

SARDINIA, CORSICA
ET BALEARES
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ET BALEARES
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KITION, TOMBS AND PHOENICIAN NARRATIVES.

REVIEW ARTICLE

ADRIANO ORSINGHER

SOPHOCLES HADJISAVVAS, *The Phoenician Period Necropolis of Kition*, Vol. I, Nicosia, 2012. ISBN: 978-9963-36-458-9. X + 262 pp., 151 B/W and colour figs. Hardcover. Department of Antiquities, Cyprus.

SOPHOCLES HADJISAVVAS, *The Phoenician Period Necropolis of Kition*, Vol. II, Nicosia, 2014. ISBN: 978-9963-36-460-2. 220 pp., 300 B/W and colour figs. Paperback. Department of Antiquities, Cyprus.

IN the archaeology of Iron Age Cyprus, tombs currently outnumber by far other types of (published) archaeological find-contexts.

Although ancient Kition, where the sacred areas at Kathari and Bamboula have been extensively investigated and published, represents an exception, this is also the settlement where allegedly the largest number of burials has been excavated. Luigi Palma di Cesnola, indeed, claimed to have explored more than 3000 graves¹ during the excavations carried out at Larnaca at the time when he was appointed American consul in Cyprus (1865-1877). However, notwithstanding the efforts of Kyriakos Nicolau to collect evidence on the cemeteries surrounding Kition² (FIG. 1), the number of fully published tombs is extremely low. This may be the reason behind the lack of attempts to apply current theoretical approaches to funerary archaeology³ to the corpus of mortuary data from Kition.⁴ Two recently published volumes may help in bridging this gap by increasing the sample of tombs and providing a detailed description of funerary architecture and grave goods.

The two volumes under review are the final reports of the rescue excavations carried out between 1979 and 1999⁵ by Sophocles Hadjisavvas, on behalf of the Department of Antiquities of Cyprus, on some Iron Age burial grounds of ancient Kition, now mostly hidden under modern Larnaca.

The publication of these books – which can be partially consulted free of charge at <http://www.fas.harvard.edu/~semitic/wl/publications/2012/hadjisavvas.html> – was made possible through a grant from the Shelby White and

Leon Levy Program for Archaeological Publications.

Besides the preface (p. vii), the acknowledgments (p. ix) and the introduction (pp. 1-2), the first book is divided into two parts, which deal with the tombs excavated at Agios Georgios (pp. 3-235) and Agios Prodromos (pp. 236-260) respectively. The bibliography (pp. 261-262) concludes this volume.

The Turkish invasion of 1974 imposed the fast construction of refugee settlements on the outskirts of major towns (p. 3). At Larnaca, the Town Planning and Housing Department chose an area to the north-west of the city: a locality named Mnemata (which is the Greek for graves), whereas the planned settlement should have been called Agios Georgios, thus explaining the two toponyms assigned to the same burial site. The timing imposed by the construction works influenced the excavation and documentation methodology (p. 3-4), although the significance of the discoveries led to the abandonment of the building project.

The 63 tombs excavated – plus an undocumented, unnumbered and already looted tomb (p. 116) – at Mnemata-Agios Georgios were dug into the soft limestone locally known as “havarara”, which rises – in this spot – from the flat ground. These tombs were used approximately between the late Cypro-Archaic II and the Cypro-Classical II.

The majority of the graves were north-east-southwest oriented, with the opening facing northeast. The most common type of tomb was constituted by a dromos, which usually remained unexcavated, a stomion – originally closed by a rectangular gypsum slab – and a

