal prototype, or even a wooden prototype with metal reinforcing attachments, but none has survived, at least in Cyprus. Bronze bathtubs are known from the Near East, e.g. at Ur,³ Sindjirli,⁴ Ziviyeh⁵ and elsewhere. The half-reel shaped ornaments may also have served for the transportation of the bathtub, which is quite heavy, by three pairs of hands.

Small rooms with a cemented floor which may have been used as bathrooms have been found both at Enkomi and at Kition, and several clay bathtubs are known from Late Cypriote II and III sites. In the Late Bronze Age sanctuary at Ayios Iakovos a clay bathtub with a conglomerate bottom was found in a 14th-century B.C. context;⁶ it is 128 cm. long. A clay bathtub with four vertical handles, now in the Cyprus Museum, may come from Enkomi.⁷ It is 103.5 cm. long, 61 cm. wide and 56 cm. high. A third clay bathtub was found at the Sanctuary of Aphrodite in Palaepaphos,⁸ and a fourth in a room in the Late Cypriote II settlement at Kalavassos-Ayios Dhimitrios.⁹ We have already referred to a limestone bathtub from Enkomi

1. E.g. at Enkomi (P. Dikaios, *Enkomi*, 107); the same site has also produced a large clay basin (Room 44, inv. 388) with an outlet hole: height: 80 cm.; diam.: 57 cm. It was certainly used as a bathtub (Fig. 2). J.-C. Courtois has informed us that a limestone bathtub was found in 1959 at Enkomi, in a Late Cypriote III context, which he will publish at a later date. It was found in a layer which corresponds to Dikaios' Level IIIA in the Quarter SW. It measures 123 cm. in length, 64 cm. in height and 68 cm. in width (Fig. 3).
2. Bathtubs of a later period with a 'soap dish' have been found at Olynthos (see David M. Robinson and J. Walter Graham, *Excavations at Olynthos*, part VIII, pl. 53: 2) and at Morgantina in Sicily (I mention this with the kind permission of Dr. William A.P. Childs). For clay representations of bathtubs of the Archaic period see V. Karageorghis in *RDAC* 1981, 150f.
3. C.L. Woolley and M.E.L. Mallowan, *Ur Excavations vol. IX. The Neo-Babylonian and Persian periods* (1962), 53-6.
4. F. von Luschan and W. Andrae, *Ausgrabungen in Sendschirli V* (1943), 119, pls 57b, c, d.
5. A. Godard, *Le trésor de Ziviyeh* (1950), 13-18.
6. *SCEI*, 356, no. 52, fig. 137.
7. Unpublished, now in the Cyprus Museum (Fig. 1).
8. F.G. Maier in *RDAC* 1976, 95f., pl. XIX: 4.
9. Alison K. South in *RDAC* 1980, 39, pl. VIII: 2.

