

A sepia-toned photograph of a tropical landscape. In the foreground, the dark silhouette of a palm tree trunk is on the left, and its fronds are spread across the upper half of the frame. In the middle ground, a building with a thatched roof is visible, partially obscured by more palm fronds. The background shows a hazy, mountainous or hilly terrain under a light sky. The overall mood is serene and historical.

KUML

ÅRBOG FOR JYSK ARKÆOLOGISK SELSKAB
1954

KUML

ÅRBOG FOR JYSK ARKÆOLOGISK SELSKAB

1954

With Summaries in English

UNIVERSITETSFORLAGET I AARHUS

1954

Forside:
Bronzealderhøj ved Ali, Bahrain

Redaktion:
P. V. GLOB

Udsendt med støtte fra:
Den Grevelige Hielmstjerne-Rosencroneske
Stiftelse

Copyright 1953
by
Jysk Arkæologisk Selskab

Printed in Denmark
by
Aarhus Stiftsbogtrykkerie A/S

Clicheer:
Hammerschmidt — Århus

INDHOLD

<i>P. V. Glob</i> : Plovbilleder i Val Camonica	7
<i>Poul Kjærum</i> : Striber på kryds og tværs	18
<i>Sylvest Grantzau</i> : Stenalderens grubedrift	30
<i>Oscar Marseen</i> : En træeske af ler	50
<i>K. Høgsbro Østergaard</i> : En trehovedet Gud	55
<i>Kristian Jeppesen</i> : Arkitekten i antiken	78
<i>P. V. Glob</i> : Bahrain	92
<i>P. V. Glob</i> : Flintpladser i Bahraíns ørken	106
<i>T. G. Bibby</i> : Fem af Bahraíns hundrede tusinde gravhøje ...	116
<i>P. V. Glob</i> : Templer ved Barbar	142
<i>T. G. Bibby</i> : Tyrebrønden	154
<i>P. V. Glob</i> : Bahraíns oldtidshovedstad	164
Jysk Arkæologisk Selskab	170

CONTENTS

<i>P. V. Glob</i> : Plough Carvings in the Val Camonica	15
<i>Poul Kjærum</i> : Criss-cross Furrows	27
<i>Sylvest Grantzau</i> : Stone Age Mining	47
<i>Oscar Marseen</i> : A Wooden Box in Pottery	53
<i>K. Høgsbro Østergaard</i> : A Three-Headed God	75
<i>Kristian Jeppesen</i> : The Architect in Antiquity	90
<i>P. V. Glob</i> : Bahrain – Island of the Hundred Thousand Burial-Mounds	100
<i>P. V. Glob</i> : The Flint Sites of the Bahrain Desert	112
<i>T. G. Bibby</i> : Five among Bahrain's Hundred Thousand Grave- Mounds	132
<i>P. V. Glob</i> : Temples at Barbar	150
<i>T. G. Bibby</i> : The Well of the Bulls	160
<i>P. V. Glob</i> : The Ancient Capital of Bahrain	167



Fig. 1. Brøndtemplet under udgravning, set fra syd.
The well temple during excavation, viewed from the south.

TYREBRØNDEN

Af T. G. BIBBY

I det nordvestlige hjørne af Bahrain ligger den store landsby Diraz. Fra de flade tage af de tætpakkede hvide huse kan man over palmelundene se havet knapt en km borte. I klart vejr skimtes Arabiens kyst på den anden side af det smalle sund, der skiller Bahrain fra fastlandet, hvor Dharans spildolieflammer om natten lyser på den vestlige himmel.

Øst og syd for byen ligger store bakkede strækninger, der under sommersolen bages til tørre sandmarker, men efter vinterregnen bliver frodigt grønne, dækket af hurtigt voksende ørkenplanter. Hele dette område er dækket med millioner af potteskår, synlige tegn på, at her en-

gang har ligget en storby. Enkelte steder på de højere bakker tegner vinterens plantevækst rektangulære mønstre i sandet, som viser, at der under jorden ligger murrester og vægfundamenter, som hindrer plantevækst.

En halv kilometer øst for den nuværende by, lige i palmelundenes udkant, ligger en mærkelig stor sænkning i terrænet, omringet af høje sandbanker; det ser ud, som om de engang er blevet gravet op af sænkningen og hobet op omkring den. Sænkningen har oval form og måler 70 m × 40 m. Bunden af sænkningen ligger c. 3 meter under, og toppen af sandbankerne c. 2 meter over den omgivende jordoverflade. Sandbankerne er nøgne, hvorimod bunden af sænkningen er bevokset med spredt græs og tornebuske.

