ALMA MATER STUDIORUM – UNIVERSITÀ DI BOLOGNA

OrientLab

Series Maior

Volume
6

DIPARTIMENTO DI STORIA CULTURE CIVILTÀ

EXCAVATIONS AT KARKEMISH III

THE SURVEY OF THE YUNUS NECROPOLIS

by
Barbara Bolognani, Gabriele Giacosa
and Federico Zaina

OrientLab. Series Maior
Series editor: Nicolò Marchetti
www.orientlab.net/pubs

This publication was funded with the contribution by the Italian Ministry of Education, University and Research through the PRIN project prot. 2015JMPLF_003

Ministero dell'Istruzione, dell'Università e della Ricerca

This publication was supported by the Italian Ministry of Foreign Affairs and International Cooperation

Ministero degli Affari Esteri e della Cooperazione Internazionale

Published by Ante Quem S.r.l. and Department of History and Cultures – Univerity of Bologna
Via Senzanome 10, 40123 Bologna – tel. and fax +39 051 4211109
www.antequem.it
Printed in February 2021

ISBN: 978-88-7849-164-9
doi: 10.12878/orientlabsm6

Table of Contents

B. Bolognani wrote Chapter 4; G. Giacosa Chapter 1 and § 3.1; F. Zaina Chapter 2 and § 3.2; Chapter 5 has been written jointly.

ACKNOWLEDGMENTS

The final report on the 2011 and 2012 survey of the Yunus necropolis is the result of a joint effort by several expedition members along with other colleagues. We are thus indebted to many people who assisted us in seeing this work through to completion.

First and foremost, thanks are due to Nicolò Marchetti (Alma Mater Studiorum – University of Bologna), director of the Turco-Italian Archaeological Expedition at Karkemish, for his help, support and suggestions in the classrooms, on the field and during the planning and implementation of this publication. We also thank Hasan Peker (Istanbul University), deputy director of the expedition, for his support.

We wish to acknowledge the constant assistance and support of small-finds and samples registrars Claudia D'Orazio, Silvia Di Cristina and Giulia Scazzosi. Thanks are also due to Sara Pizzimenti and Valentina Gallerani for useful information and discussion on the Iron Age, Hellenistic and Islamic pottery assemblages. We are also indebted to our topographer Marco Valeri for producing the plans and sections of the present volume. Federica Proni typeset the volume and took care of its graphical editing.

The financial sponsors for 2011 and 2012 were the Alma Mater Studiorum – University of Bologna, the Italian Ministry for Foreign Affairs, with its Sixth Office of the Direzione Generale per la Promozione del Sistema Paese, and the Ministry for Education, University and Research through its PRIN 2009 program.

We express our warmest gratitude to the colleagues of the Directorate General for Museums and Cultural Heritage in Ankara. We are also indebted to our representatives during the survey years, Ahmet Beyazlar, Mehmet Alkan and Mustafa Metin, to the Directorships of Gaziantep Museum and of Gaziantep Regional Committee for the Conservation of Cultural Heritage.

In these last years, conservation of archaeological evidence in the Yunus necropolis has been made possible thanks to the support of the Sanko Holding.

The Authors

Chapter 1
EARLIER INVESTIGATIONS

The aim of the Turco-Italian archaeological expedition at Karkemish, directed by Nicolò Marchetti since 2011, is to employ a long-term integrated research strategy to shed light on the history of the town, explore its urban layout and cultural sequence through the ages, contextualize the site within its landscape, conserve it and present it to the public (Marchetti 2012; 2013; 2014a; 2014b; 2014c; 2015; 2016a; 2016b; Peker 2016). The new investigations are bringing critical new information about the role of the city, especially during Late Bronze Age II (henceforth LB) as the seat of the imperial Hittite viceroy, Iron Age I and II (henceforth IA) as the capital of a Neo-Hittite kingdom, and IA III as part of the Neo-Assyrian empire. Exploration of the Classical (Hellenistic, Roman, and Early Byzantine) and Islamic periods is also relevant to the reconstruction of the urban history of Karkemish (Pl. I).

We present here the final report on the intensive survey carried out by the Turco-Italian Expedition at the cemetery of Yunus between 2011 and 2012 (Pls. II-III)[1]. This survey was meant to address a number of questions left unanswered by the 1910s British Museum excavations. In particular, the Turco-Italian Expedition had the following aims:

a. Providing a detailed topographical map of the Yunus necropolis and its surrounding area, its slopes, and the nearby fields, including an analysis of morphology and soil use;

b. Determining the chronological range of occupation at Yunus by reanalysing the data provided by the British Museum Expedition;

c. Understanding the evolution of the use of the site's space through time by analysing the distribution of material culture and visible features.

---

1 In June 2012, Nicolò Marchetti wrote a report on Yunus to Gaziantep Regional Cultural Heritage Conservation Committee: in October 2012 they deliberated a 1st degree protection level for the whole area from a previous 3rd degree one (the switch entailed the need to conduct archaeological excavations in spots where modern burials should have been added).

In the following introductory sections, we illustrate the organization of the volume, providing an overview of previous investigations at Yunus and of the site's topography. Chapter 2 shows the survey methods,[2] the long-term use of the area and human-induced damages to it. Chapters 3 and 4 focus on material culture. In particular, in Chapter 3 we describe the pottery assemblage and small finds from each sector of the survey area, while Chapter 4 is devoted to the IA votive bases and gravestones. In Chapter 5, we discuss the chronology of Yunus and the use of space at the site, and also set forth a hypothesis regarding the extension of the ancient necropolis and the presence of non-funerary structures.

1.1 A SUMMARY OF THE RESULTS FROM THE EARLY EXCAVATIONS

The British excavations at Yunus have shed important light on the chronological range of occupation and the function of the area. The earliest investigations at Yunus were conducted by the British Museum Expedition in 1913, under the direction of C.L. Woolley. Further work was halted by the outbreak of World War I. This also prevented Woolley from publishing a comprehensive final report on the excavation of the necropolis, as he had planned. Due to the incompleteness of the graphic documentation of the burials and the irreversible loss of the excavated material stored in the dig house during the war years, he was only able to publish some glimpses of the most outstanding discoveries (Woolley 1939: 11-12). He presented an overview of the excavation at Yunus including short descriptions of the material culture recovered in two papers published in the *Liverpool Annals of Archaeology and Anthropology* in 1914 and 1939, respectively (Woolley 1914; 1939). While the first article ("Hittite Burial Customs") provided insights into funerary practices at Yunus, also suggesting parallels with the Middle Euphrates region, the second one ("The Iron-Age Graves of Karkemish") offered a more detailed description of the IA burials and the associated grave goods. As both papers focused on the IA necropolis, the later inhumation burials remained unpublished.

A total of 144 graves were excavated by the British Museum team (Woolley 1939). Most of these were uncovered in trenches B and C, while the low number of graves documented in trenches D, E, H, J may be explained by their being inside the modern cemetery, a fact that prevented more extensive investigation (Woolley 1939: 21). There are some gaps in the progressive numbering sequence of the cremation burials, suggesting the description of some of them was probably intentionally not reported both in the publication and the unpublished

2 No bioarchaeological samples were collected in the 2011 and 2012 survey at the Yunus necropolis.

notebooks. One possible explanation is that the missing graves were so badly damaged by ploughing or looting that there was almost no evidence left in them to document.

The sample included 129 burials, mainly single-urn cremations (92%), although double burials are also attested,[3] thus bringing the total number of cremated bodies up to 138. According to the unpublished notebooks, 9 inhumation and 6 cist burials dating to the Hellenistic-Roman periods were uncovered at the Yunus necropolis. This later cemetery largely re-used the earlier one, cutting through the IA incineration graves (Woolley 1939: 13).

Woolley also investigated other burials in the Karkemish area, specifically at Merj Khamis and Deve Höyük. At the former site – which lies a few kilometres north of Karkemish – extensive looting and ploughing by local farmers had heavily damaged the small cemetery. The work at both sites was briefly illustrated in the archaeologist's report (Woolley 1914: 88, 94), which was followed by a more detailed account including the description of the materials collected (Woolley 1939). The larger cemetery of Deve Höyük in the Sajur valley – 25 km west of Karkemish – was uncovered during works for the construction of the Baghdad railway (Woolley 1914; 1914-1916; Moorey 1980). The British team managed to recover several objects unearthed during the works and to document the heavily damaged site (Woolley 1914: 87). The burials dated from the Neo-Assyrian to the Achaemenid periods, but only those belonging to the latter period were published by Woolley (Woolley 1914-1916: 116). P.R.S. Moorey later published a complete reassessment of Woolley's rescue work at the site (Moorey 1980).

Another remarkable discovery by the British Museum Expedition at Yunus was that of several production structures, including kilns and furnaces[4] dating to the Middle-Late Halaf period (Woolley 1934: 147-150; Davidson 1977; Campeggi 2020), which confirmed the long-term occupation of the area. Almost a century later, archaeological investigations were resumed at Yunus in 2011 by the Turco-Italian expedition at Karkemish directed by N. Marchetti (Marchetti 2012; 2013; 2014). The mission carried out 1) an intensive survey of the area, between 2011 and 2012 (see Chapter 2); 2) rescue excavations to document the endangered ancient necropolis, from 2013 onward, ongoing; 3) targeted excavations and geophysical investigations to locate and shed further light on the Middle-Late Halaf settlement, between 2017 and 2019.

3 Grave nos. YB29, YB35, YB38, YB49, YC7, YC12, YC41, YC59, YC73 and YH3.

4 The area lies immediately north of the 2011-2012 survey area. For a discussion of the functional interpretation of the so-called "Yunus kilns", see Campeggi 2020: 2-3.

The intensive survey of the hilltop and the surrounding fields between 2011 and 2012 (Pl. II) aimed at updating Woolley's results and providing a thorough reconstruction of the chronology and extension of the necropolis, and the use of space in the area. The survey was followed by salvage excavations conducted by the Turco-Italian team to document the archaeological evidence threatened by the gradual expansion of the modern cemetery. These rescue operations were first carried out between 2013 and 2015, then resumed in 2017. During the 2013–2015 campaigns, three areas were opened (Area 1–1B, Area 2, and Area 3), revealing 31 IA II–III cremation graves and 8 inhumation burials dating from the Hellenistic to the Roman period. Starting in 2017 (Areas 4–11), further exploration was done in the western part of the funerary area and to identify previously unrecorded structural evidence. In total, 33 cremation burials were recorded and 10 Hellenistic–Roman inhumation graves uncovered, most of which had been previously looted.

Our third objective was to reassess Woolley's 1910s excavation of the Middle–Late Halaf settlement. We did this between 2017 and 2019 by carrying out a topographic study to locate the British Museum excavation area, followed by a survey of the fields north and west of the 2011–2012 survey of the Yunus necropolis, a geomagnetic investigation to locate structures, and two test soundings to confirm the preliminary interpretation of the geomagnetic analysis (Campeggi 2020: 3–4, fig. 2, pls. II–V). The resulting picture confirmed the prominent role of the Yunus-Karkemish area among the southern Anatolian settlements of the Middle–Late Halaf period (Campeggi 2020: 7–9).

1.2 LOCATING THE NECROPOLIS DUG BY THE BRITISH MUSEUM EXPEDITION

One of the challenges in our study of the Yunus necropolis was reassessing the 1910s British Museum excavations in the area. We realized that the extant publications lacked several topographic details, including the location and orientation of the excavation trenches and the distribution of the burials and the other findings. The admitted incompleteness of the data (Woolley 1939) prevented more in-depth spatial and functional analyses of the area and its history. Therefore, between 2012 and 2015 the Turco-Italian team reappraised the old excavations to provide an updated reconstruction of the organization and temporal unfolding of the British-led archaeological investigation of the Yunus necropolis. To do so, the team cross-correlated the published information with the unpublished documentation, a

small group of notebooks written by T.E. Lawrence and C.L. Woolley and held in the Middle East Department Archive of the British Museum in London[5]. This research shed light on the history of the excavation and provided useful information about the topography and chronology of the area.

The necropolis of Yunus lies on an outcrop of natural limestone[6] covered by a layer of chalky limestone and thin topsoil. All the burials cut through the topsoil layer and part of the chalky limestone for several centimetres (Woolley 1939: 13).

The most challenging endeavour in our study of the British Museum documents was locating the excavation trenches on the hill. Apart from the sketch plan of Karkemish showing the location of Yunus (Woolley 1939: 13, fig. 1), no information is available about the limits of the early 20th century cemetery. Woolley surprisingly regarded a plan of the Yunus area as "*a useless expense, for nothing was to be learned from it*" (1939: 20–21). Luckily, clues about the location of the excavation trenches and burials are disseminated throughout his 1939 report. For instance, he states that excavations started "*along a line on the limits of the cemetery towards the mill-stream*" (Woolley 1939: 21) but, due to the presence of the modern cemetery, they were able to dig "*little more than (the) southern and western fringes*" of the hill (Woolley 1939: 13), while in the central part of the cemetery the excavation was carried out in the empty space between the modern tombs (Woolley 1939: 21). Ancient burials were investigated by means of artificial trenches named B, C, D, E, H, and J (Woolley 1939: 20). Trenches A, F, G, and I are not mentioned in the report, probably because the Muslim tombs from the modern cemetery did not allow extensive investigation in them. Each trench was 10 meters wide, while their length is not specified. Adding up the widths of all the trenches, the British excavators can be estimated to have dug an area with a total width of 100 m.

In order to collect further information to place the British trenches, the Turco-Italian team conducted a limited survey in Cemetery sectors 1, 2, and 4 (Pl. V.1), mapping visible modern features. The survey enabled us to reconstruct the extension of the modern cemetery during the 20th century and provided hints about the location of the British trenches. The result of

---

5 The Turco-Italian Archaeological Expedition at Karkemish is especially grateful to Jonathan Tubb, Keeper of the Middle East Department at the British Museum, for permission to study the archival holdings on Karkemish kept there: during a December 2014 study visit, Nicolò Marchetti documented there an unpublished notebook by Woolley containing the cards of all (?) tombs excavated at Yunus in 1913. The notebook was subsequently transcribed by Eleonora Mariani and studied by G. Roberto and E. Mariani, "Digging in the excavation records: the case of Woolley's 1913 Yunus notebook" (poster presented at the 12th International Congress on the Archaeology of the Ancient Near East, Bologna, 6–9 April 2021).

6 In his report (1939: 13), Woolley describes the Yunus soil as a "low chalk cliff".

this research is summarized in Plate IV.1, which shows the temporal evolution of the cemetery reconstructed by grouping the graves by decades.

The earliest still visible graves of the modern cemetery lie in its eastern part (Cemetery sector 2, Pl. V.2). They are made of simple, rough-cut limestone slabs (possibly carved out of ancient funerary monuments). While most of the inscriptions on the weathered stones are illegible, a small group of better-preserved exemplars were identified in the central and eastern parts of Cemetery sector 2 (Pl. IV.2). All the slabs – on which no date could be read – are inscribed in Arabic (Pl. VI.1), except for a single one with a funerary inscription in Latin characters dating to the 1940s. Another burial bore a mixed inscription including both alphabets (Pl. VI.2).[7] The Latin alphabet was introduced in Turkey in 1928 (Yılmaz 2011: 680). Despite the absence of direct confirmation of the location of the early 20th century cemetery, it is most likely that the core was where the Arabic and dual-scripts slabs stood. They probably stood in the "*central nucleus of the graveyard*" (Woolley 1939: 18). Moreover, Cemetery sector 2 lies at a higher elevation than the southern and eastern fields (Pl. III), where no modern grave was documented. Based on all these considerations, it is reasonable to locate the British trenches within Cemetery sector 2.

Since the British Museum excavation of the Yunus necropolis started "*along a line on the limits of the cemetery towards the mill-stream*" (Woolley 1939: 18, 21), a feature that still defines the boundary between Yunus and Karkemish, trenches B and C could have lain at the southern edge of the excavated area. A cluster of well-preserved votive gravestones is still visible in the area (Pl. VII.1), possibly unearthed by the British excavations.

Information about the location of the burials is scarce. During the excavation, each grave received an identification code consisting of two capital letters followed by a progressive number: the first capital letter for the site (Y for Yunus), the second for the trench (A-J), and finally the progressive number of the burial. Presumably, Woolley numbered the burials in spatial order, so consecutive numbers may indicate nearby graves. Support for this hypothesis is offered by the descriptions of the burials in the notebooks, which include the excavation number, sporadic information about the burials' relative topographic location, some sketches of the grave goods and a general description. In addition, the notebook occasionally gives information about the size of the graves and grave goods. For some burials, the excavators provide photos of the *in situ* remains accompanied by a short note. However, most of these photos, which were collected in the expedition's albums, are missing. The distances in metres written under the serial number of each burial are useful for the reconstruction of the spatial

7 In the north-east corner of the enclosure there is also a group of burials dating to the 1940s-1950s.

location of the graves (Pl. VII.2). Although no information is given about what these measurements refer to, they possibly represent the distance between the burials and the "*posts*", whose function was that of "*demarcating the squares of the excavated area*" (Woolley 1939: 20). However, the measurements were recorded from different points: single posts (often from different rows), the edges of the trenches, or, less frequently, other burials.

Understanding the meaning of these values is crucial to reconstruct the spatial distribution of the burials. What is most important is placing the posts. We calculated their mutual relationship by triangulation, taking the two distances as reference values. We assume the posts to have been on the same alignment along the limits of each trench. However, it seems that they were not placed at regular distances, but at distances varying from 15 to 21 m.

We reconstructed the orientation of the burials based on their distance from the posts and which side of the row they stood on. When the poles belong to the same row, Woolley specifies if the burials are located north or south of the row. If distances are measured from poles in two different rows, the position on the western or eastern side of the line between them is registered. All this supports the assumption that the pole rows were oriented east-west, with the excavation progressing northward from the southern limit of the Muslim cemetery.

This reconstruction shows that several clusters of burials were excavated in both trenches. (Pl. VIII). However, a conclusive outline of their distribution can be provided only for some of the burials excavated in trenches B and C. For several graves, information about position is insufficient, or they are not included in the notebooks at all.

Chapter 2
SURVEY METHODOLOGY

The survey of the Yunus necropolis aims at providing a reconstruction of the spatial and chronological extent of the area and of the use of space in it, thus updating the results of the 1910s British Museum exploration (Woolley 1914; 1939).

2.1 MORPHOLOGY OF THE SURVEY AREA

The area of the Yunus survey is a long strip of land between the modern town of Karkemish to the west, a small river known as the "Mill Stream" to the south, the Euphrates river to the east, and to the north a dirt road leading from the city centre to the river through the modern cemetery. The area is part of a larger geological region characterized by Eocenic neritic limestones and clusters of undifferentiated Quaternary sediments extending across the eastern part of the Gaziantep district to Birecik (Akbaş et al. 2011).[8]

Within this area are two calcareous terraces belonging to the Euphrates floodplain system (Kuzucuoğlu et al. 2004; Wilkinson et al. 2012: 145-147; Wilkinson 2016: 71), also defined as lower fluvial complex (Cremaschi and Maggioni 2005: 2). The eastern sector of the upper terrace is partially occupied by the modern cemetery of Karkemish, which partially overlies the ancient one investigated by the British mission in the 1910s (Woolley 1914; 1939) and since 2011 by the Turco-Italian expedition at Karkemish (Marchetti 2012; 2013; 2014). To the west, instead, between the cemetery and the modern city, are some pistachio and pomegranate groves.

8 See also the online GeoScience Map Viewer issued by the Turkish General Directorate of Mineral Research and Exploration (http://yerbilimleri.mta.gov.tr/anasayfa.aspx).

The two terraces slope gently southward towards the Mill Stream. Here the anthropized deposit ranges in depth from a few centimetres to over 1.5 m. The bedrock generally consists of a first layer of chalky limestone soil underneath which is a compact calcareous surface.

2.2 SURVEY STRATEGY

The 2011-2012 survey of the Yunus necropolis was conducted over an area of approximately 12.5 hectares (ha), 3 ha of which corresponding to the modern cemetery of Karkemish, while the rest consisting of the cultivated fields all around that provided evidence of material culture (Pls. II-III).

The main survey activities took place in September 2011, while the 2012 campaign was dedicated to the systematic documentation of the votives and gravestones. The entire survey area was divided into 14 sectors, 5 of which encompassed different parts of the modern cemetery, while the rest embraced fields located around it, including the southern slope of the modern cemetery that separates the upper terrace from the lower one.

Due to the irregular terrain morphology of the survey area and in order to facilitate material collection, we relied upon modern structures (fences, roads, field limits) or natural features (the slope, the stream) to define the limit of each sector. This system is widely attested in similar Iron Age contexts both in the Near East (Hitchings et al. 2013; Steward et al. 2017) and beyond (Tartaron 2003) and it was preferred to a more regular grid or parallel transects, which is more easily applied in areas characterized by flat terrains (Marchetti et al. 2019; Osborne and Karacic 2017).

We applied an intensive survey approach, meaning to cover the entire area of each sector and to collect all the surface materials (Tartaron 2003; Bintliff 2013) by conducting more transects within each of them, as already tested in other survey projects in the Near East (Hitchings et al. 2013) and beyond (Banning et al. 2017). In planning the survey, we attempted to address any bias to its method and results, including the availability of state-of-the-art information (base maps for pre-field activities), different terrain conditions in the region (affecting visibility or our personnel's capacity to detect materials in the field) or the ability of archaeologists to classify archaeological materials accurately (Banning 2002; Banning et al. 2017). With these potential biases in mind, we formed two distinct teams, an archaeological one and a topographic one. The archaeological team, divided into sub-teams of two archaeologists for each sector, was responsible for the systematic collection of all the pottery and small finds. The

topographic team was in charge of the geo-referencing of the survey area and the documentation of the architectural features visible on the surface. Below is a description of the individual areas of operation. The 2011-2012 survey of the Yunus necropolis was conducted over an area of approximately 12.5 hectares (ha), 3 ha of which correspond to the modern cemetery of Karkemish, while the rest consist of the cultivated fields all around that provided evidence of material culture (Pls. II-III).

The main survey activities took place in September 2011, while during the 2012 campaign was dedicated to the systematic documentation of the votive fittings and gravestones. The entire survey area was divided into 14 sectors, 5 of which encompassed different parts of the modern cemetery, while the rest embraced fields located around it, including the southern slope of the modern cemetery that separates the upper terrace from the lower one.

Due to the irregular terrain morphology of the survey area and in order to facilitate material collection, we relied upon modern structures (fences, roads, field limits) or natural features (the slope, the stream) to define limit of each sector. This system is widely used in similar Iron Age contexts both in the Near East (Hitchings et al. 2013; Steward et al. 2017) and beyond (Tartaron 2003) and it was preferred to a more regular grid or parallel transects, which is more easily applied in areas characterized by flat terrains (Marchetti et al. 2019; Osborne and Karacic 2017).

We applied an intensive survey approach, meaning to cover the entire area of each sector and to collect all the surface materials (Tartaron 2003; Bintliff 2013) by conducting more transects within each of them as already tested in other survey projects in the Near East (Hitchings et al. 2013) and beyond (Banning et al. 2017). In planning the survey, we attempted to address any bias to its method and results, including the availability of state-of-the-art information (base maps for pre-field activities), different terrain conditions in the region (affecting visibility or our personnel's capacity to detect materials in the field) or the ability of archaeologists to classify archaeological materials accurately (Banning 2002; Banning et al. 2017). With these potential biases in mind, we formed two distinct teams, an archaeological one and a topographic one. The archaeological team, divided into sub-teams of two archaeologists for each sector, was responsible for the systematic collection of all the pottery and small finds. The topographic team was in charge of the geo-referencing of the survey area and the documentation of the architectural features visible on the surface. Below is a description of the individual areas of operation.

Cemetery sector 1

Cemetery sector 1 is a small triangular area about 105 m long and 84 m wide, extending over approximately 0.5 ha (Pl. V.1-2). This sector is currently delimited by three roads and a brick wall separating it from the dirt road to the north. Most of this area is occupied by modern graves and trees. The 2011 survey revealed several fragments of stelae and reliefs, and a few pottery sherds.

Cemetery sector 2

Cemetery sector 2 is a large irregular flat area, about 97 m long and 89 m wide, extending over approximately 0.7 ha (Pl. V.2). Currently it is mostly occupied by modern graves. Since 2015, it is cut by a dirt road leading to the entrance of the Karkemish archaeopark.[9]

It has yielded a sizable amount of materials, including pottery sherds, small finds and several gravestones.

Cemetery sector 3

Cemetery sector 3 is located in the western part of the modern cemetery (Pl. IX.1), between Cemetery sector 4 (to the east) and Field 5 (to the west). It is about 102 m long and about 108 m wide and extends over about 0.96 ha. Currently, a small portion located along the eastern boundary of the sector is occupied by the modern cemetery, while pine trees cover most of the area. A small quantity of pottery sherds and small finds have been collected here.

Cemetery sector 4

Cemetery sector 4 is a large irregular area, about 97 m long and 89 m wide, extending over about 0.7 ha (Pl. IX.1). It is currently occupied by many modern graves. Since 2015 it is cut through by the road leading to the entrance of the Karkemish archaeopark. It has yielded abundant materials, including pottery sherds, and small finds and several gravestones.

Cemetery sector 5

Cemetery sector 5 is a tiny rectangular strip oriented N-S, about 49 m long and 13 m wide, with an area of 0.05 ha (Pl. IX.2). It lies between Cemetery sectors 1 and 4, the N-S slope, and the road opened in 2015 leading to the entrance of the Karkemish archaeopark.

9 Before the construction of the modern road leading to the Karkemish archaeopark, the area was checked by the Turco-Italian team to make sure no archaeological evidence was destroyed.

The area is strewn with many modern graves and some pine trees. It has yielded very few pottery sherds and small finds.

Field 1

Field 1 is an almost flat area, approximately 209 m long and 92 m wide and extending over about 1.55 ha (Pl. X.1). It lies on the upper part of a terrace between the modern cemetery and a dirt road running close to the Euphrates river. The area has long been used for cultivation that may have removed the uppermost layers, including probably any archaeological evidence. This is confirmed by the paucity of documented materials.

Field 2

Field 2 lies at the foot of the Yunus hill. It is bordered by a dirt road to the north, to the south by the Mill Stream, which flows into the Euphrates, to the west by Field 8 and to the east by Field 3 (Pl. X.2). It is about 75 m wide and 80 m long and extends over about 0.57 ha. Pomegranate trees occupy almost the entire irregular surface of this level field. Most of the finds in this sector are pottery sherds. A small cluster of small finds was uncovered in its eastern part.

Field 3

Field 3 is located south-east of the modern cemetery of Yunus. It is bordered to the north by Field 1, to the east and south by the Mill Stream, which flows into the Euphrates, and to the west by Field 2 (Pl. XI.1). It is about 164 m long and 69 m wide, extending over almost a hectare (0.91 ha). The northern part of this area, close to the slope, has yielded many small finds and pottery sherds.

The whole sector slopes gently northward. It has long been disturbed by cultivation, which probably removed the uppermost layers, including the archaeological evidence, if any.

Field 4

Field 4 is located on the lower terrace between Fields 1, Field 3 and the dirt road, close to the Euphrates river (Pl. XI.2). The area is flat and triangular. It is approximately 87 m long and 80 m wide, and extends over about 0.39 ha.

As in most of the other sectors around the modern cemetery, the uppermost layers of Field 4 have been partially damaged by cultivation, which probably removed the archaeological levels. The little evidence recovered consists of scattered pottery sherds.

Field 5

Field 5 is one of the largest sectors in the survey area (Pl. XII.1–2). Located on the upper terrace, on the western edge of the survey area, it has an area of approximately 161 by 121 m, corresponding to 1.77 ha. It slopes gently northward, like Field 3, and is bordered to the east by sector 3 of the cemetery and the Southern Slope, to the west by an agricultural field, to the north by the dirt road connecting the cemetery to the modern city of Karkemish, and to the south by the slope.

The area has long been used for cultivation that may have removed the uppermost layers, including the archaeological evidence therein. This is confirmed by the paucity of retrieved materials.

Field 6

Field 6 is a large, irregular, almost flat sector located on the upper terrace, at the north-eastern end of the survey area (Pl. XIII.1). It has an area of about 179 by 96 m, corresponding to 1.09 ha. To the north, it is delimited by the dirt road connecting the cemetery with the modern city of Karkemish, to the east by the Euphrates river, to the south by Field 1, and to the west by sector 2 of the cemetery.

The area has long been used for cultivation, which has affected at least the uppermost layers. It has yielded a few pottery sherds.

Field 7

Field 7 is a small flat area, 102 m long and 82 m wide, extending over approximately 0.8 ha (Pl. XIII.2). It is located on the lower terrace, between Field 3, Field 8, the north slope, and the Mill Stream to the south. Pomegranate trees take up almost all of the irregular shape of the field. No pottery or small finds have been recorded in this sector.

Field 8

This sector is located south of the modern cemetery (Pl. XIV.1), between Field 2 to the east and Field 7 to the west. This irregular flat area is 95 m long and 67 m wide, and extends over approximately 0.5 ha. It has long been used for cultivation, which has affected at least its uppermost layers. However, it has yielded a wealth of finds, have been recovered throughout, especially its northern part, close to the slope.

North-South Slope

The N-S slope is a 218 m long and 25 m wide strip extending over about 0.6 ha (Pl. XIV.2). It lies between Cemetery sectors 3, 4 and 5 to the north and Fields 2 and 8 to the south. This rather steep slope has been recently partially dug to widen the NE-SW dirt road. The construction works cut deeply into a Roman period multi-chamber grave, which was investigated during the 2012 campaign. The 2011 survey spotted only a handful of pottery sherds.

2.3 RECORDING METHODOLOGY

We have divided material culture into two main groups: pottery and small finds. Each one is discussed in a dedicated section – further broken down by date – where we provide a description of all the materials found during the survey, complemented by narrative descriptions and tables.

Pottery

In this section, we describe the pottery collecting and recording methods applied in the survey of the Yunus necropolis.[10] Pottery sherds and complete shapes were collected in buckets associated with the sector in which they were found. One or more buckets may be associated with a single sector (depending either on the capacity limits of the bucket or on a wish to keep specific sherd clusters separated). The pottery collected was then studied and sorted into the following two categories:

– Selected diagnostic sherds. Sherds (rims or bases and handles) or complete shapes, sufficiently preserved to be drawn and chronologically diagnostic. These were drawn, photographed (together), recorded (by filling in a pottery sheet) and stored. An inventory code was given to each selected sherd using the following abbreviations: site code (YU for Yunus), year (11 for 2011), pottery find/bucket (P), bucket number (100), sequential number of the sherd within the selection from that bucket (no. 6 in the following example): e.g. YU.11.P.100/6.

– Unselected diagnostic sherds. Sherds (any kind) that are generally not sufficiently preserved to be drawn, but show certain diagnostic features (decoration, surface treatment etc.) that make them useful for future studies. These are only photographed and then stored.

10 Between 2011 and 2012, the pottery was described and recorded by Andrea Adamo, Antonio Bonomo, Barbara Bolognani, Gabriele Giacosa, Sara Pizzimenti and Federico Zaina.

Unselected undiagnostic sherds are only described, counted and discarded. The pottery sheet used to record selected sherds includes various kinds of information, most of which can be found in the tables next to the pottery figures (the complete information is available online at www.orientlab.net/pubs). Information on the pottery sherds is organized as follows:

– Identification and Context: 1. Sector; 2. Bucket; 3. Sherd code.

– Morphology of sherds: 1. Functional Class;[11] 2. Shape;[12] 3. Preservation.

– Technology of sherds: 1. Production technique; 2. Types of inclusion; 3. Inclusion size (Fig. 2.1);[13] 4. Inclusion frequency; 5. Firing;[14] 6. Inner and outer fabric colour;[15] 7. Core fabric colour.

– Sherd decoration: 1. Type of surface treatment; 2. Type of decoration.

– Sherd dimensions: 1. Rim diameter; 2. Rim width; 3. Height; 4. Wall diameter; 5. Wall width; 6. Bottom diameter; 7. Bottom height.

The total number of pottery sherds collected during the survey at Yunus was 393 (Table 2.1). In total, 111 diagnostic sherds were drawn, photographed and recorded, while 282 were only photographed and set aside for study purposes. In this report, we present the pottery assemblage by period. Whenever they are useful for dating purposes, we discuss parallels for the most diagnostic shapes in the Upper and Middle Euphrates, Inland Syria and the Levant as well as the Assyrian heartland.

---

11 Our definition of functional classes follows the standard work by P. Rice (1987: 2008-9, table 7.2). Similar approaches have also been used for Bronze and Iron Age pottery at Tell Mardikh (Mazzoni 1992), Tell Afis (Oggiano 1997; Venturi 2007) and Tell Tuqan (Baffi 2008) among others. On the contrary, further investigations in the Syrian sector of Karkemish carried out in the framework of the Land of Carchemish Project (LCP) did not employ this classification, preferring to adopt a simplified system (Wilkinson and Ricci 2016). For more details on the three functional classes (Simple Ware, Kitchen Ware and Preservation Ware) used by the Turco-Italian Expedition in the region of Gaziantep (including Karkemish), see Zaina 2013.

12 We distinguish the following types of pottery shape: Platter, Bowl, Beaker, Krater, Juglet, Jug, Small Jar, Jar, Pot, Pithos, Lid. For the criteria used to define each shape, see Zaina 2013; 2018.

13 To define dimensions and frequency, we created a chart (Fig. 2.1) based on a framework proposed by S. Levi (2010) and the Munsell Soil Colour Chart™ (2009). Our chart is designed to produce accurate and quick autoptic analysis of inclusions. Frequency is calculated as a percentage of the whole assemblage and sorted into four different ranges (<3%, 3-10%, 10-20%, >20%, designated by codes from 1 to 4), while dimensions are in millimetres and divided into three different groups (>0.5 mm, 0.5-1 mm, 1- 2 mm, designated by codes from a to c).

14 Three degrees of firing are distinguished: high (H), medium (M) and low (L). In general, although there is much variability, high firings have a single colour and are usually observed on fine wares. Medium firings may have two different colours, one for the inner, the other for the outer surface, or one for the inner and outer surfaces and another for the core. Low-fired fabrics are generally characterized by a homogeneous dark colour due to over-firing or continuous heating (cooking pots).