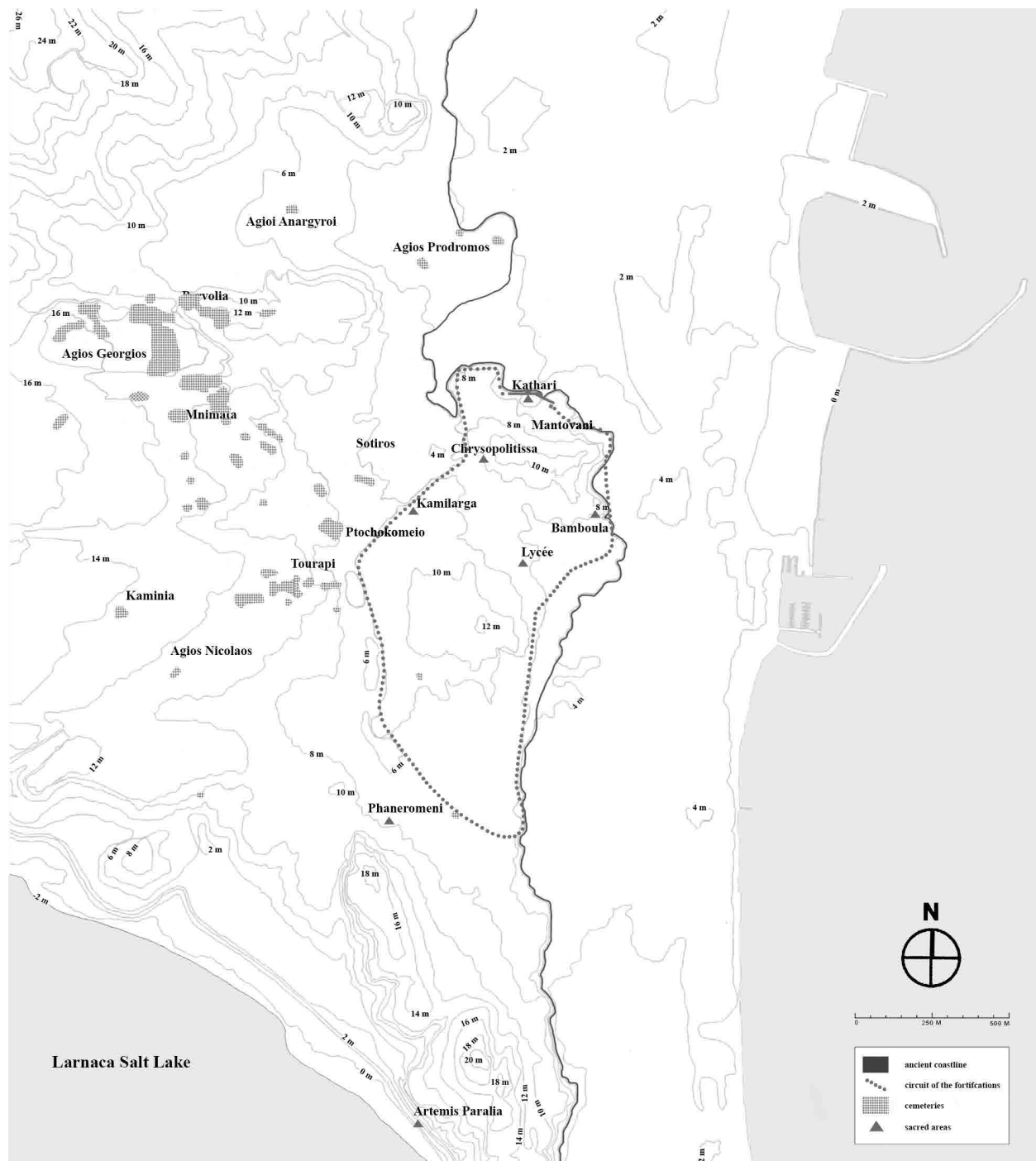
¹ PALMA DI CESNOLA 1877, p. 52.

² NICOLAOU 1976, pp. 158-216.

³ A critical summary of theories and approaches is provided in NIZZO 2015.

⁴ For an attempt to do this with the mortuary corpora of Salamis and Amathus, see: JANES 2013.

⁵ According to Hadjisavvas (p. 1), Tomb MLA 1742 was excavated in December 1999, but the plan's drawing of this tomb is dated to 1998 (p. 12) and the annual brief reports of the Department of Antiquities consistently refer its discovery to the same year (HADJISAVVAS 1999, pp. 602, 604-605, figs. 15-18, 20-22).



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FIG. 1. Kition: plan of the settlement (redrawn after Nicolaou 1976, figs. 1, 17, 25, 30; Hadjisavvas 2012, fig. 1b; Hadjisavvas 2014, fig. 1; Cannavò 2015, fig. 2; Fourrier 2015a, fig. 1).

rectangular or trapezoidal chamber with a barrel-vault. In tombs 16 (p. 49, fig. 25) and 17 (p. 57), one niche was added to the back wall, whereas a naiskos with receding frames was carved on the back wall opposite to the entrance of tombs 22 (p. 71), 30 (p. 92, fig. 48) and 43 (p. 134, fig. 76). In addition, some more complex plans are attested: tombs 18 (pp. 61-62), 20 (p. 67) and 47 (p. 145) have double chambers, whereas tomb 35 was constituted by a stepped dromos, an antechamber, an inner main chamber with three side chambers (pp. 110-111, fig. 64a-b). Tomb 59, which had nev-

er been used and shared the dromos of tomb 60 (pp. 193, 195, fig. 115), perhaps indicating a family project for later burials.