Det, som først rettede vor opmærksomhed mod stedet, var, at der rundt om den sydlige og vestlige kant af sænkningen og mere spredt på nordsiden på bakketoppene lå henved et hundrede meget store stenblokke, nogle over en meter lange og alle fint tilhugget i rektangulær form. Enkelte havde fals og »dørstolpe«-huller, som tydeligt viste, at de engang har været en del af en bygning eller i hvert fald har været beregnet som bygningssten.

Kvadersten er meget sjælden som byggemateriale på Bahrain. De eneste nuværende bygninger på øen af tilhuggede sten er »Suq-el-Khamis« moske, der ligger nogle kilometer syd for hovedstaden og stammer fra det 15. århundrede eller endnu tidligere, samt det portugisiske fort på nordkysten, som dateres til det 16. århundrede, og hvori en stor del sten fra tidligere bygninger er anvendt. Bygningerne fra de sidste århundreder er udelukkende opført af koralsten og gips cement. Tilhuggede bygningssten er derfor et tegn på anselig alder.

Sænkningen kaldes af Araberne »Ain Umm-es Sujur«, og de er ikke i tvivl om, at den engang har været en kilde. Det lokale sagn om stedet er almindelig kendt blandt Araberne og er hos Dirazierne særligt detaljeret. Det nævnes første gang i europæiske skrifter af kaptajn Durand, der undersøgte øens antikviteter i 1878¹). Da det ikke er uden betydning for tolkningen af vore udgravningsresultater, gengives indholdet her i forkortet form:

Ain Umm-es Sujur var ved begyndelsen af islamisk tid (i 7. årh.) den største af de tre vigtigste kilder på Bahrain. Derfra blev vandet i kanaler ført til de fjerneste dele af øen mod øst og syd. Ved kilden lå dengang også øens hovedstad. Men kalifen Abd-el Malik ibn Marwan (685–705 e. Kr.) kom med en hær til Bahrain. Efter en lang krig med vekslende held snigmyrdedes de bahrainske ledere, og kalifen vandt herredømmet over øen. Før han trak sig tilbage, ødelagde han som straf kilden Ain Umm-es Sujur. Siden da er den aldrig blevet genåbnet.

Om grunden til kalifens erobring af øen er sagnets forskellige ver-

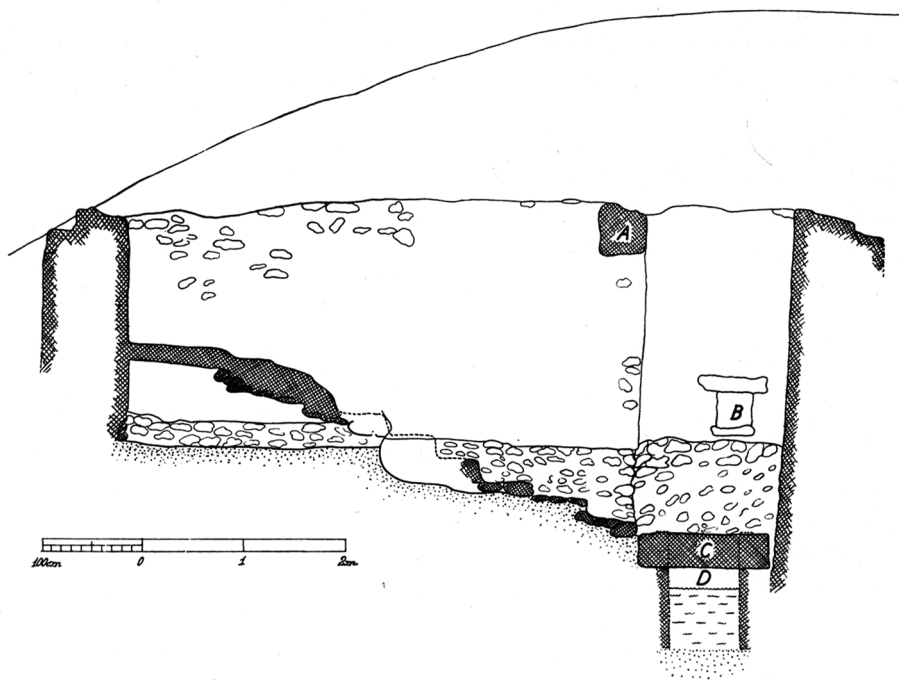


Fig. 2. Snit gennem brøndtemplet og den sydgående del af indgangen. A tagbjælke af sten, B nichen, C-D brøndstenene.
 Section through well temple and the N-S "leg" of the entrance. A roofstone, B niche, C-D well-stones.

