
BURIALS AND FUNERARY PRACTICES ALONG THE MIDDLE EUPHRATES VALLEY DURING THE EARLY BRONZE AGE

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ABSTRACT

The main aim of this paper is to compare the cemeteries along the Syrian Middle Euphrates from Karkemish to Abu Kamal and in the Djezirah hinterland. Besides a typology of the graves, the inventory of material culture in the graves such as pottery, metallurgical objects, weapons...etc. These categories have a valuable role to understand the burial customs during the 3rd millennium BC (Early Bronze Age). The differentiation is documented in terms of relationship to the livings between those cemeteries close to a settlement along the river and others in the steppe areas (nomadic). Besides, a study on burials and burial customs allows to establish information about the social structure of the inhabitants, because mortuary practices reflect the social, religious and practical views of the societies of the third millennium B.C., it is not only concerns deposition of the deceased, but also the living who buried them. The gathered data includes the burial sites along the Euphrates Valley in the Syrian territory as well as the adjacent areas to the river's course. The excavations and surveys have been conducted by different expeditions: Syrian, German, Japanese, North American and Spanish, or joint expeditions. Generally, most of these tombs were already looted. It is worth mentioning that the cemeteries and necropolises in question are situated on both banks of the river.

KEYWORDS

Burial, funerary practices, Euphrates Valley, Early Bronze Age.

CEMENTERIOS Y PRÁCTICAS FUNERARIAS A LO LARGO DEL VALLE DEL ÉUFRATES MEDIO DURANTE LA EDAD DEL BRONCE TEMPRANO

RESUMEN

El objetivo principal de este documento es comparar los cementerios situados al Éufrates medio en territorio sirio desde Karkemish hasta Abu Kamal y en el Djezirah. Además de la tipología de las tumbas, se presenta el inventario de la cultura material en las mismas, como cerámica, objetos de metal, armas, etc. Estas categorías tienen un papel valioso para entender las costumbres funerarias durante el III milenio a.C. (Bronce Temprano). La diferenciación se documenta en términos de relación con aquellos que viven entre los cementerios cercanos a los asentamientos a lo largo del río y los que viven en las áreas de la estepa (nómadas). Además, un estudio sobre enterramientos y costumbres funerarias permite establecer una comprensión de la estructura social de los habitantes, porque las prácticas mortuorias reflejan el punto de vista social, religioso y práctico de las sociedades del III milenio a.C., que no solo se refiere a la manera en la que el fallecido es depositado, sino también a los vivos que lo enterraron.

Los datos recopilados incluyen las necrópolis a lo largo del valle del Éufrates en el territorio sirio, así como las áreas adyacentes al curso del río. Las excavaciones y prospecciones han sido realizadas por diferentes expediciones: sirias, alemanas, japonesas, norteamericanas y españolas, y también expediciones conjuntas sirias-internacionales. En general, la mayoría de estas tumbas ya fueron saqueadas. Es de suma importancia mencionar que los enterramientos y las necrópolis en cuestión están situados en ambas orillas del río.

PALABRAS CLAVE

Enterramiento, prácticas funerarias, el Valle del Éufrates, la Edad del Bronce Temprano.

Introduction

Since the beginning of the mankind, the fact of losing a member of the family or of the social group, the transformation of the living person into a cold, quiet and motionless corpse have been producing thoughts and consequence acts of unacceptance, ambiguity, fear, and planted a series of questions, interrogatives and whys. In various cultures the people feared the dead and fixed the corpse to the earth to prevent its return from the netherworld to the livings world, the fear of the dead has converted into veneration and cult for ancestors in different parts of the world. Other cultures pretended froze the moment in eternity by embalming the deceased's body, or by building monuments and mausoleums ubiquitously. It is enough to point to the Seven Wonders of the Ancient World to notice that the death architecture had its lot in this reckoning. More interesting considerations were given in other ideologies like the monotheism religions, where the prevention of a tomb or disinterring the deceased has been the harder punishment for the enemies during the Abbasside period for example, and where the death and the live after death in Islam acquired more weightiness than the live itself, thus the live became a short visit to prepare an adequate dwelling for the person in the perpetuity of the other live.

The third millennium B.C societies in Ancient Near East were not an exception, they interpreted death as a continuity to the perpetuity and ritualized the demise deliberately, they reflected their convictions and thoughts through such prodigious architecture and variety of rituals. Mortuary practices along the Syrian Euphrates Valley reflects the social, religious and practical views of the societies of the third millennium B.C., it is not only concerns deposition of the deceased, but also the living who buried them [Pearson, M.P, 1999:3], and the involved in the successive actions; death is not so much about the dead as the livings who were engaged in funerary activities: announcement, tomb building, body preparation, wailing, feasting, funeral procession, corpse disposal, offerings and visitations, or in other words, the funeral as *rites de passage*.

Rite of passage

Ian Morris [Morris, I., 1987, 1992], pointed to an effective method for analyzing funerals established by A.Van Gennep and Hertz [Hertz, R., 1960, Van, Gennep, A., 1909], both master publications were written in 1906 and 1907, and republished later. This method calls the transitional stages of the dead person *rites of passage*; these actions can be divided into a three- stage pattern as the following: the first stage is the biological death or the *rite of separation* involving the moving from the normal condition of life to the second stage *rite of marginality* in which the mourners are involved also, they may wear formal cloths, they may be silent or cry hysterically, these status last moments or years, the person becomes a corpse and the soul is liberated form the body. The last stage is *rite of aggregation*, the mourners return to the social life without the deceased; the corpse laid to rest and the soul joins the ancestors [Morris, I., 1987, 30-31]. This tripartite pattern would be noticed in interpreting funereal aspects in this research, where various funerary process, structures and archaeological material along the studied area manifested the relationships between the living to the dead as well as the social structure, depending of the state of the tombs and their contents in terms of integrity and conservation (FIG.1).

Historical background of the investigated area

The settlement system of northern Mesopotamia and Levant in the third millennium witnessed the process of urbanization and state formation, the phenomena known as the “second urban revolution” [Mazzoni, S., 2000, 105] or “secondary state formation” [Weiss,

H., 1990: 193-2018], marked by the socio-political system led by elites. The social order differentiated the pre-existing elites and that raised as a result of the new changes, and the new vision to the collective identity instead of the individual one. Evidence from the Euphrates sites with a large public sector manifested in a monumental architecture, a complex economic system and the mortuary evidence support this picture [Porter, A., 2002: 165].

The occurrence of organized tombs and mortuary practices with density such as at the sites along the Euphrates Valley from the Early Bronze Age is recorded through the archaeological record in different sites including: Arslantepe, Titriş Höyük and Hayaz Höyük in southern Turkey, Jerablus Tahtani at the Tomb 302, the White Monument at Tell Banat, Shiyukh Tahtani, the hypogeum at Tell Ahmar, Qara Quzaq, Wreide, Tell Swehat, the royal mausoleum at Tell Bi'a, cemetery of Abu Hamad, the royal tombs at Mari and Ur royal cemetery; these had reflected the discrepancy of tomb-type, limitation of access for burial rites, grave goods, body treatment, and spatial disposition as a vehicle to represent the differences within the society.

A variety of questions arise in this context such as what criteria determined intra versus extramural burial, the social differentiation on base of lavish and number of grave goods, especially ceramics, so grave goods were continuously added or removed over time [Porter, A., 2002: 166]. The differentiation was startling between the poor graves hidden of the sight under floors, pits or cists, pithos on the one hand, and on the other the monumental architecture and the enormous labor and the logistic invested in constructing these monuments, the regularity in maintaining them, and their function in displaying social status, these monuments in Peltenburg's words are "*an above ground, large-scale facilities that exceeded the practical requirements of burial were an act that symbolized a new notion of social structure, and they were built in full cognizance of their role in future generations*" [Peltenburg, E., 1999: 428-429].

Some scholars addressed the challenge of the burials along the Euphrates Valley in Syria, the interest in the area increased after the construction of dams along the Euphrates and the threats to the sites on both banks of the valley [Cordoba, J., 2006]. Also, the new data provided by excavations and surveys, realized by different local and international expeditions must be added. Generally, most of these tombs were already looted. The cemeteries and necropolises in question are situated on both banks of the river, these include the sites: Tell Jerablus Tahtani, Tell Dja'de el Maghara, Tell Khamis, Shiyukh Tahtani, Tell Ahmar, Tell Qara Quzaq, Tell Banat, Tell Hadidi, Tell Selenkahiye, Cemetery of Wreide, Tell Bi'a (Tuttul), Wadi Qutena, Wadi Kharrar, Cemetery of Wadi Dabaa, Cemetery of Abu Hamad, Cemetery of Wadi Shabout, Cemetery of Wadi Jazla, Tell Beilouni, Baguz and Tell Hariri (Mari).

The evidence from the mortuary practices on the Euphrates Valley in Syria offers a rich resource of information and a unique archaeological data to study the mortuary archaeology during the Early Bronze Age, and permits painting a clearer image of these societies, considering the frequent funerary practices and the extraordinary events that sometimes occurred like for example the animal scarifying recorded through the animal bones found at Tell Banat, Jerablus Tahtani, Tell Selenkahiye as well as at Titriş Höyük and Hayaz Höyük which suggest rituals similar to those found along the Euphrates Valley in Mesopotamia [Laneri, N., 1999: 226]. Human scarifying occurred in four sites along the Euphrates Valley dated to the third millennium B. C which suggests that something more than a funeral was going on, and something more than a straightforward display of wealth; sacrifice of people to set up a funerary feast is an extraordinary event produced at Arslantepe, Shiyukh Fouqani, Umm el Mara and the royal cemetery in Ur [Porter, A., 2012].

Challenges

In this wide area, excavations were carried out for long time ago, most of them were during the 19th century or early 20th century. There is loss of the record of the tomb's content caused by both ancient and modern looting activities, as well as the natural inconveniences such floods and erosions, which marked different grades of destruction or displacement of the material inside the tombs, or in many cases the decay of such objects, in special those made of organic material: wood, textile, leather...etc.

The other challenge is that old excavators focused on the traditional method dealing with burials, paying more attention to the architecture and the typology in classification of grave goods, with a notable loss of interest in the rest of information which the tombs could provide.