This section on the tombs from Ayios Georgios ends with a catalogue of surface finds (pp. 218-227). Unfortunately, since all the gravestones (pp. 218-223) were found – along with pottery and other artefacts (pp. 223-227) – during levelling operations, their relation with a specific tomb can no longer be established. Three elements – carved in a single block or separately – may form marble or limestone stelae with Phoenician in-

scriptions: a rectangular base, an obelisk or a slab topped by a pediment crown, a pyramidion, an acanthus, or an anthemion finial. The grave-stones also include three cylindrical limestone cippi, with mouldings above and below, bearing Greek inscriptions.

A further tomb (MLA 1484 = T.1989/6) was discovered during construction works at the edge of Mnemata in 1989. This rock-cut tomb (pp. 227-235) – which was still unexplored at the time of the discovery – clearly stands out by virtue of its plan, architecture, early chronology, and funerary customs. Indeed, this tomb – aligned north-south, with the entrance facing north – included a dromos (only partially explored), a front passage and an antechamber connected by a corridor to the inner chamber. Unusually, both the front passage and the corridor – whose entrances were blocked by a gypsum slab – were aligned with the western side of the chambers (pp. 228-229). The front passage, both the chambers and the corridor between them were paved with large rectangular gypsum slabs supported by small blocks of gypsum. Both the passages have a flat roof, whereas the roughly square chambers have a higher and rounded roof (p. 229).

Two different burial customs were associated in this tomb. A White Painted (p. 227) or Bichrome (p. 232) amphora in the north-eastern corner of the antechamber contained the bones of a male adult 51 years of age (p. 229). In addition, a Plain White basket-handled amphora and a Black-on-Red III trefoil-rim jug were deposited outside the corridor's closing slab (p. 232). The inner chamber housed an inhumation: the female skeleton, with an estimated age of 17-25 years at death, was placed on a gypsum slab (p. 229) bordering the eastern wall. The funerary assemblage comprised 32 pottery vessels. Based on parallels from Kition-Kathari Floor 3 (c. 800-725 BC) and Ashkelon shipwrecks of the second half of the 8th century BC (p. 235), Hadjisavvas assigned this tomb to the central decades of the 8th century BC.

In 1984, the second cemetery was excavated near the chapel of Agios Prodomos, which gave its name to the locality where a calcareous outcrop rises (p. 237). The southern part of this area was already used as a burial ground in the Early Bronze Age (p. 258, no. 2, fig. 151:2; 260; Nicolaou 1976, 165, nos. 1-2). Like a previously excavated tomb (Nicolaou 1976, 165, no. 3), the 22 rock-cut tombs investigated – containing inhumation burials placed on the floor or in a gypsum sarcophagus – date back to the Cypro-Clas-

sical and early Hellenistic periods. Among them, 15 showed a two-chamber plan, whereas six have a single-chamber narrowing at the rear (p. 237) and, perhaps, in one case there could have been three chambers (p. 258). The well-organized and symmetric arrangement of these tombs (p. 236, fig. 138), most of which north-south oriented, indicates they were built (in advance) according to a precise urban plan (p. 238). Indeed, at some tombs on the top of the rise (pp. 241, 252-254, 258), the slab blocking the entrance was still *in situ*, but the chambers were empty and there were no traces of looting.

The second volume includes – after a brief preface (p. vii) – two chapters concerning the analysis of two astonishing built tombs accidentally discovered during construction work, a general conclusion on burial customs, tomb architecture, and grave goods at Kition, six appendices in which prominent scholars investigate specific groups of finds, the bibliography, and the index.

In chapter 1 (pp. 1-33), Hadjisavvas presents Tomb MLA 1742, which was previously named after the landowner as the “Lefkaritis Tomb”. According to the layout of the fortifications sketched by K. Nicolaou, this grave – which is the first unlooted built tomb excavated at Larnaca – apparently lies within the walls of ancient Kition.

This tomb has a long nine-stepped dromos, in which lay three equid skeletons, and two ashlar-built rectangular chambers, which have corbelled vaults and were linked by a short passageway. The entranceway and the corridor are slightly displaced from the longitudinal axis of the structure. Both the chambers were paved with rectangular gypsum slabs. The presence of a projection before the corridor's entrance suggests that a closing slab was originally supposed to be placed there. The few human bones preserved, show that the inner chamber contained an adult individual of indeterminate sex (pp. 18-23), whereas the antechamber was empty. The burial was accompanied by stunning grave goods, including a large amount of gold jewellery (i.e. pendants, bracelets, rings, a fibula and a medallion pendant), as well as seals and scarabs, which were studied by John Boardman (pp. 27-29) and Gisèle Clerc (pp. 30-33) respectively.