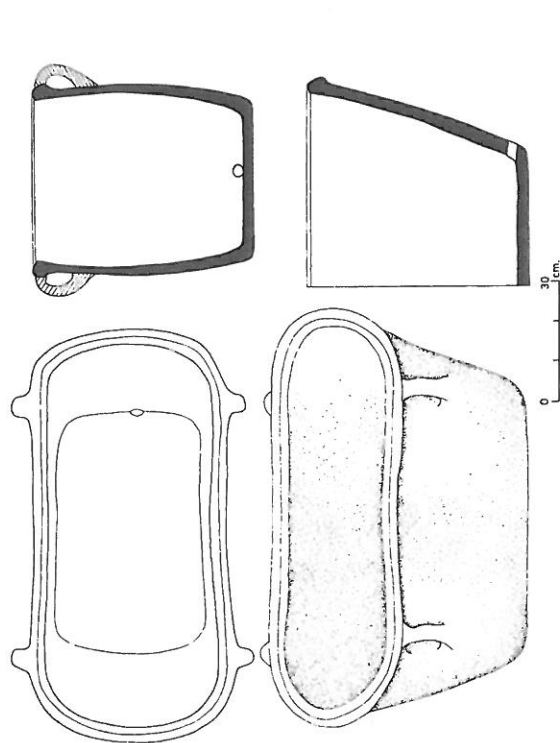


Fig. 1

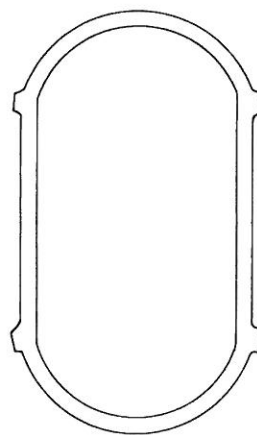
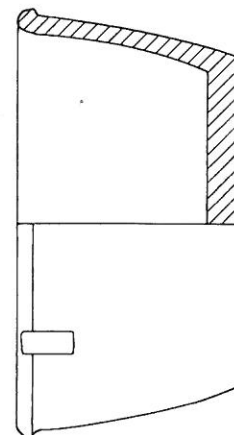
Enkomi R. 44
Inv. No. 388

Fig. 2



ENKOMI 62 No 133

Fig. 3

(note 1 above). Fragments of a clay bathtub were found also at the settlement of Pyla-Kokkinokremos (end of the 13th century B.C.).

The clay bathtubs from Enkomi, Palaepaphos and Kalavassos-Ayios Dhimitrios have an outlet at the bottom side. It is noteworthy that the limestone bathtub from *Skales* does not have an outlet, recalling the epithet *a-te-re-e-te-jo* used in the Linear B tablets for a bathtub without an outlet.¹⁰

There is, therefore, evidence that the Cypriots used to bathe in bathtubs at least as far back as the 14th century B.C. Though basins which might have been used for bathing have been found at settlement sites on the floors of ordinary houses, it is interesting that the three clay bathtubs mentioned above come from sacred sites. The possible ritual significance of bathtubs¹¹ will be discussed below.

The bathtub from Ayios Iakovos is too fragmentary to compare with the Enkomi and Palaepaphos examples. It has an oblong body with rounded short sides but there is no evidence for handles. Of the clay examples from Enkomi and Palaepaphos, the first with vertical handles recalls the shape of the Aegean larnakes. There are also several miniature stoneware bathtubs from Cyprus which date to the very end of the Late Bronze Age and the very beginning of the Iron Age. Is the above evidence sufficient to suggest that the 'Aegean' type bathtub with handles was imported to Cyprus by the first Achaean colonists who settled there? At Enkomi the Achaean presence is well attested from c. 1200 B.C.¹² and we know that the earliest Sanctuary of Aphrodite at Palaepaphos dates to c. 1200 B.C.¹³

The rather frequent occurrence of miniature bathtubs in stone and other materials suggests that the type was widely known. There are, to our knowledge, five such miniatures in stone¹⁴ and one in ivory;¹⁵ of these two at least have been found in tombs where they were probably placed as substitutes for real bathtubs.

Bathtubs are known in the Aegean area, in Crete, Thera and on the Greek Mainland,¹⁶ though by the 11th century B.C. this 'luxury' may have been forgotten. They appear also as ideograms on the Linear B tablets.¹⁷ It has been suggested that the profile of the bathtub of these ideograms indicated a metal prototype.¹⁸ Bath-shaped clay sarcophagi are quite common in the Aegean. One should mention, however, a sarcophagus found in a Late Minoan IIIA tomb at Archanes without any associated burial; the tomb was a cenotaph.¹⁹

Bathrooms and bathtubs are evidenced in the Near East from the third millennium B.C. Several clay examples are known from the Palace of Mari in Mesopotamia²⁰ and elsewhere. Late Bronze Age bathtubs have been found at Alaca Hüyük²¹ in Anatolia, and at Tell Abu-

10. M. Ventris, J. Chadwick, *Documents in Mycenaean Greek* (2nd ed. 1973), 338f.

11. Cf. L. Åström, *SCE IV*: 1D, 605, where the suggestion is made that 'basins and bathtubs had some religious con-
nection for the Cypriots'.