Methodology

We need a framework for analyzing the mortuary practices of the EBA, it is worth pointing to both major approaches to interpret funerary record. They are part of ongoing debate between processualism and post-processualism archaeology. During the 1970s several researchers sought to articulate mortuary data in terms of forms of social organization; they equated aspects of the social persona of the interred with components of the burial rite. The other school argues that archaeology of death is highlighted its relation to the *rites de passage*. In the case of Ancient Near East, I argue that it is recommended to employ the second approach because mortuary practices could be reflecting the sociopolitical scene as well as the textual data offered by many sites like Mari, Ebla and Tuttul (Tell Bi'a), which are related directly to death and offering. This category of data came first from Sumer, then the *kispum* or funerary offering to dead kin are widely occurring in texts from Old Babylonian times onwards [Peltenburg, E., 1999: 432]. Despite of the difference and the debate about the nature of ancestor practices between the texts from Ebla dated back to the middle of the third millennium B.C and the texts from Mari dated to the early second millennium B.C, textual data still valuable source of information; at Ebla, ancestors were related to royal lineage, they are dead kings designated with the divine *dingir* sign, while in Mari, the dead kings are a collective group in the *kispum* (a regularly performed communal meal at which the living and the dead are present). Furthermore, Ebla's texts perpetuate kinship throw ritual between newly married royal couple, gods and previous rulers. Texts provided from Mari perpetuate the role of dead in the realm of the living, the very inclusion of Sargon and Naram- Sin in the version of the *kispum*, as well as the presence of the *kispum* in the Genealogy of Hammurabi Dynasty which legitimated the king but involved all the people in the *kispum*. Remarkably, ancestor traditions reflect the social organization [Porter, A., 2002:5-6]. These may have prescribed bi-monthly for several generations after the death of a kin member, accordingly, highlighting the long- term role of the dead amongst the living. The social function was to establish the status of successors by referring to the authority of the dead, and although many texts pertain to royalty, particularly in Mari. This may lead to the need to analyze Ancient Near East funerary remains in terms of the centrality of mortuary ritual in society.

Also, the necessity of spatial analysis around the tombs to find evidence for evolving relation between the living and ancestors rather than specific material correlates for *kispum* [Peltenburg, E., 1999: 432].

Other aspects will be considered in the methodology in order to decode the symbolism of burial practices as established by Härke [Härke, H., 1997: 193] who identifies four spheres in where symbolism may occur:

1. Location and landscape
2. Grave form and monument
3. Grave goods
4. Decoration of artifacts in the grave.

Additionally, it is obvious the occurrence of different forms of graves, comparatively: shaft graves, pit graves, stone graves or clay graves, hypogeum for example in Tell Ahmar, or monumental graves such as in Tell Banat.

Regarding the grave goods, there is also a great variation in terms of the making artifacts and the way of deposition and the decoration of such artifacts. It will be considered the “expensive” goods or imported goods.

Meyer [Meyer, J-W., 2000] proposes a method to classify grave goods from the Near Eastern burial contexts by consideration ritual action from the epigraphic evidence. He distinguished between “*Aufbahrungssitte*” (lying in state), “*Beisetzungssitte*” (deposition of additional artefacts for cultic- religious reasons) and “*Mitgaben*” (deposition of additional artefacts of social or personal significance). This research will try to trace these categories in the examination of the archaeological remains.

Chronology

In this paper we will consult the chronological sequences established by the excavators of the studied sites as well as ARCANE periodization for Early Middle Euphrates, EME chronology [Finkbeiner, U., et al, 2015] based on the material culture in relation to the stratigraphy. Despite of the ancient city of Mari (Tell Hariri) was considered as part of Mesopotamian Iraq nowadays, we would include it in the Syrian context as an important connection between these modern countries as well as to the upper Euphrates and to cover the Euphrates Valley in Syrian territory.

As to the geographical area, it extends to the river valley after the Carchemish Dam in Turkey, just before the Syrian- Turkish modern borders, starting with Jerablus in Syria down to Tell Hariri and Baguz before the modern Syrian- Iraqi border.

The comparison with sites on the Balikh Valley such as Tell Chuera, and the Khabour Valley sites can reveal more details in this regard. Of course, we cannot exclude the comparison with the other sites to the north and the south of the targeted area in this study, but more attention will be paid to the Syrian Middle Euphrates.

The second part will account of the research results on the topic, I will include a brief summary and presentation of the investigated sites as providing insights into the aspects of burials along the Euphrates Valley and as an invitation for further reading (MAP.1) of the studied area, followed by detailed analysis of the burials at these sites; in attempt to decode the symbolism by detailed study of the graves; location, the grave and its relation to the landscape, the grave architecture and typology descriptions, detecting the possible data related to graves and monuments, then a study of the anthropological components of the graves highlighting sex, age and epidemical wherever the available record allows, followed by the study of the grave goods, exotic goods, their meaning, their position regarding to the corpse.

Investigated area

1- Jerablus Tahtani

The expedition of the University of Edinburgh between 1992-1996 excavated in the site. Archaeological labor revealed that Uruk beveled rim bowl sherds were used during the EBA Tomb T.32 in encasing the mound which covered the tomb [Peltenburg, E., 1999a: 431].

The EBA occupancy of the site is represented by two phases:

Pre-fortification phase: it was found a jar burial T.1610, jar and pithos burial were common in this phase.

Fortified phase: many sites along the Euphrates were fortified during the EBA such as: Habuba Kabira, Halawa, Tell al 'abd, Tell Swehat, Tell Banat, Shiyukh Tahtani, Tell Amarna, and to the north at the sites of Kurban Höyük IV and Titris [Peltenburg, E., 1999b: 100-101].

The burials record included cooking pot burials for infants, pit and pithos burials, cists and corbel-walled tombs, also intra-mural burials are noticed. Tombs contained pottery, metalwork and beads [Peltenburg, E., 1999b: 102].

Tomb.32:

The monumental tomb was built in the south of the settlement, contemporary to Tell Bi'a tombs. It is a large above ground construction like the tombs of Tell Ahmar, Banat, Bi'a and the royal tombs at Mari. The tomb's location at the south of the settlement was motivated by the intention to make it visible to all river traffic. T.32 consists of two rectangular chambers, the main chamber is 6.6, x 3.5 m, the entrance located to the western side, the incurving walls are 1.9 m height constructed with six courses of limestone blocks. In later periods, two secondary walls were constructed before the entrance, perhaps during removing the luxury items from the tomb, the roof's slabs were removed. In order to mark the sacred area, they built a ramp descending from the upper part of the settlement, and the access to the tomb from the ramp was through a wide gap or a door in the eastern wall from the passage to the dromos (FIG.2).

Peltenburg interpreted T.32 as a representation of a new notion of social structure where the emerged rulers identified themselves with elite behavior and formed a shared ideology by giving it material expression [Peltenburg 1999a, 429].

In T.32 many adults and children were buried including 12 corpses (1 perinatal, 4 children between 6 months-12 years, 2 adults 20-25 and 5 mature adults 25-35). The grave goods included tall pedestalled cups (champagne cups, typical in burial contexts) and other pottery. Other objects were included such as: gold, silver and jewelry that suggest large-distance prestige goods exchange featured the period [Peltenburg 1999a: 432].

The limited space for feasting in the tomb suggests that such events took place in the upper settlement, though only major centers had a special place for this such as *bit kaspum* at Terqa [Peltenburg 1999a: 432].

2- Tell Dja'de el Maghara

The last occupation of the site was at the beginning of the second middle of the third millennium B.C, represented by a necropolis dated to EBA III-IV. There is no evidence of settlement on the mound which suggests using it for funerary ends of the EBA neighboring villages, possibly Qara Quzak community.

Two inviolate cist tombs were revealed, the variation of the associated grave goods represents an artisanal tradition of the middle Euphrates even the primary material was imported from Anatolia [Coqueugniot, E, 1998: 113].

3- Tell Khamis

Eleven layers are documented in the site, the oldest one Khamis XI represents the Early Bronze Age II (2800-2500).

A stratigraphically inspection was carried out in the site revealed that during the utilization of the EBA houses, circular silos were associated to them in the exterior. The most important one of these silos is the 221, the southern half of it was used as a tomb.

The variety of finds in the filling included: the upper half of a globular vessel with slip decoration, various bowls with “S” profile, a stone bead, a bone needle and a fragment of the foot of a lion figure [Matilla Séiquer, G., 1999: 220].

4- Shiyukh Tahtani

The site was excavated by the University of Palermo during five seasons since 1993. In Area B, rests of the Early Bronze Age were discovered. Older periods are presented through fragments of beveled- rim bowls.

Two burials and funerary pit were discovered and dated to the early BA III, while over a dozen burials dated to EB III- EB IV were revealed at the base of the Easter slope of the mound and consisted of oval pit contained one or two adult individuals in a crouched pose. Infants were buried in jars.

Grave goods varied between pots, copper toggle pins and beads. Fine Ring- Burnished Ware and Plain Simple Ware are most common [Falsone, G, 1999:138].

5- Ahmar

The site of Tell Ahmar (Barsib) was excavated by the French expedition by F. Thureau-Dangin in 1928, 1929 and 1931. Excavation re- started again by the University of Melbourne in 1988.

The Hypogeum at Tell Ahmar was built deliberately to face the Euphrates and to be in a visible location. It had a rectangular form 7.4 x 6.5 m, the chamber was built of stone and roofed with large limestone slabs, also limestone pavement was used inside the chamber. The entrance to the tomb was on its western side 1 x 1.6 m [Thureau- Dangin and Dunand, 1936]. To the north of the Hypogeum located the North Room related to the chamber tomb.

There are parallels to the Hypogeum at Tell Ahmar in other funerary complexes along the Euphrates River Valley such as the chamber tombs at Gre Virike in southern Turkey, Tomb T. 302 at Jerablus Tahtani and Tell Hadidi in Area L and Area D [Roobart, A and Bunnens, G, 1999].

The hypogeum’s ceramic repertoire consisted of 1045 vessels deposited at different times spanning three or four centuries which suggested the connected rituals with “rites of passage” [Laneri, N, 1999: 226].

6- Qara Quzaq

The University of Barcelona realized the excavation in the site, the pottery assemblage showed similarity to that of the Early Bronze Age IV in Ebla and Tell Hadidi [Olavarri, 1995: 9].

The construction of the funerary installation *Locus*12 had a religious significance. It has a rectangular form of 5 x 3.5 m, the walls are made of red bricks of 0.95 m width and 2.8 m height, the dimensions of the bricks are larger than those used usually and it was of dark ocher color. The internal walls were painted with lime. The installation had not any windows but there is a door in the center of the northern wall.