Evidence of feasting in the dromos after the closure of the tomb has been observed (p. 4). Afterwards, a stone basin, reused as a child sarcophagus (pp. 4, 9), was placed on the floor of the dromos besides the arrangement blocking the tomb's entrance. At a later stage, a (domestic?)

structure containing clay water pipes, a pile of crushed Plain White vessels and terracotta was built on top of the reddish fill of the dromos (p. 3).

Based on the pottery and architecture, Hadjisavvas considers Tomb MLA 1742 coeval with Tomb MLA 1484 and suggests a date within the last quarter of the 8th century BC (p. 27).

The following chapter (pp. 34-38) concerns the so-called Ikarou Street built tomb (= MLA 1516), which is located beyond the western fortifications of ancient Kition, where other built tombs have long been known and a further one has been recently discovered.⁶ This tomb is a rectangular barrel-vaulted chamber, built of uniform ashlar gypsum blocks. Thus, it is the first example of the so-called Macedonian tomb type known in Cyprus, evidence of the strong Macedonian influence in the island after the Ptolemies came to power.

The presence of some terracotta tobacco pipes inside the chamber suggests the tomb was probably looted during the Ottoman period. The only find was a terracotta figurine of a dancer, which has parallels dated to between the mid-4th and the early 3rd century BC (pp. 38, 50).

In the conclusions (pp. 39-55), Hadjisavvas addresses the issues of the tomb's architecture, burial customs, and grave goods, outlining some local features. The rectangular rock-cut chamber with a barrel-shaped roof springing from the floor is considered typical of the cemeteries at Kition, as is the presence of a naiskos with receding frames.

The analysis of the grave goods is organized according to categories. Concerning the pottery, the main focus is on the assemblage from Tomb 1989/6, then on groups of materials not included in the following appendices (i.e. lamps and some Greek imports). A polychrome model chariot from Ayios Georgios tomb 24 stands out among the terracottas (pp. 47-50). It shows a young beardless charioteer, alongside a high status individual with a long beard and wearing tall conical headgear. Since Ayios Georgios tomb 24 was not disturbed, Hadjisavvas proposes the fragmented state of the vessels to be the result of ceremonial breakage. In this extraordinary clay model, dated to the 5th century BC, three horses draw the chariot: a peculiarity that resembles the three horses sacrificed in the dromos of Tomb MLA 1742. Finally, precious items (jewellery and other metallic artefacts, alabaster

vessels) conclude this section (pp. 51-53). As indicated by the modern name of the town (which is the Greek for "coffins"), sarcophagi represented a major feature of the burials at Kition (pp. 53-55). The type commonly used during the late Archaic and Classical period had a monolithic gable lid and a rectangular gypsum coffin, which contained a wooden coffin.⁷ As suggested by the Ayios Prodromos cemetery, their use became more widespread over time.

Appendix I (pp. 56-134), written by Gisèle Clerc, deals with 168 aegyptiaca from the cemetery at Ayios Georgios. This assemblage includes 165 faience amulets and three scarabs. Their in-depth analysis comprises a catalogue, a typological study, and an index for types. Amulets are usually found in great quantity, thus suggesting that they were part of necklaces or bracelets, as also attested by some Cypriot terracottas and limestone statues.

The second appendix (pp. 135-181), by Sabine Fourrier, offers the first thorough attempt to analyse the pottery repertoire of Kition during the Classical period, distinguishing different ceramic types (pp. 138-150) and providing a complete list of comparisons for each one. Fourrier describes the fabric and techniques of the Kition pottery (p. 137), also pointing out some hybrid vessels (p. 152) and identifying possible imports from Salamis and Amathus (pp. 137, 151). Lastly, useful tables summarizing the overall chronology of the tombs (pp. 161-174) and the statistical distribution of these types within the tombs (pp. 175-181) are provided.

Appendix III (pp. 182-184), by Panos Valavanis, is a detail analysis of two Attic imports found in the Ayios Georgios necropolis.