15 We defined fabric colours according to the Munsell Soil Colour Chart™.

Chronology	Diagnostic selected sherds	Unselected sherds
IA II	15	/
IA III	37	/
IA II–III	54	227
Hellenistic–Roman	3	55
Islamic	2	0
TOTAL	111	282

Table 2.1. Number of pottery sherds from the 2011–2012 survey at Yunus.[16]

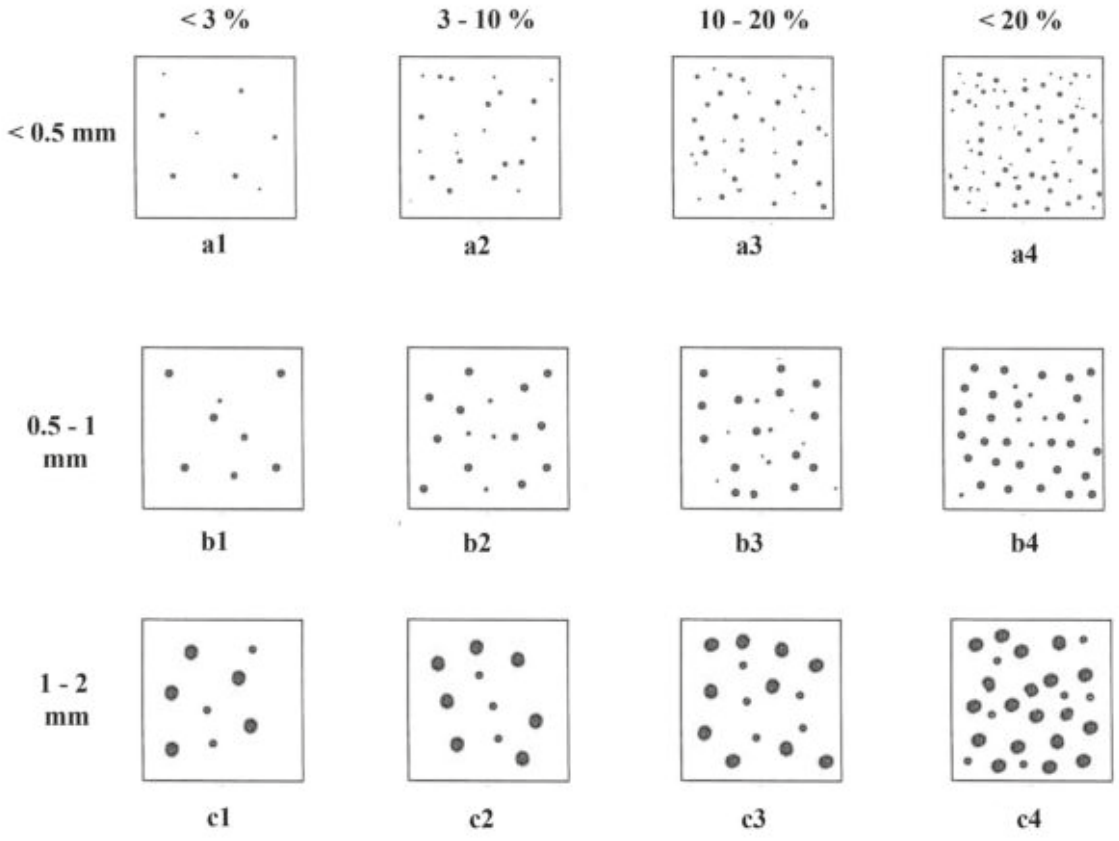


Fig. 2.1 Pottery grit inclusion chart.

16 A clear chronological distinction between IA II and IA III unselected sherds was not possible, due to the absence of diagnostic features. Therefore, they were assigned to both periods.

Small finds

Small finds include any kind of objects that is not pottery or a sample. Like pottery sherds, small finds are associated with a bucket associated with the sector where they have been found. In the field, a code is given to each small find using the following abbreviations: site code (YU for Yunus), year (11 or 2011), bucket/pottery find (P), bucket number (100), object letter, progressive alphabetical numbering within the bucket (c) (e.g. YU.11.P.100/c). During their subsequent registration, small finds receive a label including an absolute sequential number within the year, such as YU.11.O.1, where the "O" stands for "object". Having received this new final identification code, they are described, photographed and drawn. The total number of small finds recovered during the 2011-2012 survey at Yunus was 36, and 47 more were collected by local farmers ploughing in the area between 2013 and 2019.

The complete list of small finds from the survey of Yunus includes the following classes (Table 2.2): 1 1. Figurines (anthropomorphic and zoomorphic); 2. Ornaments (beads, medals); Tools (blades, polishers, pestles, grinders, axes, and weights); 3. Glyptic (cylinder seals and stamp seals); 4. Vessels (stone and glass bowls and bottles); 5. Reliefs (sculptures and inscriptions, which will be studied separately by N. Marchetti and H. Peker); 6. Coins; 7. Other (tokens and indeterminate).

	Figurines	Ornamen.	Tools	Glyptic	Vessels	Reliefs	Coins	Others
Small finds from the 2011-2012 survey	1	0	21	0	4	2	0	8
Small finds recovered by the farmers (2013-2019)	13	3	7	3	4	5	9	3

Table 2.2. Number small finds from the 2011-2012 survey at the Yunus necropolis and the finds recovered by the local farmers between 2013 and 2019.

In the present report, the small finds from the 2011-2012 survey campaign are sorted by sector (See 2.3). Those found occasionally by local farmers in the same area between 2013 and 2019 are discussed separately. A chronological attribution to the IA, Hellenistic-Roman or Islamic periods can be proposed for some items, such as anthropomorphic and zoomorphic figurines, relief fragments and inscriptions, stone vessels, clay pipes or coins. When possible,

parallels with other areas excavated by the Turco-Italian team at Karkemish as well as neighbouring sites are proposed.

Abbreviations used in the text, tables, figures and plates

SU means Stratigraphic Unit. Each find is registered using the following codes: site (YU) year (11); pottery find (P) or small find/object (O); progressive number. Small finds receive the "O" during the study phase. Pottery finds are also provided with bucket number and sherd number.

In the pottery description, the following codes are used:

- Class: SW = Simple Ware; PW = Preservation Ware; KW Kitchen Ware
- Technique: W = wheel; WH = wheel-hand
- Firing: H = high; M = medium; L = low
- Inclusion type: M = mineral; V = vegetal; Y = vegetal and mineral
- Inclusion size: a = < 0.5 mm; b = 0.5-1 mm; c = 1-2 mm
- Inclusion frequency: 1 = < 3%; 2 = 3-10%; 3 = 10-20%; 4 = > 20%
- Fabric colour: I/O = inner/outer; C = core
- Surface treatment: B = burnish; Gl = glazed; S = slip; SB = slip-burnish; SM = smooth
- Decoration: App = applied; Com = combed; Gro = grooved; Inc = incised; Imp = impressed; Pt = painted
- Surface treatment and decoration colours: Gr. = Greenish; R. = Reddish; Bl. = Blackish; Br. = Brownish; Wh. = Whitish

2.4 LONG-TERM LAND-USE AND DAMAGES TO THE SURVEY AREA

The area of the Yunus necropolis has been uninterruptedly exploited since as early as the IA. Besides being affected by natural taphonomic changes, the archaeological evidence has been highly damaged by the expansion of intensive cultivations and continuous use of the hilltop as a cemetery.

In order to understand the natural and human-induced changes in the Yunus necropolis over the last decades, the Turco-Italian team conducted an assessment of the long-term damages between 2011 and 2012. This investigation was the natural completion of the study conducted by E. Cunliffe (2016) at the site of Karkemish and in the Land of Carchemish project area.

Methodology

Damage assessment is an established method, although not a widespread one, to understand the state of preservation of one or more archaeological sites or heritage monuments. It is done in a number of ways, the most popular and effective involving a preliminary assessment through remote sensing using satellite or aerial imagery followed by ground-truthing to confirm or reject the preliminary results. This method has been successfully tested over the last few years, especially in countries plagued by war or political conflicts. In the Near East, for example, archaeologists have successfully applied remote sensing using different types of aerial and satellite imagery (for details, see below) coupled with ground-truthing analysis, specifically in Syria (Casana 2015; Casana and Panahipour 2014; Cunliffe 2014; 2016; Danti 2015; DGAM 2013), Egypt (Fradley and Sheldrick 2017; Parcak 2015; Parcak et al. 2016), Yemen (Banks et al. 2017) and Iraq (Marchetti and Zaina 2020; Stone 2008; 2015; Richardson 2011; Zaina 2019a), among others.

The first step in the assessment of damage in the Yunus necropolis survey area was an analysis of multi-temporal satellite remote-sensed imagery. Thanks to the synoptic view it affords and its repeatability, satellite remote sensing is a powerful tool for monitoring and interpreting changes at global, regional and local scales (Elefadaly, Shamseldein, and Lasaponara, 2020; Lasaponara & Masini, 2012; Tapete & Cigna, 2019). The online open-access availability of satellite and aerial imagery through platforms such as Google Earth, Bing Maps, the European Space Agency (ESA) and the USGS Earth Explorer has been a game-changer in the way archaeologists and cultural heritage experts document and monitor endangered archaeological sites worldwide (Agapiou and Lysandrou, 2015; Bevan 2015; McCoy 2017). The timespan of satellite and aerial imagery available for the Yunus cemetery area ranges from the late 1960s until today. Therefore, the geographical data we used for remote sensing included different types of open-access satellite imagery, obtained through Google Earth Pro and the CORONA Atlas platforms (Table 2.3). It must be pointed out that the resolution of the satellite imagery slightly affected the interpretation and identification of damage. While the open-access satellite imagery from the 2000s and 2010s generally provided a high level of information (for between 90% and 100% of our sample), the earlier imagery was less reliable for some parts of the Yunus cemetery area. We used high-quality satellite images (in terms of resolution and visibility), also taking into account seasonal changes, which can greatly influence damage visibility. Among others, we discarded images with visibility problems due not only to low resolution but also because they were taken on clouded days. The availability of high-resolution satellite imagery may vary from one decade to another. In the case

of the Yunus cemetery, the earliest available imagery were two frames from Corona missions 1105 and 1107, acquired on 4 November 1968 and 1 September 1969 (https://corona.cast.uark.edu/). For the 2000s and 2010s, we used different types of open access high-resolution satellite imagery provided by Google Earth Pro®. For both the 2000s and the 2010s, we used four Maxar® and CNES/Airbus® satellite images acquired between 02-09-2003 and 21-09-2012. Generally, the 2000s to 2010s satellite image coverage in this region provides high-quality photos allowing zooming up to 0.3 m.

Date(s)	Satellite	Spatial resolution	Source
04-11-1968	Corona	1-3 m	https://corona.cast.uark.edu/
01-09-1969	Corona	1-3 m	https://corona.cast.uark.edu/
02-09-2003	Maxar® satellites	0.3-15 m	Google Earth Pro®
01-06-2008	Maxar® satellites	0.3-15 m	Google Earth Pro®
26-07-2009	Maxar® or CNES/ Airbus® satellites	0.3-15 m	Google Earth Pro®
21-09-2012	Maxar® or CNES/ Airbus® satellites	0.3-15 m	Google Earth Pro®

Table 2.3. Detailed description of the multispectral satellite images.

In order to confirm the threats identified by remote sensing, a ground check of Yunus cemetery-area sites was carried out during the 2012 season. It involved photographic documentation and mapping of all the visible damages as well as the gathering of information about potential threats.

Results

Our analysis of multi-temporal satellite CORONA and Google Earth imagery shed light on the long-term evolution of human activities at the site, including the extension of the cemetery, the agricultural fields, and the construction of roads and other infrastructures. We have identified four types of damages affecting the survey area through time: ploughing, orchards, roads and buildings.

CORONA satellite imagery provides some glimpses of the state of preservation of the area during the 1960s. Despite their low quality (Pls. XV.1-2), these images are useful to understand how sixty years ago the hill-top was already used as a cemetery and most of the

surrounding fields (Fields 1, 2, 3, 4, 6, 7 and 8) were cultivated. Satellite imagery from 2003 confirms that the area did not undergo substantial changes since the late 1960s. While the Corona imagery suggest that Field 5 and Cemetery sector 3 were the only areas not damaged by human activities before the 2000s, by 2003 the entire survey area appears to be exposed to various threats (Pl. XVI.1). At this time, all the fields are already cultivated, while among the Cemetery sectors only no. 3 is not occupied by modern graves. In total, the cultivated land is about 8.96 ha, corresponding to 70% of the survey area, while the built area in the cemetery extends over 1.64 ha (12.5% of the survey area). Some new small dirt roads were laid through the cemetery or extended into the cultivated fields (between Field 5 and 7). From 2003 to 2008, the extension of the damaged area does not change (Pl. XVI.2). The only significant variation is the change in the use of Field 2 and Field 7, which were turned into pistachio orchards. The 2009 satellite imagery shows (Pl. XVII.1) the beginning of the westward expansion of the cemetery, which now reaches 1.82 ha, or 14.2 % of the survey area. Furthermore, two new dirt roads have been opened, both running east-west, one through Field 6, the other at the foot of the slope between the high and low terrace between Field 1, Field 3 and Field 4. Moreover, the dirt road that runs between the two terraces south of the cemetery has been extended. The total area covered by the roads now reaches 0.55 ha, or 4.2% of the survey area. Between 2009 and 2012 (Pl. XVII.2), three more dirt roads were opened, one to the west of the cemetery, a second one between Field 1 and Field 6, and a third one at the south-eastern end of the survey area. Moreover, the road running along the two terraces was extended even further.

To sum up, among the different types of damages documented in the Yunus cemetery survey area, cultivation is the most pervasive, affecting approximately 7.42 ha since 2003 at the latest (Table 2.4).[17] The area of the modern cemetery, including the modern graves, the fences and the small building inside it have extensively damaged part of the Yunus hilltop (approximately 16.5% of the total survey area).

As stated by E. Cunliffe (2014), damages to archaeological sites have a horizontal aspect – how far across the site they go – and a vertical one – how deep they go. Nevertheless, most of the discussions around damages to sites are limited to their surface, as if the sites were two-dimensional entities, with no height or depth. It is therefore important to note that besides impacting the entire survey area the damages, especially in the cultivated areas, also affected

17 The area impacted by ploughing decreased from 8.96 ha to 7.42 ha due to the conversion of Fields 2 and 7 to orchards between 2003 and 2008.

the archaeological stratification, both on the hill top as a result of the digging of new modern tombs and in the fields as a result of deep ploughing.

Type of damage	Area damaged by period (in ha)					
	1968	1969	2003	2008	2009	2012
Ploughing	7.09	7.09	8.96	7.42	7.42	7.42
Road	0.3	0.3	0.3	0.3	0.55	0.71
Building	1.64	1.64	1.64	1.64	1.82	1.93
Orchard	0	0	0	0	1.54	1.54
Not damaged	1.9	1.9	1.9	1.9	1.47	1.2

Table 2.4. Temporal evolution of the damages in the Yunus cemetery survey area.

Chapter 3
POTTERY AND SMALL FINDS

3.1 THE POTTERY ASSEMBLAGES

The pottery assemblage collected during the survey of the Yunus necropolis comprises 393 sherds, dating between the IA II (10th–8th centuries BCE) to the Early Islamic period (8th–10th centuries CE). Approximately 25% (112 fragments) of the total can be assigned to a specific shape, while the rest consist of undiagnostic sherds. The majority of the pottery fragments are poorly preserved, possibly due to the particular features of the soil at Yunus (a hard limestone) and the to weathering.

The identification of different chronological assemblages has benefited both from the recent Turco-Italian excavation at Karkemish and from parallels from the Middle Euphrates region and the Northern Levant. In particular, the definition of the IA types is based on the cross-correlation of the stratigraphic sequence from Area G (Zaina 2018) and Area C (Pizzimenti and Zaina 2016), with the rich repertoire uncovered by the new rescue excavation at Yunus (Marchetti 2015).[18] Some of the parallels from the Middle Euphrates area come from the cremation cemeteries of Tell Shiukh Fawqāni (Al-Bahloul, Barro and D'Alfonso 2005) and Deve Höyük (Moorey 1980). In addition, Tell Ahmar (Jamieson 2012), Tell Jurn Kabir (Eidem and Ackermann 1999) and Tille Höyük (Blaylock 2016) have been considered in the discussion, while the Northern Levantine sites with parallels are Hama (Riis 1948), Tell Afis (Mazzoni 2015) in inner Syria, Chatal Höyük (Pucci 2019) in the 'Amuq valley, Zincirli Höyük (Soldi 2019, 2020) in the Islahiye valley. The references to Neo-Assyrian assemblages

18 However, it must be pointed out that the strong similarity between the IA II and IA III horizons, the absence of a long and continuous stratigraphic sequence, and the overall similarity between the burial customs makes it difficult to associate a burial with a specific period. Furthermore, the effects of the cremation process have prevented radiocarbon datings on bones so far.

from the Assyrian core area (Anastasio 2010) are included as meaningful comparisons for IA III material.

The Late Roman/Byzantine ceramic horizon has been identified thanks to the well-preserved sequence documented in Area G (Di Cristina and Ferrari 2018) and other general studies on the pottery assemblage from Karkemish (Ferrari 2014a; 2014b; Di Cristina, Gallerani and Lepore 2017). Furthermore, parallels with the Middle Euphrates area have been found (Hayes 1972).

For the definition of the Early Islamic pottery assemblage, we used the recent publication of Area G at Karkemish (Di Cristina and Ferrari 2018) as well as parallels from the Levantine region (Northedge 2001; Priestman 2011).

Iron Age pottery

The IA pottery shapes from the Yunus survey amount to 85% of the total assemblage. Simple Ware shapes form the largest group, accounting for 71% of the total (Pls. XVIII-XX), while all the remaining pottery (29%) is of Preservation Ware (Pls. XVIII.1, XIX.2). Most of the identified ceramic shapes belong to types generally associated with funerary contexts.

75% of the total Simple Ware consists of open shapes, such as plates or shallow bowls. The former (Fig. 3.11.1) are widely attested from the cemeteries of Tell Shiukh Fawqāni (Al-Bahloul, Barro and D'Alfonso 2005: figs. 5c-d, 9g) and Hama (Riis 1948: figs. 115-116), and are often used as lids for cinerary urns (Woolley 1939: 15; Riis 1948: 28, figs. 14, 17, 101, 105).

Deep bowls account for 35% of the total IA pottery assemblage. IA II types include bowls with out-turned triangular rim (Fig. 3.2.3), attested at Karkemish as early as the middle IA II (Zaina 2018: fig. 3.34.4) and gradually decreasing towards the end of IA III (Zaina 2018: fig. 3.56.11). Bowls with in-turned triangular (or hammer-head) rim are also common. Four sub-types can be defined, based on the thickness and shape of the rim. Although this type of bowl is regarded as a hallmark of the Neo-Assyrian repertoire (Anastasio 2010: pls. 6.4-5, 8-9; 7.1-2) and is well-attested within the ceramic horizon of the Middle Euphrates valley and the Levant (Jamieson 2012: fig. 3.4; Mazzoni 2015: fig. 20.10-14; Pucci 2019: fig. 49.44; Zaina 2018: 134), the new Turco-Italian excavations in the Lower Palace Area of Karkemish (Area C) confirmed its occurrence as early as the beginning of the 8th century BCE (Pizzimenti and Zaina 2016: 368, figs. 4.3-4, 9). Late IA II deep bowls may have slightly in-turned rim (Figs. 3.1.1, 3.3.3) and occasionally a deep groove below the rim (Fig. 3.5.4). Specimens of this type have been recorded by the 1910s British excavation at Karkemish (Woolley 1939: pl. XV.c1) as well as in the IA levels at Zincirli (Soldi 2019: fig. 5.8). From the 7th century

BCE onwards, the type evolves towards a more flattened and in-turned rim (Figs. 3.3.4-7, 3.5.1). A similar trend has been observed in the IA II-III pottery sequence from Area G at Karkemish (Zaina 2018: figs. 3.45.3-6, 3.47.6-10) as well as in the Northern Levantine region (Soldi 2019: fig. 5c-f) and the Assyrian core (Anastasio 2010: pl. 6.4-5). Surprisingly, this type of bowl is not reported at the IA II cemetery of Tell Shiukh Fawqāni (Al-Bahloul, Barro and D'Alfonso 2005: 1013) or at Deve Höyük, and only a few specimens have been documented in the latest phase of the necropolis of Hama (Riis 1948: fig. 108).

IA III specimens include bowls with reversed rim (Fig. 3.11.6) – already recorded at Yunus (Woolley 1939: pl. XV:e4) and, more recently, in Area G at Karkemish (Zaina 2018: fig. 3.56.2-4) – and carinated bowls with globular wall and triangular rim (Fig. 3.2.5), frequently occurring both in the Yunus necropolis and in domestic contexts at Karkemish (Woolley 1939: pl. XV:d2; Zaina 2018: figs. 3.42.7-9, 3.50.1-2). Another typical IA III shape is the bowl with a flattened rim (Figs. 3.5.6-7). This type is quite popular at Yunus,[19] less so at Karkemish outside of funerary contexts (Zaina 2018: figs. 3.53.3, 3.59.18, 3.62.9).

Kraters are also well represented (17%) among the IA diagnostic sherds. The type is widespread at Yunus, while few sherds of it have been documented at Karkemish, which suggests a specifically funerary function. According to Woolley (1939: 15-16), kraters could serve as an urn, to contain an urn or, when placed upside-down, to cover an urn. The size of kraters does not seem very standardized. The rim's diameter falls within three size ranges: small (~21 cm), medium (~27 cm) and large (~34 cm). About 50% of the krater sherds have a painted decoration on the outer wall, featuring both geometric and figurative motifs (see below). Specimens with squared out-turned rim (Figs. 3.6.9, 3.12.1, 3.14.10) are poorly attested from the survey area as they probably belong to an early tradition. Similar sherds were found during excavations of IA phases in Area G at Karkemish (Zaina 2018: figs. 3.24.9, 3.33.11, 3.34.6, 3.64.8). while the Middle Euphrates and the Levantine area are attested at Tell Shiukh Fawqāni (Al-Bahloul, Barro and D'Alfonso 2005: pl. 12.c), Chatal Höyük (Pucci 2019: fig. 66) and Hama (Riis 1948: fig. 59), where they have the same chronological distribution. The most typical kraters from the Yunus survey have an out-turned triangular rim (Figs. 3.6.1-2, 3.6.5) or a more flattened profile (Figs. 3.6.3, 3.12.1-2, 4), while the variant with an internal ridge (Fig. 3.6.7) is less common. These patterns are also confirmed by the British Museum excavations (Woolley 1939: pl. X:1-4), and the new Turco-Italian investigations in the area. According to the stratigraphic sequence of Area G, the first type appeared during the late IA

19 Several specimens have been recovered during the excavations at the Yunus necropolis by the Turco-Italian expedition.

I (Zaina 2018: fig. 3.27.15) and continued through the following period (Zaina 2018: figs. 3.31.11-12, 3.36.11-12). Fragments of kraters with flattened rim appear instead during IA II in domestic contexts at Karkemish (Zaina 2018: figs. 3.36.13, 3.39.8) and increase during IA III (Zaina 2018: figs. 3.63.6, 3.64.4, 3.66.9). Complete vessels with flattened rim were found in IA III burials from Deve Höyük (Moorey 1980: fig. 2.4) and Tell Shiukh Fawqāni (Al-Bahloul, Barro and D'Alfonso 2005: pls. 5.a, 6.b), while at Hama the shape is absent. Other types of kraters from the Yunus survey may have out-turned moulded rim (Fig. 3.12.6) and folded rim (Fig. 3.6.10). A pot-stand was also found (Fig. 3.14.2).

IA II-III closed vessels include jars and jugs, the former being the second largest group within the IA pottery group (17%). IA II jars encompass necked specimens with out-turned rounded rim (Fig. 3.1.2) or in-turned triangular rim (Fig. 3.7.6). The former type has been documented in the IA II cemeteries of Tell Shiukh Fawqāni (Al-Bahloul, Barro and D'Alfonso 2005: pl. 1a) and Hama (Riis 1948: fig. 23), as well as in extra-funerary contexts in the Upper and Middle Euphrates valley (Eidem and Ackermann 1999: figs. 7.12-14; Blaylock 2016: fig. 10.10.278-279) and in Syria (Mazzoni 2015: figs. 15.10-12). At Karkemish, the same type is produced until the late IA III (Pizzimenti and Zaina 2016: figs. 4.12, 5.10; Zaina 2018: figs. 3.46.8, 3.50.11). Necked jars with in-turned triangular rim are limited to the Yunus and Karkemish area, as confirmed by British Museum excavations (Woolley 1939: pl. XIV.f). IA III shows a wider variety of closed shapes than the previous period. Among them, neckless jars with in-turned, flattened rim are the most recurrent type (Figs. 3.1.3-4, 3.7.3), with close parallels from contemporary domestic contexts at Karkemish (Zaina 2018: figs. 3.42.17, 3.50.12). Further specimens of neckless jars may have in-turned thick rim (Fig. 3.5.9) or in-turned inflated rim (Fig. 3.7.1, 3.7.4). Both types are attested throughout the 7th century BCE at Karkemish (Pizzimenti and Zaina 2016: fig. 5.18; Zaina 2018: figs. 3.53.5, 3.55.1-4, 3.58.8-10, 3.61.2, 3.64.2). IA III spouted jars are quite rare at Yunus (Fig. 3.6.11), although some shapes have been recovered by the British Museum Expedition (Woolley 1939: pl. XXIV. J5). A similar shape is also attested from the cemetery of Hama (Riis 1948: 67, figs. 84-85).

The ring-base repertoire provided further support to our chronological analysis (Figs. 3.1.6, 3.1.7, 3.2.6, 3.7.8-13). By comparing their mean height (1.6 cm) with the general trend documented at Karkemish (Zaina 2018: 137, pl. LXXXVIII.2), we may presume that the majority of them date to IA III.

The IA pottery assemblage mostly consists of well-fired shapes with mainly orange-brownish (5YR 7/4-7/3; 5YR 6/4; 10YR 8/3) or brighter fabrics (2.5YR 6/6; 5YR 7/6-6/6). Only a handful of sherds (less than 7% of the Simple Ware) has a low-fired core, while their

outer surface colour is similar to that of the standard specimens. Inclusion size and frequency are rather low: <3% and <0.5 mm.

The majority of IA III sherds (53%) show a self-slip surface treatment, while only a small group is white-slipped. RSW (Red Slip Ware) and RSBW (Red Slip Burnished Ware) are completely absent, despite being a hallmark for the period (Braemer 1986). However, this evidence follows a low distribution trend already registered in several contexts of the Middle Euphrates region, such as in the necropolis of Tell Shiukh Fawqāni (Al-Bahloul, Barro and D'Alfonso 2005: 1014) or Tell Khamis (Matilla Séiquer 1996: 219). This paucity is recorded also at Karkemish (Giacosa and Zaina 2020: 29-30). About 10% of diagnostic sherds bear a painted decoration, often associated with white-slip surface treatment. Blackish or dark-brownish colours are predominant, confirming an observation already made by Woolley (1939, pls. IX-XI).[20] The painting designs (Pl. XVIII.1) include geometric patterns such as straight or curved lines on the rim (Fig. 3.6.5) or horizontal and vertical thick bands on the upper wall (Fig. 3.6.10). More complex motifs include cross-hatched bands (Fig. 3.6.8) fish-bones (Fig. 3.12.3) and other irregular patterns (Fig. 3.6.6).

In the Northern Levant, painted pottery is widespread since the beginning of the IA. It is possibly connected with an earlier tradition from the Aegean region (Janeway 2015: 45-46). The new Turco-Italian excavation at Karkemish and Yunus confirmed the emergence of painted pottery in the late IA II. Similar trends are attested along the Middle Euphrates valley, such as at Deve Höyük (Moorey 1980) and Tell Ahmar (Jamieson 2012). Further decorations include impressed rope patterns, which commonly occur on Simple Ware specimens (Figs. 3.2.2, 3.4.6), single incised lines (Fig. 3.11.7) and grooves on the upper part of the wall (Figs. 3.1.3, 3.7.3, 3.12.6).

Preservation Ware (PW) mainly consists of large fragments of ceramic vats (Pls. XVIII.1, XX.1), labelled "bath-burials" by Woolley for their distinctive shape and used as a cover to protect the urn and the other funerary vessels (Woolley 1939: 15). Several fragments (around 32) of different types of ceramic vats were collected during the 2011 and 2012 survey. Despite their fragmentary conditions, a couple of flat bases (Fig. 3.10.4, 3.13.3) can be identified with certainty as part of a "bath burial" belonging to Woolley's "Type A". The majority, instead, belongs to "Type B", which designates a large oval vat with an out-turned rim and a knob-shaped base (Woolley 1939: pl. XXV). They generally have either a rounded rim profile (Figs. 3.2.8, 3.9.3, 3.14.6) or a more squared one (Figs. 3.2.7, 3.8.2-3, 3.12.6-8). Moreover, a handful of fragments have large horizontal handles below the rim (Figs. 3.10.1-2), usually at

20 Local wares and not imported vessels (such as Cypriote juglets) are considered here.

the corners or along the sides. This type was used as the cover in cremation burials (G.462) in the Outer Town of Karkemish, (Bonomo and Zaina 2016: fig. 3.5). In the Middle Euphrates valley, similar examples have also been documented at Tell Shiukh Fawqāni (Al-Bahloul, Barro and D'Alfonso 2005: fig. 6a).

The issue of providing a clear chronological framework for this ceramic class was already addressed by Woolley, who proposed an earlier date for "bath" burials, possibly meaning before the 8th century BCE (Woolley 1939: 17), while elsewhere we read: «bath burials of Type A probably carry on a tradition which goes back to the early years of the millennium» (Woolley 1939: 19). Outside the cemeteries of Karkemish, this type of vessel is poorly attested, mostly due to the paucity of IA cemeteries excavated in the region. Parallels are recorded at Deve Höyük (Moorey 1980) and Tell Shiukh Fawqāni (Al-Bahloul, Barro and D'Alfonso 2005). In his reports on the excavations at Deve Höyük, Woolley describes a funerary assemblage similar to that often uncovered at Yunus (1914: 95). However, the limited information provided in that publication does not allow us to confirm the parallels. At the same time, only a single, partially preserved ceramic vat was found at Tell Shiukh Fawqāni (Al-Bahloul, Barro and D'Alfonso 2005). Calculating the size of these unusual vessels is difficult as they do not have standard features and they differ from each other. The average dimensions observed both in the British and the Turco-Italian excavations are 120 cm x 80 cm x 60 cm. Three large fragments of vat bases were recovered, the first two (Figs. 3.10.4, 3.13.3) probably part of rectangular vats, while the third (Fig. 3.10.5), knob-shaped, belonging to an oval specimen. Further PW shapes include a couple of fragments of large storage jars (Fig. 3.1.5), probably dating to IA III (Zaina 2018: figs. 3.44.3-4), and a wide bowl with an inflated rim (Fig. 3.8.1). The latter shape usually occurs in Simple Ware, but its size (42 cm of max. diameter) and coarse and ill-fired fabric indicate that it was probably used upside-down to cover some small cremation burials, or as a container or support for a large urn.

Preservation Ware fabrics show remarkably homogeneous firing ranging between light brownish (5YR 7/4-6/4; 10YR 7/4-7/3) and orange (5YR 6/6), with few darker samples (5YR 8/2-7/2). Fabrics with both mineral and vegetal inclusions are the majority. The mean size of inclusions and chaff ranges between 1 and 2 mm, while their frequency rate encompasses 15-20% of the entire surface. Surface treatments are almost absent among vats. Self-slips are attested on only a handful of fragments. They were probably a means to increase the structural solidity of the ceramic vats and waterproof them. On the contrary, decorations are frequent, especially on the outer surface. The most widespread pattern is, again, the impressed rope, in a single row or in multiple ones (Figs. 3.2.8, 3.8.2). Impressed circles on the upper

part of ceramic vats (Figs. 3.8.4, 3.13.3) are also quite common. Moreover, a more complex decoration, consisting of two applied ridges with incised marks, is attested on a fragment of ceramic vat (Fig. 3.3.2).

Late Roman/Byzantine pottery

The Late Roman/Byzantine pottery assemblage accounts for about 15% of the overall assemblage from our survey of the Yunus necropolis (Pl. XX.2). Although the number of the sherds is small, it can be tentatively regarded as evidence of a limited occupation of the area from the Roman period onwards, as also suggested by the 1910s British excavation (Woolley 1939: 15, n. 1) and the Turco-Italian rescue excavations in the cemetery (Marchetti 2015). Among the few sherds recovered, Late Roman C (Hayes 1972: Form C) (Fig. 3.13.5), dating between the 5th–6th centuries CE, casts light on the chronological range of occupation. Further typical Late Roman/Byzantine shapes include jars with out-turned thick rim (Fig. 3.14.1) and jars with wide rim diameter and in-turned grooved rim (Fig. 3.13.4). This assemblage is in line with the Late Roman/Byzantine ceramic horizon documented at Karkemish in Areas G and M (Ferrari 2014a: fig. 3.4-6; Di Cristina, Gallerani and Lepore 2017, fig. 18: 1-2; Di Cristina and Ferrari 2018: fig. 4.39.5).

Early Islamic pottery

The presence of a small sample of blue/green glazed sherds (Figs. 3.13.6-7, Pl. XX.2), attributable to two different types of jar and dating to the Abbasid period (Di Cristina, Gallerani and Lepore 2017: 20), confirms that the site was occasionally visited coevally with the settlement attested in the Inner Town of Karkemish between the 8th and 10th centuries CE (Di Cristina and Ferrari 2018: 263-265). These types are also widespread in the Middle Euphrates valley and the Levant during the late 8th–9th centuries CE (Northedge 2001; Priestman 2011).

3.2 SMALL FINDS

The 36 small finds collected during the 2011 survey activities were mostly clustered in the central sectors of the survey area. The majority comes from Field 2, Field 3 and Field 8, while a handful were found in Field 1 and on the Southern Slope. On the upper terrace, few small finds have been recovered in the modern cemetery, often reused as a preliminary cover for the modern graves. In particular, objects have been found in Cemetery sectors 1, 2, 3 and 4.

A short description of the finds from each sector, followed by tables providing more detailed information, is offered below. The distribution analysis of small finds associated with the ceramic horizon is provided in chapter 5.

Additional small finds (47) were retrieved by local farmers in the survey area between 2013 and 2019 during ploughing activities. 16 were georeferenced by the Turco-Italian team shortly after discovery and could thus be attributed to a specific survey sector. For the rest of the assemblage (31), it was impossible to accurately establish the findspot. This last group is described and listed separately at the end of the section.