sioner ikke helt enige. En version fortæller, at beboerne i Diraz kort efter Bahraíns omvendelse til Islam igen begyndte at dyrke afguder og at tage imod ikke-islamiske flygtninge fra Iraq. En anden fortæller, at kalifen ønskede den bahraínske konges datter til sit harem.

Vore udgravninger ved kilden samlede sig først om stenblokkene. Da disse var gravet fri, viste det sig, at de alle hvilede på rent sand. Der var ikke den mindste antydning af fundamenter eller bygningsrester i forbindelse med blokkene, som ikke lå i nogen indbyrdes sammenhæng bortset fra, at en gruppe ved vestenden af sænkningen lå i rækker med kort mellemrum mellem hver blok.

Et prøvehul i toppen af sandbanken i umiddelbar nærhed af denne gruppe gik gennem rent sandfyld, der i 3,27 meters dybde afløstes af et lag løse sten, som tydeligt markerede den oprindelige overflade. 1,66 m dybere under uforstyrret, vandaflejret sand nåedes grundvandspejlet. Vandet var sødt og varmt.

Dernæst blev en undersøgelsesgrøft ført ned ad skrænten i sænkningens sydvestlige hjørne. Den øverste del af denne var rent sand. Ved foden af sandbanken, bunden af sænkningen, lå ca. 30 cm under jord-