In appendix IV (pp. 186-192), Philippe Columeau analyses the skeletons of three equids (E1-3) found in the dromos of MLA 1742 tomb, which – even though evidence of cutting is lacking – were probably sacrificed. Based on their position, Columeau established the order of their death as E3, E2 and E1. These skeletons have been recognized as horse-donkey hybrids, although their gender cannot be defined. The presence of equids in Cypriot tombs is early as the Early/Middle Cypriot period. Given all the other cases currently known in Cyprus (pp. 189-190), the equids from Tomb MLA 1742 show two main particularities: they are mules and there are three of them instead of four.

⁶ FLOURENTZOS 2011, p. 10, fig. 1.

⁷ According to the French investigations in the southern

sector of the Ayios Georgios cemetery (YON - CALLOT 1987, pp. 154-159, 170).

Appendix v (pp. 193-200), by David S. Reese, offers an analysis and a detail catalogue of malacological remains and astragali from thirteen tombs in the Ayios Georgios cemetery. Parallels from earlier, coeval, and later contexts in Cyprus are provided for each species of shell, which are grouped according to their provenance. Especially noteworthy is the presence of Red Sea and Nile river shells (pp. 194-195).

Appendix vi (pp. 201-202), written by Sherry Fox, concerns the anthropological analysis of the skeletal remains from Tomb MLA 1484, whose main results Hadjisavvas had already revealed in the first volume (p. 229). Fox provides accurate measurements for skeletal age determination and additional age-related changes, suggesting that both the deceased may have been right handed and that the damage to the young female's right clavicle was possibly caused by heavy lifting.

The bibliography (pp. 203-205) and a useful general index of characters, ancient and modern authors, sites, geographical locations, deities, and institutions (pp. 216-220) concludes the book.

Notwithstanding Vassos Karageorghis and S. Hadjisavvas have already published some preliminary reports and general overviews,⁸ other experts have studied particular finds (e.g. Phoenician inscriptions on pottery and stelae⁹ and the golden jewellery¹⁰) and the most extraordinary artefacts have been included in some exhibition catalogues,¹¹ a systematic publication of the finds and a re-appraisal of the results from these investigations were much needed.

Accordingly, these volumes offer new contexts to the debate on Iron Age Kition, which has also been enriched by many recent works. In particular, the traditional framework on times, modes and effects of the Phoenician presence in Cyprus, with special reference to the case of Kition, has been challenged over the past decade by Maria Iacovou's¹² critical remarks and Joanna Smith's¹³ new hypotheses.

However, although new discoveries have added fresh data and further approaches have been

adopted in Cypriot archaeology, the theoretical framework on the Phoenician presence in the island has long remained unchanged, as indicated especially by the survival of certain expressions (i.e. the Phoenician colonization of Cyprus and the Phoenician colony of Kition).¹⁴ In this respect, the brief introduction by Hadjisavvas (vol. I, pp. 1-2) remains faithful to conventional paradigms and terminologies.

Notwithstanding, these volumes are especially welcome for at least four important reasons:

1. they provide the entire archaeological data set for a statistically significant sample of tombs. Indeed, although the cemeteries of Kition are by far the most excavated in Cyprus, very little information is available about the 19th and early 20th century investigations, whereas most of the tombs investigated later were discovered during rescue diggings and usually¹⁵ published in preliminary form in the annual reports of the Director of the Department of Antiquities;
2. they shed light in particular on the later periods of Kition, which have received less attention in the final reports of the excavations at Kathari;
3. to date, tombs MLA 1742 and MLA 1484 represent the earliest published evidence of elite groups at Kition;
4. most of the appendices will certainly become a reference point in their own field of research.

In the first volume, minor shortcomings on the terminology of Greek pottery have been already noted by Nota Kourou,¹⁶ but they can now be amended thanks to the very useful PhD dissertation by Iva Chirpanlieva,¹⁷ which includes an in depth study of most of the Greek imports from these burial grounds. Additionally, the reader would have benefited from transcription and translation of the Phoenician and Greek inscriptions, as well as from specific references to previous epigraphic works. Besides, the cippi bearing Greek inscriptions have been recently

⁸ KARAGEORGHIS 1980, pp. 788, 790, figs. 77-84; KARAGEORGHIS 1983, pp. 175-176; KARAGEORGHIS 1985, p. 40; HADJISAVVAS 1986; HADJISAVVAS 1999, pp. 603-605; HADJISAVVAS 2000; HADJISAVVAS 2007.

⁹ HADJISAVVAS - DUPONT-SOMMER - LOZACHMEUR 1984; SZNYCER 1984; most recently, see: YON 2004, with full bibliography, and AMADASI GUZZO 2007.