Cemetery sector 1

On the upper terrace, in the central part of Cemetery, sector 1, we found a small indeterminate object made of greenish stone (Pl. XXI.1).

Cemetery sector 3

At the southern end of Cemetery sector 3, an indeterminate limestone small find was collected during the intensive survey (Pl. XXI.2).

Cemetery sector 4

Two fragments of stone vessels (Pl. XXI.4-5) and an indeterminate stone find (Pl. XXI.3) were collected from Cemetery sector 4. The stone vessel fragments are typical of the Neo-Assyrian period, as confirmed by similar specimens recovered in the cemetery of the Outer Town of Karkemish by the Turco-Italian (Bonomo and Zaina 2016) and the British expedition (Guerri 2014). Similar stone vessels are also attested from the Levant to the Assyrian core during the first half of the 1st millennium BCE (Squitieri 2017).

North-South Slope

In the North-South Slope sector, the intensive survey revealed two typical IA III anthropomorphic figurines (Bolognani 2017). In both cases, only the body, the head and part of the arms are preserved (Pl. XXI.7-8). A third small find documented along the North-South Slope is a fragment of a basalt relief.

Field 1

An indeterminate limestone object (Pl. XXI.6), possibly part of a votive gravestone, is reported from the central-southern end of Field 1, near the slope separating the upper and lower terraces.

Field 2

Fourteen small finds were collected in Field 2. The majority were clustered in the north-western part of the sector. They include five clay figurines, two zoomorphic legs (Pl. XXII.1-2) and three fragmentary "Syrian Pillar" anthropomorphic specimens (Pl. XXII.3-5), all dating from the IA (Bolognani 2017; 2020a; 2020b), two fragments of a basalt relief, one still preserving part of a guilloche, two indeterminate stone objects (Pl. XXII.6-7), a faience bead (Pl. XXII.8), a fragment a glass vessel (Pl. XXII.9), and a clay tool (Pl. XXII.10).

At the southern end of the sector, two bronze coins were found. The one (Pl. XXII.11) dates to the Ottoman period and specifically to the time of Sultan Abdülhamid II (1876-1909). The earlier one (Pl. XXII.12) is an Imperial Roman provincial coin from Antioch on the Orontes (present day Antakya). Although badly preserved, its obverse carried a portrait of an unidentified emperor (possibly Domitian), while on the reverse the letter "SC" are the abbreviation of "*Senatus Consultum*". The same type of coin, which may date from the 1st or 2nd century CE, occurs at Karkemish in the Roman phase of Area G (Erol 2018: cat. 7, pl. LXX.7) and is quite common in the eastern Roman provinces for about 250 years (Butcher 2004: 235). The last small find from this sector is a fragmentary Ottoman pipe (Pl. XXII.13).

Field 3

Almost half of the small finds found during the survey (16) come from Field 3. Most are stone or flint tools and come from the central-northern area of the sector. In particular, we collected five flint blades (Pl. XXIII.1-5), two polishers (Pl. XXIII.6-7), two stone axe-heads (Pl. XXIII.8-9), a fragment of a basalt relief (Pl. XXIV.1), a stone pestle (Pl. XXIV.2), a fragment of a stone vessel (Pl. XXIV.3) and four indeterminate tools (Pl. XXIV.4-7).

Field 8

Twelve objects were recovered in Field 8. The majority of the finds was clustered at the north-eastern end of the sector. The corpus includes a fragment of a basalt relief, a stone grinder (Pl. XXV.1), four pestles (Pl. XXV.2-5) – one of which was possibly reused as a polisher – two flint blades (Pl. XXV.6-7), a fragment of a stone vessel (Pl. XXV.8), a fragment of a basalt grinding stone (Pl. XXV.9), and two polishers (Pl. XXV.1011).

Catalogue of the small finds from the 2011-2012 survey:

YU.11.O.1, Basalt relief
Material: basalt
Dimensions: h. 12.8+ cm; l. 14.2 cm; th. 4.1 cm
SU: Surface
Bucket: YU.11.P.009
Preservation: fragmentary

YU.11.O.2, Zoomorphic figurine (Pl. XXII.1)
Material: clay
Dimensions: h. 4 cm; th. 1.9 cm
SU: Surface
Bucket: YU.11.P.019
Preservation: fragmentary

YU.11.O.3, Indeterminate object (Pl. XXI.1)
Material: stone
Dimensions: h. 4.5+ cm; l. 9.4+ cm; w. 5.8 cm
SU: Surface
Bucket: YU.11.P.016
Preservation: fragmentary

YU.11.O.4, Stone vessel (Pl. XXI.5)
Material: stone
Dimensions: h. 5.8 cm; diam. 20 cm
SU: Surface
Bucket: YU.11.P.009
Preservation: fragmentary

YU.11.O.5, Stone vessel (Pl. XXI.4)
Material: stone
Dimensions: h. 6.6 cm; th. 1.6 cm; diam. 28 cm
SU: Surface
Bucket: YU.11.P.009
Preservation: fragmentary

YU.11.O.6, Indeterminate object (Pl. XXI.3)
Material: stone
Dimensions: h. 3.2 cm; diam. 6.2 cm
SU: Surface
Bucket: YU.11.P.011
Preservation: complete

YU.11.O.7, Indeterminate object
Material: basalt
Dimensions: l. 10.3 cm; w. 7.5 cm; th. 2.5 cm
SU: Surface
Bucket: YU.11.P.007
Preservation: fragmentary

YU.11.O.8, Grinder (Pl. XXV.1)
Material: basalt
Dimensions: h. 7.8 cm; l. 6.2 cm; w. 8.8 cm
SU: Surface
Bucket: YU.11.P.007
Preservation: fragmentary

YU.11.O.9, Pestle (Pl. XXV.2)
Material: stone
Dimensions: h. 6.6; l. 8.6 cm; w. 5.5 cm
SU: Surface
Bucket: YU.11.P.007
Preservation: fragmentary

YU.11.O.10, Stone vessel (Pl. XXV.8)
Material: stone
Dimensions: h. 3 cm; th. 1.6 cm
SU: Surface
Bucket: YU.11.P.006
Preservation: fragmentary

YU.11.O.11, Indeterminate object (Pl. XXI.6)
Material: stone
Dimensions: l. 14.8 cm; w. 15.4 cm; th. 5.3 cm
SU: Surface
Bucket: YU.11.P.006
Preservation: fragmentary

YU.11.O.12, Indeterminate object (Pl. XXI.2)
Material: limestone
Dimensions: h. 4.2 cm; diam. 6.8 cm
SU: Surface
Bucket: YU.11.P.010
Preservation: complete

YU.11.O.13, Pestle (Pl. XXV.3)
Material: stone
Dimensions: h. 6 cm; l. 8 cm; w. 6 cm
SU: Surface
Bucket: YU.11.P.006
Preservation: complete

YU.11.O.14, Blade (Pl. XXV.6)
Material: flint
Dimensions: h. 7.3+ cm; l. 3.5 cm; th. 1.6 cm
SU: Surface
Bucket: YU.11.P.006
Preservation: fragmentary

YU.11.O.15, Blade (Pl. XXV.7)
Material: flint
Dimensions: l. 6.6 cm; w. 3 cm; th. 1.8 cm
SU: Surface
Bucket: YU.11.P.008
Preservation: complete

YU.11.O.16, Blade (Pl. XXIII.1)
Material: flint
Dimensions: l. 5.2 cm; w. 2.5 cm; th. 1.1 cm
SU: Surface
Bucket: YU.11.P.003
Preservation: complete

YU.11.O.17, Polisher (Pl. XXIII.6)
Material: stone
Dimensions: h. 8.6 cm; l. 4 cm; w. 3.2 cm
SU: Surface
Bucket: YU.11.P.003
Preservation: complete

YU.11.O.18, Blade (Pl. XXIII.2)
Material: flint
Dimensions: l. 10 cm; w. 5 cm; th. 2.4 cm
SU: Surface
Bucket: YU.11.P.003
Preservation: complete

YU.11.O.19, Blade (Pl. XXIII.3)
Material: flint
Dimensions: l. 7.2 cm; w. 4 cm; th. 2.2 cm
SU: Surface
Bucket: YU.11.P.003
Preservation: complete

YU.11.O.20, Indetermin. object (Pl. XXIV.5)
Material: stone
Dimensions: h. 3.3 cm; th. 10+ cm; w. 6.2+ cm
SU: Surface
Bucket: YU.11.P.003
Preservation: fragmentary

YU.11.O.21, Indetermin. object (Pl. XXIV.4)
Material: stone
Dimensions: l. 6.5+ cm; h. 3.4+ cm; diam. 20 cm
SU: Surface
Bucket: YU.11.P.003
Preservation: fragmentary

YU.11.O.22, Indetermin. object (Pl. XXIV.6)
Material: stone
Dimensions: l. 8.6 cm; w. 9.7 cm; th. 3.6 cm
SU: Surface
Bucket: YU.11.P.004
Preservation: fragmentary

YU.11.O.23, Polisher (Pl. XXV.10)
Material: stone
Dimensions: h. 10.3; w. 4.3 cm; th. 3 cm
SU: Surface
Bucket: YU.11.P.007
Preservation: complete

YU.11.O.24, Grinder (Pl. XXV.9)
Material: basalt
Dimensions: l. 9.4+ cm; th. 6.5+ cm; th. 2.5 cm
SU: Surface
Bucket: YU.11.P.007
Preservation: fragmentary

YU.11.O.26, Axe (Pl. XXIII.8)
Material: stone
Dimensions: h. 4 cm; w. 4.7 cm; th. 1.6 cm
SU: Surface
Bucket: YU.11.P.002
Preservation: complete

YU.11.O.27, Axe (Pl. XXIII.9)
Material: stone
Dimensions: h. 10.1 cm; w. 11.9 cm; th. 2.3 cm
SU: Surface
Bucket: YU.11.P.002
Preservation: nearly complete

YU.11.O.28, Tool (Pl. XXIV.7)
Material: stone
Dimensions: l. 10+ cm; w. 7.5 cm ; th. 2.5 cm
SU: Surface
Bucket: YU.11.P.002
Preservation: complete

YU.11.O.29, Relief (Pl. XXIV.1)
Material: basalt
Dimensions: h. 15.4+ cm; w. 8+ cm; th. 4.5+ cm
SU: Surface
Bucket: YU.11.P.001
Preservation: fragmentary

YU.11.O.30, Pestle (Pl. XXIV.2)
Material: stone
Dimensions: h. 7.2 cm; w. 3.9 cm; th. 3.3 cm
SU: Surface
Bucket: YU.11.P.004
Preservation: complete

YU.11.O.31, Blade (Pl. XXIII.4)
Material: flint
Dimensions: h. 5.5 cm; w. 3.5 cm ; th. 1.2 cm
SU: Surface
Bucket: YU.11.P.004
Preservation: fragmentary

YU.11.O.32, Polisher (Pl. XXIII.7)
Material: stone
Dimensions: h. 2.4 cm; l. 8.4+ cm; w. 1.9 cm
SU: Surface
Bucket: YU.11.P.004
Preservation: fragmentary

YU.11.O.33, Stone vessel (Pl. XXIV.3)
Material: stone
Dimensions: th. 0.9 cm; diam. 10 cm
SU: Surface
Bucket: YU.11.P.004
Preservation: fragmentary

YU.11.O.34, Blade (Pl. XXIII.5)
Material: flint
Dimensions: h. 7.6+ cm; w. 3.5 cm; th. 1.2 cm
SU: Surface
Bucket: YU.11.P.004
Preservation: fragmentary

YU.11.O.36, Pestle (Pl. XXV.4)
Material: stone
Dimensions: h. 8.6 cm; w. 3.7 cm ; th. 3.1 cm
SU: Surface
Bucket: YU.11.P.001
Preservation: complete

YU.11.O.37, Pestle (Pl. XXV.5)
Material: stone
Dimensions: h. 9.3 cm; w. 4 cm; th. 2 cm
SU: Surface
Bucket: YU.11.P.001
Preservation: complete

YU.11.O.38, Polisher (Pl. XXV.11)
Material: stone
Dimensions: h. 3.6+ cm; l. 9.6+ cm; w. 7.6+ cm
SU: Surface
Bucket: YU.11.P.001
Preservation: fragmentary

YU.13.O.43, Relief
Material: basalt
Dimensions: h. 5 cm; w. 6.3 cm; l. 7.5 cm
SU: Surface
Bucket: YU.13.P.5000
Preservation: fragmentary

YU.15.O.09, Pipe (Pl. XXII.13)
Material: clay
Dimensions: l. 5.2 cm; th.0.5 cm; d. 2.2 cm
SU: Surface
Bucket: YU.15.P.5005
Preservation: complete

YU.15.O.10, Anthrop. figurine (Pl. XXII.4)
Material: clay
Dimensions: h. 4.9 cm; w. 6.4 cm; th. 3.3 cm
SU: Surface
Bucket: YU.15.P.5005
Preservation: fragmentary

YU.15.O.11, Zoomorph. figurine (Pl. XXII.2)
Material: clay
Dimensions: h. 3.9 cm; w. 2.1 cm
SU: Surface
Bucket: YU.15.P.5005
Preservation: fragmentary

YU.15.O.12, Anthrop. figurine (Pl. XXII.3)
Material: clay
Dimensions: h. 4 cm; w. 6.3 cm; th. 3.1 cm
SU: Surface
Bucket: YU.15.P.5005
Preservation: fragmentary

YU.15.O.13, Anthrop. figurine (Pl. XXII.5)
Material: clay
Dimensions: h. 10.3 cm; l. 4.9 cm; w. 3.1 cm
SU: Surface
Bucket: YU.15.P.5005
Preservation: fragmentary

YU.15.O.14, Bottle (Pl. XXII.9)
Material: glass
Dimensions: h. 2.4 cm; th. 0.4 cm; d. 3.9 cm
SU: Surface
Bucket: YU.15.P.5005
Preservation: complete

YU.16.O.01, Anthrop. figurine (Pl. XXI.8)
Material: clay
Dimensions: h. 5.2 cm; l. 1.7 cm; w. 3.5 cm
SU: Surface
Bucket: YU.16.P.5006
Preservation: fragmentary

YU.16.O.02, Anthrop. figurine (Pl. XXI.7)
Material: clay
Dimensions: h. 6 cm; w. 2.4 cm; th. 6.5 cm
SU: Surface
Bucket: YU.16.P.5006
Preservation: fragmentary

YU.17.O.33, Relief
Material: basalt
Dimensions: l. 7.6 cm; w. 5.5 cm; th. 4.1 cm
SU: Surface
Bucket: YU.17.P.5010
Preservation: fragmentary

YU.19.O.01, Coin (Pl. XXII.11)
Material: bronze
Dimensions: th. 0.1 cm; d. 1.8 cm
SU: Surface
Bucket: -
Preservation: complete

YU.19.O.02, Coin (Pl. XXII.12)
Material: bronze
Dimensions: th. 0.4 cm; d. 2.4 cm
SU: Surface
Bucket: -
Preservation: fragmentary

YU.19.O.03, Token (Pl. XXII.6)
Material: stone
Dimensions: h. 2.4 cm; th. 0.4 cm; d. 1.7 cm
SU: Surface
Bucket: -
Preservation: complete

YU.19.O.04, Token (Pl. XXII.7)
Material: stone
Dimensions: h. 1.9 cm; th. 0.5 cm; d. 1.7 cm
SU: Surface
Bucket: -
Preservation: complete

YU.19.O.05, Bead (Pl. XXII.8)
Material: clay
Dimensions: d. 1.3 cm; perf. 0.2 cm
SU: Surface
Bucket: -
Preservation: complete

YU.19.O.31, Token (Pl. XXII.10)
Material: clay
Dimensions: h. 2.6 cm; d. 2.3 cm
SU: Surface
Bucket: YU.11.P.001
Preservation: complete

The second group of small finds recovered by local farmers in the survey area between 2013 and 2019 consists of 31 objects of different types. They include a group of glyptic documents, a cylinder seal (Pl. XXVI.1) and two stamp seals (Pl. XXVI.2-3.).

The cylinder seal (Pl. XXVI.1) is made of a red stone, possibly calcite, and is perforated through its long axis. It is a linear-style seal preserved for about one third of its length. It must have represented a man or a human-headed winged sphinx in front of a stag. The scene is completed by a feather-like plant between the two figures and an eight-point star behind the sphinx/man. A line border is still visible at the top. Stags and winged sphinxes are already attested locally, on cylinder seals depicting hunting scenes (archer – prey) or simply monsters and animals (Hogarth 1920: 8-81, Class IVa, Group II; Collon 2001: 39-51). This type of seals emerges in the local repertoire during the Neo-Assyrian period. It originated in Assyria around the 9th century BCE and then spread through the Levant until the 6th century BCE (Teissier 1984: 34, nos. 144-235; Collon 2001: 39-41, nos. 14-46; Herbordt 1992: 85-88, pls. 5-9). Its spread may have followed the expansion of the Neo-Assyrian empire. An "Assyrian Provincial Style" has been observed in the assemblage from Hasanlu (Marcus 1996: nos. 63-6,68). It is thus highly probable that this specimen came from a local grave dating from the Neo-Assyrian phase (8th-7th centuries BCE). This dating is possibly confirmed by the delicate cutting of the pattern, a typical feature of late 8th century BCE seals (Teissier 1984: 34). Linear style seals are quite common at the Yunus cemetery, where some parallels portraying an archer and his prey were excavated by the British Museum Expedition (Woolley 1939: pl. XXI.1-2,7-8). Two other variants were found in the Karkemish area (Collon 2001: 40, nos. 38-39). The closest iconographic parallel, however, was excavated by Layard in the "Assyrian ruins", namely in Nimrud or Nineveh (Collon 2001: 53, no. 68). Another recurring element in YU.15.O.17 is astral symbols typical of linear-style Neo-Assyrian glyptic and already attested at Karkemish and Yunus (Pizzimenti 2014: 195-196; Hogarth 1920: 80, fig. 91).

The second specimen (Pl. XXVI.2) is a stamp seal of black steatite of the stalk type, with a flat face and a recessed handled back. The carved face represents an animal, possibly a striding winged griffon. The animal has a winged horse-shaped body, clawed paws, a long tail held upward, and a bird-of-prey head with an up-curling lock, remindful indeed of a griffon. On the left side, a single dot is enclosed by two parallel semi-circles (a stylized disc and crescent?), while in front of the mythological animal one can see a tree. Below there is a dotted mark and further illegible signs. The decoration is completed by a notched frame reproduced twice all over the side face. This seal has no exact parallels in either the local repertoire or the neighbouring regions. However, its iconography provides clues to its date. Scaraboid stamp seals with griffins are common at Yunus (cf. Woolley 1939: pl. XX.a-c) and have been dated to around 700 BCE (Boardman, Moorey 1986: 41). The same subject also appears in the Early Phoenician production of the late 8th and 7th centuries BCE (cf. Buchanan, Moorey

1988: 37-44, pl. X). Furthermore, winged mythological animals are typical subjects on stamp seals in Syria since the 8th century BCE, with a gradual trend to a schematic style during the Neo-Assyrian period (Mazzoni 2013: 573-576). The griffin, in particular, lived on in the local repertoire until the Persian period (cf. Micale 2018). The proposed date is further confirmed by stylistic considerations. The seal has some resemblance to an oval stamp seal from the Temple of Ninurta in Nimrud representing a cow with a calf surmounted by a star and crescent, in front of them an ear of corn and behind a rhomb (Parker 1962: 31, pl. XII.2, ND.5327). The position and shape of the rhomb are strongly remindful of the symbol engraved on the left on the specimen from Yunus, whereas the cow-calf subject is particularly popular during the 8th-7th centuries BCE in Assyrian glyptic and on North-Syrian ivories (Parker 1955: 108, pl. XXVI.3, ND.772, ND.3464;1962: 31). Finally, the decorative notched frame has some parallels on local North-Syrian cylinder seals (cf. Collon 2001: 35-38, nos. 1-4; Moorey 1980: nos. 449, 452). The findspot of YU.14.O.01 sheds light on an important matter relative to this group. Collon (2001: 35) suggests that Assyrian linear-style seals were preceded by some prototypes of the Syrian Group dating from the 10th-9th centuries BCE, mostly excavated from cremation burials in the neighbourhood of Karkemish. The date is based purely on stylistic considerations. However, it is noteworthy that the specimens from Karkemish come from some cremation burials along the Baghdad Railway, and some layers in the Northern Wall and the Water Postern (Woolley 1921: 60, 80, fig. 17, pl. 25b, no. 3, pl. 26b, nos. 5, 5*, 8, 8*, 12, 12*; Collon 2001: nos. 2,4). We know that most of the cremation burials in the Outer Town (Baghdad Railway) date to the Neo-Assyrian phase of the town (Bonomo and Zaina 2016; Zaina 2019b). This simple fact should rule out such a high dating of the Syrian group. On the contrary, the similarity of portrayed subjects (hunting scenes with winged sphinxes, stags) and some stylistic differences between the Syrian and the Assyrian linear-style groups indicate that the first group was probably a contemporary local production, at least at Karkemish. This later date is also confirmed by a green-glazed specimen with a notched frame from Deve Höyük (Hogarth 1920: no. 236; Woolley 1924: 96, pl. XXVII.G; Buchanan 1966: no. 992; Moorey 1980: 108, no. 449).

The third seal (pl. XXVI.4) is a loop-handled stamp seal made of stone with a central eyelet pierced through the body and a flat face bearing an incised stylized linear cross. Based on the geometrical pattern, this seal should belong to the Halaf period. Several variants are known in the region, especially from Alalakh (Woolley 1955: pl. LX.4), Domuztepe (Carter 2010), Tatarlı Höyük (Serdar and Collon 2014: 68-69, figs. 15,18, C1, B1), Tell el Kerkh (Tsuneki 2011: fig. 21), Tell Sabi Abyad (Duistermaat 2010: figs. 5-6), Tepecik-Çiftlik (Bıçakçı et al.

2011: 89-134), Ugarit (von Wickede 1990: nos. 2, 3, 25, 29-34), Yumuktepe (Caneva and Köroğlu 2010) and Yarımtepe I (Von Wickede 1990: no. 44). The presence of Halaf period seals at Yunus is not surprising giving the close proximity of a Neolithic village located further to the north of the cemetery (Campeggi 2020; Woolley 1934). Another seal with a cross pattern was indeed recently discovered in the same area (cf. Campeggi 2020: 8, pl. IX.4). The Halaf-period seal at Yunus can be regarded as a reused object, as already hypothesized by Moorey for a few specimens found in some graves at Deve Höyük (Moorey 1980: 112, nos. 461-462).

Further objects retrieved by the local farmers include a group of seven bronze coins of different periods, mostly Late Roman or Early Islamic (Pl. XXVI.3-10). The statuary comprises two fragments of IA II-III basalt sculptures, probably originally parts of orthostats, and a fragment of an IA limestone crenellated tower.[21] Eight IA III fragmentary figurines, six zoomorphic (Pl. XXVII.1-3, 6-8) and two anthropomorphic (Pl. XXVII.4-5), were also collected.

The tool assemblage includes a typical IA II-III basalt bowl, two stone weights (Pl. XXVII.7-8) and a spindle whorl (Pl. XXVIII.3). Moreover, two fragments of Early Islamic glass bottles (Pl. XXVIII.5-6) and three clay pipes (Pl. XXVIII.1-2) of the same period were recovered.

A last small find collected by local farmers in the Yunus necropolis survey area is a complete bead made of reddish stone (Pl. XXVIII.4).

Catalogue of the small finds of unknown provenience (but within the survey area) collected by the local farmers:

YU.13.O.68, Vessel
Material: basalt
Dimensions: h. 9.5 cm; d. 26.9 cm
SU: Surface (F.1910)
Bucket: YU.14.P.066
Preservation: nearly complete

YU.14.O.1, Stamp seal (Pl. XXVI.2)
Material: stone
Dimensions: h. 1.8 cm; d. 2.4 cm
SU: Surface
Bucket: YU.14.P.5001
Preservation: complete

21 For the description of the gravestone elements and that of the crenellated towers see Chapter 4.

YU.15.O.15, Coin (Pl. XXVI.3)
Material: bronze
Dimensions: th. 0.2 cm; d. 1.8 cm
SU: Surface
Bucket: YU.15.P.5006
Preservation: complete

YU.15.O.16, Coin (Pl. XXVI.6)
Material: bronze
Dimensions: th. 0.1 cm; d. 1.8 cm
SU: Surface
Bucket: YU.15.P.5006
Preservation: complete

YU.15.O.17, Cylinder seal (Pl. XXVI.1)
Material: stone
Dimensions: l. 1.4 cm; th. 1.4 cm
SU: Surface
Bucket: YU.15.P.5006
Preservation: fragmentary

YU.15.O.18, Stamp seal (Pl. XXVI.4)
Material: stone
Dimensions: h. 1.7 cm; d. 2.3 cm
SU: Surface
Bucket: YU.15.P.5006
Preservation: fragmentary

YU.15.O.19, Coin (Pl. XXVI.9)
Material: bronze
Dimensions: th. 0.1 cm; d. 1.3 cm
SU: Surface
Bucket: YU.15.P.5006
Preservation: complete

YU.15.O.20, Coin (Pl. XXVI.10)
Material: bronze
Dimensions: th. 0.2 cm; d. 1.5 cm
SU: Surface
Bucket: YU.15.P.5006
Preservation: complete

YU.15.O.21, Zoomor. figurine (Pl. XXVII.1)
Material: clay
Dimensions: h. 4.4 cm; w. 1.2 cm
SU: Surface
Bucket: YU.15.P.5006
Preservation: fragmentary

YU.15.O.22, Zoomor. figurine (Pl. XXVII.2)
Material: clay
Dimensions: h. 2.2 cm; w. 1.4 cm
SU: Surface
Bucket: YU.15.P.5006
Preservation: fragmentary

YU.15.O.23, Zoomor. figurine (Pl. XXVII.3)
Material: clay
Dimensions: h. 4.8 cm; l. 4.2 cm; w. 2.8 cm
SU: Surface
Bucket: YU.15.P.5006
Preservation: fragmentary

YU.16.O.3, Weight (Pl. XXVIII.7)
Material: stone
Dimensions: d. 2.8 cm
SU: Surface
Bucket: YU.16.P.5007
Preservation: fragmentary

YU.17.O.1, Anthrop. figurine (Pl. XXVII.4)
Material: clay
Dimensions: h. 7.7 cm; l. 3.3 cm; w. 5.1 cm
SU: Surface
Bucket: YU.17.P.5009
Preservation: fragmentary

YU.17.O.2, Pipe (Pl. XXVIII.1)
Material: clay
Dimensions: l. 3.2 cm; th. 0.6 cm ; d. 2.6 cm
SU: Surface
Bucket: YU.17.P.5009
Preservation: fragmentary

YU.17.O.3, Pipe (Pl. XXVIII.2)
Material: clay
Dimensions: l. 3.7 cm; th. 0.7 cm ; d. 2.9 cm
SU: Surface
Bucket: YU.17.P.5009
Preservation: fragmentary

YU.17.O.4, Bottle (Pl. XXVIII.6)
Material: glass
Dimensions: h. 2.2 cm; th. 0.6 cm; d. 4.7 cm
SU: Surface
Bucket: YU.17.P.5009
Preservation: fragmentary

YU.17.O.5, Bottle (Pl. XXVIII.5)
Material: glass
Dimensions: h. 6 cm; l. 3.6 cm; th. 4.1 cm
SU: Surface
Bucket: YU.17.P.5009
Preservation: fragmentary

YU.17.O.6, Zoomor. figurine (Pl. XXVII.6)
Material: clay
Dimensions: h. 3.8 cm; l. 3.6 cm; w. 3 cm
SU: Surface
Bucket: YU.17.P.5009
Preservation: fragmentary

YU.17.O.7, Bead (Pl. XXVIII.4)
Material: stone
Dimensions: l. 1.6 cm; w. 0.6 cm
SU: Surface
Bucket: YU.17.P.5009
Preservation: nearly complete

YU.17.O.8, Spindle whorl (Pl. XXVIII.3)
Material: stone
Dimensions: h. 0.8 cm; d. 2.9 cm
SU: Surface
Bucket: YU.17.P.5009
Preservation: complete

YU.17.O.9, Anthrop. figurine (Pl. XXVII.5)
Material: clay
Dimensions: h. 8.1 cm; l. 5.4 cm; w. 4 cm
SU: Surface
Bucket: YU.17.P.5009
Preservation: fragmentary

YU.17.O.10, Medal
Material: bronze
Dimensions: th. 0.1 cm; d. 2.3 cm
SU: Surface
Bucket: YU.17.P.5009
Preservation: complete

YU.17.O.21, Coin (Pl. XXVI.5)
Material: bronze
Dimensions: th. 0.1 cm; d. 2.3 cm
SU: Surface
Bucket: YU.17.P.5009
Preservation: complete

YU.17.O.22, Coin (Pl. XXVI.7)
Material: bronze
Dimensions: th. 0.1 cm; d. 1.4 cm
SU: Surface
Bucket: YU.17.P.5009
Preservation: complete

YU.17.O.23, Coin (Pl. XXVI.8)
Material: bronze
Dimensions: th. 0.1 cm; d. 1.3 cm
SU: Surface
Bucket: YU.17.P.5009
Preservation: complete

YU.17.O.24, Zoomor. figurine (Pl. XXVII.7)
Material: clay
Dimensions: l. 1.9 cm; d. 2.3 cm
SU: Surface
Bucket: YU.17.P.5009
Preservation: fragmentary

YU.17.O.25, Zoomor. figurine (Pl. XXVII.8)
Material: clay
Dimensions: h. 4.1 cm; l. 7.4 cm; w. 4.4 cm
SU: Surface
Bucket: YU.17.P.5009
Preservation: fragmentary

YU.17.O.47, Weight (Pl. XXVIII.8)
Material: stone
Dimensions: d. 5.2 cm
SU: Surface
Bucket: YU.17.P.5009
Preservation: complete

YU.17.O.122, Monument. inscript.
Material: limestone
Dimensions: h. 73 cm; l. 21.2 cm ; w. 56 cm
SU: Surface
Bucket: YU.17.P.5009
Preservation: complete

YU.19.O.48, Sculpture
Material: limestone
Dimensions: h. 65 cm; l. 33 cm; w. 45 cm
SU: Surface
Bucket: -
Preservation: complete

YU.17.O.123, Sculpture
Material: basalt
Dimensions: h. 41.5 cm; l. 21.2 cm; w. 16 cm
SU: Surface
Bucket: YU.17.P.5009
Preservation: fragmentary

No.	Pottery No.	Context	Techn.	Firing	Inclusions	Fabric color	Surf. treat. and dec.
1	YU.11.P.16/1	Cemetery 1	W	H	Ma1	5YR 6/6 (I/O-C)	
2	YU.11.P.16/2	Cemetery 1	W	H	Mb2	10YR 7/3 (I/O-C)	
3	YU.11.P.16/3	Cemetery 1	H-W	H	Ma1	7.5YR 8/3 (I/O-C)	Self Slip (O), Grooved
4	YU.11.P16/4	Cemetery 1	W	M	Ma1	5YR 6/6 (O), 5YR 7/4 (I)	
5	YU.11.P.16/5	Cemetery 1	W	H	Ma1	5YR 7/3 (I/O-C)	
6	YU.11.P.15/1	Cemetery 2	H-W	H	Ma1	5YR 8/2 (I/O-C)	
7	YU.11.P.15/2	Cemetery 2	W	H	Ma1	7.5YR 7/4 (I/O-C)	Self Slip (I/O)

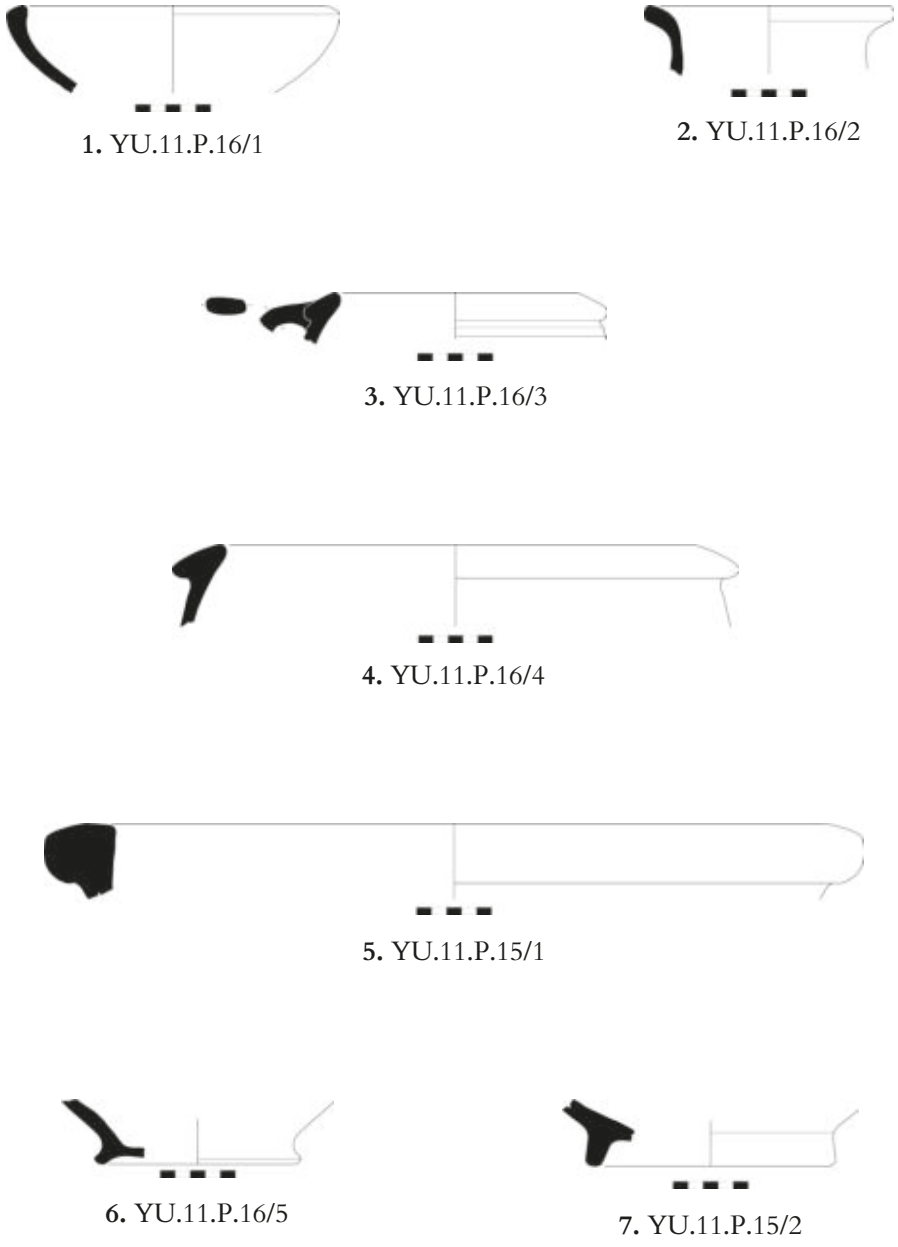
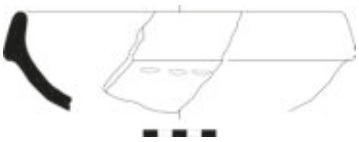


Fig. 3.1. Pottery sherds collected from Cemetery sectors 1 and 2.