12. P. Dikaios, *Enkomi*, 519ff.

13. F. G. Maier, *RDAC* 1974, 132ff.

14. (a) From Amathus: J.L. Myres, *Handbook of the Camelia Collection of Antiquities from Cyprus*, 268, no. 1075; it is dated to 'the latest Mycenaean or the earliest Iron Age'; (b) From Enkomi: P. Dikaios, *Enkomi* 768, pls 147 and 176, no. 3269; dated to the very end of the Late Cypriote III period; (c) from Enkomi: *SCE IV*: 1D, 544, fig. 71; 43; V. Karageorghis, C.-G. Styrenius, M.-L. Winbladh, *Cypriote Antiquities in the Medelhavsmuseet, Stockholm*, 47, pl. 39: 1; its decoration with engraved latticed tangent triangles suggests an 11th-century B.C. date; (d) from Palaepaphos: *SCE IV*: 1D, 544. Inv. no. KTAV. 129; (e) provenance uncertain: Cyprus Museum, Inv. no. 1977/VI-2/3.

15. V. Karageorghis, *Excavations at Kition I. The Tombs*, 91, pl. LXXXVII: 354.

16. René Ginouvès, *Balanoutika* (1962), 29ff., pls II and III; Frieda Vandenabeele, Jean-Pierre Olivier, *Les idéogrammes archéologiques du Linéaire B* (1979), 179f.

17. *Ibid.*, 176-80.

18. *Ibid.*, 180.

19. Y. Sakellarakis, 'Αρχαιολ. Ανακτορ 20 (1965) part 1, 110ff.; for a recently discovered bathtub from Ayia Triada in Crete see F. Halbherr et al. in *Annuario LV* (1980), 258f., fig. 171.

20. André Parrot, *Missions Archéologiques de Mari. 2. Le Palais, Architecture*, pls XL, XLVI, XLIX etc.

21. Hamit Z. Kosay, *Les Fouilles d'Alaca Hüyük, 1937-39*, pl. LV, fig. 2.

Hawam²² and Akko²³ in Palestine. The Akko example was found in a tomb, turned upside down above skeletal remains, and was clearly used as a sarcophagus in the same way as bath-shaped sarcophagi were used in the Aegean.

We have already seen that three clay bathtubs, from Ayios Iakovos, Palaepaphos and Enkomi, were found on sacred sites. Though there is no information concerning their actual use, it may be surmised that they were associated with a purification ritual. This does not exclude, of course, the use of bathtubs for simple cleansing in ordinary houses.

The discovery of a bathtub which was not used as a sarcophagus in a tomb at Palaepaphos raises again the much-discussed problem of the relationship between the sarcophagus and the bathtub and the possible symbolic funerary significance. Ginouvès, in his admirable study of bathtubs in the Greek world, denies that there is any symbolic significance in this similarity, and suggests that in many cases bathtubs may have been reused as sarcophagi;²⁴ he goes even further to suggest that this similarity could also be explained by the fact that both bathtubs and sarcophagi served a common purpose: to receive a stretched-out body. But at the same time he stresses the significance of a bath in funerary ritual, which is supported both by literary and archaeological evidence. Ginouvès has assembled the evidence for offering a bath to the dead, and particularly the custom of pouring water for a bath inside or outside a tomb in special recipients. This custom persisted in the Aegean from the Mycenaean period onwards. It appears that in the Mycenaean period vases containing water were placed inside the tomb on the day of the burial.²⁵ The discovery of a bathtub in the tomb of an 11th-century B.C. Mycenaean aristocrat at Palaepaphos could then mean that the bathtub was placed there for his use, either as a real everyday need as during his earthly existence, or as a purifying and rejuvenating process.²⁶ If we accept the latter explanation then we ought to reexamine the possibility of a symbolic significance in the similarity of form of sarcophagi and bathtubs.