¹⁰ FLOURENTZOS - VITOBELLO 2009; GUERRA - REHREN 2009.

¹¹ HADJISAVVAS ed. 2003, pp. 110-111; HADJISAVVAS 2014.

¹² In particular, see: IACOVOU 2005, pp. 131-132; 2014. See also: SATRAKI 2012, pp. 198-202.

¹³ SMITH 2008; SMITH 2009; but the remarks by Sabine

Fourrier (FOURRIER 2011) and by Anna P. Georgiadou (GEORGIADOU 2012, pp. 334-335; GEORGIADOU 2014, pp. 382-384) should be acknowledged.

¹⁴ For a recent review of the archaeological record, see: CANNAVÒ 2015. Another issue is represented by the identification of reliable markers – beyond inscriptions – for detecting and quantifying a foreign presence (rituals?). On the case of the cooking wares, see the observations in FOURRIER 2015b, pp. 245-246.

¹⁵ The main exceptions are: KARAGEORGHIS 1974; GEORGIADOU 2003; GEORGIU 2010.

¹⁶ KOUROU 2015, p. 178.

¹⁷ CHIRPANLIEVA 2013.

dated to the Roman period,¹⁸ thus they exceed the chronological limits of these volumes and demonstrate the existence of a Roman phase in the burial ground of Ayios Georgios.

Moreover, some observations on the earliest tombs can be proposed. “The purely Phoenician cemetery” (vol. II, p. 55), if it existed, cannot be expected to be found for the decades corresponding to Tomb MLA 1742 and Tomb MLA 1484. Indeed, these funerary assemblages¹⁹ are coeval to Tyre stratum III (=Kition Horizon)²⁰ and, thus, are later than the traditional chronology for Phoenician-speaking people settling on the island (c. mid-/late 9th century BC), which should correspond to – at least – Kition Floor I/3.²¹

At Pithekoussai, the funerary record shows that a Semitic-speaking group was already integrated into the community by the first generation. Indeed, the use of Phoenician-type funerary assemblages promptly ended and the only surviving Phoenician funerary practice was ceremonial breakage.²² Thus, ritual should be probably included among the most reliable markers of ethnic/cultural background.

In these early tombs at Kition, despite the amount of Phoenician pottery, both the ritual and the tomb architecture cannot be considered truly Phoenician.

A large group of tombs dating from the mid-9th to the early 8th century BC is still absent and hinders our understanding of possible changes in burial practices occurring after the establishment of the Phoenicians.

In addition, given the cremations in amphora from the burial grounds at Tourabi and Tuzla (now being included in Pervolia necropolis), which are mentioned by Hadjisavvas (vol. II, p.

42), the advanced 8th century BC seems a phase characterized by multiple burial customs.

In the Ayios Georgios cemetery, some examples of heirlooms should be perhaps emphasized. The gold discoid medallion from tomb 41 finds the best parallels in the miniature example from Tomb MLA 1742 and in the Yadamlk Tomb at Carthage (c. first/second quarter of the 7th century BC).²³ Likewise, parallels²⁴ show that the Bichrome carinated-shoulder amphora decorated with the palm tree motif from tomb 39 could date back to the 8th century BC.

The concluding chapter perhaps missed the opportunity to undertake a diachronic reading of all the funerary evidence and a wider reflection on the cemeteries of Kition,²⁵ also taking advantage of the broader scenario provided by the sacred areas of the settlement.

Indeed, from a diachronic perspective, some trends and patterns should be recognized in these assemblages. Already in the earliest tomb groups (e.g. Tomb MLA 1742, and Tomb MLA 1484) some categories stand out: a pair of large containers, namely a transport amphora and a (painted) storage amphora, lamps (often with blackened spouts), a large amount of plates – which apparently are no longer included in the tomb groups at the end of the Cypro-Classical period – and dippers/juglets. Given the presence of an unbaked clay stopper, one or both the two big containers probably occasionally contained (liquid?) offerings for the deceased.

The number of (plates and) dippers should indicate the attendance of a (family or community) group at the funerary ceremony, feasting and/or pouring libations, also holding lighted lamps.²⁶

Ayios Georgios tomb 24 (vol. I, p. 75), which contained an offering of bird skeletal remains,

¹⁸ YON 2004, p. 286, nos. 2099, 2102, fig. 33; p. 305, no. 2191, fig. 39.