No.	Pottery No.	Context	Techn.	Firing	Inclusions	Fabric color	Surf. treat. and dec.
1	YU.11.P.10/1	Cemetery 3	W	H	Ma1	7.5YR 7/4 (I/O-C)	Slip and Burn (O)
2	YU.11.P.10/2	Cemetery 3	W	H	Ma1	7.5YR 7/4 (I/O-C)	Slip and Burn (O), Impressed
3	YU.11.P.10/3	Cemetery 3	W	H	Ma1	5YR 6/6 (I/O-C)	
4	YU.11.P.10/4	Cemetery 3	W	H	Ma1	5YR 7/6 (I/O-C)	
5	YU.11.P.10/5	Cemetery 3	W	H	Ma1	7.5YR 7/4 (I/O-C)	Self Slip (O)
6	YU.11.P.10/6	Cemetery 3	W	H	Ma1	7.5YR 7/4 (I/O-C)	Self Slip (O)
7	YU.11.P.10/7	Cemetery 3	H-W	M	Mb3	2.5Y 4/1 (C)	
8	YU.11.P.10/8	Cemetery 3	H-W	H	Ma1	7.5YR 7/4 (I/O-C)	Self Slip (O), Impressed

1. YU.11.P.10/1



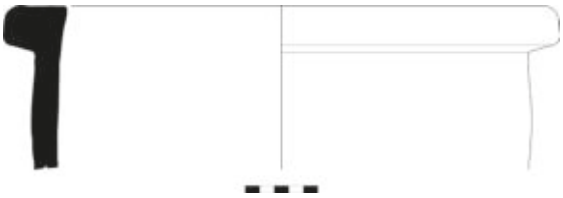
2. YU.11.P.10/2

3. YU.11.P.10/3

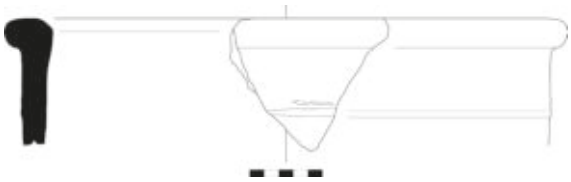
4. YU.11.P.10/4

5. YU.11.P.10/5

6. YU.11.P.10/6



7. YU.11.P.10/7



8. YU.11.P.10/8

Fig. 3.2. Pottery sherds collected from Cemetery sector 3.

No.	Pottery No.	Context	Techn.	Firing	Inclusions	Fabric color	Surf. treat. and dec.
1	YU.11.P.10/9	Cemetery 3	H-W	H	Yc3	7.5YR 7/4 (I/O-C)	
2	YU.11.P.10/10	Cemetery 3	H-W	H	Yc3	10YR 7/3 (I/O-C)	Applied, Impressed
3	YU.11.P.17/3	Cemetery 4	W	H	Ma1	10YR 8/3 (I/O-C)	Self Slip (I/O)
4	YU.11.P.11/1	Cemetery 4	W	M	Ma1	2.5YR 6/4 (I), 2.5YR 7/4 (O)	
5	YU.11.P.17/2	Cemetery 4	W	H	Ma1	7.5YR 7/4 (I/O-C)	Self Slip (I/O)
6	YU.11.P.9/1	Cemetery 4	W	H	Ma1	10YR 6/6 (I/O-C)	Self Slip (I/O)
7	YU.11.P.11/3	Cemetery 4	W	H	Ma1	10YR 8/3 (I/O-C)	Slip and Burn (O)

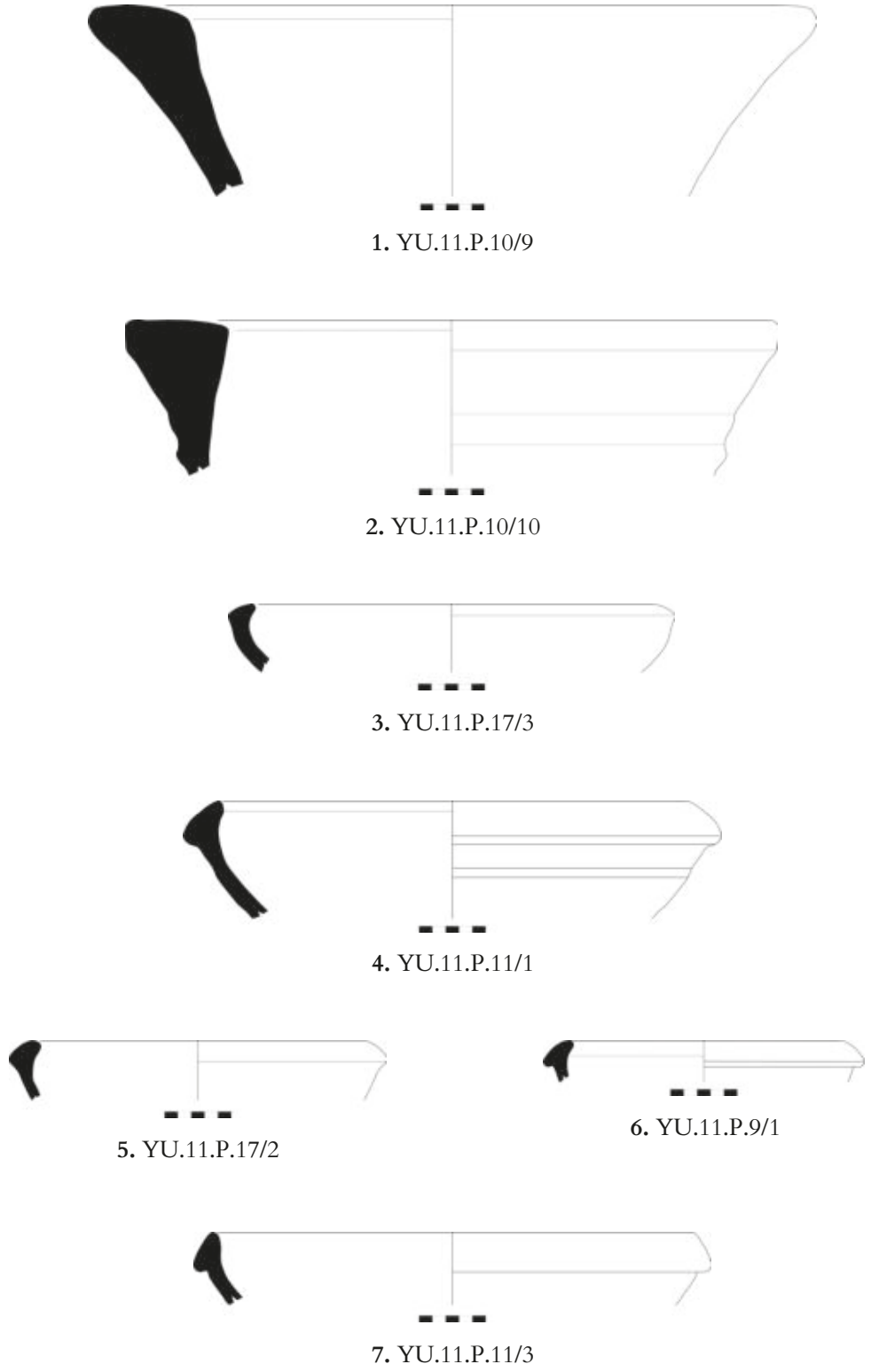
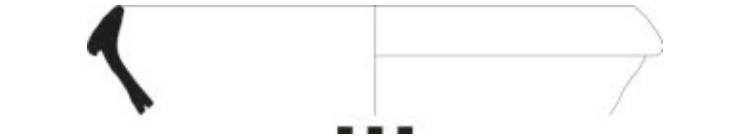
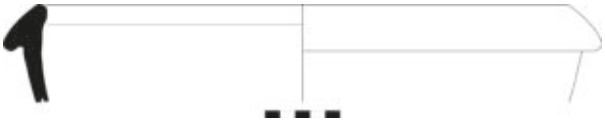


Fig. 3.3. Pottery sherds collected from Cemetery sectors 3 and 4.

No.	Pottery No.	Context	Techn.	Firing	Inclusions	Fabric color	Surf. treat. and dec.
1	YU.11.P.12/3	Cemetery 4	W	H	Ma1	7.5YR 7/4 (I/O-C)	Self Slip (I/O)
2	YU.11.P.13/3	Cemetery 4	W	H	Ma1	5YR 6/6 (I/O-C)	Slip Whitish (O), Painting Blackish
3	YU.11.P.11/2	Cemetery 4	W	H	Ma2	5YR 6/6 (I/O-C)	Self Slip (O)
4	YU.11.P.17/1	Cemetery 4	W	H	Ma1	5YR 6/6 (I/O-C)	Self Slip (I), Slip and Burn (O)
5	YU.11.P.11/4	Cemetery 4	W	H	Ma1	10YR 8/3 (I/O-C)	
6	YU.11.P.12/1	Cemetery 4	W	M	Ma1	2.5YR 6/6 (I/O-C)	Burn (O), Impressed
7	YU.11.P.13/1	Cemetery 4	W	H	Ma1	5YR 6/6 (I/O-C)	Self Slip (I), Slip and Burn (O)

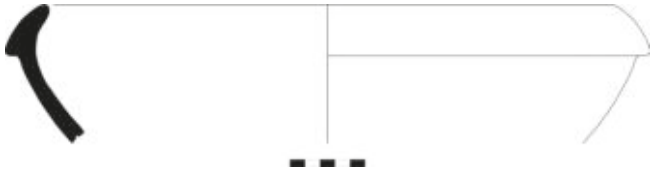


1. YU.11.P.12/3



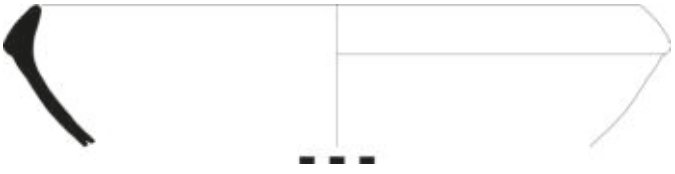
2. YU.11.P.13/3

3. YU.11.P.11/2

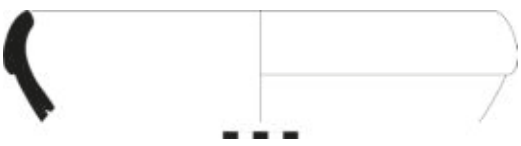


4. YU.11.P.17/1

5. YU.11.P.11/4



6. YU.11.P.12/1



7. YU.11.P.13/1

Fig. 3.4. Pottery sherds collected from Cemetery sector 4.

No.	Pottery No.	Context	Techn.	Firing	Inclusions	Fabric color	Surf. treat. and dec.
1	YU.11.P.12/2	Cemetery 4	W	H	Ma1	5YR 7/4 (I/O-C)	Self Slip (I/O)
2	YU.11.P.13/2	Cemetery 4	W	H	Ma1	5YR 7/6 (I/O-C)	Burnish (I/O)
3	YU.11.P.12/4	Cemetery 4	W	H	Ma1	10YR 8/3 (I/O-C)	Self Slip (I/O)
4	YU.11.P.11/15	Cemetery 4	W	H	Ma1	5YR 5/6 (I/O-C)	Self Slip (I/O)
5	YU.11.P.11/5	Cemetery 4	W	H	Ma1	5YR 7/6 (I/O-C)	Self Slip (I/O)
6	YU.11.P.11/7	Cemetery 4	W	H	Ma1	7.5YR 7/4 (I/O-C)	Self Slip (I/O)
7	YU.11.P.17/4	Cemetery 4	W	H	Ma1	7.5YR 7/4 (I/O-C)	Self Slip (I/O)
8	YU.11.P.12/6	Cemetery 4	W	H	Ma1	5YR 6/6 (I/O-C)	Self Slip (I/O)
9	YU.11.P.11/8	Cemetery 4	W	M	Ma1	5YR 7/4 (I/O-C)	

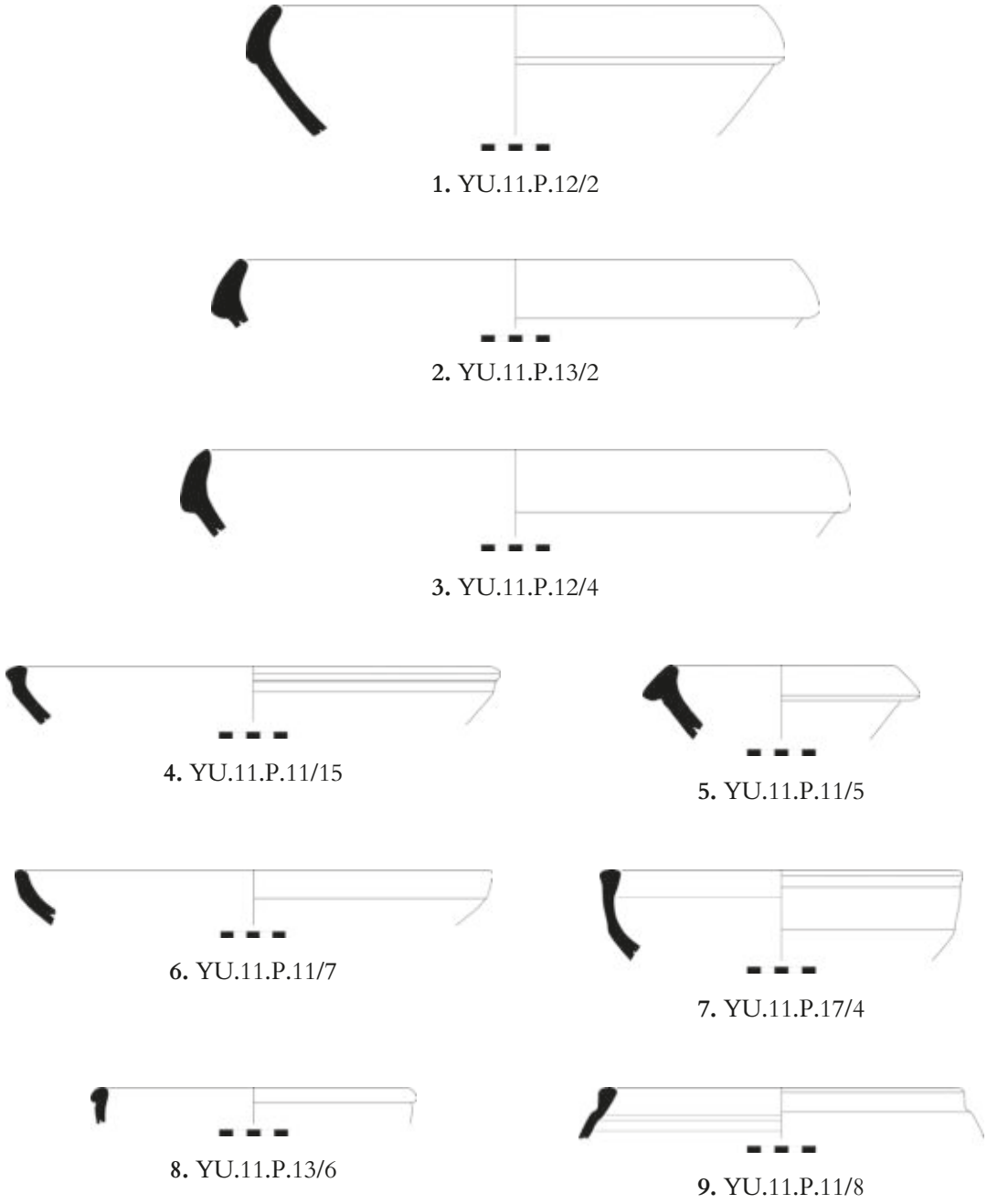


Fig. 3.5. Pottery sherds collected from Cemetery sectors 4.

No.	Pottery No.	Context	Techn.	Firing	Inclusions	Fabric color	Surf. treat. and dec.
1	YU.11.P.11/10	Cemetery 4	W	M	Ma1	7.5YR 7/3 (I/O-C)	Self Slip (I/O)
2	YU.11.P.12/7	Cemetery 4	W	H	Ma1	5YR 6/4 (I/O-C)	Slip and Burnish (O)
3	YU.11.P.17/6	Cemetery 4	W	H	Ma1	10YR 7/3 (I/O-C)	Slip Whitish (O), Painting Blackish
4	YU.11.P.9/2	Cemetery 4	W	H	Ma1	10YR 6/6 (I/O-C)	Self Slip (I/O)
5	YU.11.P.9/4a	Cemetery 4	W	H	Mb1	7.5YR 6/4 (I/O-C)	Slip Whitish (I/O), Painting Blackish
6	YU.11.P.9/4b	Cemetery 4	W	H	Mb1	7.5YR 6/4 (I/O-C)	Slip Whitish (I/O), Painting Blackish
7	YU.11.P.13/5	Cemetery 4	W	H	Ma1	2.5YR 6/6 (I/O-C)	Slip Whitish (I/O), Painting Blackish
8	YU.11.P.9/5	Cemetery 4	W	H	Ma1	7.5YR 7/4 (I/O-C)	Slip Whitish (O), Painting Blackish
9	YU.11.P.9/6	Cemetery 4	H-W	H	Ma1	5YR 6/6 (I/O-C)	Slip and Burn (O)
10	YU.11.P.11/9	Cemetery 4	W	M	Ma1	5YR 7/6 (I/O-C)	Slip Whitish (O), Painted Blackish
11	YU.11.P.13/7	Cemetery 4	H-W	H	Ma1	5YR 6/6 (I/O-C)	Self Slip (I/O)

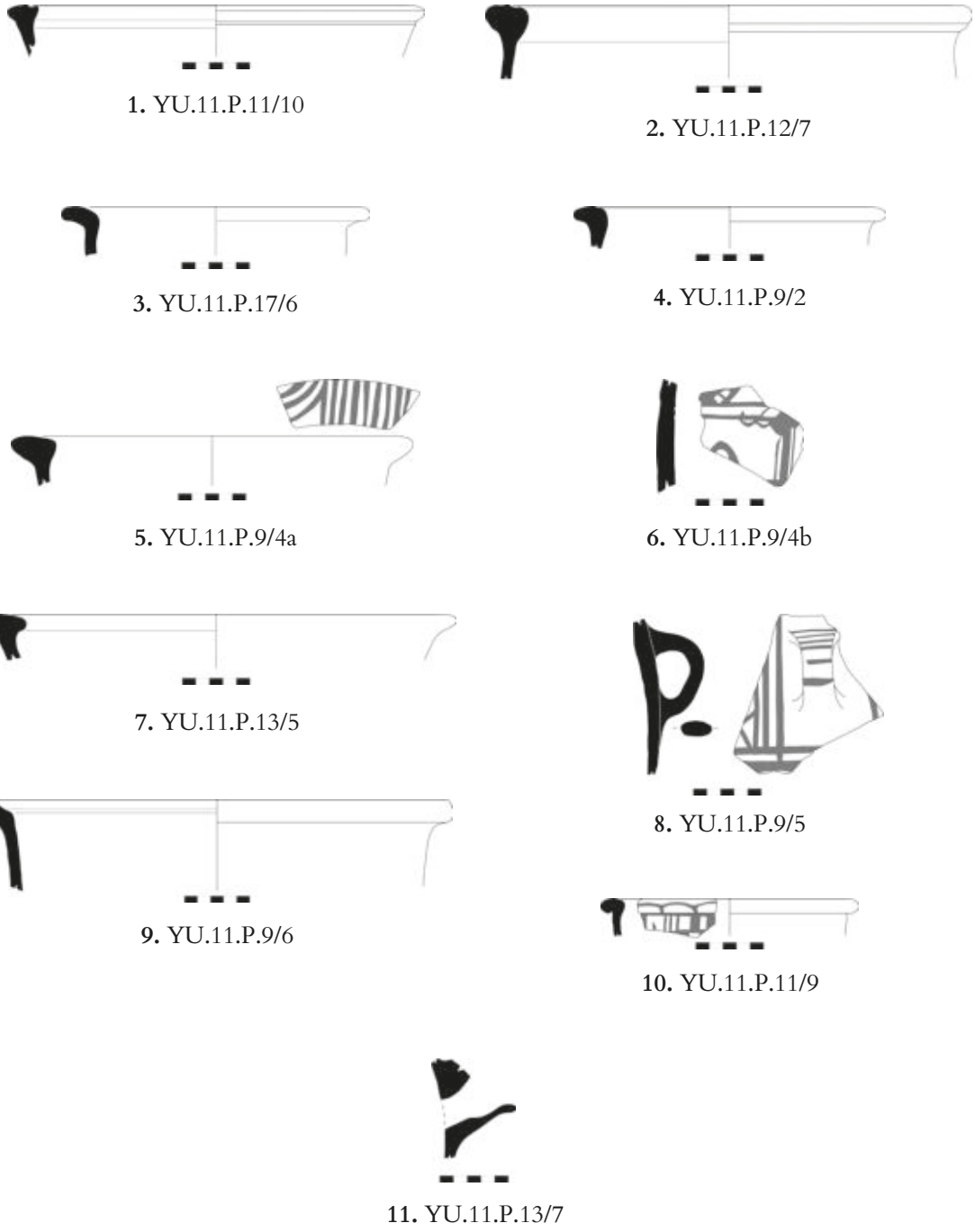


Fig. 3.6. Pottery sherds collected from Cemetery sector 4.

No.	Pottery No.	Context	Techn.	Firing	Inclusions	Fabric color	Surf. treat. and dec.
1	YU.11.P.17/7	Cemetery 4	H-W	H	Ma1	2.5Y 7/3 (I/O-C)	
2	YU.11.P.12/6	Cemetery 4	W	H	Ma1	5YR 6/6 (I/O-C)	Slip Whitish and Burn (O)
3	YU.11.P.11/11	Cemetery 4	W	H	Ma1	5YR 6/6 (I/O-C)	Self Slip (O), Grooved
4	YU.11.P.11/12	Cemetery 4	W	H	Ma1	5YR 7/4 (I/O-C)	Slip Whitish and Burn (I/O)
5	YU.11.P.12/5	Cemetery 4	W	H	Ma1	7.5YR 7/4 (I/O-C)	Slip Whitish (O), Paintin Blackish
6	YU.11.P.17/5	Cemetery 4	W	H	Ma1	2.5Y 7/3 (I/O-C)	Self Slip (I/O)
7	YU.11.P.9/3	Cemetery 4	W	H	Ma1	10YR 6/6 (I/O-C)	Self Slip (O)
8	YU.11.P.12/8	Cemetery 4	W	H	Ma1	5YR 6/6 (I/O-C)	Self Slip (O)
9	YU.11.P.12/9	Cemetery 4	W	H	Ma1	2.5YR 7/6 (I/O-C)	Self Slip (I/O)
10	YU.11.P.11/13	Cemetery 4	W	M	Ma1	5YR 7/4 (I/O-C)	Self Slip (O)
11	YU.11.P.11/6	Cemetery 4	W	H	Ma1	5YR 7/4 (I/O-C)	Self Slip (I/O)
12	YU.11.P.11/14	Cemetery 4	W	H	Ma1	5YR 5/6 (I/O-C)	
13	YU.11.P.12/10	Cemetery 4	W	H	Ma1	10YR 7/2 (I/O-C)	

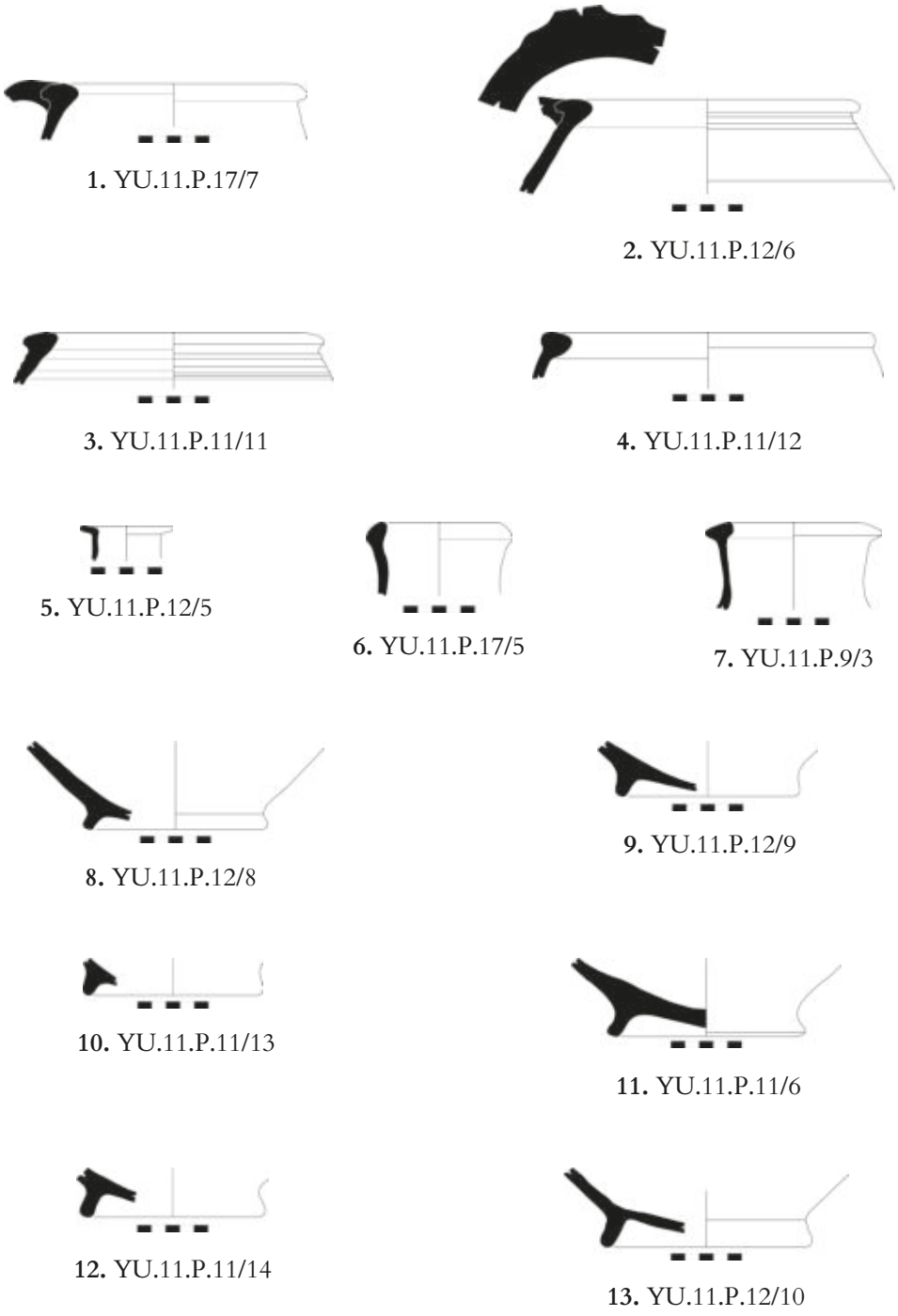
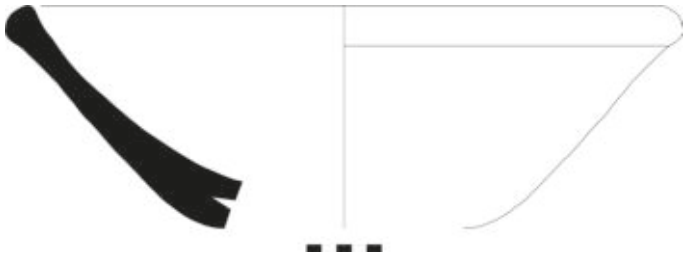
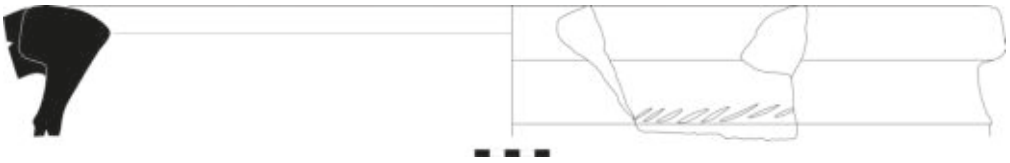


Fig. 3.7. Pottery sherds collected from Cemetery sector 4.

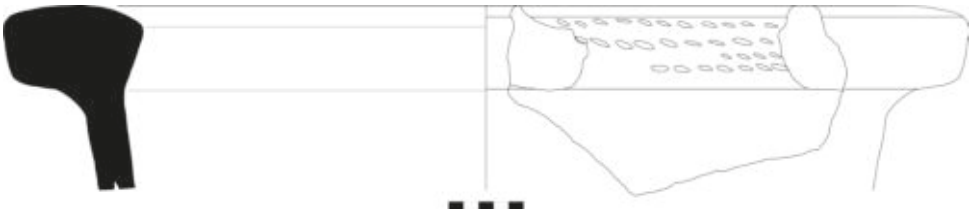
No.	Pottery No.	Context	Techn.	Firing	Inclusions	Fabric color	Surf. treat. and dec.
1	YU.11.P.12/11	Cemetery 4	H-W	M	Yc2	7.5YR 8/3 (I/O), 7.5YR 7/2 (C)	Self Slip (O)
2	YU.11.P.13/8-9	Cemetery 4	H-W	H	Yb2	10YR 7/4 (I/O-C)	Impressed
3	YU.11.P.11/17	Cemetery 4	H-W	M	Yc4	7.5YR 7/2 (I), 7.5YR 8/3 (O)	Self Slip (I/O), Impressed
4	YU.11.P.13/10	Cemetery 4	H-W	H	Ya2	5YR 6/6 (I/O-C)	Self Slip (I/O), Impressed
5	YU.11.P.9/7	Cemetery 4	H-W	M	Yc4	5YR 6/4 (I/O-C)	Self Slip



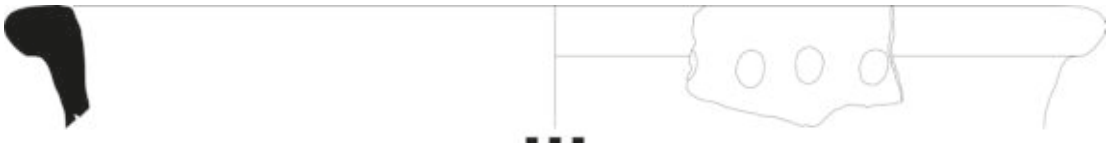
1. YU.11.P.12/11



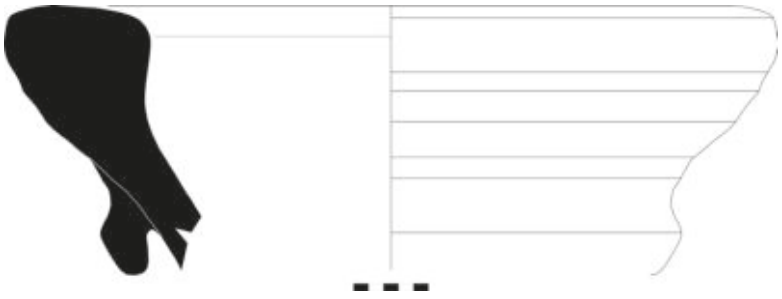
2. YU.11.P.13/8-9



3. YU.11.P.11/17



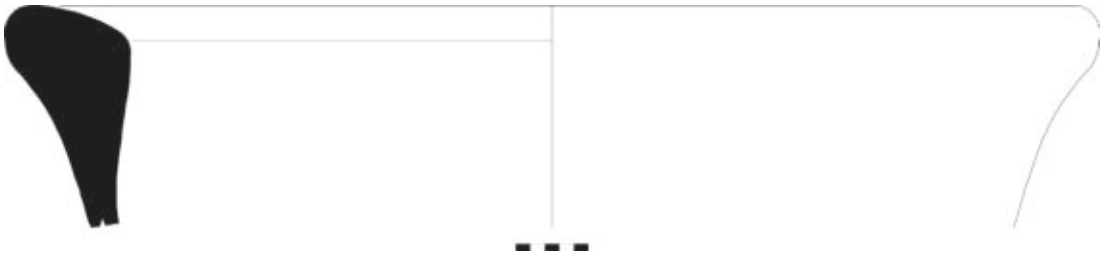
4. YU.11.P.13/10



5. YU.11.P.9/7

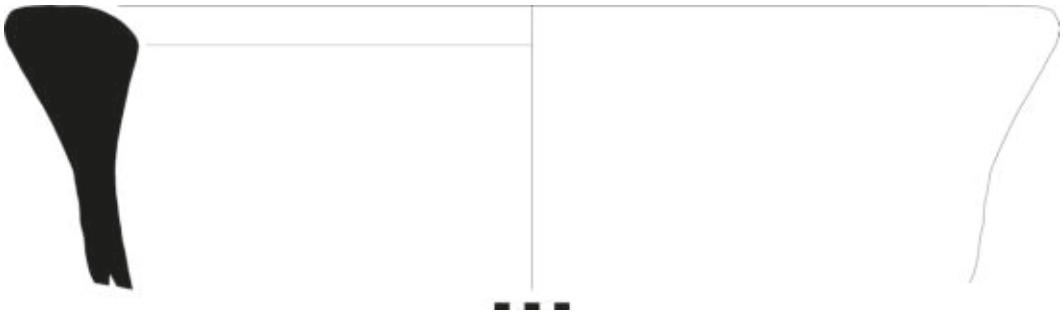
Fig. 3.8. Pottery sherds collected from Cemetery sector 4.