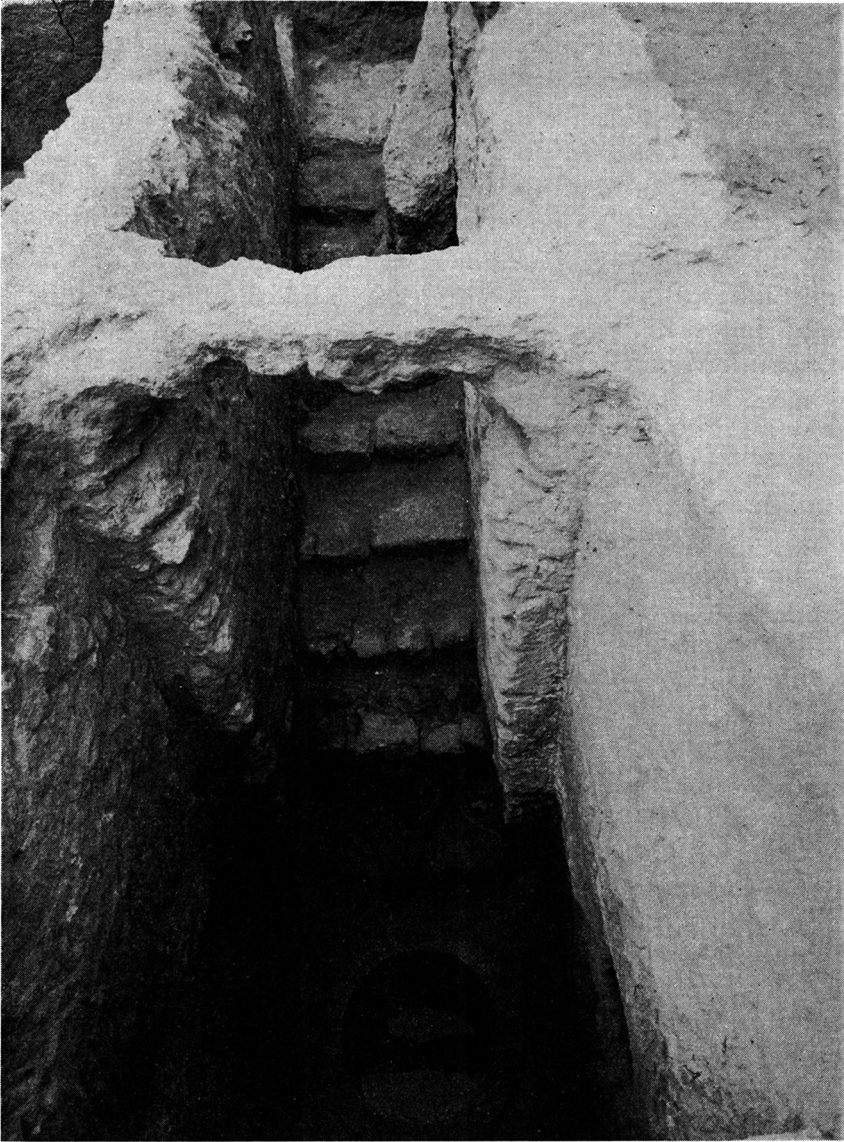


Fig. 3. Nærbillede af brønden og trapperne set fra oven.
Close-up view, from above, of well and staircase.

overfladen fire stenblokke af samme type som dem på toppen. De lå uden orden over hinanden og hvilede på rent sand. Lige under disse blokke kom grundvandet, så udgravningen måtte standses.

Udgravningen omkring stenblokkene var altså resultatløs. Måske ligger gådens løsning under vandspejlet. Det er ikke udelukket, at blok-

kene engang har dannet en mur om kilden, og at fundamenterne til muren nu skjules af grundvandet. Denne mur er måske blevet styrtet i kilden af Abd-el Maliks hær eller af en anden fjende.

De bahrainske kilder findes altid på steder, hvor et brud i de underjordiske kalkstenslag tillader vandet at finde vej op mod overfladen. Da der altid er fare for, at sådanne kilder sander til, er de derfor uden undtagelse omsluttet af mure, som ofte hegner et stort areal.

Når man hører sagnet om Abl-el Maliks ødelæggelse af Sujur-kilden, spørger man uvilkårlig, hvordan en så stor kilde kan ødelægges. Men kender man ørkenkilder, er spørgsmålet besvaret. Hvis de mægtige mure om kilden bliver styrtet om, vil det ikke vare længe, inden ørkensandet presser sig ind fra alle sider og lukker kilden. Sådan kan det være gået her.

Hvis de meterlange stenblokke har dannet en mur om kilden, så har den været et finere stykke arbejde end nogen af de nuværende bahrainske kilder. Kun en fortsat undersøgelse vil kunne give endeligt svar på spørgsmålet om Umm-es Sujurs oprindelige udseende.

Udgravningen ved Ain Umm-es Sujur gav alligevel et resultat. I det sydøstlige hjørne af sænkningen bemærkedes stærkt forvitrede murerer af sten og cement i skrænten. Det viste sig at være to parallelle mure, orienteret øst-vest, c. 80 m brede og med glat cementeret overflade på begge sider. Ydersiden af den forreste mur var 4 meter lang og drejede i den østlige ende vinkelret mod syd (fig. 1), hvor de parallelle mure fortsatte med en indbyrdes afstand af 1 m i en længde på 5,10 meter. Ved sydenden lå et lille kammer, 1,48 m × 1,4 m stort. Mellem murene fandtes en skrånende flade, der i den inderste sydgående del gik trappeformet ned til kamret (fig. 2-3). I gangen lå store nedvæltede tagblokke, men kun i dens inderste del var noget af dækket endnu på plads (fig. 2 A). I kammerets østvæg fandtes en lille niche, 33 × 36 cm stor og 40 cm dyb (fig. 2 B). I samme niveau som nichen fandtes det første tegn på helligdom. Kammeret var her fuldt af nedstyrtede sten, og mellem dem lå ved vestvæggen en kalkstensfigur, en knælende tyr, hvis hovede var afslået (fig. 4). Den er 31 cm lang og 21 cm høj. Mellem stenene fandtes endvidere en lille firkantet stenblok, udhulet i toppen. Den ligner de små røgelseskar af træ overtrukket med metal, som Araberne bruger til at brænde sandeltræ i ved fornemme gæstebesøg. Det er sandsynligt, at dette stykke har været brugt på samme måde og haft sin plads i nichen.

Kammerets bund bestod af en enkelt stor tilhugget sten, 1,28 m × 1,02 m. Midt i den er der et cirkelrundt hul, 0,72 m i diameter, med en 12 cm bred og 2 cm høj kant omkring (fig. 2 C og fig. 3). Stenen viste sig at være et brøndhovede, og i 0,53 m's dybde vældede vandet frem.