The southern wall was strengthened by a second wall in order to limit the enclosure of the occupants of the funerary chambers and the temple (FIG.3). The second wall was interpreted by the excavators as a *temenos* of a religious function to separate the sacred area from the profane one [Olavarri, 1995b: 15-16].

The L12 building contains two funerary chambers: L12 W and L 12 E, their dimensions are: L12 W: 2.65 x 3.5 m and L12 E: 1.75 x 3.5 m, they are separated by a central wall 0.4 m.

Human skeletons:

Both chambers contained individual burial, skeletons are semi-burned, the temperature during the cremation was 600 degrees, the cremation process took place outside the funerary chambers because there is no rests of fire or ashes inside (FIG.4). The partial cremation is documented in funerary practice in different sites: Ur, Tell Chuera and Khirbet Kerak [Olavarri, 1995b: 15-16], even so, cremation is considered a foreign practice to the Near Easter cultures during the III millennium and became more common during the II millennium [Laneri, N, 1999: 226].

L12 E: contained a skeleton of a woman 18-20 years old.

L12 W: contained a skeleton of a child 12-13 years old.

Pottery:

L12 W: the chamber contains 8 vessels beside the corpus. In the northwest there are fragments of three vessels including cooking pot for the funeral banquet. Furthermore, there is a gran quantity of beads of different colors and materials: shell, fried, pasta and stone beads [Valdes, C., 1995: 60-63]. Burial goods contained also tow spears of pure copper near the head of the skeleton.

L12 E: contains more finds, 33 metal objects of bronze and coper: 5 spears, 25 toggle pins and a nail, 11 pottery vessels and 731 beads formed the necklace and bracelet [Montero, 1995: 25-26].

The vessels in L12W suggest the celebration of funeral banquet, the cooking pot with rests of ashes during the cooking, also this was found in L12E [Olavarri, 1995b: 15-16]. The funerary building L12 is comparable with the *Steinbau I* in Tell Chuera.

7- Tell Banat

The excavations included the settlement of Banat (periods IV- III), Banat North that contained the monumental tumulus (periods IV- III) and Tell Kabir to the west of Tell Banat (period III, II and I). The chronological division of these periods is: IV: 2600- 2450, III: 2450-2300, II: 2300-2150, I: 2150-2000 B.C.

White Monument in Banat North had two phases:

- White Monument I is an artificial constructed mound 100 m diameter and 20 m high.
- White Monument II had a sloping corrugated surface.

Inside White Monument II, small mounds of soil and stone as remains of individual tumuli are documented, contained disarticulated human and animal bones and pottery. These tumuli were unified under one great mound which was later encased in White Monument I [McClellan, T., L. and Porter, A., 1999: 107].

In area C of the site, it was uncovered the Tomb 9, it is a small stone cist grave, it was rich of goods and there were no skeletons in the tomb, which means it was used for an intermediate interment, the bones were removed to be used for the next interment. Around Tell Banat several tombs were uncovered including shaft tombs cut into limestone rock. As to pottery, it varied between Plain Simple Ware and less quantities of Euphrates Banded Ware [McClellan, T., L. and Porter, A., 1999: 108].

The tumulus called White Monument III located under the modern village mosque, so the excavation was limited there.

Tomb 7:

It is a structure of 8 x 10 m, cut into the gravel layers and built in EBA IV. The tomb contained five interconnected chambers, dromos and entrance. From the entrance, the dromos, Chamber A and Chamber B are located in line east to west. To the south of Chamber B there is Chamber C that opened to the east to Chamber D. To the north of Chamber B there is the corridor E that lead to Chamber F. The roof was of heavy slabs and the walls were built of limestone blocks mortared with bitumen (FIG.5). During the tomb's renovation at the end of EBA, some beam supports were added inside [McClellan, T., L. and Porter, A., 1999: 108].

One interesting aspect to highlight is, tow skeleton of a female adult and a female child were found over the top of the shaft on a layer of mudbrick, they were placed at the time of sealing Tomb 7 and were possibly part of funerary rite. This rite of human scarifying was practiced in other places such as the cemetery of Ur in Iraq and Arslantepe in Anatolia [McClellan, T., L. and Porter, A., 1999: 108].

Pottery: The concentration of vessels was in Chamber C while in Chamber D it was discovered a gold pendant and lapis lazuli.

Chamber F was the principal chamber to host various objects: ostrich egg with neck and rim insert of white stone and mother- of pearl and lapis lazuli. A wooden coffin was in the middle of the chamber. More than one thousand gold beads were collected from the tomb [McClellan, T., L. and Porter, A., 1999: 108-111].

8- Hadidi

The most representative tombs in terms of variation and significance are the tombs of Area D and Area LI.

Area D tomb consists of a shaft that lead to a long rectangular chamber of 15 m length, interconnected to other chambers. The walls were from stone in form of courses that narrow to the ceiling, the roof was large stone slaps (FIG.6).

The tomb in Area LI is also a shaft that lead to a rectangular chamber built from stone, its length is 5 m, the wall's inclination is less than tomb Area D [Dornemann 1980 and 1979].

Another tomb known as L II, dated back to the Late Bronze Age, it showed similarity to Tomb 7 at Tell Banat, it had steps leading from the entrance to multiple chambers and contained large roofing slaps. It is very possible that the construction was during the Early Bronze Age [McClellan, T., L. and Porter, A.: 1999, 110].

9- Selenkahiye

The University of Amsterdam started salvage excavations at Salankahiye in 1967 after the call of UNESCO to save the sites that will be flooded by the construction of Tabqa Dam, three more excavation were carried out in 1972, 1974 and 1975. The excavations were directed by Maurits N. Van Loon and uncovered the settlement dated from 2400-1900 B.C [Van Loon, M., 2001, 2.5, Meijer, D., 2001: 3.25].

The site included both intramural and extramural tombs. The extramural tombs extend from Salankahiye to Wreide village, just to the south of Salankahiye where a German expedition directed by Orthman [Orthman and Rova, 1991] excavated it later [Van Loon, M., 2001: 4A.127].

The settlement of Salankahiye covered an area of 10 ha, since there is less graves than expected in such occupation, it is suggested that a considerable part of the population was buried outside the settlement such as at Wreide cemetery. The totality of graves both in Salankahiye and Wreide is ca. 75 burials, it is a pretty reduced number for such settlement and for 400 years of occupation.

Van Loon (2015) noticed three principal aspect that characterized the burials at Salankahiye:

- a. There is a lake of infant burials, they form just 10%.
- b. Burial practices no reveal special variation in terms of gender weather the deceased is a man or a woman rather than some kinds of grave goods such as weapons.
- c. There was no unified idea about burial orientation [Van Loon, M, 2001: 4B.219].

10- Wreide

The German expedition in Tell Halawa lunched an urgent excavation in the site of Wriede between October and November 1979, because the local population started looting the site after the cemetery became visible resulted of construction of Tabqa Dam. They documented five tombs:

Tomb W011

Consists of rectangular shaft 1.95 x 1.65 m with two lateral chambers. The shaft's bottom is about 2.5 m under the modern land level. In the southern part of the shaft there is a step, and the walls were oriented toward the original coordination.

Chamber A: located to the north of the shaft, it has irregular trapezoid form 1.7 x 1.6 m, in the northern part there is a niche 0.7 m breadth and 0.3 m depth. The bottom of the chamber is 0.6 m under the shaft's bottom.

Two adults were interred in this chamber, but only one cranium was found.

The founds includes tow needles near the neck area, seven limestone pearls and another bronze needle in the north with a bronze blade dagger. The chamber contained 15 pottery vessels.

Chamber B: located to the west of the shaft, it also has irregular trapezoid form 1.4 x 1.75 m. Its bottom is 1 m under the shaft's level.

Five individuals were buried in this chamber, one of the skeletons was in the southern part of the chamber while the other four were in the north. The skull in the south was accompanied with tow needles as dress component. Skeletons II-V in the north were surrounded by numerous vessels and a dagger. Pottery assemblage consisted of 25 vessels [Orthmann, W., and Rova, E., 1991: 9-15].

Tomb W016

To the west of the shaft, there is a lateral chamber 1.5 x 1.3 m, an infant burying was documented in the chamber accompanied with two vessels [Orthmann, W., and Rova, 1991:15-16].

Tomb W 054

It is more complex because it consists of three graves. The shaft 1.3 x 1.1 m was connected to the north to a rectangular Chamber A 2.2 x 2.1 m. Chamber B is located to the east while Chamber C to the west.

Chamber A: in the eastern part there is a skeleton laid on its right side, the skull was in the north directed to the west, the hands were inclined towards the face, some bird bones were found perhaps as a food offering. More human bones were found but their bad conservation's condition make impossible to classify them in any anatomic context.

In the southern part, bronze fragments were found, but they do not represent any ornament.

82 vessels were found between the western and eastern parts of the chamber.

Chamber B: just one skeleton was found, the upper part was revealed during the excavation, the head was in the west directed to the south. A needle was found beside the neck and a bronze axe. The finds included a bowel in this chamber and fragments of other one.

Chamber C: four individuals were buried in it, skeleton I in the north, skeleton II in the south, skeleton III was the only conserved one and possibly belonged to a secondary burying, while skeleton IV represented rests of the lower part. Skeletons II and IV were in deeper level than I and III.

It was documented beside the hip of the skeleton IV a bronze dagger, also two lance heads and two blades of bronze. Also 76 vessels were found near skeletons II and IV, and six limestone figurines were recorded in this chamber, one of them was directly near skeleton IV, the other five were lying between or under the offering's vessels [Orthmann, W., and Rova, E., 1991: 16-33].

Tomb W066

Consisted of a shaft 1.3 x 1 m and an oval form chamber 1.95 x 1.5 m located in the north. One burying happened in this tomb, the deceased was laid on his right side, the head in the west directed towards the south. A bronze needle was found near the neck, and two needles were behind the body which makes it difficult to interpret them as part of the dress. Two earrings and several rings and pearls found near the neck area. Also, a dagger was found in the area of the knees. 21 vessels were discovered to the south to the deceased between the body and the entrance to the chamber [Orthmann, W., and Rova, E., 1991: 33-38].

Tomb W086

Due to the arrival of the water and starting sink the area of this tomb by the water of the Tabqa Dam, a sondage was realized instead of excavation. The shaft had a rectangular form 1.4 x 1.3 m connected to two chamber A and B. 35 vessels were documented, 5 from grave A and other 30 from Chamber B [Orthmann, W., and Rova, E., 1991: 38-42].