¹⁹ Some comparisons for ceramics from these tombs can be added. This is especially the case of the amphora with tall cylindrical neck, which has now a close parallel in Bamboula sacred area (FOURRIER - CAUBET - CALLOT 2015, p. 54, fig. 68:K87-1802) and finds comparisons in several Levantine sites and at Carthage: ORSINGHER 2015, p. 574, note 51; considering also: DOCTER 2013, pp. 90-91, fig. 7; STERN 2015, p. 441, pl. 4.1.11:3, where some new drawings are provided. For a commentary on other typologies, see: ORSINGHER in press.

²⁰ The chronology of Bikai's Kition horizon has been recently raised by F. J. NÚÑEZ CALVO (2015, pp. 334-336) to around the 775-725 BC, on the basis of the evidence from the necropolis at Tyre-al Bass.

²¹ The changes recently brought to the sequence of Kition-Kathari may have implications in the absolute chronology of the sacred area. In particular, excluding a gap in the occupation corresponding to the Cypro-Geometric II (as in

GEORGIADOU 2014, pp. 382-384), the dating of certain phases (e.g. the end of Floor I, Floor I-3 and, perhaps, the beginning of Floor 3) should be reformulated. Likewise, see: FOURRIER 2012, p. 488, note 3.

²² DOCTER 2000.

²³ For an updated analysis of this type, see now: QUILLARD 2013, pp. 49-56.

²⁴ DOUMET-SERHAL 2004; STERN 2015, p. 441, pls. 4.1.10-4.1.11 (where an extremely high chronology is assigned to the amphora from Kition); *contra* Fourrier, vol. II, p. 136.

²⁵ For a recent discussion from a topographical perspective, see: FOURRIER 2015 a.

²⁶ The suggestion that the lamps were used during the cutting of the tomb (vol. II, p. 47) should be ruled out, considering their number and their constant presence over centuries. Of particular interest is the one-pinched lamp near the left hand of the individual in Tomb MLA 1742; see also a recent case from the French investigations: FOURRIER 2013.

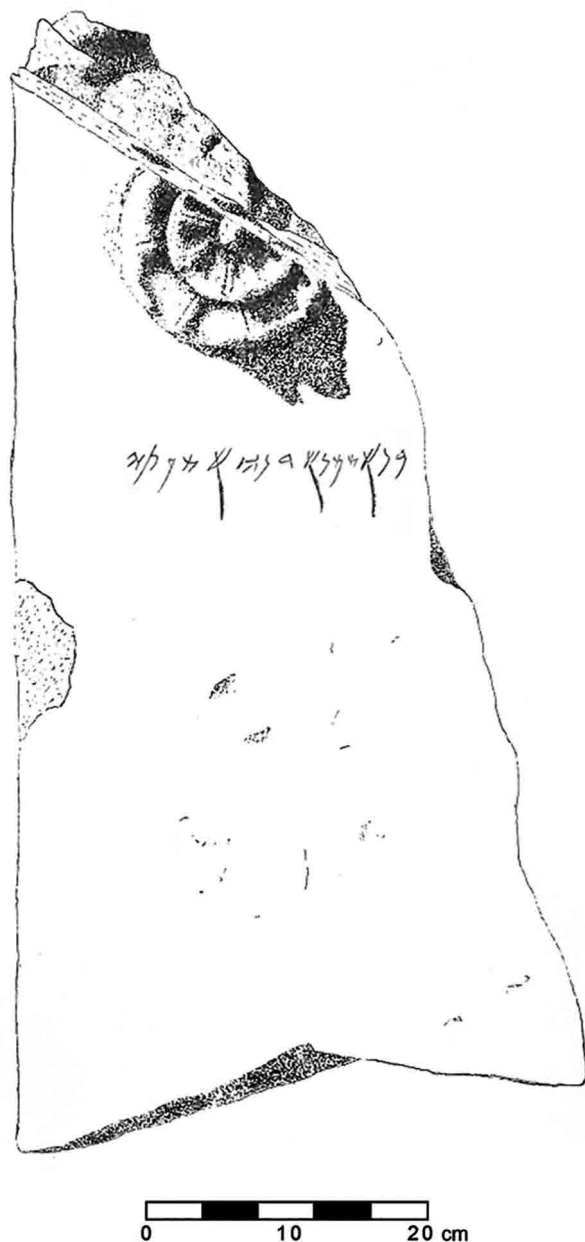


FIG. 2. Carthage, necropolis: marble stele with funerary inscription (after Delattre 1905, 22, figs. 45-46).