No.	Pottery No.	Context	Techn.	Firing	Inclusions	Fabric color	Surf. treat. and dec.
1	YU.11.P.11/18	Cemetery 4	H-W	H	Yc3	5YR 7/4 (I/O-C)	Self Slip (O)
2	YU.11.P.9/8	Cemetery 4	H-W	M	Yc2	10YR 7/4 (C)	Self Slip (O)
3	YU.11.P.12/12	Cemetery 4	H-W	H	Yc3	5YR 7/4 (I/O-C)	Self Slip (I/O)
4	YU.11.P.13/11	Cemetery 4	H-W	H	Yb3	5YR 6/6 (I/O-C)	Self Slip (I/O)

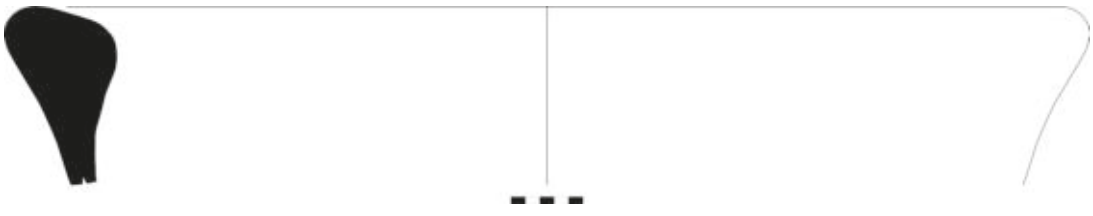


1. YU.11.P.11/18

2. YU.11.P.9/8



3. YU.11.P.12/12

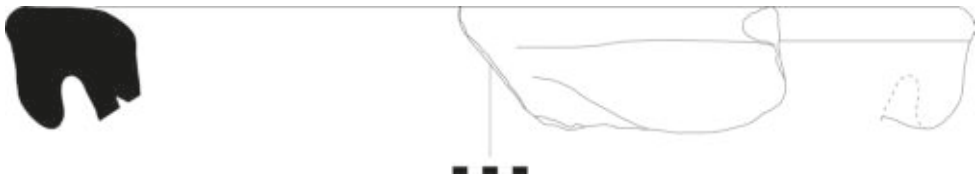


4. YU.11.P.13/11

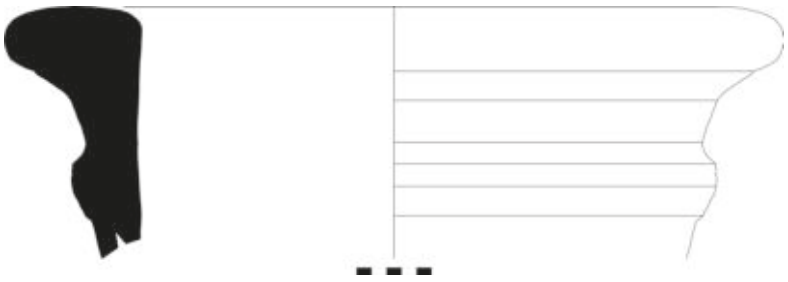
Fig. 3.9. Pottery sherds collected from Cemetery sector 4.

No.	Pottery No.	Context	Techn.	Firing	Inclusions	Fabric color	Surf. treat. and dec.
1	YU.11.P.11/16	Cemetery 4	H-W	H	Yc4	10YR 8/3 (I/O-C)	
2	YU.11.P.13/12	Cemetery 4	H-W	H	Yb3	5YR 6/6 (I/O-C)	Self Slip (I/O)
3	YU.11.P.13/13	Cemetery 4	H-W	M	Yb3	5YR 6/6 (I/O), 5YR 6/1 (C)	
4	YU.11.P.12/13	Cemetery 4	H-W	H	Yb4	5YR 6/4 (I/O-C)	Self Slip (O)
5	YU.11.P.11/19	Cemetery 4	H-W	H	Yc4	5YR 7/4 (I/O-C)	

1. YU.11.P.11/16

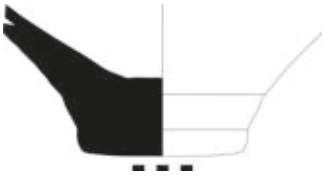


2. YU.11.P.13/12



3. YU.11.P.13/13

4. YU.11.P.12/13



5. YU.11.P.11/19

Fig. 3.10. Pottery sherds collected from Cemetery sector 4

No.	Pottery No.	Context	Techn.	Firing	Inclusions	Fabric color	Surf. treat. and dec.
1	YU.11.P.19/1	Field 2	W	H	Ma1	2.5YR 6/6 (I/O-C)	Burnish (I)
2	YU.11.P.19/2	Field 2	W	H	Ma1	5YR 6/6 (I/O-C)	
3	YU.11.P.18/1	Field 2	W	M	Ma1	7.5YR 7/4 (I/O-C)	Self Slip (I/O)
4	YU.11.P.19/3	Field 2	W	H	Ma1	5YR 6/6 (I/O-C)	Burnish (O)
5	YU.11.P.19/11	Field 2	W	H	Ma2	2.5Y 7/2 (I/O-C)	Burnish (O)
6	YU.11.P.19/6	Field 2	W	M	Ma1	5YR 6/6 (I), 5YR 5/6 (O)	
7	YU.11.P.19/5	Field 2	W	M	Ma1	5YR 6/6 (I/O-C)	Self Slip (O), Incised
8	YU.11.P.18/3	Field 2	W	H	Ma1	5YR 6/6 (I/O-C)	Self Slip (O), Painting Blackish
9	YU.11.P.19/18	Field 2	W	H	Ma2	5YR 8/3 (I/O-C)	Slip Whitish (O), Painting Blackish

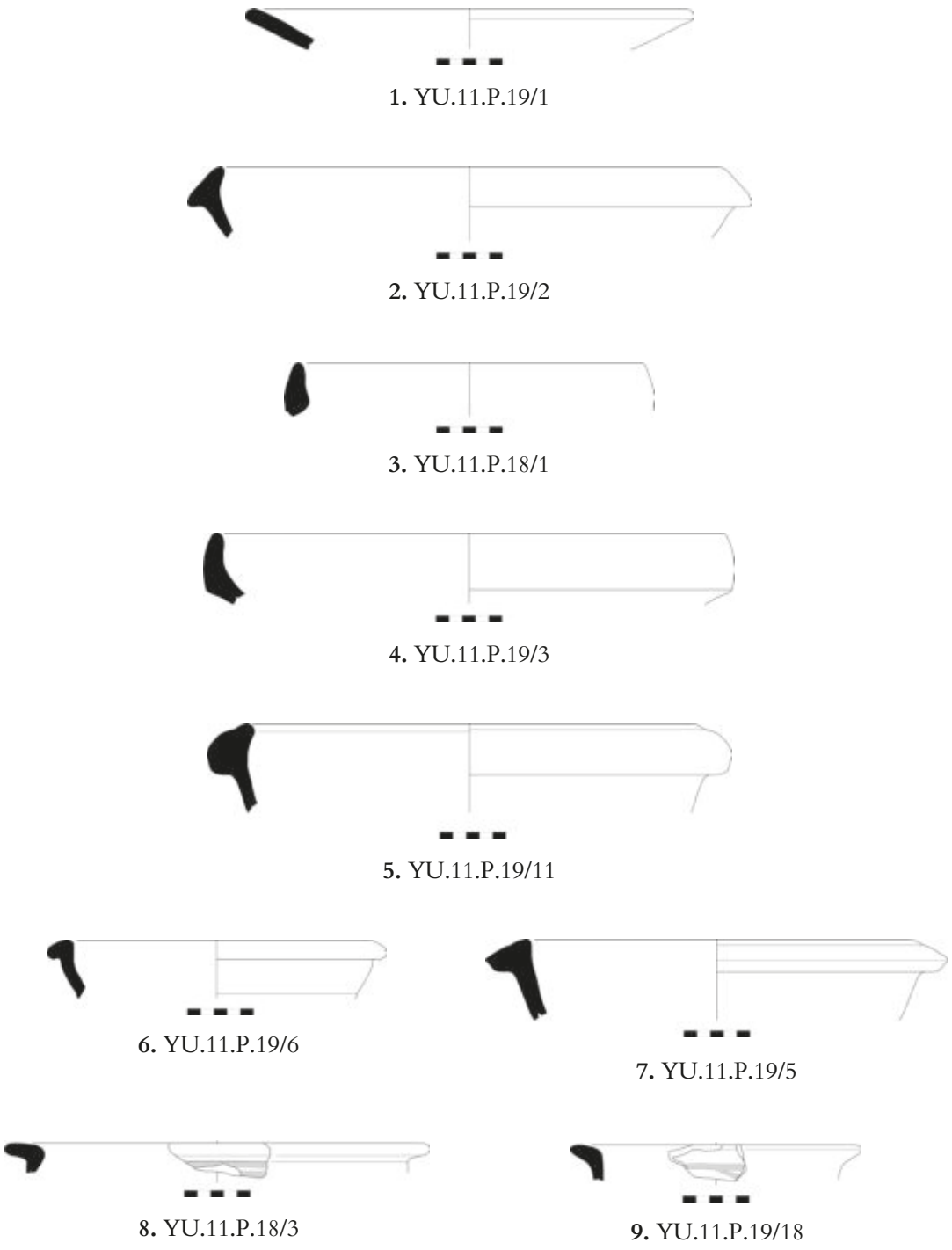


Fig. 3.11. Pottery sherds collected from Cemetery sector 4 and Field 2.

No.	Pottery No.	Context	Techn.	Firing	Inclusions	Fabric color	Surf. treat. and dec.
1	YU.11.P.18/2	Field 2	W	H	Ma1	10YR 7/3 (I/O-C)	Self Slip (O)
2	YU.11.P.19/8	Field 2	W	H	Ma2	7.5YR 7/4 (I/O-C)	
3	YU.11.P.19/12	Field 2	H	H	Ma1	5YR 8/3 (I/O-C)	Slip and Burn (O), Painting Blackish
4	YU.11.P.19/7	Field 2	W	H	Ma1	7.5YR 7/4 (I/O-C)	
5	YU.11.P.19/4	Field 2	W	H	Ma1	5YR 7/4 (I/O-C)	Self Slip (I), Slip and Burn (O)
6	YU.11.P.19/9	Field 2	W	H	Ma1	2.5YR 6/6 (I/O-C)	Self Slip (I), Slip and Burn (O), Grooved
7	YU.11.P.19/10	Field 2	W	M	Yb2	5YR 7/2 (I), 5YR 8/3 (O)	Self Slip (O)
8	YU.11.P.18/4	Field 2	H-W	H	Ma1	5YR 8/4 (I/O-C)	

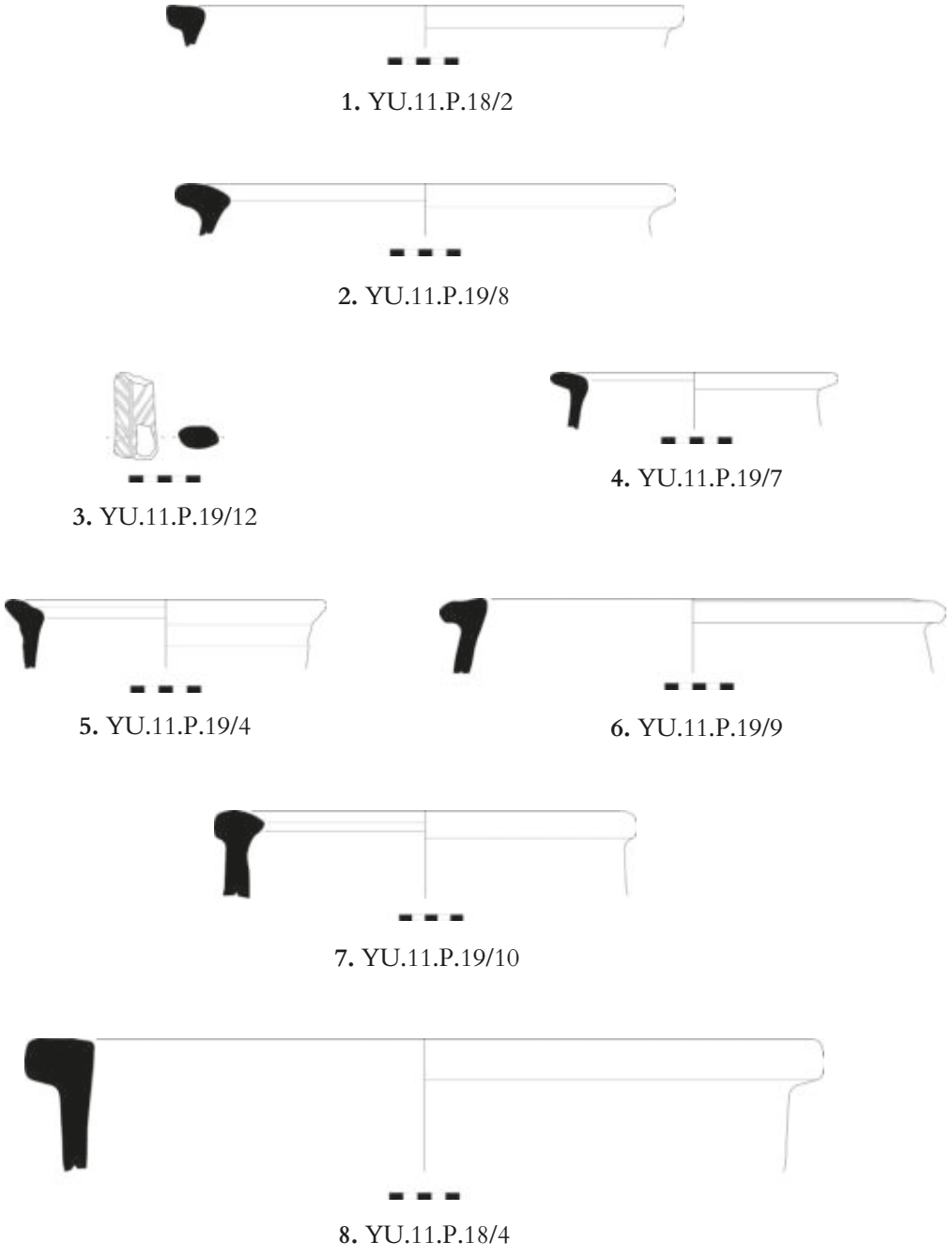
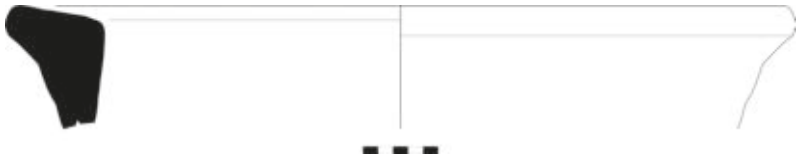
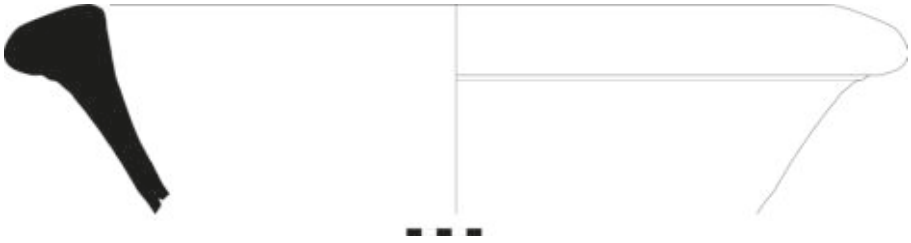


Fig. 3.12. Pottery sherds collected from Field 2.

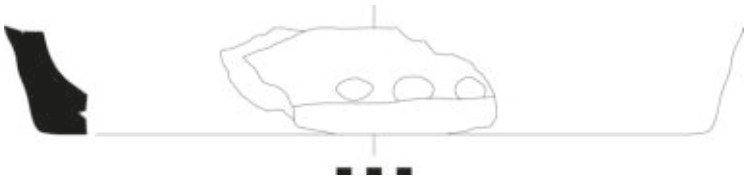
No.	Pottery No.	Context	Techn.	Firing	Inclusions	Fabric color	Surf. treat. and dec.
1	YU.11.P.18/5	Field 2	H-W	H	Ma1	10YR 7/4 (I/O-C)	Self Slip (O)
2	YU.11.P.19/13	Field 2	H-W	H	Yb2	5YR 6/4 (I/O-C)	Self Slip (I/O)
3	YU.11.P.19/14	Field 2	H	H	Yb2	5YR 7/4 (I/O-C)	Impression
4	YU.11.P.18/6	Field 2	H-W	H	Ma1	5YR 7/6 (I/O-C)	Burnish (O), Painting Blackish
5	YU.11.P.19/15	Field 2	W	H	Ma1	2.5YR 6/8 (I/O-C)	Slip Reddish (I/O)
6	YU.11.P.19/16	Field 2	W	H	Ma2	2.5YR 6/6 (I/O-C)	Glaze Greenish (I/O)
7	YU.11.P.19/17	Field 2	W	H	Ma2	5YR 5/6 (I/O-C)	Glaze Greenish (I/O)



1. YU.11.P.18/5



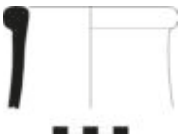
2. YU.11.P.19/13



3. YU.11.P.19/14

4. YU.11.P.18/6

5. YU.11.P.19/15



6. YU.11.P.19/17

7. YU.11.P.19/16

Fig. 3.13. Pottery sherds collected in Field 2.

No.	Pottery No.	Context	Techn.	Firing	Inclusions	Fabric color	Surf. treat. and dec.
1	YU.11.P.2/1	Field 3	W	M	Mb3	5YR 8/3 (I/O), 10YR 8/2 (C)	Burnish (O)
2	YU.11.P.2/2	Field 3	W	H	Ma2	5YR 7/4 (I/O-C)	Self Slip (I/O)
3	YU.11.P.7/1	Field 8	W	H	Mb2	5YR 7/4 (I/O-C)	
4	YU.11.P.7/2	Field 8	W	M	Yb2	7.5YR 7/3 (I/O), 5YR 7/4 (C)	Self Slip (O)
5	YU.11.P.7/3	Field 8	H-W	H	Mb2	5YR 7/4 (I/O-C)	
6	YU.11.P.7/4	Field 8	H-W	H	Yb3	2.5YR 5/6 (I/O-C)	
7	YU.11.P.8/1	Field 8	W	M	Mb1	5YR 7/6 (I/O-C)	
8	YU.11.P.8/2	Field 8	W	H	Mb3	5YR 7/6 (I/O-C)	
9	YU.11.P.6/1	Field 8	H-W	M	Mc3	2.5YR 7/6 (I/O), 7.5YR 6/1 (C)	
10	YU.11.P.14/1	N-S Slope	H-W	H	Ma1	5YR 6/6 (I/O-C)	
11	YU.11.P.14/2	N-S Slope	W	M	Yc3	5YR 8/4 (O), 5YR 6/2 (I)	

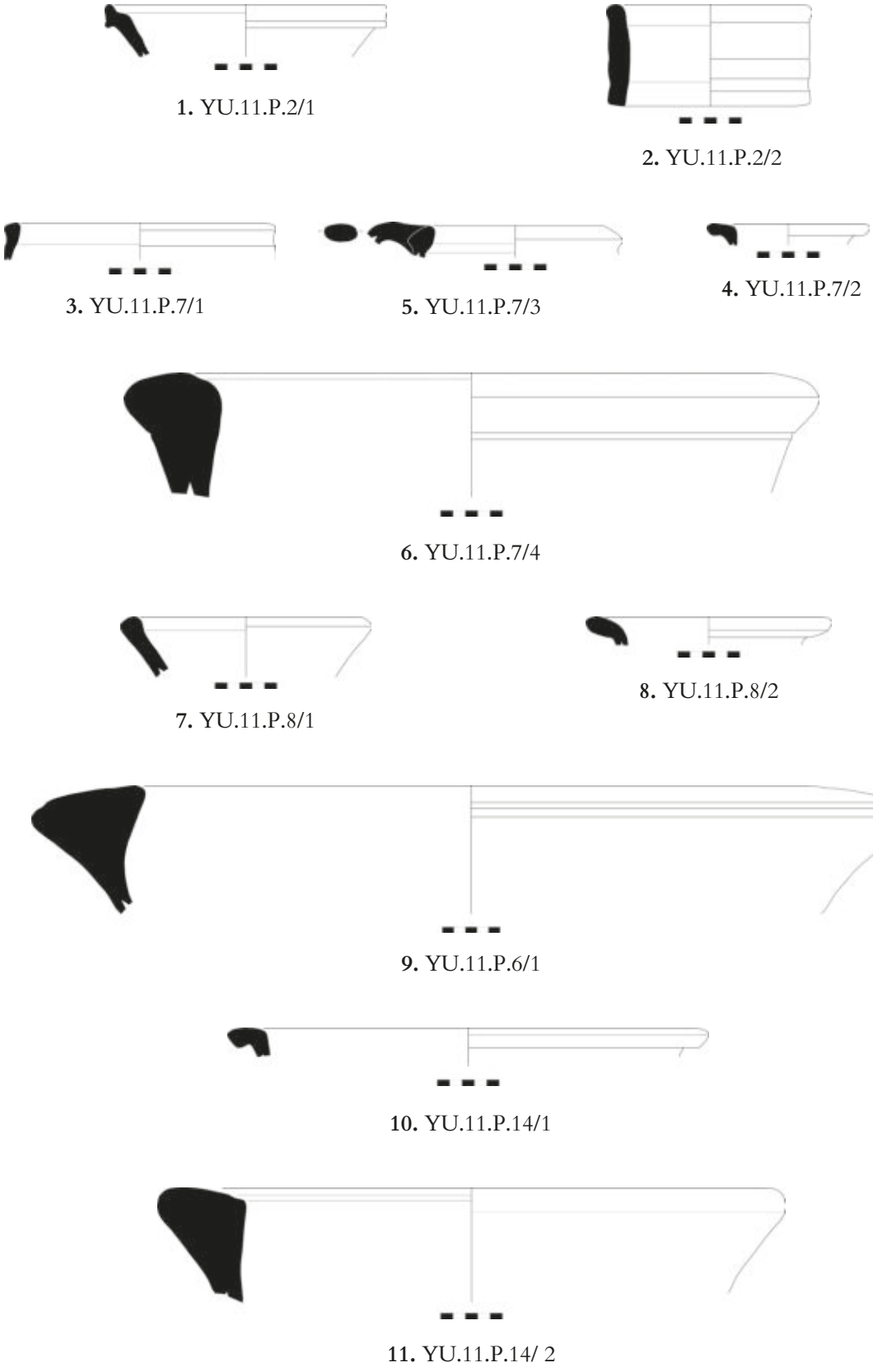


Fig. 3.14. Pottery sherds collected from Field 3 and Field 8.

Chapter 4

THE IRON AGE FUNERARY STONE FITTINGS

During the 2011 and 2012 survey seasons at Yunus, the Turco-Italian Expedition at Karkemish systematically documented the IA stone elements scattered inside and around the modern cemetery of Yunus. We detected many limestone slabs and, sometimes, basalt slabs or turrets, interpretable as Hittite offering tables for votive or funerary purposes. As shown in the plan (Pl. LIX.2), 30 stone elements were documented (Marchetti 2014b: 237; 2016b: 61, n. 16). However, only some of them (in black) were the object of careful analysis; the rest (in red) were only counted and their location was marked on the map[22]. The reason for this is that some of these stone elements stood between modern burials, especially in Cemetery sectors 1, 2 and 4. At that time, the Turco-Italian Expedition did not have permits to conduct a systematic excavation in this area; only a surface survey was allowed.[23] Since some of these finds were buried quite deeply, a proper analysis would have been possible only through excavation. Furthermore, the space around them was so narrow that a hypothetic deep sounding would have inevitably damaged the modern burials. As to the other stone elements, when most of one was already above ground, a general cleaning of the surrounding space was carried out. In some cases, they were buried for a third or half of their size. In these cases, small soundings were made around them to expose as much of their surface as possible.[24] All the stone elements were assigned a sequential number, photo-

22 For the sake of completeness of data, to the bases documented in the 2012 survey, it has been also added the location of YU.13.1. This votive base was found the following year and will be published in another contribution.

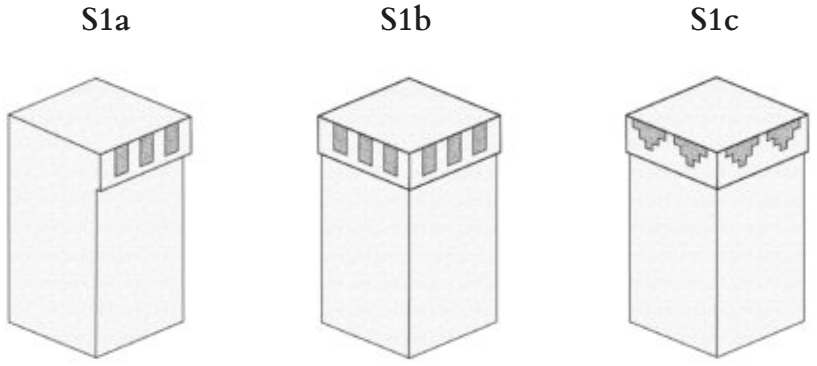
23 For a summary of all the issues connected with Yunus, see Marchetti 2014a: 25; 2014b: 237-238. The funerary tables were recorded in the field by Barbara Bolognani and Giulia Scazzosi.

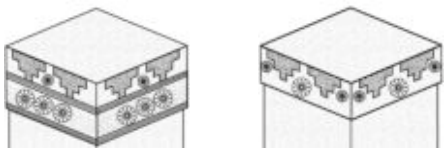
24 As can be seen in some photos, due to permit issues these soundings were not deep enough to expose the bottom of the stone element.

graphed, measured, drawn and georeferenced. We sorted the analysed items – 21 out of 30 – into two main categories based on their main structural features: gravestone stelae and votive stone bases. We then further classified them according to some distinctive features of their shape or decorations. Since many of the slabs were broken and/or partly buried, this further classification was made possible by a comparison with parallels from the British Museum Expedition at Karkemish. Indeed, the present study aims at providing fresh evidence to supplement the work carried out by C.L. Woolley in this area at the beginning of the 20th century (Woolley 1939).

4.1 THE FUNERARY STELAE

The gravestone stelae are tower-shaped stone elements made of limestone or basalt. They were first systematically described by D. Hawkins (1989; 2000) because they usually bear a funerary inscription. This feature makes clear their connection with the funerary sphere. The available data allow three main subtypes to be distinguished (S means stelae):





S1a Tower-shaped stone element with a projecting band on the top front. The band is decorated with a simple crenellation constituted by four merlons.

S1b Tower-shaped stone element with a projecting band on the top on all sides. The band is decorated with a simple crenellation constituted by four merlons.

S1c Tower-shaped stone element with a projecting band on the top on all sides. The band is decorated with a stepped crenellation. The tower can be decorated with rosettes and thin frames.

The Turco-Italian Expedition collected only a single gravestone stele of subtype S1b at Yunus (YU.12.21, pl. XLVIII). Several were found, instead, by the British Museum Expedition at Karkemish. They include a basalt stele with a funerary inscription from the Outer Town reused in a Roman building close to the train station (Woolley 1921: xv, pl. A18h, h*; Woolley and Barnett 1952: 266, pls. AC, A18h*; Hawkins 1989: 193; 2000: 180–181, II.44, pl. 63) (Pl. XXIX.1), a basalt stele with a funerary inscription found out of context during the excavation of the so-called Temple of Kubaba (Hogarth 1914: 28, pl. A5a, a*; Woolley, Barnett 1952: 213, pls. 49, 50a, 51a; Hawkins 1981: 147; 1989: 194–197; 2000: 181–184, II.45, pls. 64–65) (Pls. XXIX.2, XXX.4, XXXI.1) and a limestone stele with an illegible funerary inscription from the outer recess of the western tower of the South Gate (Woolley 1921: 93, pl. 12) (Pl. XXXI.2).

During the excavation of the Storm God Temple, the British Museum Expedition also discovered a limestone stele of subtype S1a with a funerary inscription. It was found in room 3 of the court and was later remployed in a military barrack (Hogarth 1914: 29, pl. A4c; Woolley, Barnett 1952: 167, pls. 29, mistakenly reported as A4a, 36a; Hawkins 1989: 194, 196; 2000: 186–187, II.48, pl. 67; Marchetti 2016: 376, n.7, fig. 9 left, KH.13.O.4) (Pl. XXIX.3). As for other stelae with a simple crenellation, three other limestone fragments tentatively assigned to subtype 1Ga or 1Gb were found in funerary contexts. One comes from the nearby cemetery of Merj Khamis (Woolley 1921: xiv, pl. A18f*; Woolley, Barnett 1952: pls. AC, A18f; Hawkins 1989: 193–194; 2000: 186, II.47, pl. 67) (Pl. XXX.2), the other two from unknown locations in the Yunus cemetery (Woolley 1921: xiii, pl. A16f, f*; Hawkins 2000: 187, II.49, not illustrated), one of them having been reused as a Late Roman funerary stele (Hogarth

1914: 28, pl. A5b, b*; Woolley 1939: fig. 3; Hawkins 1989: 193–196; 2000: 185–186, II.46, pl. 66) (Pl. XXX.1).

Subtype S1c is indirectly attested at both Yunus and Karkemish by two small fragments published by the British Museum Expedition (Woolley 1921: 151). The first one (Pl. XXX.3, top) was found reused in the foundation of a classical building at the North-West Fort, while the second one comes from an undetermined location in the Yunus cemetery (Pl. XXX.3, bottom). The only preserved gravestone stele of this subtype is that found by a villager at Tilsevet/Ekinveren, a few kilometres south-east of Karkemish (Hawkins 1989: 193–195, pl. 44; 2000: 187–180, II.43, pl. 62). According to the Gaziantep Museum report of the discovery (Kalaç 1968: 315–317, 323–325, figs. 1–3), the stele was part of the covering of a grave and was brought to the museum together with the grave goods. In Hawkins' opinion (1989: 191, n. 12; 2000: 178), one cannot be sure that the stele was in context since it came from an illegal excavation.

To all these preserved stelae, one might tentatively add two surface finds of the Turco-Italian Expedition. They are two limestone fragments with inscriptions (KH.12.O.35, YU.12.O.2) and showing part of what seems to be a frame, remindful of the upper part of tower-shaped stelae (cf. Peker 2016: 36–37, 44–45, 21, 30, figs. 21, 30, pls. XXVI, XXXIII-XXXIV).

From an iconographic point of view, as it is already apparent from their decorations, these gravestone stelae are probably shaped in the form of a tower to resemble a specific architectural structure or architectural elements. If we compare subtype S1c with other Syro-Hittite funerary monuments, we observe that the subtype's stepped crenellation resembles that of two basalt stelae with female attendants from Maraş (Garbini 1959; Orthmann 1971: Maraş B/24; Schachner and Schachner 1996: 212, figs. 1a–d, 1–12; Bonatz 2000b: 22, no. C59, pl. XX; Bonatz 2020: 86, fig. 6; Mazzoni 2005: fig. 15; Soldi 2019b: 210–211, fig. 17). Another contemporary parallel, dating from the mid-8th century BCE, is a basalt head of a statue of Kubaba from the Acropolis of Karkemish. The goddess wears a crown with a stepped crenellation (Marchetti and Peker 2018: figs. 7–12). These parallels indicate that the stepped crenellation is closely associated with female figures and the goddess Kubaba. The central role played by women in Luwio-Aramean societies in protecting and caring for both their descendants and their ancestors is indeed often expressed in the visual arts (Mazzoni 2002; 2005: 7,9; Bolognani 2017: 169; 2020a: 224–225). Furthermore, the tower-shaped stele found in the so-called Temple of Kubaba at Karkemish carries a dedica-

tion to the "Divine Lady of the Earth", i.e., the Queen of the Underworld. This is a title tentatively attributed to Kubaba (Hawkins 1981: 147, n. 3; 1989: 194, §2). It has been suggested that the top crenellation of these stelae was meant to evoke the architecture of funerary chapels in Luwio-Aramean cultures.[25] However, Kubaba's crown was probably a mural crown, an element typically characterising queens, especially in Neo-Assyrian art, but also perhaps goddesses in the more ancient Yazilikaya pantheon (Ornan 2012: 462-463, 474-475, figs. 2-4). Stepped crenellations are further used as decorative elements of royal attires. For this reason, Ornan (2012: 476-477) suggested that this decorative pattern distinguished female figures of a certain political relevance. Thus, the mural crown was a symbol alluding to Kubaba's common title of "queen of Karkemish" (Woolley and Barnett 1952: 226, 278, pls. A23aa*, A30b3b*1-3, A31, A32, B62a; Hawkins 1981: 147, 151-152, 155-156, Karkamiš A23, A31-32; 2000: 116-117, 140-143, II.17, II.26), and thus both her role as the tutelary goddess of Karkemish and her human origins.[26] This is a concept that anticipates the personification of cities as female deities (i.e. Tyche-Fortuna, Roma, Hestia, Cybele, etc.), which is typical of Hellenistic and Roman culture.[27] In this regard, one must therefore ask if there was a link between these funerary stelae and the role of Kubaba in funerary rituals.[28] What did these tower-shaped stelae represent? Were they a pars pro toto reproduction of the town of Karkemish, part of it, or an explicit reference to its tutelary goddess? Besides, there may have been a highly symbolic correlation between the use of the stepped crenellation and female characters in funerary contexts, one that must not have been there in tower-shaped stelae with simple crenellation.[29]

---

25 Struble and Herrmann 2009: 39. A similar interpretation has been suggested for a group of four-horned stone altars from Megiddo dating back to the 10th century BCE. They are interpreted as reproductions of tower buildings where cultic activities were also performed which involved the use of such altars: Spagnoli 2015: 216.

26 Regarding the mythology of Kubaba in Sumerian context, see Grayson 1975: ABC 19.

27 About the representation of certain female deities with mural crowns and their connection with certain cities in ancient times, see Allégre 1889: 190-200; Novakova and Gucik 2014; Di Castro 2017.

28 One should note that the Aramean inscription on Katumuwa's stele from Zincirli mentions Kubaba. This goddess was not worshipped in Aramean contexts but appears in this inscription because of the Luwian origins of the deceased. Bonatz 2020:88; Schloen 2014: 36-37; Pardee 2009: 58-59; 2014: 45-47; Herrmann 2014b: 100-101.

29 A relationship between the stepped crenellation and religious buildings or altars has already been proposed for Assyrian architecture by Garbiani 1958: 86, 88-89. Porada (1967: 2-4) proposed the same function for the Levant, while arguing that in Assyria they were probably decorative elements of fortifications. According to Micale, however, we do not have enough evidence to determine what type of building they were meant for. Micale 2019: 608. Recently, Soldi argued that in the Levant the crenellation was more of a cultic motif than a feature of defensive structures (Soldi 2019: 210).