The German expedition also realized the excavation at the site of Tawi and uncovered a necropolis dated back to the Early Bronze Age III-IV (2700-2400 B.C) [Kampschulte, I and Orthmann, W, 1984].

11- Tell Bi'a

The site was excavated by a German expedition during 12 excavation seasons carried out between 1980 and 1995 [Strommenger, E., and Kohlmeyer, K., 1998: 1-4].

The funeral aspect is well documented in Tell Bi'a by two kinds of cemeteries:

- The extramural cemetery U with different social classes (families).
- The "royal" tombs underneath the Palace B.

The extramural cemetery U consists of groups of shaft graves. At first a shaft was dug, and at its end an oval chamber was created, in which the body of the deceased was deposited. In most cases, the body was laid at the lateral wall and the dead was normally buried in the traditional crouching position, mostly wrapped in a canvas. The grave goods include weapons, cylinder-seals and ceramic vessels. After the ceremony the chamber and the shaft were often closed either with bricks or with stones.

The tombs in the area of Palace B belong to affluent population, but because of the erosion, we cannot know, if they were in open spaces or inside of houses (FIG.7). They are dating, as the cemetery U, to the third millennium BC. The graves consist of mudbrick walls building more roomed units. There is no direct relation with Palace B because using the area of the tombs ended with its foundation, but in any case, an ideological conception might be assumed with the building of the palace on top of the graves of former high ranked group of people. This is secured by the richness of the inventory. Other aspects of funerary practices at Tell Bi'a are well documented in the work of Bösze (2009).

12- Wadi Qutena

The cemetery of Wadi Qutena and a series of other sites along the Euphrates Valley, beside the site of Ghanem al- Ali, have been surveyed by the Syrian- Japanese expedition in the Bishri Mount and the Euphrates (MAP.2). The sites that contained rests of burial practices include: Wadi Kharrar, Wadi Ain, cemetery of Wadi Dabaa, cemetery of Wadi Shabout, cemetery of Wadi Jazla and cemetery of Tell Beilouni, see [Nishaki, Y., 2010, 37-48, Numoto, H., and Kume, S., 2009: 193-198, Numoto, H., and Kume, S., 2010a: 49-60, Numoto, H., and Kume, S., 2010b, Ohnuma, K. and A. al-Khabour (eds.), 2008-2009-2010].

Wadi Qutena located 32 km to the east of Raqqa. In the area of Wadi Qutaina several tombs of various types were documented.

13- Cemetery of Wadi Kharrar

In Wadi Kharrar area there are different kinds of tombs, as in Wadi Aain, Wadi Qutaina and the region of Tell Hamadin. The structure of these tombs is like those found in Wadi Shabout south of Tell Ghanem al-Ali. They all consist of one (or more) stone-built chamber, covered by a narrow tumulus.

This kind of structure might be explained with geographical reasons, as they all are situated in a steppe area and perhaps they belong to nomadic people. On the other side, it must be noted that they are located in tributary valleys which run in direction north-south, from the Bishri plateau to the Euphrates valley. This raises the question of a possible link with the big settlements like Tell Hamadin, Tell Ghanim al-Ali. The explanation of this distribution is one of the questions addressed deeply in the Syrian Japanese research at the region [Numoto, H., and Kume, S., 2009: 193-198, Numoto, H., and Kume, S., 2010a: 49-60, Numoto, H., and Kume, S., 2010b].

14- Cemetery of Wadi Dabaa (Wadi Dab'a)

This cemetery is situated in Tell Ghanim al-Ali region, some 41 km to the east of Raqqa [Nishaki, Y, 2010: 37-48] and dated to 2450-2300 B.C (EME 4). The cemetery consists of different kinds of tombs. One of them is the traditional shaft tomb, consisting of rectangular entrance in direction NE-SW its depth is 2.5 m, with some stairs leading to the funerary chamber. The funeral chamber itself has an oval form. The number of human bones and the mass of ceramics suggest that there was a multi-inhumation in this chamber. Mostly the inhumations were individual, although some tombs contained two funeral chambers (FIG.8). Furthermore, there is an infant inhumation documented in another tomb [Numoto, H., and Kume, S., 2009: 193-198, Numoto, H., and Kume, S., 2010a: 49-60, Numoto, H., and Kume, S., 2010b].

In the grave WD1C-3, a pendant made of lapis lazuli was discovered, and interestingly, after looting the tomb in antiquity it was re-sealed with gypsum slabs [Kume, s, et al, 2010:166]. The uncovering of four postholes dug into the bottom of the grave of Unit C of Wadi Dabaa cemetery is calling the attention, the holes have interval shape 0.9 x 0.5 m,

located just beneath of the pile of sherds and human remains, that may suggest a wooden coffin or a table for grave goods (FIG.9) [Numoto, H and Kume, S, 2010: 187].

15- Cemetery of Abu Hamad

The cemetery of Abu Hamad is located some 42 km to the east of Raqqa, and 3,9 km to the south of the Euphrates. It was excavated by the German expedition in 1990 during 6 weeks by the University of Saarbruecken and the DGAM.

The German mission documented 300 tombs of a total of several thousands in this cemetery (FIG.10). In this cemetery four types of tombs were documented: shaft graves, stone cists, earth graves with stone cover, and a combination of the last two grave types. The largest number of tomb types were shaft graves, which were in general small.

Abu Hamad cemetery reflects another concept of the relationships between the population and the land use. While most the other cemeteries belong to sedentary groups like the communities of Ghanim al-Ali and Tell Hamadin, Abu Hamad might have been the necropolises of mobile groups of the region [Falb, Chr., et al, 2005, Meyer, J.W., 2010: 155-164, Meyer, J.W., 2005].

16- Cemetery of Wadi Shabout

Situated to the south of Tell Ghanim al-Ali, some 42 km to the east of Raqqa, the cemetery of Wadi Shabout contains, in difference to Wadi Dabaa which has principally earth-cut shaft graves, additional types of tombs, like stone built chamber graves, cist graves and a combination between these two types, mostly covered with a tumulus (FIG.11) [Nishaki, Y, 2010: 37-48, Numoto, H., and Kume, S., 2009: 193-198, Numoto, H., and Kume, S., 2010a: 49-60, Numoto, H., and Kume, S., 2010].

17- Cemetery of Wadi Jazla

It is a cemetery surveyed between 2008-2009 by the Syrian Japanese expedition in the Bishri Mount. Located some 4.2 km to the south of the Euphrates and 44 km to the east of Raqqa. In Tell Jazla there was a small, short-termed settlement and cemetery. These tombs were of the common shaft grave type [Nishaki, Y, 2010, 37-48, Numoto, H., and Kume, S., 2009: 193-198, Numoto, H., and Kume, S., 2010a: 49-60, Numoto, H., and Kume, S., 2010b].

18- Tell Beilouni

The cemetery was included in the Syrian Japanese survey between 2008-2009 in the Bishri Mount. It is located some 5 km to the south of the Euphrates and 50 km to the east of Raqqa. [Nishaki, Y, 2010: 37-48].

In Tell Beilouni a large quantity of cairns was documented. The dimensions are variable, the first type consists of a group of more than 100 small ones, ca. 2-3 m in diameter and 1 m high. The second were a big cairns of 35 m diameter and 2 m height [Numoto, H., and Kume, S., 2009: 193-198, Numoto, H., and Kume, S., 2010a: 49-60, Numoto, H., and Kume, S., 2010b]. More than 350 burial cairns were detected during the survey in the Beilouni area (FIG.12) [Nishiaki, Y et al, 2010: 128].

19- Tell Mughla as-Saghir

There were documented many tumulus tombs as well as a cist tombs and hundreds of shaft graves [Nishiaki, Y et al, 2010]. There is a rectangular basin situated in so called Area 26, the basin contained on its southern and eastern slopes various shaft tombs [Nishiaki, Y et al, 2010: 128].

20- Baguz

The site is located on the east bank of the Euphrates, the Yale University expedition to Dura-Europos carried out the archaeological labor in a series of tombs by Comte du Mesnil du Buisson and Nicholas Toll [Mesnil Du Buisson, R.DU., 1948]. The site has similarities with Mari in terms of pottery assemblage and weapons. Tombs are dated to the early centuries of the second millennium. Over 200 tombs were discovered represent a cemetery of a large population, but the town site of the tomb-people was not discovered. Tombs varied and included cists built of stones covered by heavy slaps, tumuli were built over the tombs often [Engberg, R., M. 1942: 17–23].

Dolmens are associated with tombs, the stone structure of vertically slabs as walls and horizontally slabs for roofing. They have been found on other sites along the Euphrates Valley at Jerablus Tahtani, Rumeilah and Baghuz for example tomb Z203 [McClellan, T., L. and Porter, A., 1999: 107- 108].

21- Mari

The site witnessed three periods: City I (2950-2650 B.C)- City II (2550-2220 B.C) and City III (2200-1760 B.C).

The evidence of burial practices from the Shakkanakku period (2350-2000 B.C) showed that in the 200 uncovered tombs there were four types of burials as classified by Margueron [Margueron 2014]:

- Graves dug in the ground (70).
- Burials in jars (95)
- Constructed tombs with burial chambers (7)
- And sarcophagi beneath the houses (28) (FIG.13).

Even the Little Eastern Palace of City III provided the royal tombs, infants were interred in different way, for example the tomb of the son of a Shakkanakku was in jar. Another interesting thing related to children was the uncovering of two children 9 years old buried beneath the course of the foundation of the House of the Potter, the question still waiting for an answer weather these children died and buried coincidentally or it was kind of human foundation scarifying? [Margueron, J-C., 2014: 127- 131].

The two royal tombs beneath the floor of the Little Eastern Palace: both of them were constructed in fired brick and vaulted with corbelling. The first has a square plan 2.65 x2.50 m, a wooden ceiling closed the top of the tomb (FIG.14). There is a triangle opening 0.42-0.70 m ensured the entrance to the second room. The dromos 1.50 x 2 m was penetrated at least once after it was closed which suggest funerary rituals. The second hypogeum's vault collapsed, it was under the Throne Room. It has a rectangular plan 6.80 x 3.70 m and laid 4.5 m beneath the level of the palace (FIG.15). The evidence of the burial of sovereigns under their palaces comes from Mari and UR. [Margueron, J-C., 2014: 122- 124].