deserves further consideration. S. Fourrier has made an in depth study of this case in light of a recent finding from Pervolia tomb 379.²⁷ Its possible connection with the Levant would be strengthened by the occurrence of bowl and lamp, which represented a ritual set in the South-

ern Levant,²⁸ where ceremonial uses of birds are also testified.²⁹

It is worth remembering that identical marble stelae with two circular rosettes and an anthemion finial have also been found in Athens³⁰ and Carthage³¹ (FIG. 2). The funerary inscription testifies to the origin of their owner from Kition. Since a Carthaginian citizen frequenting the sanctuary of Astarte is possibly mentioned in the famous Kition tariff inscription (CIS I, 86 A-B),³² the existence of contacts between these two centres during the Classical period and the Hellenistic age should be investigated. Maria Giulia Amadasi has already pointed out some correspondences in the personal names attested in these cities.³³

The mortuary corpus provides further evidence of common features. Despite a major difference in the tomb's plan (i.e. vertical shafts rather than horizontal/oblique dromoi leading to the funerary chambers³⁴), some Carthaginian tombs contained elements also attested at Kition, such as a small niche dug into the side opposite to the entrance³⁵ and various types of sarcophagi. The use of stone coffins is attested in the North African metropolis over a long period of time,³⁶ and among them the most common type at Kition during the Classical and Hellenistic periods – the monolithic sarcophagus with a gable lid – is included.³⁷ In addition, the colour-painted sarcophagus with temple-shaped lid recently discovered in Kition tomb 128³⁸ finds close parallels in the so-called *nécropole des rabs* at Carthage.³⁹

During these centuries, the occurrence of Levantine-type transport amphorae in the western Mediterranean seems limited to Carthage, where these containers, sometimes bearing a painted inscription, were often deposited in burials,⁴⁰ as occurred at Kition.

Summing up, the timing of these publications could not have been better as the *Mission archéologique française de Kition et Salamine* resumed the investigations in the Pervolia necropolis in 2012, adopting a more integrated and multidisciplinary approach,⁴¹ including the

²⁷ GARDEISEN *et alii* 2014, pp. 315-319.

²⁸ MAZOW 2014, pp. 152-155.

²⁹ MINUNNO 2013, pp. 113-119.

³⁰ YON 2004, pp. 135-137, nos. 164-167, fig. 13.

³¹ DELATTRE 1905, p. 22, figs. 45-46; BÉNICHOU-SAFAR 1982, pp. 177, 184, 229, no. 82; YON 2004, p. 141, no. 178.

³² CANNAVÒ 2011, pp. 483, 490.

³³ AMADASI GUZZO 2007, pp. 201-202, 295, note 62.

³⁴ For few exceptions, see: BÉNICHOU-SAFAR 1982, p. 85, note 148.

³⁵ BÉNICHOU-SAFAR 1982, p. 122. For the examples from Kition, see: vol. I, p. 92, fig. 48, 134, fig. 76.

³⁶ BÉNICHOU-SAFAR 1982, pp. 128-135.

³⁷ BÉNICHOU-SAFAR 1982, p. 119, fig. 64:C2.

³⁸ FLOURENTZOS 2011, pp. 15-25, figs. 8-15.

³⁹ BÉNICHOU-SAFAR 1982, pp. 130-132, fig. 70.

⁴⁰ DELATTRE 1899, p. 12, fig. 20; DELATTRE 1905, pp. 24-26, figs. 51-52, 56; DELATTRE 1906, pp. 25-26, figs. 50-51; BÉNICHOU-SAFAR 1982, pp. 231-235.

⁴¹ For preliminary reports, see: FOURRIER 2013; FOURRIER 2014 a; FOURRIER 2014 b. An example of this integrated approach is: GARDEISEN *et alii* 2014.

project of mapping all the tombs investigated at Kition.⁴²

As one would expect from the Series of the Department of Antiquities of Cyprus, the design, illustrations and paper, are all of extremely high quality. In particular, the effort to publish colour photos of all the finds must be acknowledged. However, it would have been more useful if all of the pottery drawings had been published, not just a few examples.

Overall, these books are a valuable resource for scholars working on Cyprus and the Eastern Mediterranean, especially for the Classical/Persian period, as well as for those dealing with the "Phoenician diaspora" in the West. Thus, they should be present in all archaeological libraries.

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⁴² For a preview of the GIS, see: <http://www.arcgis.com/home/webmap/viewer.html?webmap=f91a1d6987fa46b3ac3f41bb4bb8ab47> (12th December 2015).

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