Given the content of the inscriptions, we could argue that these tower-shaped stelae mainly served as "*commemorative remembrance of deceased individuals*" (Bonatz 2000a: 189; 2020: 88). Though none seem to have had a direct or physical connection with a specific burial, they might have been placed at a distance from the burial they referred to. In this case, they would not have been grave markers, but rather markers of the place where a commemoration involving the reading of the stela was performed (Bonatz 2000a: 189). Nevertheless, given their evident altar shape, we cannot rule out the hypothesis that they could have had multiple functions. The closest parallels in this regard are the horned altars from the Southern Levant, whose use was diversified; depending on their dimension, context and location within the region, they could be used as altars, incense burners or cultic stands (Gitin 1989; 2002; Spagnoli 2015: 215-222). At the same time, in Punic settlements stone incense altars were used in funerary contexts as grave markers or for ritual practices in domestic contexts for the cult of the dead (Spagnoli 2015: 224-228). In the present state of research, nothing certain can be stated about the use of these tower-shaped stelae, aside from their link with Luwian-speaking individuals and their exclusively funerary character. Indeed, there are no tower-shaped stelae with Aramaic inscriptions and, conversely, no arched stelae with Luwian inscriptions.[30]

Regarding the chronology of tower-shaped stelae, we can propose an IA II dating. As seen above, their crenellation – as well as the rosette decorations, which are found only on subtype S1c – is echoed in architectural elements dating from the Neo-Assyrian period (Woolley 1921: 151). Three-stepped crenellations are typical of the IA and are also widespread in the Southern Levant (Garbini 1958; Micale 2019). Those of the Neo-Assyrian period can be found, for instance, in the tentative reconstruction proposed for the city wall of Megiddo (Lamon and Shipton 1939: 28-29, fig. 36) and in the royal palaces in Samaria (cf. Crowfoot et al. 1942: 65, pl. 60.1) and Ramat Rahel (Aharoni 1964: 55-56). Three glazed ceramic stepped merlons have been found in the so-called Kalamu-Building in Zincirli (9th century BCE) (von Luschan, Andrae 1943: pl.31; Micale 2019: 604; Soldi 2019: 196-197, 210, fig. 1.c). Others are known

30 This specular absence may indicate an equivalent use of these stelae in different cultural and territorial contexts. In other terms, during the 8th century BCE the typical memorial funerary stele is aniconic and tower-shaped in Luwian-speaking contexts, and more or less arched, often decorated with figurative patterns and having a tenon in Aramean contexts. Some doubt, however, remains, given the discovery at Yunus of a stele with squared edges with a Luwian inscription, having a tenon: Peker 2014: YUNUS 1, photos 1-3. For typical funerary Aramean stelae with preserved inscriptions and shapes, see Bonatz 2000: figs. 3, 7; 2014: figs. 3.1-2; 2016: figs. 1, 4-5.

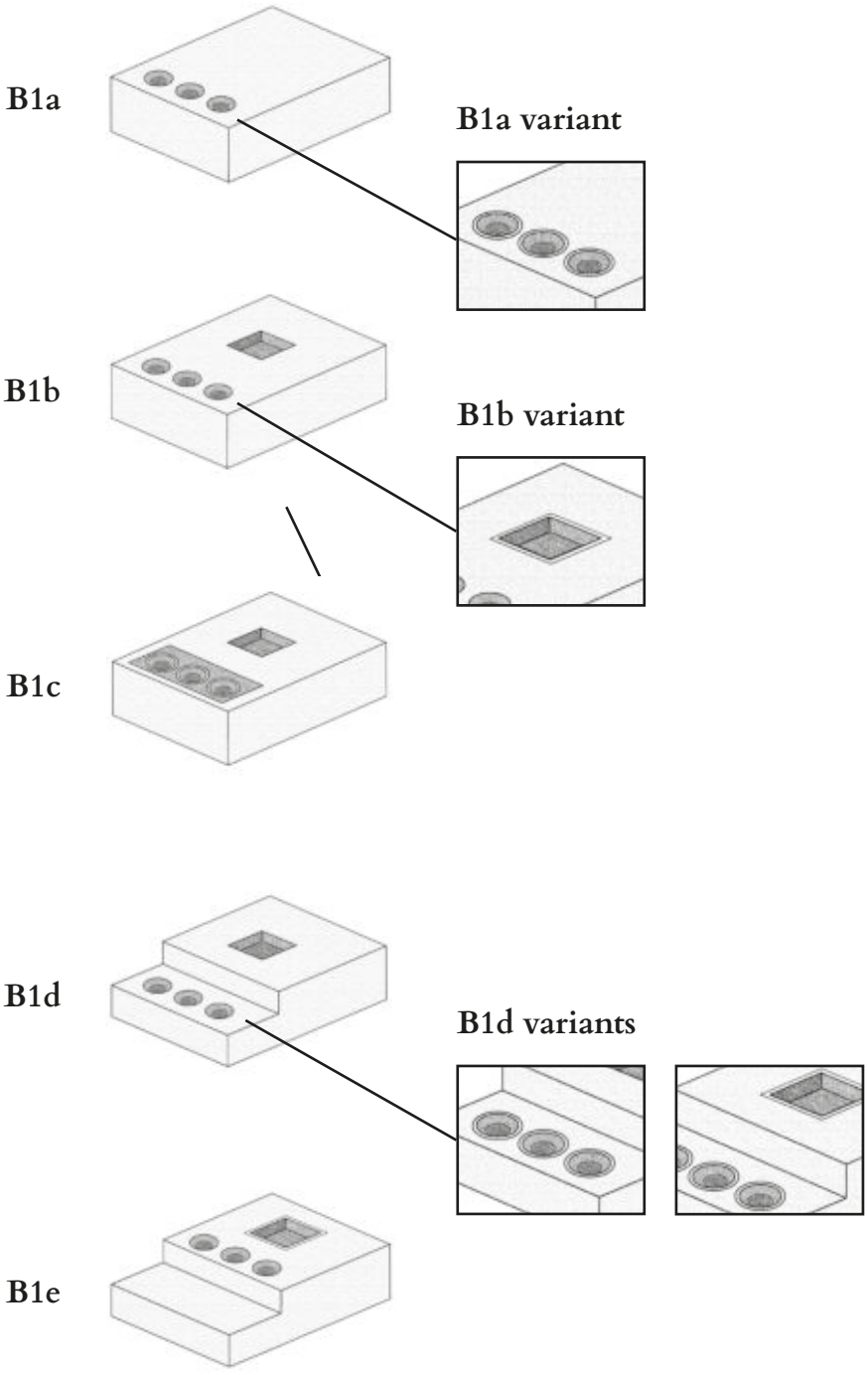
from Tell Halaf (Naumann et al. 1950: 71–78, pls. 13–14). The first appearance of crenellated stones in the Levant dates to the 10th century BCE with the discovery of a fragmentary specimen from Tel Mevorakh (Stern 1977: 17–18, figs. 2–3; 1978: 71–72, fig. VII, pl. 19.2–3; 1998: 383–384, fig. 6). They must be distinguished from the later Achaemenid period crenellations, which are much more irregular in shape and tend to be four-stepped, like those carved in the architectural decorations of the Maabed of Amrit (cf. Dunand and Saliby 1985: 12, 20, 29, 33, figs. 3,6, 14, 18, pls. XIX.1–2, XXII.1–2, XXVI.2–3, XXIX.1–2, XXX.2–4, XXXI.2–3, LXIII). As for the rosettes at Karkemish, these are notably attested on the glazed bricks decorating the Great Staircase and some sculpted reliefs belonging to the town's latest artistic phase (Woolley 1921: 154; Woolley and Barnett 1952: 169, 240, pls. 33, B63a, B64). In conclusion, a region-wide comparison with the decorations of tower-shaped stelae suggests a tentative date in the 8th century BCE, which is confirmed by the inscriptions carved on some specimens dated to that century (Hawkins 2000: 180, 182, 185–187). On the other hand, there is no evidence allowing us to tell whether the difference in decorations between subtypes S1a–b and c reflects a chronological development within the same period or is not chronologically distinctive, being only a matter of stylistic/symbolic choices.

4.2 THE VOTIVE BASES

The votive bases are rectangular slabs made of limestone or basalt, with shallow hollows. As stated by Woolley (1921: 94), they are also attested within the site of Karkemish itself, but they are mostly found in the Yunus cemetery. The British Museum Expedition identified three or four types, generally describing them as stone blocks with a rectangular hollow on the top and three smaller cup-hollows in front of it (Woolley 1939) or, alternatively, having three cup-hollows with a raised ridge and a larger depression towards the corner (Woolley 1921: 94).

However, a careful examination of these bases revealed that Woolley lumped these stelae together in his description, overlooking substantial shape differences among them and probable chronological developments. In the present study, we discuss only one type of these votive stone bases, type B1.[31]

31 B2 bases are characterized by a shallow rectangular depression spread on the upper surface and two square



hollows carved within it. This type is not attested at Yunus and will be discussed in a forthcoming paper by B. Bolognani. For some published specimens, see Woolley 1921: fig. 27a-b; Woolley and Barnett 1952: fig. 62..

The votive bases of type B1 are distinguished by their three round hollows, or "*cup-like hollows*", as they are called in the British Museum reports (Woolley 1921: 93-94). As Woolley says (1921: 94), "*three is the normal number but not the invariable number*" (cf. cat. no. 8). Most of these bases also have a single wider rectangular hollow. Within type B1, five subtypes can be distinguished:

B1a Rectangular slab with a row of three round hollows on the upper surface. The hollows may have a raised ridge.

B1b Rectangular slab with a row of three round hollows and a single rectangular hollow on the upper surface. The rectangular hollow may have a raised ridge.

B1c Rectangular slab with a row of three round hollows and a single rectangular hollow on the upper surface. The three round hollows are carved in a shallow rectangular depression and have a raised ridge (no bases without ridges are recorded).

B1d Rectangular slab with a step. A row of three round hollows is carved in the tread of the step and a single rectangular hollow on the uppermost surface. There is a raised ridge around the round hollows or both the round and rectangular hollows.

B1e Rectangular slab with a step. A row of three round hollows and a single rectangular hollow are carved on the uppermost surface. The rectangular hollow has a raised ridge (bases without ridges are not recorded).

From the survey at the Yunus cemetery, the Turco-Italian Expedition was able to distinguish only 18 votive bases out of 30 certainly to be ascribed to type B1 (12. YU.2-12, 14-16, 22-23, 25-28, Pls. XXXV-XLVI, XLIX-LIV). The others are instead problematic, as they are currently buried too deep into the ground for their type to be determined. To these, one must add other votive bases found by the British Museum Expedition at both Karkemish and Yunus (Pl. XXXII.1-4). Their correct location is unknown, as they could not be matched matched with certainty with those recorded at Yunus by the Turco-Italian Expedition. We could not find any match for the only published image of one of these bases either (Pl. XXXII.2). Woolley reported a limestone slab with three hollow-cups and a shallow rectangular depression near

the eastern tower of the South Gate (Woolley 1921: 93, pl. 12, photo unpublished). Unfortunately, the final report does not provide any image of this slab other than a schematic sketch in the plan of the gate (Pl. XXXI.2; the base is now lost). According to Ussishkin (1975: 102), this base served as an offering table for the limestone royal statue found between the gate's piers (cf. Woolley 1921: 92–93, pls. 12, B27a; Orthmann 1971: Karkemis J/I; Gilibert 2011: Carchemish 1), while Denel (2007: 183–184) hypothesised a further association with the nearby limestone portal lion (cf. Woolley 1921: 92–93, pls. 12, B27b; Orthmann 1971: Karkemis J/2; Gilibert 2011: Carchemish 2). Both of these assumptions, although interesting, remain speculative. The last parallel is a basalt base resembling two fragments from the Turco-Italian Expedition (12. YU.25–26, Pls. LI–LII) included in the excavation photo album in the British Museum, whose findspot is not indicated (Pl. XXXII.3).

Regarding the attestation of votive bases of type B1 outside of Karkemish, we might have more examples from the nearby Deve Höyük cemetery, where one basalt specimen was reused as a rooftop for a burial in the Achaemenid period cemetery (Woolley 1914–1916: 116, photo unpublished) while another one lies in the northern cemetery of the village of Karanfil and two speciments are exhibited in the Karkamish City Hall compound. No votive bases were recovered during the excavation of the cremation necropolis of Tell Shiuk Fawqani, while just one stone with several small hollow-cups was found at Tell al-Nasriyah (Tenu 2009; 2013a: 426). However, as Tenu correctly observes (2012: 133, figs. 3–5; 2013a: 426; 2013b: 279, fig. 4), this stone is quite different from the stone bases from Yunus, although it may have had a similar function. Our votive stone bases are not even comparable to the "*stéle grossièrement taillée*" found *in situ* above some urns at Hama (Riis 1948: 28, 31, fig. 18), which are grave markers (Hawkins 1980: 215; Tenu 2009: 89; 2013a: 425). As to the some "*blocs de pierre*" used to cover some burials in this cemetery, nothing is known about them. According to the final excavation report, they should date back to the earliest phase of its use (Riis 1948: 28), i.e. the IA I period. It thus seems that, in the current state of research, we still do not have good coeval parallels for these votive bases outside of Karkemish and its surroundings. Surprisingly, almost identical stone bases were recovered very far from the Northern Levant, both in a diachronic and a geographical sense, and specifically in North Africa, where a sizable number of limestone bases has been discovered, particularly at the ancient Roman site of Mons in Algeria (Pls. XXXIII.1–3). Other specimens recovered from neighbouring Algerian locations sug-

gest they served as funerary offering tables. They have multiple round and rectangular hollows and were often placed in front of inhumation or cremation burials, with an inscribed stele installed on them. The epitaphs usually refer to the use of these slabs as votive tables for funerary libations, the so-called *mensam perpetuam*. Sometimes these votive slabs had a small hole on the side, or a ceramic funnel was placed on the burial to pour libations directly (Jacquot 1899: 265-266; Deonna 1934: 12-18, 23, figs. 12-17; Stirling 2004: 433) (Pl. XXXIII.1). Besides the African offering tables, there is another tentative parallel from the island of Crete. Here, at the site of Malia, two rectangular limestone bases were found in situ in the northern portico of the late Minoan palace (Pl. XXXIII.4). One had three round cup-hollows and a rectangular one. In the excavation report as well as in a later study about offering tables, these bases were compared to those from Karkemish (Chapouthier 1928: 318-322; Deonna 1934: 47-48, fig. 36). Although the comparison may seem "*frappante*" (Chapouthier 1928: 319), careful observation of the table with the three cup-hollows reveals some differences. It is smaller than the Karkemish specimens (about 40 cm in length), the rectangular central depression (15 x 20 cm) seems rather shallow, the diameter of the cup-hollows is nearly 5 cm, and the slab has a frame. As we have seen, none of the possible parallels for the stone votive slabs from Yunus come from adjacent sites. Furthermore, the closest seems to be the North African offering tables dating from the Roman period. This raises doubts about the "Hittite" manufacture of our tables. More in general, we can no longer argue with certainty that these votive tables were manufactured during the IA. To better clarify this matter, we should analyse every single aspect related to the use of these tables, starting from the British Museum Expedition interpretation. Woolley considered them to be "offering tables" (Woolley 1921: 94; 1939: 14). He pointed out that all were found in graveyards,[32] and that both this fact and their shape ruled out that they could have been architectural elements. His hypothesis was that they were at once offering tables and statue-bases. The rectangular hollow would have served as a socket for the insertion of a vertical stele, whereas the three round hollows may have contained libations. However, he also observed that sometimes the rectangular hollow is so large as to almost seem like a basin, and this contradicts his statue-base hypothesis, at least in part. Thus, in Woolley's opinion the main function of these objects must have been that of supports for food offerings.

32 This assumption is partially wrong, since one of these tables came from the South Gate; cf. Woolley 1921: 93, pl. 12.

4.2.1 The libation aspect

As regards the possible double function of these votive stone bases, assuming that we are dealing with IA votive stones, that they were used for libations seems certain, since their "cup-hollows" – also known as "cup-marks" – are clearly receptacles for poured liquids.[33] As remarked above, the number and sometimes the size of these hollows was variable, which suggests different functions (Ussishkin 1975: 100). However, there are reasons to think that the standard three-in-a-row arrangement of the round hollows is probably related to their specific use in ritual. Rows of three hollows were also observed on the Roman period offering tables from North Africa, suggesting an analogous interpretation (Deonna 1934: 23). Three hollows are found on the massive double-lion base from Zincirli and on other types of offering tables from this site (cf. von Luschan 1911: figs. 230, 235, 261-268, pl. LXIV; Orthmann 1971: Zincirli E/1; Ussishkin 1975: fig. 14; Gilibert 2011: Zincirli 63-64). Bonatz (2014: 42; 2016: 179-180, fig. 6; 2020: 85) and Niehr (2014: 57) suggested that the cup-hollows on the lion base from Zincirli were used for offerings dedicated to the statue standing on it. However, it is worth noting that such large and deep hollow cup-marks are practically absent in the Syro-Hittite kingdoms. If we look at other IA votive bases from Karkemish, we see that their cup-hollows are considerably smaller and non-uniform in their shape and number (cf. Ussishkin 1975: figs. 15-20). Some were interpreted as having a symbolic meaning rather than being used for libations.[34] Within the Lower Palace area, just two stone bases have been interpreted as having a clear practical votive function. They are a stepped limestone base without cup-hollows positioned in front of the Sun and Moon Gods relief beside the Great Staircase at Karkemish (Woolley and Barnett 1953: 159, pls. 29-31a, 33a bottom), and a basalt offering table with a central rectangular depression and a single cup-hollow to the right of it (Woolley and Barnett 1953: 159, 171, pls. 29-30, B33a lower right; Ussishkin 1975: 101-102, fig. 20). In Ussishkin's opinion (1975: 101-102), the step of the first stone base was used for cultic purposes, while the second base could be compared with those from the

33 Ussishkin 1975; Denel 2007: 183. For a comprehensive study on the ritual use of cup-marks, especially in funerary rituals, and their origin among 2nd millennium BCE central Anatolian cultures, see also Luke and Roosevelt 2017. On the relationship between ancestor cults and cup-marks, see the recent discovery at Sirkeli Höyük: Kozal and Novak 2017.

34 Ussishkin 1975: 102-103. Stones with small cup-marks have sometimes been interpreted as board games in Minoan contexts. Hillbom 2003; Cucuzza 2010.

Yunus cemetery. Denel (2007: 189) argued that both bases served for libations within the Lower Palace Area, that is, in an IA public context.

4.2.2 The statue/stele base function

The second function proposed for the votive bases from Yunus is that of statue bases. Careful examination of the votive bases presented in this study reveals some features suggesting that their intended use was variable over time. For instance, we have at least one slab (12.YU.8) with three symmetrical round hollows and a fourth one that seems to have been added later, and a fifth one added even later to the right of the rectangular hollow. In other cases, modifications were made to the central rectangular hollow. As a matter of fact, in some slabs, the rectangular hollow was evidently enlarged and the vertical sides were smoothed or broken irregularly (12. YU.9,14,27, Pls. XLII, XLIV, LIII). The slabs with the central rectangular hollow can be divided into two groups: with plain narrow rectangular hollows (12.YU.2,7,8, Pls. XXXV, XL, XLI) and with wide rectangular hollows often having a raised ridge (12. YU.4,9,10,14,27, Pls. XXXVII, XLII-XLIV, LIII). These features suggest that these slabs were probably used as offering tables and some of them would have also served as statue or stele bases. This could explain why some have a rectangular hollow with a raised edge and others do not. This distinction could be better explained by looking at other statue and stelae bases from Syro-Hittite kingdoms. Some which served as a base for a colossal statue without a tenon, whether standing or seated, do not have a mortise but just a shallow depression.[35] Others instead are fitted with a simple or decorated mortise for a statue with a tenon, which in some cases is very large.[36] However, there are many other bases without a statue having a plain mortise.[37] A few more ex-

35 See for instance the double lion base for the statue of Atrisuha from the King's Gate at Karkemish, Woolley 1921: pls. B25-B26; Orthmann 1971: Karkemish H/11; Ussishkin 1975: 96-98, figs. 17-18; Gilibert 2011: Carchemish 63-64.

36 An example of a statue base with a ridged square hollow is provided, for instance, by the double lion base from the Royal Buttress of Karkemish: Woolley, Barnett 1952: pls. B53b, B54b; Orthmann 1971: Karkemish F/17; Ussishkin 1975: 99, fig. 19; Gilibert 2011: Carchemish 85. A very similar double-lion base with central hollow is the one supporting the colossal royal statue from Palace J at Zincirli, von Luschan 1911: figs. 261-268, pl. LXIV; Orthmann 1971: Zincirli E/1; Ussishkin 1975: fig. 14; Gilibert 2011: Zincirli 63-64. Further examples include a double-bull base with a standing Storm God statue with a tenon at Karatepe, Orthmann 1971: Karatepe C/1; and a double bull with a chariot serving as a base for a standing male royal statue at Çineköy, Tekoğlu et al. 2000: figs. 1-6.

37 Notably, the bull bases with a plain square hollow from Arslantash, Thureau-Dangin et al. 1931: pl. II.3; Orthmann 1971: Arslantash I; from Domuztepe, Bossert 1950: figs. 139-144; Orthmann 1971: Domuztepe I; from Adena-Kabahaydar, Kulakoğlu 1999: pls. 3-4.; from Mehmedihan-Viransehir, Kulakoğlu 1999: pls.

amples have a raised ridge around the mortise.[38] These were probably used as basins, since there would have been no reason to make such a decoration if it was later to be covered by a statue. Furthermore, some rectangular hollows are so deep and large that they look more like vats than mortises. The doubt remains, however, since we cannot prove their use as basins. Besides, we cannot rule out that some hollows were damaged in antiquity, perhaps while pulling out the statue. The only possible explanation is that the statue's tenon was only inserted for half of its length, leaving the surface of the base fully visible. Such is the case for the Kubaba basalt stele with an inscribed base from Birecik (Orthmann 1971: Birecik 1; Hawkins 2000: 177–178, II.42, pl. 61), which is not a statue in the round but a standing stele. There are more reasons to think that the votive stone bases from Yunus might have served as bases for stelae rather than statues. At this point, however, another issue arises, namely, that no Luwio-Aramean funerary stele with a tenon was ever found inserted in a stone base, and the tower-shaped funerary stelae are free-standing. At the same time, the only funerary stele discovered *in situ* at Zincirli proves that these stelae with tenons might have been erected on the ground with minimal stone pedestals (Struble and Herrmann 2009: 33; Herrmann 2014a: 52, fig. 5.4; 2014c: 162). On the contrary, the Roman period funerary stelae were usually inserted directly onto stone votive bases, possibly without a tenon (Pl. XXXIII.3). In the light of the above considerations, the rectangular hollow of the votive bases in Yunus may have served as mortises for stele tenons, whereas it is less likely that they were used as ritual basins. In any case, in the absence of *in situ* findings and given the evidently different shapes of the central rectangular hollow, the question about the function of this hollow must remain partially open.

4.2.3 The votive bases and the use of the cemetery

As already stated by Woolley (1939: 14), the tables were too heavy to be moved around the cemetery in later periods. Therefore, their most probable ideological function was to signal the presence of a specific grave or group of graves. But which graves were they connected to? Depending on whether these offering tables pertain to IA urns or classical period inhumation graves, we are looking at very different scenarios

5–6; and from Haçgöz-Siverek; Çelik 2005: figs. 1–4. To these, one should also add a fragmentary double horse base from the Hilani II building at Zincirli. von Luschan 1911: figs. 243–244.

38 Such as the two double-bull bases from the Great Staircase area and the Storm God Temple at Karkemish. Woolley, Barnett 1952: pls. B34ab, B47ab; Orthmann 1971: 243, Karkemis Bb/2, D/1; Ussishkin 1975: 95–96, fig. 15; Kulakoğlu 1999: 171; Gilibert 2011: Carchemish 29, 93

on the use of the cemetery. Assuming that we are dealing with IA offering tables, one might ask if they were for a specific deceased or for a group of burials. In the first hypothesis, this would suggest that among the more than 200 cremation burials there were a few of socially distinct individuals. This does not seem to be confirmed by the grave goods, which show no attempt at distinguishing social status,[39] even though the decision not to bury valuable artefacts might have been prompted by fear of future profanations. This is indeed a manifest concern in the Aramaic funerary stele of Si-gabbari – a priest of the Moon-God – from Neirab (Hawkins 1980: 215-216, pl. Vc). At the same time, we know that funerary monuments dedicated to a specific ancestor were not necessarily and physically connected to this ancestor's burial place (Bonatz 2016: 177). Another possibility is that monuments of this kind were carved before the ancestor's departure at his own behest, as a sort of "self-memorialization". Information to that effect is provided by the inscription of the stele of Katumuwa from Zincirli (Pardee 2009: 53-54; 2014: 47) and in a Biblical passage where David's son Absalom erected a stele for himself during his lifetime (Lewis 2014: 72-73, after 2 Samuel 18:8). On the other hand, if we look at these offering tables as material evidence for participatory funerary practices in the form of libations, this would widen our understanding of local post-funeral practices. By looking at other surface finds within the cemetery, we know, for instance, that some relief fragments - sometimes with hieroglyphic inscriptions - were found close to the votive slabs (Woolley 1914: 97; 1939: 14). The British Museum reports mention two limestone stelae – presently lost – with an incised seated figure (Woolley 1939: pl. III. 2,4; Orthmann 1971: Karkemis L/1, L/2). These banquet-scene stelae are probably "lower-class imitations" of elite stelae (Schachner and Schachner 1996: 213, n. 14; Bonatz 2000b: 156; Struble and Herrmann 2009: 40).[40] More recently, the Turco-Italian Expedition discovered further basalt reliefs and funerary inscriptions. The first inscription was discovered in 2010 on a limestone stele (YUNUS 1) reused as a door for a Roman hypogeum tomb (G.1200).[41] It is interesting to note that this stele still shows remains of a rectangular tenon measuring 18 cm per side, a size that matches that of one or more

39 Cf. Woolley 1939. A recent analysis of stone vessels from the Yunus urns revealed that the presence of basalt vessels could be an indicator of higher social status; see Squitieri 2016: 170-172.

40 For instance, it is believed that the deceased pictured on banquet stelae with inscriptions generally pertain to the upper stratum. Strouble and Herrmann 2009: 41.

41 For the edition of the text, see Peker 2014; 2016: 44.

of the rectangular hollows on our votive stone bases. Furthermore, the inscription explicitly mentions libations or other worship activities devoted to the stele's commissioner. The other inscribed fragments, instead, were discovered during the 2012 survey (Marchetti 2014b: 237). One was incised on a limestone slab found close to a poorly preserved stele: even in this in this case, we have mentions about food offerings (Peker 2016: 44–45, cat. 30. = YUNUS 2, YU.12.O.2, pls. XXXIII–XXXIV). The second inscription was part of a basalt orthostat on which a hand holding a double rounded rod was carved (Peker 2016: 45–46, cat. 31. = YUNUS 3, YU.12.O.3, pls. XXXII.2). According to Marchetti (2016b: 61–62, pl. XXXV), this fragment could be part of a larger inscribed basalt orthostat portraying a standing figure wearing rich clothing found by the British Museum Expedition, probably near Yunus (Woolley and Barnett 1952: 273, pl. A15c; Hawkins 2000: 189, II.51, pl. 70; Orthmann 1971: Karkemis L/3).[42] Together with all these newly discovered inscriptions, we must add the unquestionable fact of the existence of the above-mentioned tower-shaped stelae with their evidently funerary inscriptions. As we have just seen, the proximity of these votive bases with inscriptions and carved images alluding to food and drink offerings to non-royal ancestors seems to confirm the theory of a "democratisation" of the cult of the dead during the IA (Hays 2011: 128). This phenomenon belongs within the context of the gradual shaping of a new "collective memory" in the Syro-Hittite Kingdoms starting in the late 10th–early 9th century BCE (Bonatz 2000a: 193; 2000b: 179). Bonatz (2000a: 210; 2000b: 161–165; 2016: 187–189) explained this collective memory as a powerful instrument of propaganda used to strengthen and legitimize the new emerging elites both from the ruling dynasties and from the non-royal upper class. Furthermore, thanks to some iconographic and philological studies of banquet scenes,[43] we know that the motif of seated figures is used in funerary art to indicate the feeding of the deceased (Bonatz 2000a: 191). In Bonatz opinion (2014: 39; 2016: 175, 186), this act was a mere ideological reminder of the mortuary repast of the deceased, since we do not have any evidence about ritual meals shared among the living and the dead. However, could we hypothesise that the votive bases presented in this study are the material evidence of such shared banquets? In other words, can we

42 We should also add a small basalt fragment with floral and geometric patterns (Pl. XXXIX) found near YU.12.O.4, and a funerary inscription with a carved rosette that is probably part of a stele found by the British Museum expedition: Woolley 1921: xiv, A18b,b*; Hawkins 1989: 196; 2000: 199, II.63, pl. 78.

43 For a summary of all these studies, see Struble and Herrmann 2009: 29–44.

consider them to be ritual "tables" for the practising of the *kispum* ritual in a collective funerary context?

The newly discovered stele of Katumuwa from Zincirli informs us that among Aramaic-speaking populations the kispum ritual was probably practised inside a private mortuary chapel (Struble and Herrmann 2009; Herrmann 2014c; Herrmann and Schloen 2014; Bonatz 2016: 176-177).[44] This means that ancestor cults were a private family matter, at least for commoners.[45] A small fragmentary stone with a single cup-hollow was excavated in Building A/III, which adjoined the room containing the stele of Katumuwa to the west (Struble and Herrmann 2009: 33-35; Pardee 2014: 48, n. 10; Herrmann 2014a: 52-56, fig. 5.9; 2014c: 167). If we consider the votive tables from Yunus to be material evidence for funerary libations during the IA, we should at least admit that the cult of the dead could have involved different forms of participation whether it was performed in the public or private sphere, and by royal, non-royal/elite or commoners. Thus, "the possibility of a similar setting for many of the other Syro-Hittite mortuary steles" (Bonatz 2020: 85-86; Struble and Herrmann 2009: 39-40) would only be such for funerary monuments for private worship and members of the upper class. Buildings A/II-III at Zincirli can be regarded as a domestic-funerary complex[46] belonging to individuals who were non-royal but had some kind of connection to royalty (Niehr 2014: 59-60; Herrmann 2014c: 156, 165-167) and was located in an elite district of the town (Casana and Herrmann 2010: 71,75; Herrmann and Schloen 2016: 268-270). The Yunus cemetery was an open-air public mortuary cult place located outside the town. This leads to hypothesise that our "anonymous" bases – if once used as stele pedestals - were the collective counterpart of the bull or lion pedestals of the colossal royal statues. Those pedestals supported statues of deceased sovereigns and thus probably had funeral or general worship purposes (Hawkins 1980: 214; Bonatz 2000a: 205-206; 2016: 177, 179) – a tradition that can possibly be traced back to funerary customs of the Old Syrian period, with examples at

44 On the *kispum* ritual, see Tsukimoto 1980, 1985; Durand 2012; Struble and Herrmann 2009: 29-30; Felli 2015: 163-165; Stol 2017. On funerary feasting in Hittite royal rituals, see Van den Hout 1994; 2014. On funerary feasting in Egyptian contexts, see Müller 2014. For ritual meals and commemoration in biblical sources, see also Lewis 2014. For the concept of the mortuary chapel in Luwio-Aramean cultures, see Struble and Herrmann 2009: 36-39; Herrmann 2014a: 49-50.

45 One might argue that Katumuwa's stele was found in an Aramean context, but its inscription suggests a Luwian origins for the deceased. Schloen 2014: 36-37; Pardee 2009: 58-59; 2014: 46.

46 Some doubts remain as to whether the complex was both Katumuwa's residence and his funerary chapel. See the discussion in Herrmann 2014c.

Ebla[47] and Qatna.[48] If this hypothesis is correct, it would lend plausibility to the theory that the worship of the deceased in a dedicated private mortuary place was extended to commoners (Struble and Herrmann 2009: 39; Herrmann 2014c: 168; Bonatz 2016: 189–191), whereas more elaborate practices were limited to the public sphere.[49] The public character of a cemetery lay first of all in its being a visible and distinct place where cremations were performed. As Tenu observes (2009: 90–91), this funerary tradition implied a different relationship between the living and the dead, from which new forms of ancestor worship arose, common funerary rituals that would have inspired a certain social cohesion (Tenu 2013a: 435). In a broad sense – as in Bronze Age Anatolian cultures, where libations played a key role in establishing a territorial social cohesion (Luke and Roosevelt 2017: 18) – funerary traditions in the form of libations could have strengthened ideologies shared by the Karkemishean ruling dynasties and the local population. Our stone votive bases could thus have played a role in elaborate public funerary practices, characterising the burial area as a highly organised complex where the funerary repast was staged. According to Bonatz (2016: 189), if we consider each votive base as a constituent part of a funerary monument, this monument "*appears as a complex materialisation of funerary ideology*". The Yunus cemetery would thus appears to us in its comprehensive social dimension as a νεκρόπολις, literally a city of the dead.

Although the above theory seems fascinating and would have substantial implications for the social use of the local IA necropolis, so far we only have tentative evidence supporting the IA dating of our votive stone bases from Yunus, namely:

1) The only votive base from Karkemish found in situ in an Iron II level is the one from the South Gate. It was found slightly south of the eastern tower of the late IA gate, subsequently sealed by the gates of the Hellenistic and Roman period (Woolley and Barnett 1952: 93).

47 Matthiae argues that the IA worship of ancestor statues stems from a tradition of Middle Bronze Age royal statuary at Ebla. See Matthiae 2000: 393–395, 2006: 425.

48 On the cult of royal ancestors in Qatna and the presence of Old Syrian seated statues, see Morandi-Bonacossi 2006; Pfälzner and Al-Maqdissi 2006: 18–20; Pfälzner 2007a: 63; 2007b: 57; 2009; 2012: 209, 218.

49 Ritual activities, especially connected to royal ancestor cult, from the Lower Palace Area and the city gates at Karkemish and elsewhere in the Syro-Hittite Kingdoms have been already discussed in detail in some studies: Mazzoni 1997, 2006; Ussishkin 1989; Bonatz 2000b: 158; Denel 2007; Pucci 2008; Gilibert 2011; Harmanşah 2011: 638–640, 2013: 134–152; Bonatz 2016: 188; Marchetti 2016a.