Concluding remarks

The comparison between the burials along the Syrian Middle Euphrtes is one of the tools to understand the people and their burial customs during the 3rd millenneum BC. The grave's typology, the inventory of material culture in the graves such as pottery, metalurgical objects, jewels, weapons...etc will help in constructing knowledge about the Early Bronze Age societies. There will be as well a differentiation in terms of relationship to the livings between those cemtaries close to a settlement along the river and others in the steppe areas

(nomadic). Besides, a study on burials and burial customs allows to establish information about the social structure of the inhabitants.

The gathered data demonstrate a notable variation in choosing the location of the burials and the criteria to apply intramural or extramural tombs, it should be interpreted on base of its relation to the livings and the rituals related to “*rites of passage*”. Also, the investment of time and effort in digging or construction tombs, not just for elite tombs or royal tombs like in Tell Bi’a, but also shaft graves is pretty large and hard labor, that suggest differences in social status. The variation should be ascribed to the ties with ancestors buried within domestic structures on the one hand, and on the social stratification on the other, where the influenced class of the community had its perpetuate dwelling inside the settlement. The intramural tombs represent the domestic dwelling; at the dromos the archaeological material cultural was deposited to reflect the socio-economical and ideological – ritual values (Kristiansen, 1984). Intramural tombs were interpreted as a small ancestral temple (Kus and Roharijaana 1987), or a testimony to the affiliation to the group (Kristiansen 1984) and to join the family with the ancestors (Bloch 1989) [Laneri, N, 1999: 232]. In many cases, the relation to the settlement is taken into account thorough the visibility to the settlement along the Euphrates Valley.

Based on previous investigations on the burial practices along the Euphrates Valley such as the excellent study of Carter and Parker [Carter, E and Parker, A, 1995] and the new data revealed later, we conclude the classification of funerary structures as:

Location concerning the settlement:

- a. Extramural: include cemeteries near the settlement or monuments.
- b. Intramural: inside the city walls, it could be under the floor of the houses or public buildings, such as Jerablus Tahtani, Titriş Höyük, Hadidi, Banat and Selenkahiye.
- c. Necropolis far from the settlement [Laneri, N, 1999: 222-224]

Typology:

The main difference between the studied tombs is the way of foundation and construction, the first type is excavated or dug out into the soil or the ground, the second is constructed or built structure.

a. Excavated tombs:

Represent a simple pit dug out in the soil, covered with earth of stone slab. The pit forms vary between oval, circular or rectangular.

Large graves or chambers dug into subsoil existed widely, the excavated entrance to these chambers takes vertical shape (shaft) or horizontal shape (dromos).

b. Built tombs:

The material used in construction is stone or mud- brick and the roofs are of stone in general. Built structures vary in complexity terms, they take a simple rectangular cist or box form and roofed with stone slab (FIG.14).

The same principal box is developed to form more complex structure in other cases by building the walls with rows of stone and mud-bricks to form a chamber. Chambers take various forms: rectangular, oval or irregular trapezoid. The entrance is through a central or lateral door and roofs are with stone in general. It is possible that many chambers existed together and connected to each other through doors or corridors.

c. Tumulus:

It is one of the previous funerary structures covered by an accumulation of earth or stones to form a kind of mound. Tumuli could cover the megalithic stone structures with walls of vertical slabs and roofs of horizontal slabs (dolmens).

As to the graves orientation, tombs could not give idea about the burial orientation rather they followed the slope orientation.

Human bones inside the graves: it was recorded individual, double or multiple interments for both sexes, also both primary and secondary burials was confirmed in the studied area.

Many graves included limestone figurines, they perhaps be related to ancestor cult, or possibly they symbolized the “spirit” of the dead or his/ her “*etemmu*” since there is usually one figurine per body [Van Loon, M., 2001: 4B.218- 221].

The number of burial gifts is varying in the intact graves, but in general terms, shaft tombs are provided with rich gifts more than other simple graves. Grave goods beside the corpse probably related to the dead stuff such as ornaments, weapons or pins that fastened the cloths, while those in secondary place could be used by the living during rituals. These include jewels deposited near the deceased as part of the personal belongings. Metal objects varied between bronze pins related to clothing or textiles worn by the individual. Silver items were used for rings, earrings or toggles pins. Gold is discovered largely in monumental tombs; Tell Banat, Jerablus Tahtani, Mari, and in some tombs ivory and lazuli were accompanying the dead such as at Jerablus Tahtani, Banat and Wadi Dabaa. Weapons such as axes, arrow heads and daggers are included in the funerary record and could indicate the social role especially in male burials.

In the site of Wadi Dabaa, the table inside of the grave could represent one stage of the funerary process after laying the dead on the table, it symbolized the separation rite and after for the integration of the soul with those of the ancestors [Morris, I., 1987: 32]. This wooden table represents similarity to the wooden coffin discovered at Tell Banat.

As to pottery, Van Loon (2001) suggested that graves that contained many gifts belonged to “rich people” rather than as a reference to status. In different graves there was low quality-pottery perhaps ascribed to *custom* rather than active *belief*.

The Early Bronze Age communities between Balikh and Khabour rivers have obviously used the dry valleys to the south of the Euphrates course in direction south-north to move and for establishing their cemeteries in relation to the Bishri plateau. The plenty of cemeteries to the south of the Euphrates towards the Bishri Mound perhaps could indicate that pastors living in the Mound practiced interments near the big settlements on the Euphrates. The pattern of the distribution shows a clear relation with the nearby big settlements like Tell Hamadin, Tell Ghanim al-Ali- Tell Mughla as-Saghir and Tell Beilouni in terms of construction and maintenance of these graves, the criteria of intramural and extramural burials is described above.

Between the big settlements Tell Bia’a and the Khanuqa gorge on the Euphrates there were cemeteries linked to the big settlements, in the central area of this part of the Euphrates valley, there is another type of tombs, which may reflect the nomadic live and the pastoral social textile of the population of Early Bronze Age. The cemetery of Abu Hamad contains an elevate number of tombs in this part of plateau, with high internal organization. It is possible, that those graves belong to pastoral (or nomadic) communities of the Early Bronze Age, while the cemeteries of Tell Shabout and Wadi Dabaa were belonging to settled population of Ghanim al-Ali. The variation of inhumation practice represented by different types of cemeteries might be motivated by political, ethnical or social reasons, considering the formation of the (Amorite) tribes in this region.

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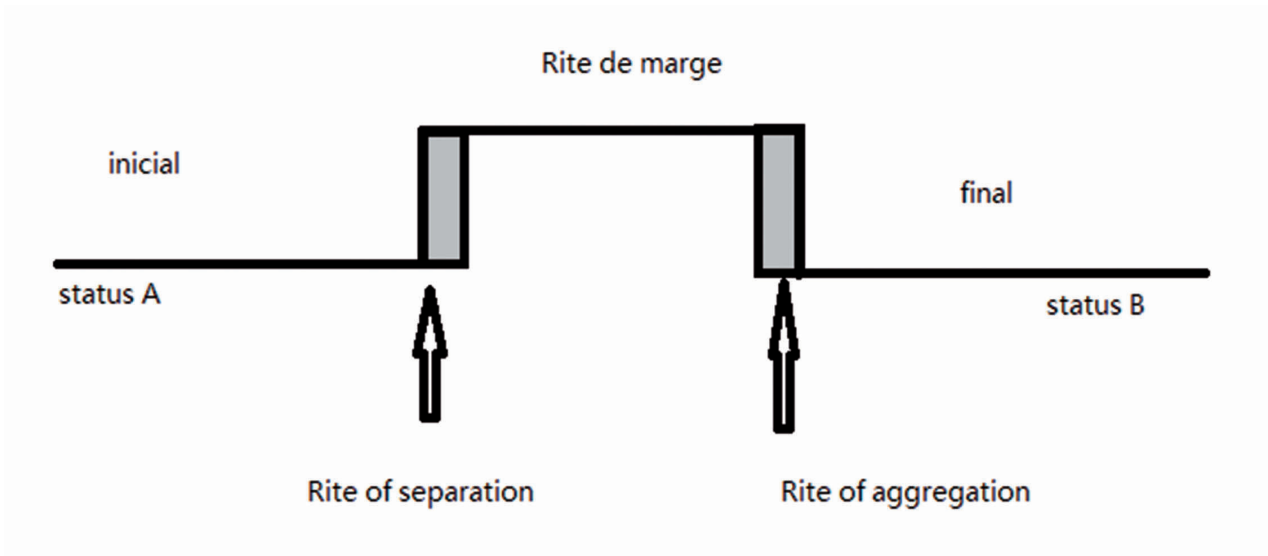


Fig.1. Rites of passage (after Morris. I, 1987: 30).

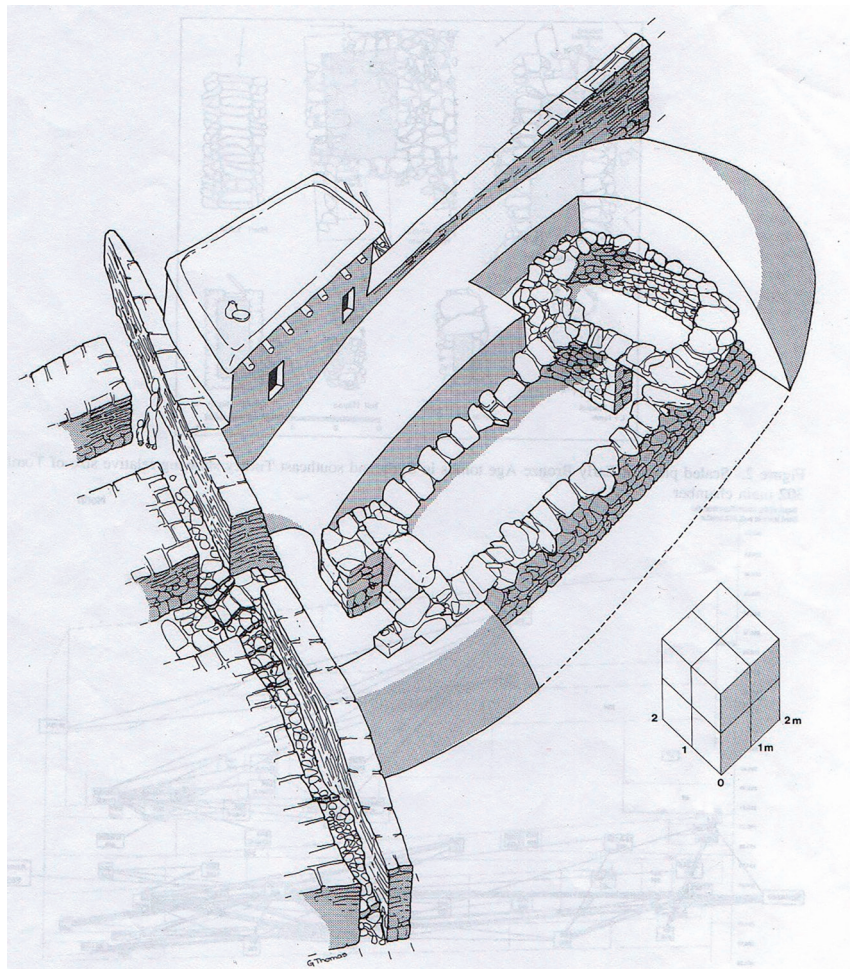


Fig. 2. Reconstruction of T.32 (after Peltenburg 1999a: 441).