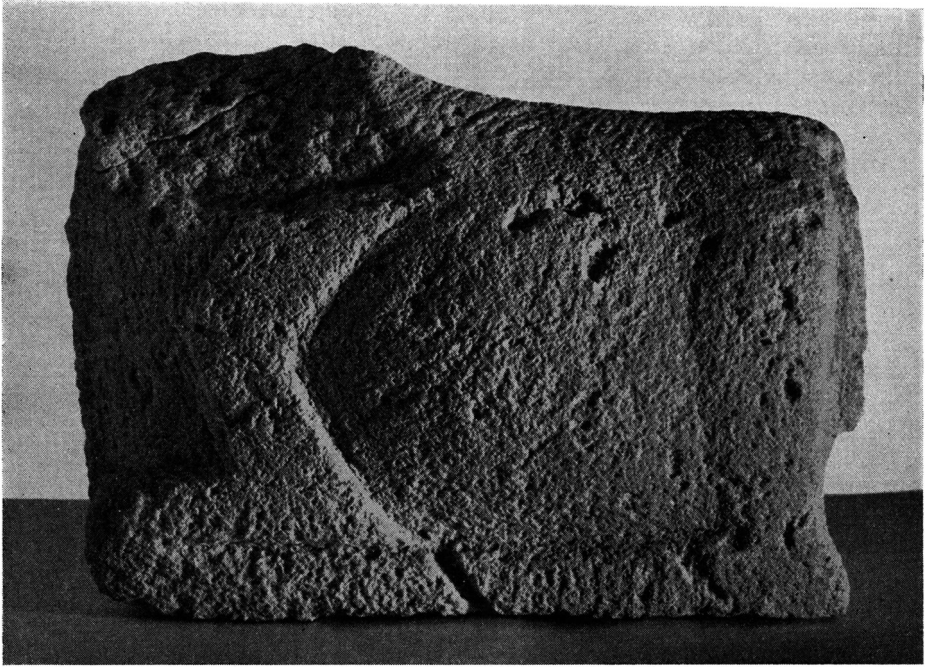


Fig. 4. Tyrefigur af kalksten. 1 : 3.
Limestone figure of bull. 1:3.

Den øverste sten var 33 cm tyk, og under den stod en 0,79 m tyk sten (fig. 2 D), der hvilede på sand.

Ved oprensning omkring brøndens øverste sten, der ikke nåede helt ud til murene, fandtes en del lerkarskår og halvdelen af en lille alabaster-skål, medens der på gangens fjerde trin stod endnu en kalkstenstyr magen til den først fundne og ligeledes uden hovede.

Af anlægget er så meget bevaret, at dets oprindelige udseende kan rekonstrueres. Den forreste del af gangen må på grund af dens lave sider have været uden tag. Ved indgangen til den overdækkede sydgående del har de to tyre været anbragt som portvogtere, som det kendes fra andre mellemøstlige oldtidsbygninger. Det inderste kammer har måske haft kuppeltag og er blevet oplyst af den lille røgelseslampe.

Det lille brøndkammer kan ikke have været beregnet til almindelig vandforsyning. Vand var der nok af i den store kilde ved siden af. Tyrefigurerne, røgelseskarret og nichen synes at vise, at det var en hellig kilde, et lille brøndtempel, som havde tilknytning til den religion, som herskede på øen før Islams komme. Brøndens ødelæggelse og de hals-huggede tyre bringer det sagn, der er knyttet til kilden, i erindring: »Beboerne i Diraz begyndte igen at dyrke deres gamle afguder, og Abd-el Malik kom og ødelagde deres kilde som straf«.

En sikker datering af anlægget er endnu ikke mulig. Tyrene kan tilhøre en hvilken som helst førislamisk periode. Lerkarskårene er af en type, som synes at have stor udbredelse og kendes bl. a. fra grave ved Hureidha i Hadhramut ved et Sin-tempel, som dateres til 5.-4. århundrede f. Kr.²⁾.

The Well of the Bulls.

In the northwest corner of Bahrain lies the considerable village of Diraz. From the flat roofs of its crowded white houses the waters of the Persian Gulf can be seen over the palmtrees about half a mile away. In clear weather the coast of Arabia can be glimpsed across the narrow strait which separates Bahrain from the mainland, where at night the waste-oil flares from Dhahran light up the western sky.