APPENDIX XII

THE HUMAN SKELETAL REMAINS FROM PALAEPAPHOS-SKALES

by Carola Schulte-Campbell

INTRODUCTION

The excavations of the Palaepaphos tombs have yielded much human skeletal material.¹ The remains of twenty persons were recovered from nine tombs. This skeletal series is of particular significance as it is one of the most substantial Early Iron Age collections and presents a preliminary view of the population of this period from western Cyprus. This sample is surprisingly uniform in terms of the non-metrical traits, morphological types and pathologies. Because of this it has been possible to identify a number of trends which provide a useful set of baseline data for future comparative studies. The skull is, by far, the best represented region of the human skeleton in this osteological material; although some post-cranial bones, also, were found. These crania are very much differentially preserved, ranging from those which are nearly complete and needing few mends to those which are represented by very limited, often broken fragments and requiring a great deal of reconstruction. The bone fabric reflects this variation in preservation; in several cases it is in excellent condition but in others the bone is either soft and friable or brittle and slightly calcified. Therefore it was necessary, for the most part, to reinforce the bone fabric by impregnation with polyvinyl acetate.

The Palaepaphos-Skales collection includes 1 child, 9 adult males, 5 adult females and 5 adults of indeterminable sex ($T = 20$). The lack of infants and children may be due to the poor preservation or may reflect Early Iron Age burial practices. The average age at death of adults is 32.4 years for males and 28.5 years for females. This is approximately 2 years younger than the means from the Late Bronze Age population at Kourion-Bamboula of 34.7 for 34 males and 30.9 for 16 females (Angel, 1972) and 2.4 and 4.75 years older than the averages from the Middle Bronze Age group at Episkopi-Phaneromeni of 30 for 7 males and 23.75 for 5 females (Schulte-Campbell, unpublished). These age at death figures, however, are similar to those from ancient Greece of 35.5 for 22 males and 27.0 for 16 females based on the phases of pubic symphyseal face (Angel, 1946).

INDIVIDUAL DESCRIPTIONS

T. 49 a. The cranium of a male between 23-27 years of age at death. The skull is very well preserved and is completely intact except for a broken right zygomatic arch, several small gaps in the temporals and post-mortem damage to the left parietal. The vault is ovoid and rugged with a strong sagittal gable and flat temporals. The mastoid processes and supramastoid crests are large and pronounced. The back-view is sphenoid shaped with a low rounded occiput. Wormian bones are present on

the lambdoid suture (10) and the sagittal suture (4). The long and sloping forehead comes down to defined but not strong brows and a recessed nasion. There is a trace of a metopic suture in the frontal bone. The ellipsoid orbits droop slightly around a small nose. The face is low and rectangular with the zygomatic arches laterally arched and reaching their maximum somewhat posteriorly. The maxilla is prognathous with a slight overbite and the palate is parabolic. The mandible is strong and

1. I would like to thank Dr. Vassos Karageorghis, Director of the Department of Antiquities, for the opportunity to analyse these human remains. I am grateful to Sigma Xi, the Scientific Research Society of North America, for a grant which helped to make this study possible. I would also like to thank the staff of the Cyprus Museum, who were involved in the preservation and reconstruction of the skeletal material, and the museum photographer who did such excellent work in photographing the crania.

22. R. W. Hamilton in *Quarterly of the Department of Antiquities in Palestine* IV (1934), 24, pl. XXXVII: 100.

23. Sara Ben-Arieh and Gershon Edelstein in *Aliqot* 12 (1977), 19, pl. 5: 10.

24. Ginouvès, *op. cit.*, 244.

25. *Ibid.*, 245ff.

26. *Ibid.*, 263f., 423.