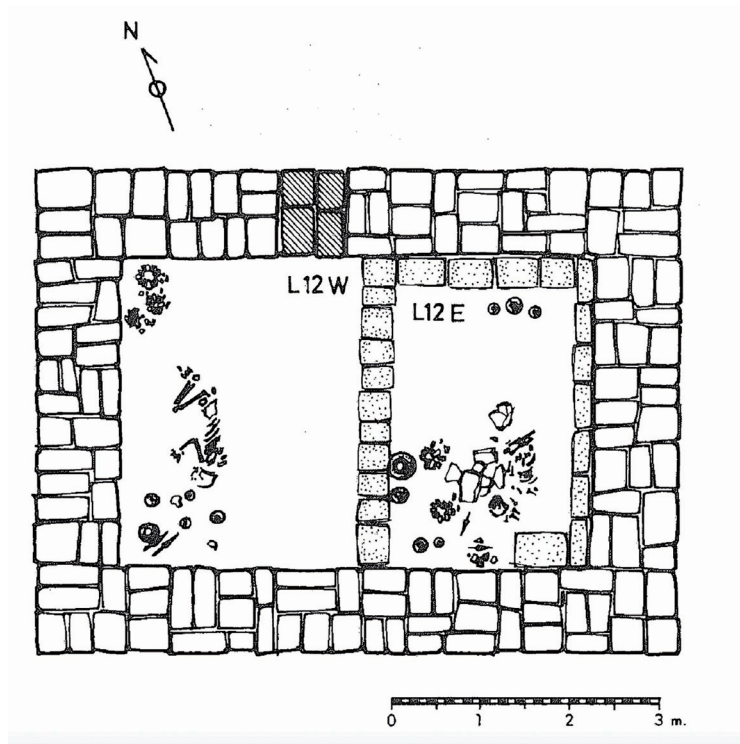


Fig.3. Tomb L12 (after Olavarri, 1995b: 20).



Fig.4. General view of Locus 12: L12 E (after Montero, JL, 2004, pp. 53)

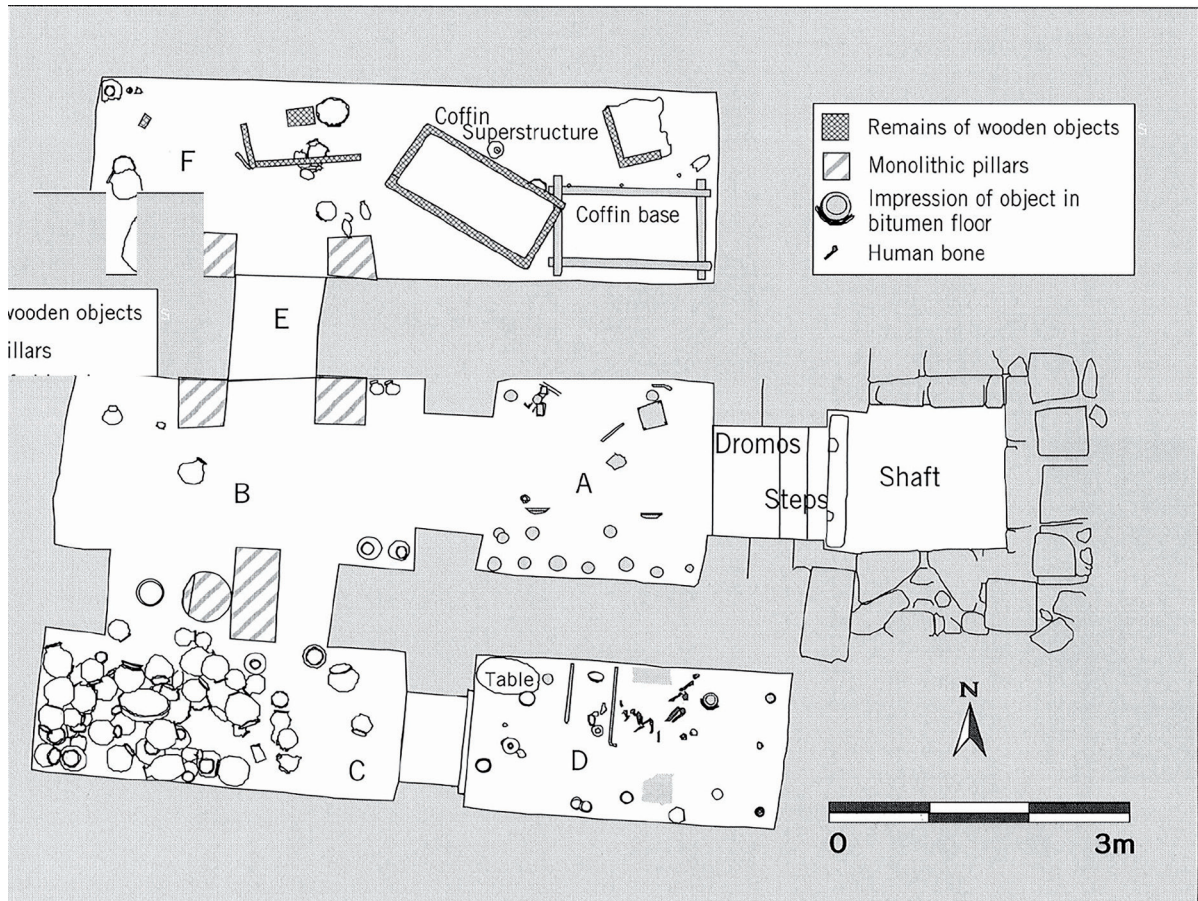


Fig.5. Plan of Tomb 7 (after Porter, A., 2002a: 156).



Fig.6. Area D Tomb (after Dornemann, 1979: 121).

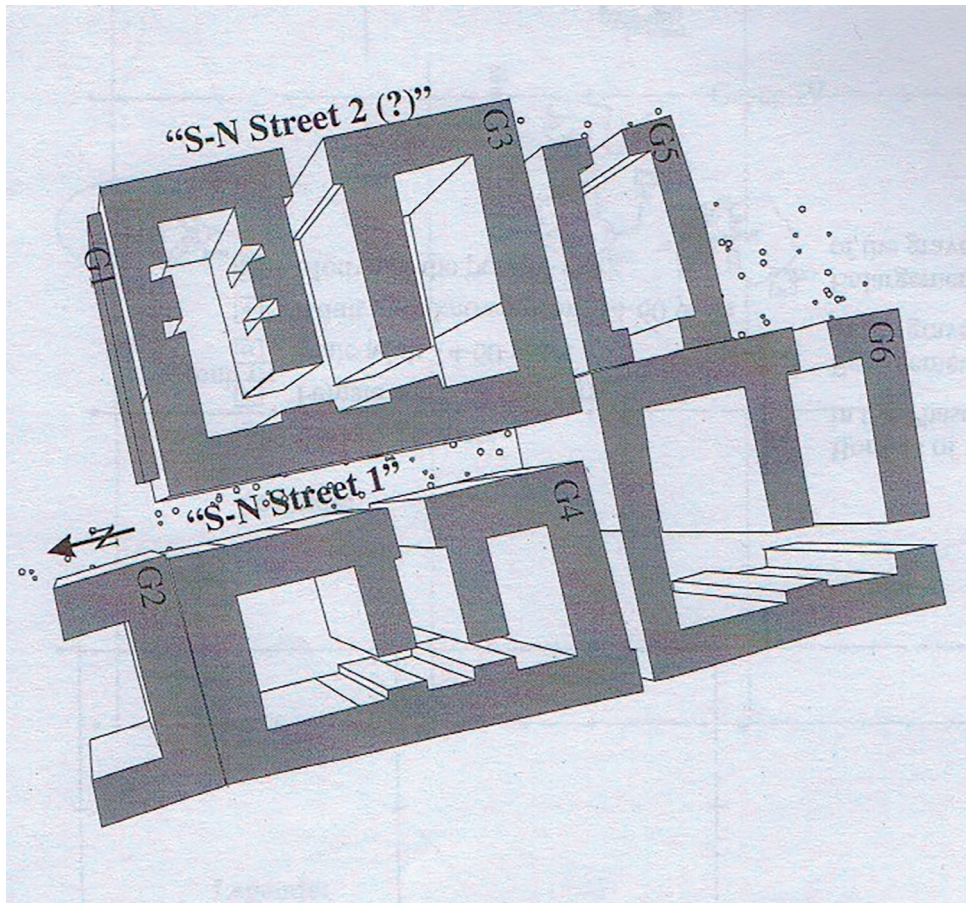


Fig.7. Reconstruction of the mausoleum of Bi'a (after Bösze, I., 2009: 71).



Fig.8. Two lateral chambers and niche-like chamber grave WD1C-4 (after Kume, S, et al, 2010: 169).