South and east of the town lies a broad hillocky stretch of country, in summer baked dry and parched by the sun, but after the winter's rain green and luxuriant, covered by the swiftly growing desert plants. All this area is covered by millions of potsherds, visible proof that here has once been a big city. At some points on the higher hillocks the winter vegetation forms rectangular patterns in the sand, showing that underground must lie remains of walls and foundations, preventing growth where they lie.

Less than half a mile east of the present village, just on the edge of the palm-groves, there is a large and remarkable hollow, surrounded by high sandbanks, which give the impression of having at some time been dug up from the hollow and piled around it. The hollow is oval in shape and measures 70 × 40 meters. The bottom of the hollow lies about 3 meters below, and the top of the sandbanks about 2 meters above the surrounding desert. The banks are bare, but the bottom of the hollow is clothed with sparse grass and thorn bushes.

Our attention was first directed to this site by the circumstance that, around the southern and western sides of the hollow and more scattered along the north side, there lay on the top of the banks about a hundred very large stone blocks, some over a meter long and all of them carefully shaped to a rectangular form. Some showed in addition revets and "door-post" holes, showing clearly that they had once formed part of a building, or at least had been cut for use as building stone.

Squared building stone is very rare in Bahrain. Only two buildings still standing in Bahrain are of squared stone, the "Sud-el-Khamis" mosque lying some miles south of the capital and dated to the 15th century or earlier, and the Portuguese fort on the northern coast, dated to the 16th century, in the construction of which a large quantity of stone from previous buildings was used. During the last few centuries buildings have been constructed entirely of coral and gypsum cement. Squared stones are thus an indication of respectable age.

The hollow is called by the Arabs "Ain Umm-es Sujur", and they are in no doubt that it once was a spring. The local legend concerning the site is well known among the Arabs and in particular detail among the Dirazis. It is mentioned for the first time in Western writings by Captain Durand who made a survey of the antiquities of the island in 1878¹⁾. As it is not without relevance to an interpretation of the results of the excavations its substance is given briefly here.

Ain Umm-es Sujur was at the commencement of the Islamic era (in the 7th century) the largest of the three most important springs on Bahrain, and from it water was led to the most distant parts of the island, to the south and to the east. By the spring lay at that time the capital city of the island. But the caliph, Abd-el Malik ibn Marwan (685-705 A. D.), came to Bahrain with an army. After a long and indecisive war he succeeded in assassinating the leaders of the Bahrainis and won mastery over the island. Before he left he punished the inhabitants by destroying the spring of Umm-es Sujur, which has never since been reopened.

The various versions of the legend disagree on the reason for the caliph's invasion. One version relates that the inhabitants of Diraz, after Bahrain's conversion to Islam, returned to the worship of their former idols and gave shelter to non-Islamic fugitives from Iraq; another version tells that the caliph desired the daughter of the king of Bahrain.

Our investigations at the spring centred first on the stone blocks. When they were dug free it was found that they all rested on virgin sand, without the slightest sign of foundations or building in association with them. Nor did they lie in any sort of logical association with each other, apart from a group by the western end of the hollow which lay roughly in rows with an interval between each block.

A sondage from the top of the bank immediately besides this group descended through clean sand until it reached, at a depth of 3.27 ms., a layer of loose stones which clearly marked the original surface, after which it descended for a further 1.66 ms. through undisturbed waterlaid sand to the level of the water-table, the water welling up pure and warm.

A trial trench was then driven down the slope of the hollow in the south-western corner. The upper part of this trench revealed nothing but unstratified sand; but at the foot of the slope, where the bottom of the hollow commenced, four stone blocks of the same type as those on the top of the slope lay in a tumbled heap about 30 cms. under the surface. They too rested on plain sand, and immediately under their level the water-table was reached, preventing deeper excavation.

The investigations of the stone blocks proved therefore fruitless. It is possible that the solution to the riddle lies below the water surface. It is not impossible that the blocks originally formed a wall around the spring, a wall the foundations of which lie now below the water. This wall was perhaps pushed down into the well by the army of Abd-el Malik or by some other enemy.

The springs of Bahrain occur where a breach in the underlying limestone strata allows the artesian water to make its way up towards the surface. There is always a danger of such springs being choked by sand, and they are therefore without exception surrounded by walls, sometimes enclosing a considerable area, which hold back the sand, often lying several yards higher than the level of the water.