2) As we have seen above, there are other contemporary votive bases at Karkemish, although they differ from those found at Yunus. However, the stepped votive base without cup-hollows near the Great Staircase is remindful in shape of some stepped votive bases from Yunus. A general similarity can be observed with the nearby votive base with a single cup-hollow.
3) The typical row of three cup-hollows seems to be a distinctive feature among the votive bases in the region (such as the above-mentioned bases from Zincirli) and would thus seem to be a typical IA characteristic of offering tables.

4.2.4 A tentative functional interpretation

The above listed tentative evidence should rule out an association of the votive bases from Yunus with Classical material culture. This is corroborated by the absence of parallels in Roman Syria[50] or the broader Levantine area. Indeed, we cannot rule out that this could be a typical case of morphological similarity between artefacts from different periods, as is often the case with pottery. Furthermore, what kind of funerary evidence dating from the Classical period do we have at Yunus? In addition to the hypogeal tomb (G.1200) – located in a marginal position with respect to the rest of the cemeterial area – many Roman inhumation burials have been excavated by the Turco-Italian Expedition (But almost invariably robbed of their contents). At the same time, a Roman funerary stele was the military stele recovered by the British Museum (Pl. XXX.1): it is free-standing and resuses and earlier crenellated stelae, certainly from the IA due to its Luwian inscription.

However, the parallels from the Roman period are relevant from a cross-cultural perspective, because they suggest a hypothetical interpretation of the use of votive stone tables at Yunus. Regarding this funerary custom in North Africa, we know that funerary stelae with offering tables are attested in eastern Algeria since the late 2nd century CE.[51] The closest examples, as we have seen above, come from the necropolis

50 As confirmed by a personal communication from Michael Blömer, who has extensively studied Roman funerary customs in North Syria. Blömer states that the free-standing Roman period basalt stelae from the area west of Karkemish did not have pedestals and that the bases seem a bit too large to accommodate a typical Roman period funerary monument. Moreover, the surface treatment of the Yunus bases seems to differ from that observable on those of the Roman period. Although libations and offerings were presented in funerary contexts, no bases with cup-hollows are recorded anywhere in the region, only altars. On Roman funerary art in northern Syria and south-eastern Turkey, see Balty and Van Rengen 1993; Blömer 2014; Lafli 2017.

51 The oldest specimen was documented at Cherchell and dates to the second half of the 2nd century AD, although burial meals in Latin written sources are attested since as early as the 1st century AD. Cf. Rebillard 2014: 269-271, 278. For other written sources on funerary offerings and funerary feasting in Roman culture,

of Mons. These offering tables show much variety across sites. At Sétif they are of the simplest type, sometimes even lacking cup-hollows, and they are often combined with funerary stelae (Delamére 1921: pls. 76-77; Deonna 1934: figs. 12.1-4, 14.1-4; Fevriér, Gaspary 1967: figs. 2-3, 37, 40-41, 52, 60, 65; Fevriér and Guéry 1980: figs. 2, 19-20; Guéry 1985: figs. 7-8). Those from Tebessa feature multiple cup-hollows and sometimes stylized *paterae* and inserted stelae (Farges 1885: 146-147, pls. 1-2, figs. 1-8; Gsell 1901: 48, n. 2; 1902: pl. III, figs. 5-6; Deonna 1934: fig. 17.1,3). Those from Hajeb El Ayoun (Masclianae) and Timgad, instead, bear an especially lavish decoration (Vincent 1912: 130, fig. 88; Deonna 1934: fig. 17.2), Lambessa (Cagnat 1895: 35; Deonna 1934: fig. 13.1-2), Saint-Leu (Portus Magnus) (La Blanchère 1893: 37; Deonna 1934: fig. 13.3-4).[52] It represents a typical Roman funerary banquet set, including *paterae*, cups, small plates, a central rectangular plate sometimes filled with fish, and some cutlery. In some of the most decorative specimens, fruits and loaves of bread are carved inside the dishes. By morphological analogy, we could hypothesise that the cup-hollows with a raised ridge on the votive bases from Yunus represented the ceramic bowls or deep plates used during funerary banquets. As stated above, the decoration on these offering tables depicts the Roman *mensa*. Indeed, since the 3rd century CE many Roman funerary stelae connected with such votive bases were inscribed with explicit references to the use of the tomb as a *mensa* (*m. perpetua, m. aeterna, m. memoriae*) (Deonna 1934: 18; Stirling 2004: 432; Hilali 2009: 272). The term refers to the practice of dining at the burial place. Toward the end of the 3rd century CE, these offering tables were gradually replaced by masonry tables, sometimes provided with couches (Stirling 2004: 432-433; Rebillard 2014: 276). Examples of these later developments are attested in some cupula and mensa tombs at Tipasa, Cherchell (Caesarea Mauretaniae), and the Tunisian sites of Hammamet (Pupput), Lamtah (Leptiminus) and Carthage.[53] Rebillard (2014: 276-279) has suggested that these offering tables were used for the banquet of the living, where the funerary meal (*silicernium*) was shared by the living and the dead at the burial place. Thus, the food sacrificed to the dead was soon replaced by ritual feasting among the living. This change in local

see Stirling 2004: 428-431.

52 More offering tables without published images from Algerian sites are mentioned in Deonna 1934: 12-16 and Hilali 2008: 271.

53 See Stirling 2007; Hilali 2009 and Rebillard 2014 for detailed references to all of these sites.

funerary customs is manifested by the disappearance of offering tables and the appearance of "triclinium-style" graves.[54]

Roman offering tables also provide interesting insights in the type of food and drink offered in funerary libations in Late Antiquity.[55] The offerings are mentioned in the inscriptions on the associated funerary stelae, and the way these libations were poured is shown in some images carved on other funerary stelae (Stirling 2004: 432–433, nos. 30–33). It is also noteworthy that, in Le Glay's opinion (1966: 258–261, 306–308), the iconography of funerary stelae and offering tables portraying food offerings is identical to that of stelae and offering tables dedicated to Saturn. Offering tables – though morphologically different – are also depicted in the Punic temple of Baal-Saturn at Dougga (Deonna 1934: 20, fig. 12). Other examples include the votive altars from the Sétif region dating from the late 4th century CE, largely used in Punic and local pagan cults (Hilali 2009: 273). Altars were erected during the 1st century CE as funerary stelae in the Cemetery of the Officials in Carthage (Stirling 2004: 433). Thus, we cannot rule out that the tradition of funeral libations on offering tables could derive from much older cults harking back to Pre-Roman funerary and cultic rituals (Stone and Stirling 2007: 23; Mattingly 2007: 149–150, 159–161). As we have seen, the North African Roman custom of merging mortuary and cultic rituals is somewhat reminiscent of the concurrent worship of the dead and goddesses that is to the fore on Katumuwa's stele (cf. Pardee 2009; 2014). This probably means that in the IA Northern Levant, libations were offered to the dead and some deities of the local pantheon, thus merging religion and the funerary sphere in a single votive act. This might explain the presence of stone offering tables outside funerary areas and the non-exclusive funerary function of these tables.

To conclude, what can be said with certainty about the votive stone tables from Yunus? By morphological and contextual analogy with Roman specimens, they were certainly offerings tables for ritual use. In cemeteries, they were used as material supports for the interaction between the world of the living and that of the dead. Most likely they were fitted with a funerary stele and, therefore, pertained to a single person or household. As to the round cup-hollows, they may have been stylized representa-

54 It seems that in the Roman world the banquet of the living and food offerings to the dead were conceived as distinct funerary rites. Rebillard 2014: 270. For the appearance of Roman graves with rooms remindful of a triclinium, see also Hilali 2009: 274.

55 For food offerings in Roman North African graves, see Stirling 2004.

tions of tableware. As for their date, based on morphological analogies with some votive bases with cup-hollows from the site of Karkemish dating from the IA, we can propose an analogue dating for the funerary tables in Yunus. This data seems to be confirmed by our spatial analysis of the material culture from the 2011-2012 survey (cf. Chapter 5).

Chapter 5

CHRONOLOGY AND USE OF SPACE AT YUNUS THROUGH TIME

The chronology and distribution of surface materials and visible features has allowed us to propose a reconstruction of the evolution of the use of space at Yunus through time. In particular, the distribution of small finds, pottery, gravestones and other architectural elements has shed light on 1) the extension of the area occupied at different periods; 2) the function of the individual sectors of the survey area from the IA to the modern period. In this chapter, we first present the chronological sequence of occupation at Yunus based on the diagnostic classes of finds. The second part is dedicated to an analysis of the distribution of the different classes of materials to assess the extension of the necropolis and the presence of other structures (and their function) over time.

5.1 THE CHRONOLOGY OF YUNUS

The Yunus necropolis survey area was occupied from as early as IA II (10th century BCE) until today.[56] While the uninterrupted settlement sequence of Karkemish (Marchetti 2012; 2015) suggests that the area of Yunus was also occupied continuously throughout this long period, the diagnostic material culture allows us to distinguish only four main chronological phases: IA II-III, Late Roman/Byzantine, Early Islamic, and Modern. The pottery assemblage provides the strongest evidence for dating (Pls. LV-LVI, LVII.1), although further classes of finds contribute to support chronological attributions.

56 For a detailed account on the Middle-Late Halaf occupation in the area immediately north of the 2011-2020 Yunus survey area, see Campeggi 2020.

Iron Age II-III

The identification of the earliest occupation distinguished by the 2011-2012 survey of the Yunus necropolis is based on a small group of typical IA II (10th-8th centuries BCE) pottery shapes, including deep bowls with out-turned rim, early specimens with hammer-head rim, and necked jars with out-turned rounded rim (Pl. LV.2). The rest of the IA assemblage mostly consists of shapes attested during both IA II and IA III at Karkemish and the Middle Euphrates valley, while only a few ceramic types, such as neckless and necked jars with in-turned, flattened rim, can be specifically assigned to IA III (7th-6th centuries BCE) (Pl. LVI.1).

Small finds dating from the IA II-III include several Euphrates Syrian Pillar Figurines (EU_SPF) and Horse Riders (EU_HR), two stone vessels and two fragments of basalt reliefs (Pls. LVIII.1, LIX.1).[57] Both EU_SPF and the EU_HR are generally attested between the mid 8th and the 7th centuries BCE (Bolognani 2017; 2020a; 2020b) and thus confirm the dates based on the study of the pottery.

This evidence, coupled with the results of both the British (Woolley 1914; 1939) and the Turco-Italian (Marchetti 2012; 2013; 2014) excavations at Yunus confirms that the area was used during IA II and IA III.

Late Roman/Byzantine period

Post-IA diagnostic surface materials mainly consist of Late Roman/Byzantine pottery sherds. The limited ceramic horizon of this period is characterized by typical 5th-6th centuries CE types such as the Late Roman C found in Field 2 and Field 3 (Pl. LVI.2). Several fragments of tiles were also recovered from the same area (Fields 2, 3, 8, Pl. LVII.2).

No small finds can be assigned with certainty to this period, although the finds recovered by local farmers between 2013 and 2019 include worn coins probably dating from the Late Roman period (Pls. LVIII.1, LIX.1).

Early Islamic period

A handful of pottery sherds and few objects collected from Field 2 can be traced to an Early Islamic occupation (8th-10th centuries CE) of the Yunus necropolis (Pl. LVII.1). Other finds dating from the same period include several glass sherds, a fragment of a clay pipe, and a bronze coin (Pls. LVIII.1, LIX.1).

57 A dedicated volume by N. Marchetti on the chronology and style of the basalt reliefs from Karkemish is in preparation.

5.2 USE OF SPACE AT YUNUS

Pottery distribution

Pottery sherds were recovered from four main sectors. The largest quantity came from the Cemetery sector (38%), followed by Field 2 (21%), Field 3 (17%) and Field 8 (15%), while the remaining sectors yielded less than 5% each.

In terms of spatial distribution, despite the smallness of the overall assemblage, our analysis revealed three main clusters, one in Field 2 and Field 3, another in Field 8, and a third on the upper terrace, in Cemetery sectors 1, 2 and 4. IA sherds were found throughout the survey area, although the largest number were recorded on the upper terrace, particularly in the Cemetery sectors. The ceramic scatters along the Southern Slope may be traceable to either natural or human-induced pedo-geological phenomena, or to funerary activities conducted in the area. Indeed, archaeological rescue excavations in this area confirmed the presence here of several late IA and Late Roman/Byzantine burials. IA II sherds (Pl. LV.2) were concentrated in the central part of the survey area, especially the Southern Slope, Field 2, Cemetery sector 1 and Cemetery sector 4, the latter yielding the highest quantity of materials (60%). The area where IA III sherds (Pl. LVI.1) were recovered extends well beyond that of IA II, encompassing also Cemetery sector 3 and Field 8, to the west. Cemetery sector 4 is still the one with the highest amount of pottery sherds. Painted ceramic fragments, and decorated pottery (graced with grooves, impressions and incisions) only occur in Cemetery sector 4 and Field 2. All in all, these patterns corroborate the hypothesis of the presence of wealthy burials belonging to Neo-Hittite and Neo-Assyrian élite groups from Karkemish in the central (and higher) part of the Yunus necropolis. Later (Roman, Islamic) ceramic materials were limited to Field 2 and Field 3 (Pl. LVI.2, LVII.1).

Distribution of small finds

The small finds from the 2011-2012 survey of the Yunus necropolis (Pls. LVIII.1, LIX.1) have been mainly uncovered in the central sectors of the lower terrace (Fields 2, 3, 8). The rest of the surface objects come from the Cemetery area (in particular Cemetery sectors 1, 3 and 4) and the Southern Slope.

Two main clusters have been observed: one between Field 2 and 8 at the foot of the Southern Slope, and a second smaller one in the central part of Field 3, near the slope of the upper terrace.

While most of the finds cannot be dated precisely, the diagnostic specimens showed some distributional continuity. The scatter of IA II–III materials, including fragments of stone vessels, figurines and basalt sculptures, follows the general distributional pattern of the small finds, with two main groups identified between Field 2, Field 8 and the Southern Slope, and Field 3. Most of the common tools found near the diagnostic materials could date to the same period based on parallels with the excavation at Karkemish (Guerri 2014; Zaina 2018).

The Late Roman and Islamic diagnostic small finds are limited in number. They consist of glass objects, coins and clay tools found in Field 2 and Field 8.

Distribution of gravestones

The majority of the gravestone elements (ca. 77%) have been recorded in the Cemetery area. More specifically, Cemetery sectors 2 and 4 yielded the highest amount (27% and 20% each), while 10%, 13% and 6% were found in Cemetery sectors 1, 3 and 5, respectively. 19% were found in Field 1 (3%) Field 3 (10%) and Field 8 (6%), all in the lower terrace. The gravestone recovered along the Southern Slope should be regarded as out of context. This is probably also true of the small group located in Field 8, immediately south of the gentle slope separating the upper and the lower terrace,[58] an area free from IA graves. Finally, the gravestone located in the vicinity of the Mill Stream was likely moved in modern times.

The distribution of gravestones matches that of the IA graves and the high percentage of pottery vessels in Cemetery sector 1. The scattered distribution of the steles suggests that they were connected to specific burials or groups of burials, for single individuals or family groups. However, we should also consider the possibility that the current position of some gravestones is the result of human interference. Indeed, both the find spots and the position of certain specimens suggests that they have been moved from their original location. For example, the gravestones from Cemetery sectors 1 and 4 are arranged along the borders of the contemporary cemetery, as if they had been moved to make space for new modern graves. At the same time, the complete absence of gravestones in Fields 1, 4, and 6 may be due to the modern agricultural activity following an east-west direction.[59] This hypothesis could explain the east-west orientation of the gravestones in Cemetery sectors 2 and 5.

58 The fifth gravestone from Field 8 was found reused close to the Mill Stream river (Pl. LIX.2).

59 Cf. the visible plough furrows in Fields 1 and 6 in Pl. I.

General interpretation

The distribution of the surface materials indicates different uses of the Yunus necropolis survey area between the IA and the modern period.

During IA II-III, the funerary area at Yunus probably encompassed Cemetery sectors 1-5 (Pl. LX.1). This has been confirmed by the archaeological excavation. A possible reconstruction of the development of the Yunus cemetery within the IA, based on the pottery assemblage, locates its earliest core between Cemetery sectors 1, 2 and 4. This hypothesis is supported by the total absence of certainly IA II sherds in Cemetery sector 3.[60] The presence of IA III materials suggests an expansion of the necropolis westward and southward. The low number of sherds in Cemetery sector 2 can be explained with the presence of Woolley's trenches. On the other hand, the many IA III graves recorded in the earliest sectors (mostly Cemetery sector 4) can be interpreted as the result of reworking activities, due to continuous expansion and the demand of space for new graves. The overall picture shows a substantial growth of the use of the Yunus area for funerary purposes between the 8th and 7th centuries BCE. Moreover, between the necropolis and the modern Mill Stream, the high amount of pottery sherds and tools from Fields 2, 3 and 8, together with the scarcity or total absence of gravestones suggest the presence of one or more small structures, probably domestic buildings or workshops located just outside the city of Karkemish. They probably stood close to the slopes, between the upper and lower terraces, as suggested by the clustering of surface materials. The rest of the area around the cemetery and the domestic buildings was probably used for crops or grazing.

The IA occupation pattern of the Yunus necropolis probably continued through the Late Roman/Byzantine period (Pl. LX.2). Minor changes in the use of space include the restriction of the funerary area, now limited to Cemetery sectors 3-5 and slightly extending southward along the Southern Slope, as confirmed by the presence of a hypogeum grave (G.1200) discovered in 2012 (Marchetti 2014: 238). The cluster of tiles in Field 3 and small finds such as coins from the Late Roman/Byzantine and following periods in Field 2 suggests a continuity, albeit at a reduced rate, in domestic occupation, at least within these two sectors. The general reduction observed in both the funerary and the domestic areas are in line with the overall decrease of the urban layout extension and population of Karkemish (now called Europos) at that time (Ferrari 2014a; 2014b Di Cristina, Gallerani and Lepore 2017). As in the previous period, the agricultural fields or grazing areas probably extended all around the cemetery and the houses.

60 This hypothesis will need large-scale archaeological excavation to be confirmed.

The scant evidence from the Islamic period is limited to a handful of small finds (clay pipes and coins) from Field 2 (Pl. LXI.1). Whether the cemetery was still in use in this period remains uncertain. As suggested by our reassessment of the British Museum excavation (Chapter 1.2) as well as by the surface evidence recovered by the Turco-Italian expedition, there seems to be a gap in the use of the hilltop as a necropolis after the Late Roman/Byzantine period, until at least the late 19th century, when the southern and central parts of Cemetery sector 2 were occupied anew by Muslim graves (Pl. LXI.2). It is therefore possible that a further reduction of the built area occurred during the Islamic period and that the northern outskirts of the town of Jirbās (the name of Karkemish during this period, Elisséeff 1986; Yāqūt 1995) were given over to fields and pastures.

5.3 THE RELATION OF THE NECROPOLIS WITH KARKEMISH

The connection between the development of the funerary area at Yunus and the occupation phases of Karkemish can be studied through the material culture they share and the changes they both experienced through the centuries. Exact parallelism between the two contexts is not possible at this stage because of the differences in the quantity and quality of available data. However, a macro-scale overview based on the macro-periodisation can be attempted.

The preponderant amount of IA II-III artefacts collected during the survey corresponds to the main phase of political and economic expansion of Karkemish as an independent polity. In detail, the increased occurrence of IA III sherds in many sectors of the surveyed area (Pl. LVI.1) at Yunus matches with the enlargement of the Outer Town south of the original city. The foundation of the Outer Town can in fact now be dated between the 9th–8th centuries BC (Zaina 2019: 907-908), corresponding to the contemporary trend in urbanisation recorded in the Levant (Mazzoni 1995). This part of the town was further expanded after the Assyrian conquest of 717 BC by Sargon II (Marchetti 2013: 354; Zaina 2019: 901-902), with the construction of a massive mudbrick wall enclosing a 15 ha area. The following temporal gap and the recovery of the hill for funerary purposes (Pl. LX.2) broadly corresponds to the reduction of the inhabited area during the Achaemenid phase. Karkemish was then re-founded during the Hellenistic period, becoming the new 'Europos', which notably expanded in the Roman and Byzantine periods in terms of urban layout and population (Di Cristina, Gallerani, Lep-

ore 2017). The latest residential evidence is dated to the Abbasid period (10th century AD), after which the area was abandoned until excavations were resumed in 1878.

Abbreviations

AANEA	Archaeopress Ancient Near Eastern Archaeology
ACL	Atti dei Convegni Lincei
AMS	Asia Minor Studien
ANES	Ancient Near East Studies Supplement
AOAT	Alter Orient Und Altes Testament
BAAL	Bulletin d'Archéologie et d'Architecture Libanaises
BAR	British Archaeological Reports
BASOR	Bulletin of the American Schools of Oriental Research
BEFAR	Bibliothéque des Écoles Françaises d'Athènes et de Rome
BIAA	British Institute of Archaeology at Ankara
BJS	Brown Judaic Studies
CMAO	Contributi Materiali di Archeologia Orientale
CTT	Cahier des Thèmes Transversaux
FAT	Forschungen zum Alten Testament
GRPOP	Gaziantep Region Project Occasional Publications
HANEM	History of the Ancient Near East Monographs
LAAA	Liverpool Annals of Archaeology and Anthropology
MAT	Musées de l'Algérie et de la Tunisie
OIMP	Oriental Institute Museum Publications
OIP	Oriental Institute Publications
OLA	Orientalia Lovaniensia Analecta
OLSM	OrientLab Series Maior
PSV	Phoenix Supplementary Volumes
QSS	Qatna Studien Supplementa
SAAS	State Archives of Assyria Studies
SAS	Studi di Archeologia Siriana
SFA	Studies in Funerary Archaeology
SMA	Studies in Mediterranean Archaeology
SMEA NS	Studi Micenei ed Egeo-Anatolici, Nuova Serie

References

Agapiou, A. and Lysandrou, V.
2015 Remote Sensing Archaeology: Tracking and Mapping Evolution in Scientific Literature from 1999–2015, *Journal of Archaeological Science: Reports* 4, pp. 192–200.

Aharoni, Y.
1964 *Excavations at Ramat Rahel, Seasons 1961 and 1962*, Centro di Studi Semitici, Roma.

Akbaş, B., Akdeniz, N., Aksay, A., Altun, İ.E., Balcı, V., Bilginer, E., Bilgiç, T., Duru, M., Ercan, T., Gedik, İ., Günay, Y., Güven, İ.H., Hakyemez, H.Y., Konak, N., Papak, İ., Pehlivan, Ş., Sevin, M., Şenel, M., Tarhan, N., Turhan, N., Türkecan, A., Ulu, Ü., Uğuz, M.F., Yurtsever, A.
2011 *1:1.250.000 Scaled Geological Map of Turkey*. General Directorate of Mineral Research and Exploration Publication, Ankara.

Al-Bahloul, A., Barro, A., D'Alfonso L.
2005 Area H. The Iron Age Cremation Cemetery: L. Bachelot and F.M. Fales (eds.), *Tell Shiukh Fawqani, 1994-1998* (HANEM 6.2), Sargon, Padova, pp. 997-1048.

Allegre, F.
1889 *Étude sur la déesse grecque Tyché: sa signification religieuse et morale, son culte et ses représentations figurée*, Leroux, Paris.

Anastasio, S.
2010 *Atlas of the Assyrian Pottery of the Iron Age* (Subartu 24), Brepols, Thurnout.

Baffi, F.
2008 Area D: F. Baffi (ed.), *Tell Tuqan. Excavations 2006-2007*, Congedo, Lecce, pp. 109-148.

Balty, J.C. and Van Rengen, W.
1993 *Apamée de Syrie. Quartiers d'hiver de la IIe Légion parthique. Monuments funéraires de la nécropole militaire*, Vub, Bruxelles.

Banks, R., FradleY, M., SchiettecattE, J. and Zerbini, A.
2017 An integrated approach to surveying the archaeological landscapes of Yemen, *Proceedings of the Seminars for Arabian Studies* 47, pp. 9-24.

Banning, E.B.
2002 *Archaeological Survey*, Springer, New York.

Banning, E.B., Hawkins, A., Steward, S.T., Hitchings, P. and Edwards, S.
2017 Quality Assurance in Archaeological Survey, *Journal of Archaeological Method and Theory* 24, pp. 466-488.

Benati, G.
2014 The British Museum Excavations at Karkemish (1911-1914, 1920): A Summary of the Activities and of the Methods Employed: N. Marchetti (ed.) *Karkemish. An Ancient Capital on the Euphrates* (OrientLab 2), Ante Quem, Bologna, 52-65.

Bevan, A.
2015 The data deluge, *Antiquity* 89, pp. 1473-1484.

Bıçakçi, E., Godon, M., and Çakan, Y.G.
2011 Tepecik Çiftlik: M. Özdoğan, N. Başgelen, P. Kuniholm (eds.), *The Neolithic in Turkey. New Excavations and New Research 3. Central Turkey*, Archaeology & Art, Istanbul, PP. 89-134.

Bintliff, J.
2013 Intra-site artefact surveys: C. Corsi, B. Slapšak, F. Vermeulen (eds.), *Good Practice in Archaeological Diagnostics.* Springer, Berlin, pp. 197-203.

Blaylock, S.
2016 *Tille Höyük 3.2. The Iron Age: Pottery, Objects and Conclusions* (BIAA Monograph 50), BIAA, Ankara.

Blömer, M.
2014 *Steindenkmäler römischer Zeit aus Nordsyrien: Identität und kulturelle Tradition in Kyrrhestike und Kommagene* (Asia Minor Studien 71), Habelt, Bonn.

Boardman, J., Moorey, P.R.S.
1986 The Yunus Cemetery Group: Haematite Scarabs: M. Kelly-Buccellati (ed.), *Insight through Images. Studies in Honor of Edith Porada,* Undena Pubs, Malibu, pp. 35-48.

Bolognani, B.
2017 *The Iron Age Figurines from Karkemish (2011-2015 Campaigns) and the Coroplastic Art of the Syro-Anatolian Region*, PhD dissertation, University of Bologna, Bologna.
2020a The Iron Age Female Figurines from Karkemish and the Middle Euphrates Valley. Preliminary Notes on Some Syrian Pillar Figurines: S. Donnat, R. Hunziker-Rodewald and I. Weygand (eds.), *Figurines féminines nues : Proche-Orient, Égypte, Nubie, Méditerranée, Asie centrale (VIIIe millénaire av. J.-C. - IVe siècle ap. J.-C.)*, De Boccard, Paris, pp. 209-223.
2020b Figurines as Social Markers: The Neo-Assyrian Impact on the Northern Levant as Seen from the Material Culture: K. Gavagnin and R. Palermo (eds.), *Imperial Frontiers: the Assyrian Periphery and Interactions between Assyria and Neighbouring Kingdoms during the 1st Millennium BC. Proceedings of the International Conference Broadening Horizons 5, June 5th-8th 2017, Udine, Vol. 2* (West & East 3), University Press, Udine, pp. 43-57.

Bonatz, D.
2000a Syro-Hittite Funerary Monuments. A Phenomenon of Tradition or Innovation?: G. Bunnens (ed), *Essays on Syria in the Iron Age* (ANES 7), Peeters, Leuven, pp. 189-210.
2000b *Das Syro-hethitische Grabdenkmal: Untersuchungen zur Entstehung einer neuen Bildgattung in der Eisenzeit im nordsyrisch-sudostanatolischen Raum*, Philip von Zabern, Mainz.
2014 Katumuwa's Banquet Scene: V. Rimmer Herrmann and D. Schloen (eds.), *In*

Remembrance of Me. Feasting with the Dead in the Ancient Middle East (OIMP 37), The Oriental Institute, Chicago, pp. 39-44.

2016 Syro-Hittite Funerary Monuments Revisited: C.M. Draycott and M. Stamatopoulou (eds.), *Dining and Death: Interdisciplinary Perspectives on the 'Funerary Banquet' in Ancient Art, Burial and Belief* (Colloquia Antiqua 16), Peeters, Leuven.

2020 How to Cope with the Dead in Ancient Near Eastern Archaeology. New Sources, Approaches, and Comparative Perspectives in the Light of a Recent Publication, *Asia Anteriore Antica. Journal of Ancient Near Eastern Cultures* 2, pp. 79-94.

Bonomo, A. and Zaina, F.

2016 *Karkemish. Report on the 2011 and 2012 Excavations in Area F* (GRPOP 2016:1), AnteQuem, Bologna.

Bossert, H.T.

1950 *Karatepe kazilari (birinci ön-rapor) Die Ausgrabungen auf dem Karatepe (erster Vorbericht)*, Türk Tarih Kurumu Basimevi, Ankara.

Buchanan, B.W.

1966 *Catalogue of the Ancient Near Eastern Seals in the Ashmolean Museum I: Cylinder Seals*, Oxford University Press, Oxford.

Buchanan B. and Moorey P.R.S.

1988 *Catalogue of Ancient Near Eastern Seals in the Ashmolean Museum III. The Iron Age Stamp Seals (c. 1200-350 BC)*, Oxford University Press, Oxford.

Butcher, K.

2004 *Coinage in Roman Syria. Northern Syria, 64 BC-AD 253*, London, Royal Numismatic Society.

Cagnat, R.

1895 *Musée de Lambèse: promenades archéologiques en Algérie et en Tunisie*, Ernest Leroux, Paris.

Campeggi, M.

2020 *Karkemish. Report on the Investigation in the area of the Halaf Kilns at Yunus* (GRPOP 2020:1), AnteQuem, Bologna.

Caneva, I. and Köroğlu, G.

2010 *Yumuktepe. Un viaggio di novemila anni*, Ege Yayınları, Istanbul.

Carter, E.

2010 The Glyptic of the Middle-Late Halaf Period at Domuztepe, Turkey (ca 5755-5450 BC), *Paléorient* 36.1, pp. 159-177.

Casana, J.

2015 Satellite Imagery-Based Analysis of Archaeological Looting in Syria, *Near Eastern Archaeology* 78, pp. 142-152.

Casana, J. and Herrmann, J.T.

2010 Settlement History and Urban Planning at Zincirli Höyük, Southern Turkey, *Journal of Mediterranean Archaeology* 23.1, pp. 55-80.

Casana, J. and Panahipour, M.

2014 Satellite-based Monitoring of Looting and Damage to Archaeological Sites in Syria, *Journal of Eastern Mediterranean Archaeology and Heritage Studies* 2, pp. 129-152.

Chapouthier, F.
1928 Une table à offrandes au palais de Malia, *Bulletin de correspondance hellénique* 52, pp. 292-323.

Collon, D.
2001 *Catalogue of the Western Asiatic Seals in the British Museum: Cylinder Seals V: Neo-Assyrian and Neo-Babylonian Periods*, British Museum Publications, London.

Cremaschi, M. and Maggioni, S.
2005 The Geomorphological Background and Formation Processes at Tell Shiukh Fawqani: L. Bachelot and F.M. Fales (eds.), *Tell Shiukh Fawqani 1994-1998* (HANEM VI/2), Sargon, Padova, pp. 1-18.

Crowfoot, J.W., Kenyon, K.M., and Sukenik, E.L.
1942 *The Buildings at Samaria* (Samaria-Sebaste: Reports of the Works of the Joint Expedition in 1931-1933 and of the British Expedition in 1935, Volume 1), Palestine Exploration Fund, London.

Cucuzza, N.
2010 Game Boards or Offering Tables? Some Remarks on the Minoan "pierres à cupules", *Kernos* 23, pp. 133-144.

Cunliffe, E.
2014 Archaeological Site Damage in the Cycle of War and Peace: A Syrian Case Study, *Journal of Eastern Mediterranean Archaeology and Heritage Studies* 2, pp. 229-247.
2016 Sixty years of site damage in the Carchemish region: T.J. Wilkinson, E. Peltenburg and E. Barbanes Wilkinson (eds.), *Carchemish in Context. The Land of Carchemish Project, 2006-2010*, Oxbow, Oxford, pp. 203-214.

Çelik, B.
2005 A New Stele Base of the Late Hittite Period from Siverek-Şanlıurfa, *Anatolia* 28, pp. 17-24.

Danti, M.
2015 Ground-Based Observations of Cultural Heritage Incidents in Syria and Iraq, *Near Eastern Archaeology* 78, pp. 132–41.

Davidson, T.E.
1977 *Regional Variation within the Halaf Ceramic Tradition.* Unpublished PhD Thesis, University of Edinburgh.

De La Blanchere, M.R.
1893 *Description de l'Afrique du nord. Musée d'Oran* (MAT 3), Leroux, Paris.

Delamere, A.E.A.
1912 *Exploration scientifique de l'Algérie pendant les années 1840-1845. Archéologie*, Leroux, Paris.

Denel, E.
2007 Ceremony and Kingship at Carchemish: J. Cheng and M.H. Feldman (eds.), *Ancient Near Eastern Art in Context. Studies in Honor of Irene J. Winter by Her Students*, Brill, Leiden-Boston, pp. 179-204.

Deonna, W.
1934 Mobilier délien, *Bulletin de correspondance hellénique* 58, pp. 1-90.

DGAM
2013 Maps Document Damage to Syrian Archaeological Heritage. Retrieved 18/04/2019, from http://www.dgam.gov.sy/index.php?p=314&id=1026

Di Castro, A.
2017 Crowns, Horns and Goddesses Appropriation of Symbols in Gandhāra and Beyond: J.B. Bapat and I. Mabbett (eds.), *Conceiving the Goddess Transformation and Appropriation in Indic Religions*, Monash University Publishing, Clayton.

Di Cristina, S. and Ferrari, K.
2018 From the Hellenistic to the Modern Period: F. Zaina (ed.) *Excavations at Karkemish I. The Stratigraphic Sequence of Area G in the Inner Town* (OLSM 3), Ante Quem, Bologna, pp. 251-354.

Di Cristina, S., Gallerani, V. and Lepore, G.
2017 Europos on the Euphrates: Continuities and Discontinuities at an Oriental Classical City, *Mesopotamia* LII, pp. 129-150.

Duistermaat, K.
2010 Administration in Neolithic Societies? The First Use of Seals in Syria and Some Considerations on Seal Owners, Seal Use and Private Property: W.Muller, (ed.) *Die Bedeutung Der Minoischen Und Mykenischen Glyptik: VI. Internationales Siegel-Symposium, Marburg, 9-12 Oktober 2008* (CMS Beiheft 8), Philipp von Zabern, Mainz am Rhein, pp. 167-182.

Dunand, M. and Saliby, N.
1985 *Le temple d'Amrith dans le pérée d'Aradus* (Bibliothèque archéologique et historique CXXI), Geuthner, Paris.