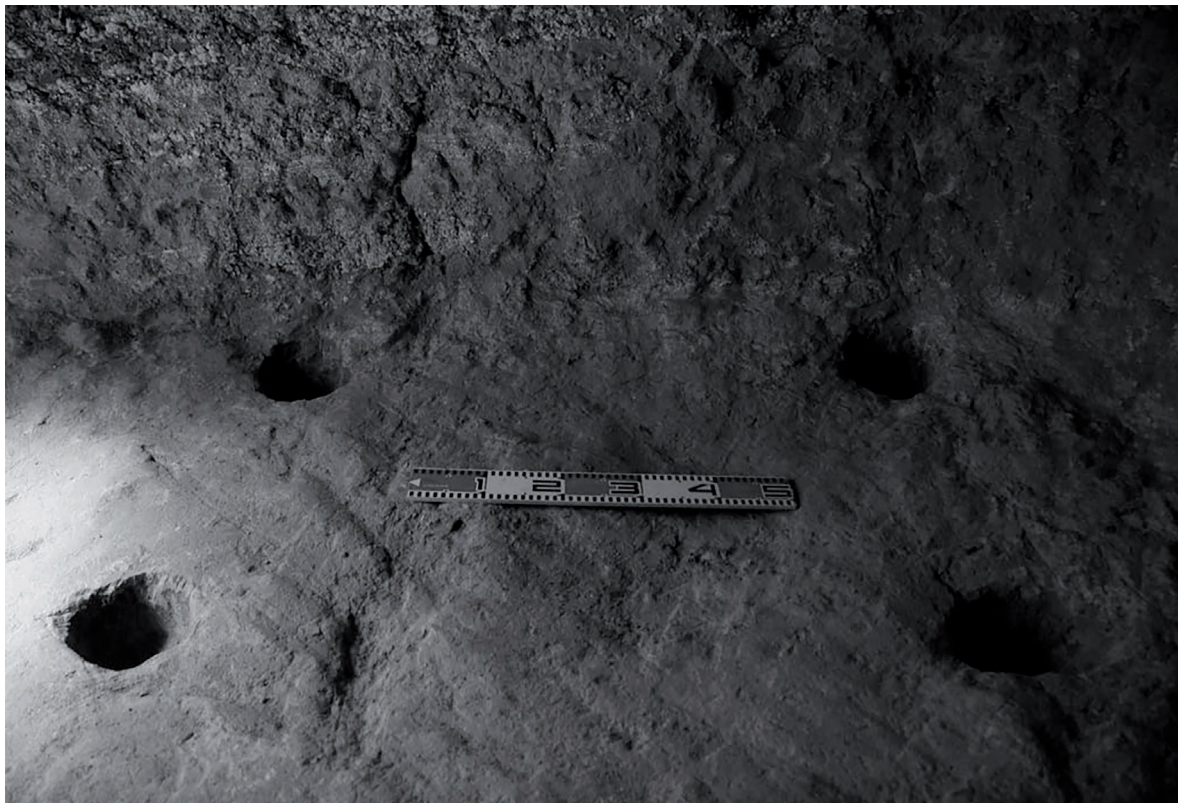


Fig.9. Postholes at the bottom of the chamber (after Numoto, H and Kume, S, 2010: 190).

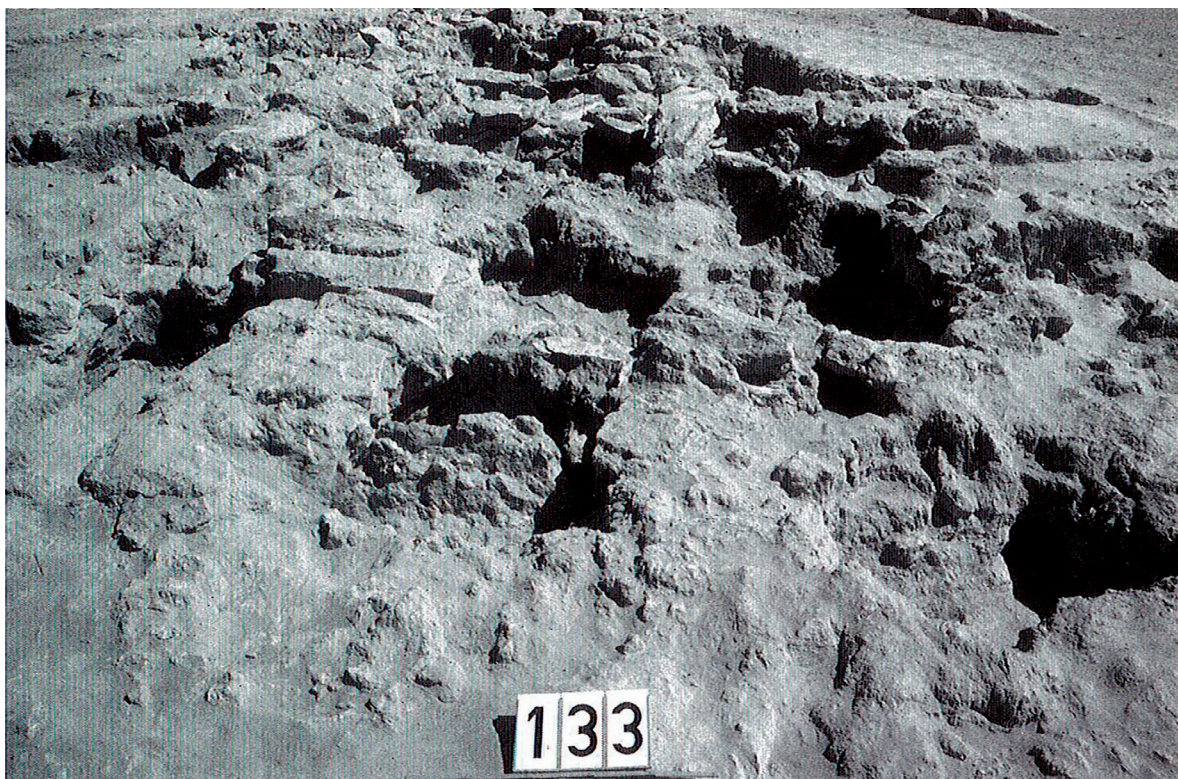


Fig.10. Graves GHA-J 1- Abu Hamad (after Falb, Chr., et al, 2005: Fototafel III).



Fig.11. Cairn at Tell Shabout (after Numoto, H and Kume, S, 2010c: 135).



Fig.12. Cairn filed at Beilouni (after Nishiaki, Y et al, 2010: 132).

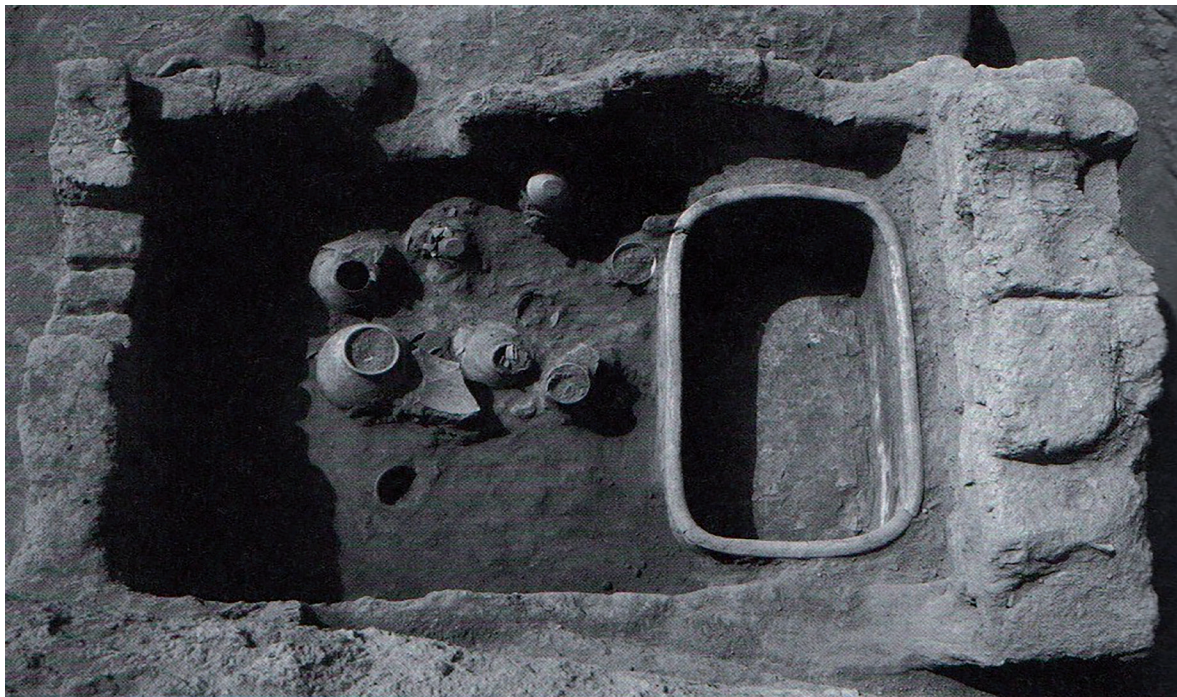


Fig.13. Sarcophagi tomb beneath a house from the Shakkanakku period (after Margueron, 2014: 128).

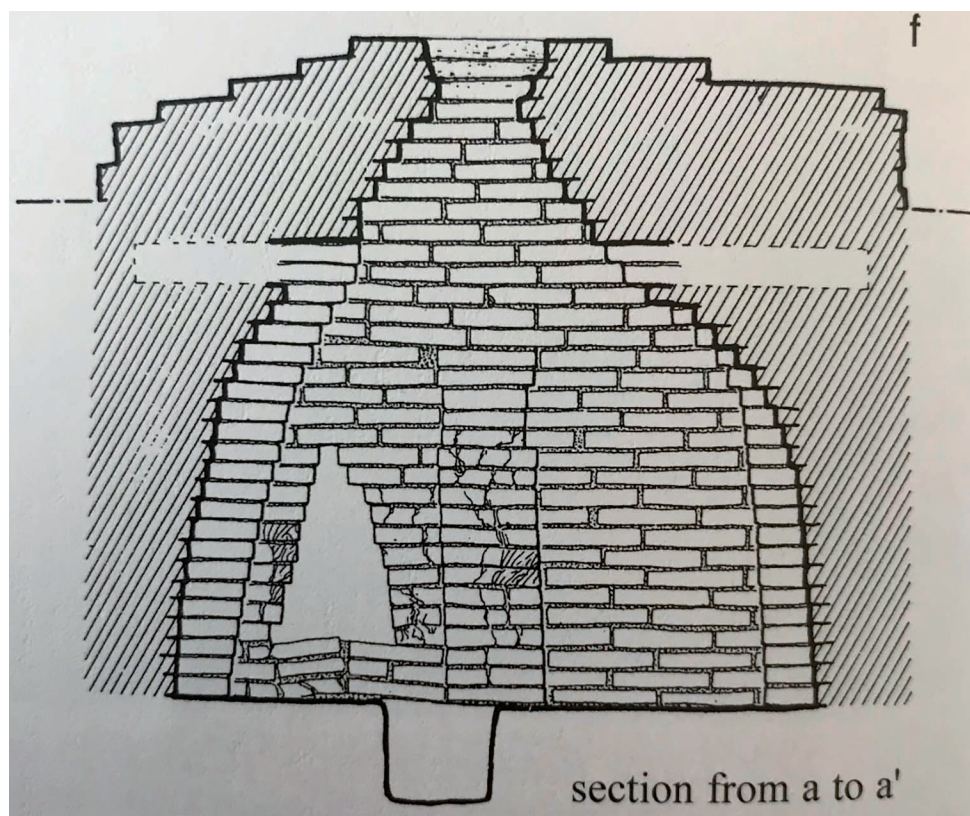


Fig.14. The first hypogeum (after Margueron, 2014: 122).