On first hearing the story of Abd-el Malik's destruction of the Sujur spring one is apt to ask how it is possible to destroy a large spring; but a knowledge of the walled springs of the desert provides the answer. If the immense holding walls of such a spring be broken down the sand will close in swiftly from all sides and the spring disappear as though it had never been. Such may have happened at Sujur.

If the wall around the spring was in fact formed of these meter-long stone blocks, then the wall was a finer piece of work than is found at any of the

present-day springs in Bahrain. But only a continued investigation will be able to give a final answer to the question of the original appearance of Umm-es Sujur.

The excavation here did, however, give one positive result. In the slope of the southeast corner of the hollow the ragged corners of walls of stone set in plaster could be seen. On investigation they proved to be two parallel walls with a plastered surface on both sides, about 80 cms. wide and distant from each other about 1 meter. They ran for 4 meters due east and then made a rightangle turn southwards (Fig. 1) and continued parallel at the same distance apart for a distance of 5.10 ms., before debouching into a little room, with interior dimensions 1.48×1.4 ms. Between the walls lay a sloping ramp which in the southgoing passage developed into a staircase going down to the chamber (Figs. 2-3). On the staircase lay two large fallen roof-slabs, and at the mouth of the chamber one of the roofstones was still in position (Fig. 2 A). In the eastern wall of the chamber was a little niche, measuring 33×36 cms. and 40 cms. deep (Fig. 2 B). At the same level as the niche was found the first sign that the structure had a religious significance. The chamber was here full of fallen building-stones, and among them, by the western wall, lay a limestone statue, a kneeling bull, the head of which had been broken off (Fig. 4). It was 31 cms. long and 21 cms. high. Among the stones was also found a little oblong stone block, hollowed at the top. It resembles the small incense braziers of wood covered with iron sheeting in which the Arabs today burn sandelwood in honour of their guests. It is probable that this object was also used as an incense burner and perhaps stood in the niche.

The floor of the chamber proved to consist of a single large squared stone, measuring 1.28×1.02 ms. In its centre was a circular hole, 72 cms. in diameter, around which ran a flange 12 cms. wide and 2 cms. high (Fig. 2 C and Fig. 3). The stone proved to be a wellhead, and 53 cms. deep in the central hole lay the surface of a gushing spring of sweet water. The wellhead stone was 33 cms. thick and below it the wellshaft was continued by another 79 cms. deep (Fig. 2 D) which rested upon sand.

Between the edges of the wellhead stone and the sides of the chamber was a gap of some cms., and from the sand filling this gap came a number of potsherds and half of an alabaster bowl. And on the fourth step up from the chamber stood another limestone bull identical with the one first found, and similarly decapitated.

So much of this building complex is preserved that it is possible to reconstruct its original appearance. The first "leg" of the passage must, on account of the lowness of its sides, have been open to the sky. The two bulls presumably flanked the entrance to the roofed southgoing "leg", as is usual with animal statues in the ancient Middle East. The inner well-chamber probably had a domed roof and was lighted perhaps by nothing more than the little incense lamp.

This tiny well-chamber cannot have been built as part of an ordinary system of water-supply. There was water enough and to spare in the large spring immediately outside the entrance. The bull statues, the incense burner and the niche all suggest that here was a holy well, a little water-temple, associated with the religion current on the island before the coming of Islam. The destruction of the well-temple and the decapitation of the bulls complete the argument, and throw a new light on the legend connected with the spring: "The Dirazis

began again to worship their ancient idols ... and Abd-el Malik in retribution destroyed their well ...”

Archeologically, however, the building cannot be dated with certainty. The bulls could well belong to any Pre-islamic period. The potsherds are of a type which appears to have had a considerable extension; the same material is, for example, found in the pottery from the graves connected with the Sin-temple at Hureidha in the Hadhramaut, which are dated to the 4-5th centuries B. C.²⁾.

T. G. Bibby.

★

NOTER

¹⁾ Durand, *Journal of the Royal Asiatic Society*, 1880, p. 1. ²⁾ Udgravningen beskrevet af G. Caton Thompson, *Research Report XIII* (1944), *Society of Antiquaries of London*. Jeg fik lejlighed til at se lerkarskårene på *Museum of Archaeology and Ethnology*, Cambridge.