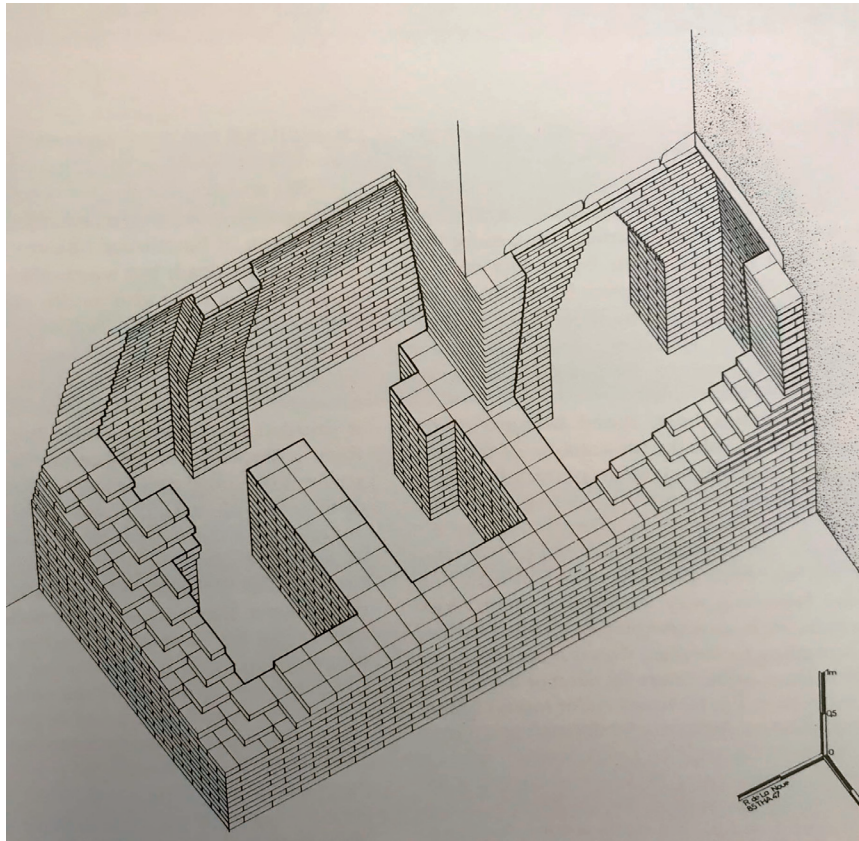


Fig.15. The second hypogeum (after Margueron, 2014: 123).

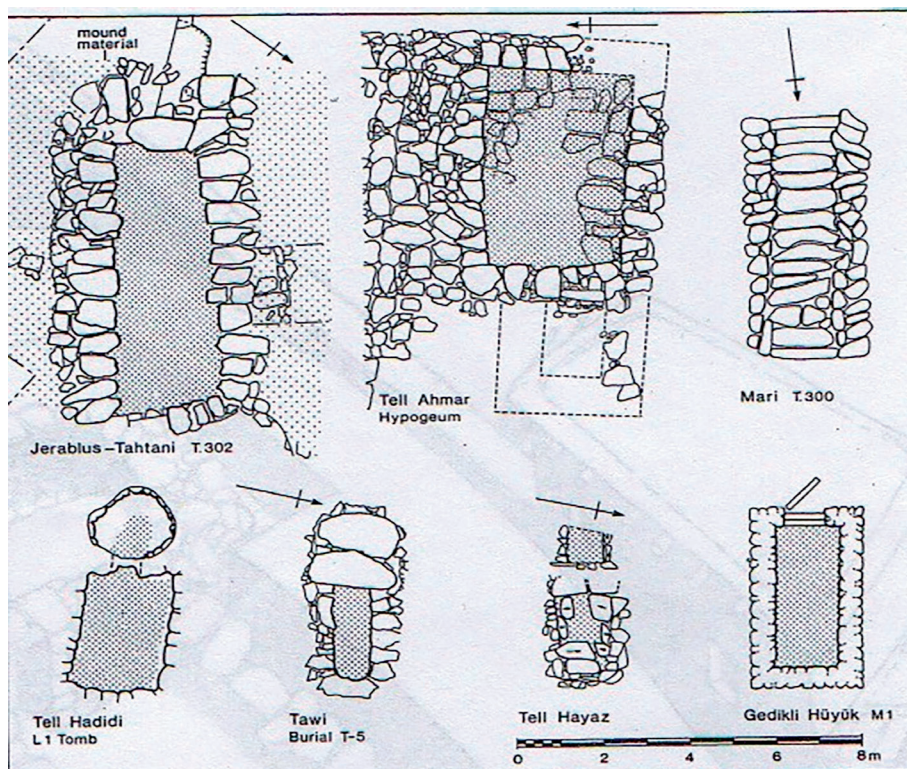
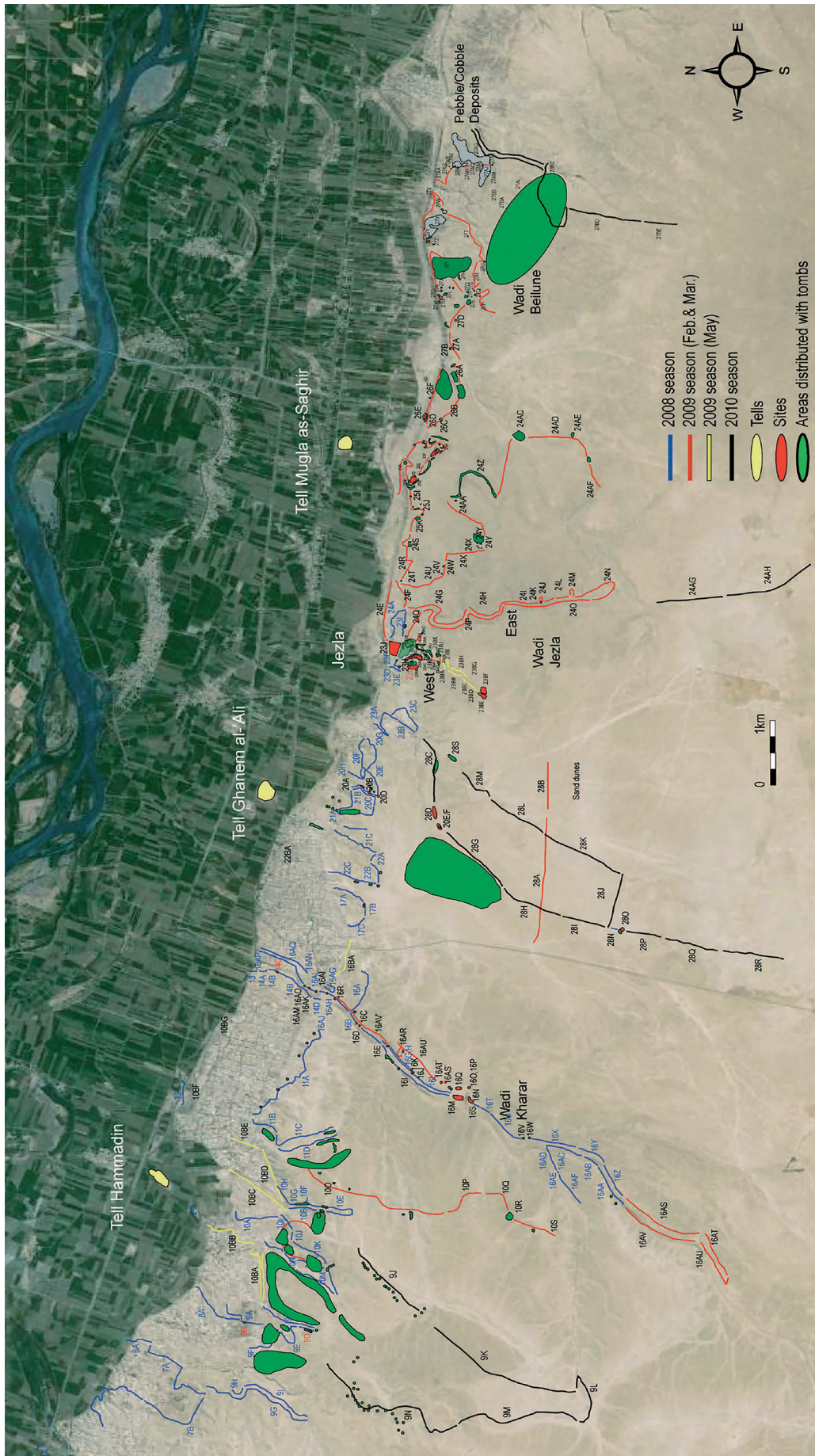


Fig.16. Types of Early Bronze Age tombs (after Peltenburg, E, 1999: 442).



Map 1. The investigated sites: 1. Jerablus Tahtani 2. Shiyukh Tahtani 3. Amarna 4. Tell Ahmar 5. Tell Qara Quzaq 6. Tell Banat 7. Tell Kabir 8. Tell Swehat 9. Tell Hadidi 10. Tell Mumbaqa 11. Habuba Kabira 12. Halawa 13. Salankahyie 14. Emar 15. Tell Dja'de el Maghara 16. Tell Khamis 17. Cemetery of Wreide 18. Tell Bi'a (Tuttul) 19. Wadi Qutena 20. Wadi Kharrar 21. Cemetery of Wadi Dabaa 22. Cemetery of Abu Hamad 23. Cemetery of Wadi Shabout 24. Cemetery of Wadi Jazla 25. Tell Beilouni 26. Baguz 27. Tell Hariri (Mari)



Map 2. The southern part of the area investigated by the Syrian-Japanese expedition (after Nishiaki, Y et al, 2010: 130).