Durand, J.M.
2012 Le *kispum* dans les traditions amorrites: J.M. Durand, T. Römer and J. Hutzli (eds.), *Les vivants et leurs morts: Actes du colloque organisé par le College du France, Paris, les 14-15 avril 2010* (OBO 257), Academic Press-Vandenhoeck & Ruprecht, Fribourg-Göttingen, pp. 33-51.

Egea Vivancos, A.
2005 *Eufratense et Osrhoene: poblamiento romano en el Alto Eufrates Sirio,* (Antigüedad y cristianismo 22), Universidad de Murcia, Murcia.

Eidem, J. and Ackermann, R.
1999 The Iron Age Ceramics from Tell Jurn Kabir: A. Hausleiter and E. Reiche (eds.), *Iron Age Pottery in Northern Mesopotamia, Northern Syria and South-Eastern Anatolia: Papers Presented at the Meetings of the International "Table Ronde" at Heidelberg (1995) and Nieborów (1997)*, Ugarit-Verlag, Münster, pp. 309-324.

Elfadaly, A., Shamseldein, A. and Lasaponara, R.
2020 Cultural Heritage Management Using Remote Sensing Data and GIS Techniques around the Archaeological Area of Ancient Jeddah in Jeddah City, Saudi Arabia, *Sustainability* 12, 1-15.

Elisséeff, N.
1986 Manbidj: P.J. Bearman, Th. Bianquis, C.E. Bosworth, E. Van Donzel and W.P. Heirichs (eds.), *Encyclopédie de l'Islam*, Vol. 5, Brill, Leiden, pp. 377-378.

Ergeç, R.
2003 *Nekropolen und Gräber in der Südlichen Kommagene,* (AMS 47), Bonn, Habelt.
Erol, A.
2018 Appendix 1. Hellenistic, Roman and Islamic Coins: F. Zaina (ed.) *Excavations at Karkemish I. The Stratigraphic Sequence of Area G in the Inner Town* (OLSM 3), Ante Quem, Bologna, pp. 367-372.
Farges, M.A.
1885 Appendice. Au sacrum de Theveste, *Recueil des notices et Mèmoires de la société archéologique du Département de Constantine* 2, 1883-1884, Adolphe Braham, Alger-Paris, pp. 135-151.
Felli, C.
2015 *Dopo la morte. Pratiche funerarie nella valle del medio Eufrate fra la fine del III e la prima meta del II millennio a.C.* (SAS 1), Le Lettere, Firenze.
Ferrari, K.
2014a Europos tra trasformazioni e continuità. Le fasi tardo-antica e altomedievale dell'erede di Karkemish (Turchia): J.M. Álvarez, T. Nogales and I. Rodà (eds.), *Centre and Periphery in the Ancient World. Proceedings of the 18th International Congress of Archaeology (Merida 13th–17th May 2013)*, Museo Nacional de Arte Romano, Mérida, pp. 1835-1839.
2014b Karkemish in età classica: N. Marchetti (ed.), *Karkemish. An Ancient Capital on the Euphrates* (OrientLab 2), Ante Quem, Bologna, pp. 111-118.
Février, P.A. and Gaspary, A.
1967 Le nécropole orientale de Sétif. Rapport préliminaire sur les fouilles effectuées de 1959 à 1964, *Bulletin d'archéologie algérienne* 2, pp. 11-94.
Février, P.A. and Guéry, R.
1980 Les rites funéraires de la nécropole orientale de Sétif, *Antiquités africaines* 15, pp. 91-124.
Fink, A.S.
2010 *Late Bronze Age Tell Atchana (Alalakh): Stratigraphy, Chronology, History* (BAR International Series 2120), Archaeopress, Oxford.
Fradley M. and Sheldrick N.
2017 Satellite imagery and heritage damage in Egypt: a response to Parcak et al. (2016), *Antiquity* 91, pp. 784-792.
Garbini, G.
1958 The Stepped Pinnacle in Ancient Near East, *East and West* 9.1, pp. 85-91.
Gawlikowsky, M.
1970 *Monuments Funéraires de Palmyre* (Travaux du Centre d'Archéologie Méditerréenne de l'Académie Polonaise des Sciences 9), PWN-Editions Scientifiques de Pologne, Warszawa.
Gilibert, A.
2011 *Syro-Hittite Monumental Art and the Archaeology of Performance. The Stone Reliefs at Carchemish and Zincirli in the Earlier First Millennium BCE*, De Gruyter, Berlin-New York.
Gitin, S.
1989 Incense Altars from Ekron, Israel and Judah: context and typology, *Eretz Israel* 20, pp. 57-67.
2002 The Four-Horned Altar ad the Sacred Space: An Archaeological Perspective: B.M

Gittlen, (ed), *Sacred Time, Sacred Place. Archaeology and the Religion of Israel*, Eisenbrauns, Winona Lake, pp. 96-122.

Grayson, A.K.
1975 *Assyrian and Babylonian Chronicles,* Eisenbrauns, Winona Lake.

Gsell, S.
1901 *Monuments Antiques de l'Algérie, Vol. 2*, Albert Fontemoing, Paris.
1902 *Description de l'Afrique du nord. Musée de Tébessa* (MAT 10), Leroux, Paris.

Guerri, L.
2014 Some Preliminary Remarks on the Iron Age Stone Vessels from Karkemish: N. Marchetti (ed.), *Karkemish. An Ancient Capital on the Euphrates* (OrientLab 2), AnteQuem, Bologna, pp. 145-148.

Guéry, R.
1985 *La nécropole orientale de Sitifis (Sétif, Algérie), Fouilles de 1966-1967* (Etudes d'Antiquités africaines), CNRS, Paris.

Hayes, J.W.
1972 *Late Roman Pottery*, The British School at Rome, London.

Hays, C.B.
2011 *Death in the Iron Age II and First Isaiah* (FAT 79), Mohr Siebrek, Tübingen.

Harmanşah, Ö.
2011 Monuments and Memory: Architecture and Visual Culture in Ancient Anatolian History: G. McMahon and S. Steadman (eds.), *The Oxford Handbook of Ancient Anatolia: (10,000-323 BCE)*, Oxford University Press, Oxford, pp. 624-651.
2013 *Cities and the Shaping of Memory in the Ancient Near East*, Cambridge University Press, Cambridge.

Hawkins, J.D.
1980 Late Hittite Funerary Monuments: B. Alster (ed.), *Death in Mesopotamia. Papers Read at the XXVI^e Rencontre Assyriologique Internationale* (Mesopotamia 8), Akademisk Forlag, Copenhagen, pp. 213-225.
1981 Kubaba at Karkamiš and Elsewhere, *Anatolian Studies* 31, pp. 147-176.
1989 More Late Hittite Funerary Monuments: K. Emre and T. Özgüç (eds.), *Anatolia and the Ancient Near East. Studies in Honor of Tahsin Özgüç*, Türk Tarih Kurumu Basımevi, Ankara, pp. 485-496.
2000 *Corpus of Hieroglyphic Luwian Inscriptions. Vol. 1. Inscriptions of the Iron Age*, De Gruyter, Berlin-New York.

Herbordt, S.
1992 *Neuassyrische Glyptik des 8.-7. Jh. v. Chr. unter besonderer Berucksichtigung der Siegelungen auf Tafeln und Tonverschlussen* (SAAS 1), University of Helsinki, Helsinki.

Herrmann, V**.R.**
2014a The Katumuwa Stele in Archaeological Context: V. Rimmer Herrmann and D. Schloen (eds.), *In Remembrance of Me. Feasting with the Dead in the Ancient Middle East* (OIMP 37), The Oriental Institute, Chicago, pp. 49-56.
2014b Catalog. The Katumuwa Stele: V. Rimmer Herrmann and D. Schloen (eds.), *In Remembrance of Me. Feasting with the Dead in the Ancient Middle East* (OIMP 37), The Oriental Institute, Chicago, pp. 99-102.

2014c The KTMW Stele from Zincirli: Syro-Hittite Mortuary Cult and Urban Social Networks: E. Frood and R. Raja (eds.), *Redefining the Sacred: Religious Architecture and Text in the Near East and Egypt 1000 BC – AD 300* (Contextualising the Sacred 1), Brepols, Turnhout, pp. 153-181.

Herrmann, V.R. and Schloen, D. (eds.)
2014 *In Remembrance of Me. Feasting with the Dead in the Ancient Middle East* (OIMP 37), The Oriental Institute, Chicago.

Herrmann, V.R. and Schloen, D.
2016 Assyrian Impact on the Kingdom of Sam'al: The View from Zincirli: J. MacGinnis, D. Wicke and T. Greenfield (eds.), *The Provincial Archaeology of the Assyrian Empire*, (McDonald Institute Monographs), McDonald Institute for Archaeological Research, Cambridge, pp. 265-274.

Hilali, H.
2009 Les repas funéraires: un témoignage d'une dynamique socio-culturelle en Afrique romaine: O. Hekster, S. Schmidt-Hofner and C. Witschel (eds.), R*itual Dynamics and Religious Change in the Roman Empire. Proceedings of the Eight Workshop of the International Network Impact of Empire, Heidelberg, July 5-7, 2007* (Impact of Empire 9), Brill, Leiden-Boston, pp. 269- 284.

Hillbom, N.
2003 *For Games or for Gods? An Investigation of Minoan Cup-Holes* (SMA 132), Åströms, Sävedalen.

Hitchings, P.M.N., Abu Jayyab, K., Bikoulis, P., and Banning, E.B.
2013 A Bayesian approach to archaeological survey in North-West Jordan. Antiquity 87, 336-340.

Hogarth, D.G.
1914 *Carchemish. Report on the Excavations at Jerablus on Behalf of the British Museum. Part I: Introductory,* The Trustees of the British Museum, London.
1920 *Hittite Seals*, Clarendon Press, Oxford.

Jacqual, M.L.
1899 *Les tombeaux de Mons: Étude pour servir à un travail sur les sépultures dans la région de Sétif* (Recueil des notices et mémoires de la Societé Archéologique du Départment de Constantine Vol. XXII), Braham, Constantine.

Jamieson, A.
2012 *Tell Ahmar III. Neo Assyrian Pottery from Area C* (ANES Supplement 35), Peeters, Leuven.

Janeway, B.
2017 *Sea peoples of the Northern Levant? Aegean-style pottery from early Iron Age Tell Tayinat*, Eisenbrauns, Winona Lake.

Kalaç, M.
1968 Hiyeroglif Araştirmaları: *IX Türk Tarih Kongresi, Ankara 1981, Kongreye Sunulan Bildiriler I Cilt,* Türk Tarih Kurumu Basimevi, Ankara, pp. 255-258.

Kozal,E. and Novak, M.
2017 Facing Muwattalli: Some Thoughts on the Visibility and Function of the Rock Reliefs at Sirkeli Höyük, Cilicia, in E. Kozal et al. (eds), *Questions, Approaches, and Dialogues in*

Eastern Mediterranean Archaeology Studies in Honor of Marie Henriette and Charles Gates, Ugarit-Verlag, Münster, pp. 371-388.

Kulakoğlu, F.
1999 Late-Hittite Sculptures from the Sanliurfa Region: H.I.H Prince Takahito Misaka (ed), *Essays on Ancient Anatolia* (Bulletin of the Middle Eastern Culture Center in Japan XI), Harrassowitz, Wiesbanden, pp. 167-181.

Kuzucouğlu, C., Fontugne, M., Mouralis, D.
2004 Holocene terraces in the Middle Euphrates Valley, between Halfeti and Karkemish (Gaziantep, Turkey), *Quaternaire* 15, pp. 195-206.

Lafli, E.
2017 Funerary and Votive Monuments in Graeco-Roman Cilicia: Hellenistic, Roman and Early Byzantine Examples in the Museum of Mersin and Alanya: *Anatolian Studies* 67, pp. 145-180.

Lamon, R., Shipton, G.M.
1939 *Megiddo I. Seasons of 1925-34,* (OIP 42), The Oriental Institute, Chicago.

Lasaponara, R. and Masini, N.
2012 Remote sensing in archaeology: from visual data interpretation to digital data manipulation: R. Lasaponara and N. Masini (eds.), *A New Tool for Archaeology*, Spinger, Berlin, pp. 17-63.

Leglay, M.
1966 *Saturne africain: Histoire* (BEFAR 205), De Boccard, Paris.

Levi, S.
2010 *Dal coccio al vasaio. Manifattura, tecnologia e classificazione della ceramica*, Zanichelli, Bologna.

Lewis, T.J.
2014 Feasts for the Dead and Ancestor Veneration in Levantine Traditions: V. Rimmer Herrmann and D. Schloen (eds.), *In Remembrance of Me. Feasting with the Dead in the Ancient Middle East* (OIMP 37), The Oriental Institute, Chicago, pp. 69-74.

Luke, C. and Roosevelt, C.H.
2017 Cup-Marks and Citadels: Evidence for Libation in 2nd-Millennium B.C.E. Western Anatolia, *BASOR* 378, pp. 1-23

Luschan F. von, Andrae W.
1943 *Ausgrabungen in Sendschirli. Vol. 5, Die Kleinfunde von Sendschirli* (Mitteilungen aus den orientalischen Sammlungen 15), Berlin.

Marchetti, N.
2012 Karkemish on the Euphrates. Excavating a City's History, *Near Eastern Archaeology* 75.3, 132-147.
2013 The 2011 Joint Turco-Italian Excavations at Karkemish: *34. kazı sonuçları toplantısı, 28 mayıs - 1 haziran 2012, Çorum,* T.C. Kültür ve Turizm Bakanlığı, Ankara, 349-364.
2014a A Century of Excavations at Karkemish: Filling the Gaps: N. Marchetti (ed), *Karkemish. An Ancient Capital on the Euphrates* (OrientLab 2), Ante Quem, Bologna, pp. 21-43.
2014b The 2012 Joint Turco-Italian Excavations at Karkemish: *35. kazı sonuçları toplantısı, 27-31 mayıs 2013, Muğla*, T.C. Kültür ve Turizm Bakanlığı, Ankara 2014, pp. 233-248.
2015 Karkemish. New Discoveries in the Last Hittite Capital, *Current World Archaeology* 70, 18-25.

2016a The Cultic District of Karkemish in the Lower Town: P. Matthiae (ed. with M. D'Andrea), *L'archeologia del sacro e l'archeologia del culto. Sabratha, Ebla, Ardea, Lanuvio (Roma, 8-11 ottobre 2013). Ebla e la Siria dall'eta del Bronzo all'eta del Ferro (ACL 304),* Bardi, Roma, pp.373-414.

2016b Appendix 4. Remarks on the Iconography of YU.12.O.3: H. Peker, *Texts from Karkemish I. Luwian-Hieroglyphic Inscriptions from the 2011-2015 Excavations* (OLSM 1), Ante Quem, Bologna, pp. 61-62.

Marchetti, N., Benati, G., Al-Hussainy, H., Luglio, G., Valeri, M., Scazzosi, G. and Zaina, F.

2019 The Rise of Urbanized Landscapes in Mesopotamia: The QADIS Integrated Survey Results and the Interpretation of Multi-layered Historical Landscapes, *Zeitschrift für Assyriologie und Vorderasiatische Archäologie* 109, 214-237.

Marchetti, N. and Peker, H.

2018 The Stele of Kubaba by Kamani and the Kings of Karkemish in the 9th Century BC: *Zeitschrift für Assyriologie und Vorderasiatische Archaiologie* 108, pp. 81-99.

Marchetti, N. and Zaina, F.

2020 Rediscovering the Heartland of Cities. South Mesopotamian Early States in Their Setting through New Field Research, *Near Eastern Archaeology* 83, pp. 146-157.

Marcus, M.I.

1996 *Emblems of Identity and Prestige: The Seals and Sealings from Hasanlu, Iran, Commentary and Catalogue* (University Museum Monograph 84, Hasanlu Special Studies 3), University of Pennsylvania, Philadelphia.

Matthiae, P.

2000 A Statue Base from the Western Palace of Ebla and the Continuity of the Old Syrian Tradition: R. Dittmann, B. Hrouda, U. Löw, P. Matthaie, R. Mayer-Opificius, and S. Thürwächter (eds.), *Variatio delectat. Iran und der Westen. Gedenkschrift für P. Calmeyer*, Ugarit-Verlag, Münster, pp. 385-402.

2006 Old Syrian Statuary and Carved Basins from Ebla. New Documents and Interpretations: P. Butterlin, M. Lebeau, J.Y. Monchambert, J.L. Montenero Fenollòs and B. Muller (eds.), *Les espaces syro-mésopotamiens. Volume d'hommage offert à J.-C. Margueron* (Subartu XVII), Brepols, Thurnout, pp. 423-438.

Mattingly, D.J.

2007 The African Way of Death: Burial Rituals and the Roman Empire: D.L. Stone and L.M Stirling (eds.), *Mortuary Landscape of North Africa*, (PSV 51), University of Toronto Press, Toronto, pp. 110-137.

Mazzoni, S.

1992 L'età del Ferro a Tell Mardikh e nella sua regione: S. Mazzoni (ed.), *Tell Afis e l'età del Ferro* (Seminari di Orientalistica 2), Giardini Editore, Pisa, pp. 99-115.

1997 The Gate and the City: Change and Continuity in Syro-Hittite Urban Ideology: G. Wilheim (ed.), *Die orientalische Stadt: Kontinuität, Wandel, Bruch. 1. Internationales Colloquiurn der Deutschen Orient-Gesellschaft 9. -10. Mai 1996 in Halle/Saale*, Harassowitz, Wiesbaden, pp. 307-338.

2002 Percorsi figurativi tra Oriente e Occidente: immagini di donne nell'arte siro-ittita: M.G. Adamasi Guzzo, M. Liverani, and P. Matthaie (eds.), *Da Pyrgi a Mozia. Studi sull'archeologia del Mediterraneo in memoria di Antonia Ciasca*, Universita degli studi di

Roma "La Sapienza", Roma, pp. 292-309.

2005 Having and Showing: Women's Possessions in the Afterlife in Iron Age Syria and Mesopotamia: D. Lyons and R. Westbrook (eds.), *Women and Property in Ancient Near Eastern and Mediterranean Societies*, Washington DC, pp. 1-12. Online publication available at https://chs.harvard.edu/CHS/article/display/1219

2006 Réflexion sur l'espace architectural de la période syro-hittite: P. Butterlin, M. Lebeau, J.-Y. Monchambert, J.L. Montero Fenollós and B. Muller (eds.), *Les espaces syro-mésopotamiens. Dimensions de l'expérience humaine au Proche-Orient ancien. Volume d'hommage offert à Jean-Claude Margueron* (Subartu XVII), Brepols, Turnhout, pp. 138-163.

2013 Seals and Seal Impressions of the Iron Age: W. Orthmann, P. Matthiae, M. al-Maqdissi (eds), *Archéologie et Histoire de la Syrie I. La Syrie de l'époque néolithique à l'âge du fer* (Schriften zur Vorderasiatischen Archäologie I,I), Harrasowitz, Wiesbaden, pp. 571-583.

2015 The Archaeology of Tell Afis and the Iron Age II-III in Syria: A Reassessment: F. Baffi, R. Fiorentino, L. Peyronel (eds.), *Tell Tuqan excavations and regional perspectives. Cultural developments in Inner Syria from the Early Bronze Age to the Persian/Hellenistic period. Proceedings of the International Conference, May 15th-17th 2013, Lecce,* Congedo Editore, Lecce, pp. 343-390.

McCoy, M.D.

2017 Geospatial Big Data and Archaeology: Prospects and Problems too Great to Ignore, *Journal of Archaeological Science* 84, pp. 74-94.

Micale, M.G.

2018 A Stamp Seal from the Acropolis of Tell Mardikh: A Syrian Style within the Persian Empire?: A. Vacca, S. Pizzimenti and M.G. Micale (eds.), *A Oriente del Delta Scritti sull'Egitto ed il Vicino Oriente antico in onore di Gabriella Scandone Matthiae* (CMAO XVIII), Scienze e Lettere, Roma, pp.389-422.

2019 Framing the Space: On the Use of Crenellation from Architecture to the Definition of Pictorial Spaces: M. D'Andrea, M.G. Micale, D. Nadali, S. Pizzimenti, A. Vacca (eds.), *Pearls of the Past. Studies on Near Eastern Art and Archaeology in Honour of Frances Pinnock* (Marru 8), Zaphon, Münster, pp. 601-631.

Moorey, P.R.S.

1980 *Cemeteries of the First Millennium BC, at Deve Huyuk, Near Carchemish, Salvaged by T.E. Lawrence and C.L. Woolley in 1913: (with a Catalogue Raisonné of the Objects in Berlin, Cambridge, Liverpool, London and Oxford)*, Archaeopress, Oxford.

Morandi-Bonacossi, D.

2006 A New Royal Statue from Tell Mishrifeh/Qatna: E. Czerny, I. Heins, H. Hunger, D. Melman, and D. Schwab (eds.), *Timelines. Studies in Honour of Manfred Bietak* (OLA 149), Peeters, Leuven, pp. 53-62.

Müller, M.

2014 Feast for the Dead and Ancestor Veneration in Egyptian Tradition: V. Rimmer Herrmann and D. Schloen (eds.), *In Remembrance of Me. Feasting with the Dead in the Ancient Middle East* (OIMP 37), The Oriental Institute, Chicago, pp. 85-94.

Naumann R., Langenegger F., Müller K.
1950 *Tell Halaf II – Die Bauwerke*, De Gruyter, Berlin.
Niehr, H.
2014 The Katumuwa Stele in the Contexts of Royal Mortuary Cult at Sam'al: V. Rimmer Herrmann and D. Schloen (eds.), *In Remembrance of Me. Feasting with the Dead in the Ancient Middle East* (OIMP 37), The Oriental Institute, Chicago, pp. 57-60.
Northedge, A.
2001 Thoughts on the Introduction of Polychrome Glazed Pottery in the Middle East: E. Villeneuve and P.M. Watson (ed.) *La céramique byzantine et proto-islamique en Syrie-Jordanie (IVe-VIIIe siècle apr. J.-C.)*, Institut Français d'Archéologie du Proche-Orient, Beirut.
Novakova, L. and Gucik, L.
2014 Powerful Figures and Images: Contribution to Personification of Polis in Hellenistic Art: *ILIRIA International Review* 2014.2, pp. 241-252.
Oggiano, I.
1997 The Pottery of Iron Age II from Tell Afis, *Contributi della Scuola di Specializzazione in Archeologia dell'Università degli Studi di Pisa* 1, pp. 185-211.
Ornan, T.
2002 The Queen in Public: Royal Women in Neo-Assyrian Art: S. Parpola and R. Whiting (eds.), *Sex and Gender in the Ancient Near East, Proceedings of the 47th Rencontre Assyriologique Internationale, Helsinki, July 2-6 2001,* The Neo-Assyrian Text Corpus Project, Helsinki, pp. 461-477.
Orthmann, W.
1971 *Untersuchungen zur spathethitischen Kunst*, Rudolf Habelt, Bonn.
Osborne, J. and Karacic, S.
2017 Urbanism beyond the Acropolis. *Anatolica* 43, pp. 37-70.
Parcak, S.
2015 Archaeological Looting in Egypt: A Geospatial View (Case Studies from Saqqara. Lisht and el Hibeh), *Near Eastern Archaeology* 78, 196-203.
Parcak, S., Gathings, D., Childs, C., Mumford, G. and Cline, E.
2016 Satellite evidence of archaeological site looting in Egypt: 2002-2013, *Antiquity* 90, 188-205.
Pardee, D.
2009 A New Aramaic Inscription from Zincirli, *BASOR* 356, pp. 51-71.
2014 The Katamuwa Inscription: V. Rimmer Herrmann and D. Schloen (eds.), *In Remembrance of Me. Feasting with the Dead in the Ancient Middle East* (OIMP 37), The Oriental Institute, Chicago, pp. 45-48.
Parker, B.
1955 Seals and Seal Impressions from the Nimrud Excavations, 1949-52, *Iraq* 17.2, pp. 93-125.
1962 Seals and Seal Impressions from the Nimrud Excavations, 1955-58, *Iraq* 24.1, pp. 26-40.
Peker, H.
2014 A Funerary Stele from Yunus, *Orientalia* 13, 189-193.
2016 *Texts from Karkemish I. Luwian-Hieroglyphic Inscriptions from the 2011-2015 Excavations* (OLSM 1), Ante Quem, Bologna.

Pfälzner, P.,
2007a Where the Living Feasted with the Dead: The Royal Tombs of Qatna, Syria: B.M. Fagan (ed.), *Discovery! Unearthing the New Treasures of Archaeology*, Thames and Hudson, London, pp. 62-65.
2007b Archaeological Investigations in the Royal Palace of Qatna: D. Morandi-Bonacossi (ed.), *Urban and Natural Landscape of an Ancient Syrian Capital. Settlement and Environment at Tell Mishrife/Qatna and in Central-Western Syria*, Forum Edizioni, Udine, pp. 29–64.
2009 Meisterwerke der Plastik. Die Ahnenstatuen aus dem Hypogäum: M. Al-Maqdissi, D. Morandi-Bonacossi, and P. Pfälzner (eds.), *Schätze des Alten Syrien - Die Entdeckung des Königreichs Qatna*, Landesmuseum Württemberg, Stuttgart, pp. 204-207.
2012 How Did They Bury the Kings of Qatna?: P. Pfalzner, H. Niehr, E. Pernicka, and A. Wissing (eds.), *(Re-)Constructing Funerary Rituals in the Ancient Near East. Proceedings of the First International Symposium of the Tubingen Post-Graduate School "Symbols of the Dead" in May 2009* (QSS 1), Harrassowitz, Wiesbaden, pp. 205-220.
Pfälzner, P. and Al-Maqdissi, M.
2006 Syria's Royal Tombs Discovered, *Current Archaeology* 15, pp. 12-22.
Pizzimenti, S.
2014 Three Glyptic Documents from Karkemish, *Orientalia* 83.2, pp. 194-201.
Pizzimenti, S. and Zaina, F.
2016 The Iron Age at Karkemish between Tradition and Innovation. The Case Study of the Pottery Assemblage from Area C: R.A. Stucky, O. Kaelin and H.P. Mathys (eds.), *Proceedings of the 9th International Conference on the Archaeology of the Ancient Near East, Basel 14-17 June 2014*, Harrassowitz, Wiesbaden, pp. 361-376.
Porada, E.
1967 Battlements in the Military Architecture and in the Symbolism of the Ancient Near East: D. Fraser, H. Hibbard and M.J. Lewine (eds.), *Essays in the History of Architecture Presented to Rudolph Wittkower*, Phaidon, London, pp. 1-12.
Priestman, S.
2011 Opaque glazed wares: a review of the definition, dating and distribution of a key Iraqi ceramic export in the Abbasid period, *Iran* 49, pp. 89-114.
Pucci, M.
2008 *Functional Analysis of Space in Syro-Hittite Architecture*, (BAR International Series 1738), Archaeopress, Oxford.
2019 *Excavations in the Plain of Antioch III: Stratigraphy, Pottery, and Small Finds from Chatal Höyük in the Amuq Plain* (OIP 143), The Oriental Institute, Chicago.
Rebillard, E.
2014 Commemorating the Dead in North Africa. Continuity and Change from the Second to the Fifth Century CE: J. Rasmus Brandt, H. Ingvaldsen, and M. Prusac (eds.), *Death and Changing Rituals: Function and Meaning in Ancient Funerary Practices* (SFA 7), Oxbow, Oxford, pp. 269-286.
Rice, P.
1987 *Pottery Analysis. A Sourcebook*, The Oriental Institute, Chicago.
Richardson, B.F.
2011 Techniques of Detecting and Delineating Archaeological Site Destruction Using

High Resolution Satellite Imagery: An Iraq Case Study. *Paper presented at the ASPRS 2011 Annual Conference Milwaukee, Wisconsin, May 1-5, 2011*. Accessed 05/05/2018 https://www.asprs.org/past-event-archives/milwaukee-2011.html

Riis, P.J.

1948 *Hama. Les cimitières à crèmation. Hama. Fouilles et Recherches de la Fondation Carlsberg 1931-1938. II.3*, Nationalmuseet, Copenhagen.

Schachner, S. and Schachner, A.

1996 Eine späthethitische grabstele aus Maraş im Museum von Antakya, *Anatolica* XXII, pp. 203-226.

Schloen, J.D.

2014 The City of Katumuwa: The Iron Age Kingdom of Sam'al and the Excavation of Zincirli: V. Rimmer Herrmann and D. Schloen (eds.), *In Remembrance of Me. Feasting with the Dead in the Ancient Middle East* (OIMP 37), The Oriental Institute, Chicago, pp. 27-38.

Serdar, K. and Collon, D.

2014 Cylinder and Stamp Seals from Tatarli Höyük. *Anatolian Studies* 64, pp. 59-72.

Soldi S.

2019a The Iron Age Pottery of Zincirli Höyük: An Assemblage among Neighbouring Traditions, *SMEA NS* 5, pp. 165-184.

2019b Architectural glazed decorations in the Iron Age Northern Levant: Two case studies from Tell Afis (Syria) and Zincirli (Turkey), *Asia Anteriore Antica. Journal of Ancient Near Eastern Cultures* 1.1, pp. 195-216

2020 The Northern Levant and Assyria: Ceramic Productions in the Kingdom of Sam'al During the Neo-Assyrian Expansion to the West: K. Gavagnin, R. Palermo (eds.), *Proceedings of the 5th "Broadening Horizons" Conference (Udine 5-8 June 2017), Vol. 2. Imperial Connections. Interactions and Expansion from Assyria to the Roman Period*, EUT, Trieste, pp. 165-182.

Spagnoli, F.,

2015 In the Nostrils of God: Stone Incense Altars in Phoenician Cult Contexts: A.M. Maila-Afeiche (ed.), *Cult and Ritual on the Levantine Coast and its impact on the Eastern Mediterranean Realm. Proceedings of the International Symposium, Beirut 2012* (BAAL Hors-Série X), Ministère de la culture, Direction Générale des Antiquités, Beirut, pp. 215-234.

Squitieri, A.

2017 *Stone Vessels in the Near East during the Iron Age and the Persian Period (Ca. 1200 - 330 BCE),* (AANEA 2), Archaeopress, Oxford.

Stern, E.

1977 The Excavations of Tell Mevorakh and the Phoenician Elements in the Architecture of Palestine, *BASOR* 225, pp. 17-27.

1978 *Excavations at Tel Mevorakh (1973-1976) Part One: From the Iron Age to the Roman Period* (Qedem 9), Hebrew University, Jerusalem.

1998 New Phoenician Elements in the Architecture of Tel Dor, Israel: J.J. Magness and S. Gitin (eds.), *HESED VE-EMET: Studies in Honor of Ernest S. Frerichs* (BJS 30), Scholars Press, Atlanta.

Stewart, S., Hitchings, P., Bikoulis, P., and Banning, E.
2017 Novel survey methods shed light on prehistoric exploration in Cyprus. *Antiquity* 9, 1-6.
Stirling, L.M.
2004 Archaeological Evidence for Food Offerings in the Graves of Roman North Africa: R.B. Egan and M.A. Joyal (eds.), *Daimonopylai: Essays in Classics and the Classical Tradition Presented to Edmund G. Berry*, University of Manitoba Centre for Hellenic Civilization, Winnipeg, pp. 427-451.
2007 The Koiné of the Cupula in Roman North Africa and the Transition from Cremation to Inhumation: D.L. Stone and L.M. Stirling (eds.), *Mortuary Landscapes of North Africa* (PSV 51), University of Toronto Press, Toronto, pp. 110-137.
Stol, M.
2017 Ghosts at the table: D. Kertai and O. Nieuwenhuyse (eds.), *From the four Corners of the Earth: Studies in Iconography and Cultures of the Ancient Near East in Honour of F.A.M. Wiggermann* (AOAT 441), Ugarit Verlag, Leiden, pp. 1-32.
Stone, E.
2008 Archaeological site looting: the destruction of cultural heritage in southern Iraq: G. Emberling and K. Hanson (eds.), *Catastrophe! The looting and destruction of Iraq's past* (OIMP 28), The Oriental Institute, Chicago, pp. 65-80.
Stone, D.L. and Stirling, L.M.
2007 Funerary Monuments and Mortuary Practice in the Landscapes of North Africa: D.L. Stone and L.M. Stirling (eds.), *Mortuary Landscapes of North Africa*, (PSV 51), University of Toronto Press, Toronto, pp. 3-31.
Struble, E.J. and Rimmer Herrmann, V.
2009 An Eternal Feast at Sam'al: The New Mortuary Stele from Zincirli in Context, *BASOR* 356, pp. 15-49.
Tapete, D. and Cigna, F.
2019 COSMO-SkyMed SAR for Detection and Monitoring of Archaeological and Cultural Heritage Sites, *Remote Sensing* 11, pp. 1-25.
Tartaron, T.F.
2003 The archaeological survey: sampling strategies and field methods. *Hesperia Supplements* 32, 23-45.
Teissier, B.
1984 *Ancient Near Eastern Cylinders from the Marcopoli Collection*, University of California Press, Los Angeles.
Tenu, A.
2009 Assyrians and Arameans in the Euphrates Valley Viewed from the Cemetery of Tell Shiukh Fawqani (Syria), *Syria* 86, pp. 83-96.
2012 La dalle à cupules du cimetière à crémation de Tell al-Nasriyah (Syrie), *Syria* 89, pp. 129-140.
2013a Funerary Practices and Society at the Late Bronze-Iron Age Transition. A view from Tell Shiukh Fawqâni and Tell an-Nasriyah (Syria): A. Yener (ed.), *Across the Border: Late Bronze-Iron Age Relations between Syria and Anatolia* (ANES 42), Peeters, Louvain, pp. 423-448.
2013b Ville des vivants et ville des morts. L'espace funéraire en Syrie et Mésopotamie (IIIme-

Ier millénaires): C. Michel (ed.), *De la maison à la ville dans l'Orient ancien* (CTT XI), Archéologies et Sciences de l'Antiquité, Nanterre, pp.275-284.

Thureau-Dangin, F., Barrois, A., Dossin, G. and Dunand, M.
1931 *Arslan-tash*, Geuthner, Paris.

Tsukimoto, A.
1980 Aspekte von kispum(m) als Totenbeigabe: B. Alster (ed.), *Death in Mesopotamia: Papers Read at the XXVIe Rencontre Assyriologique Internationale* (Mesopotamia 8), Akademisk Forlag, Copenhagen, pp. 129-138.
1985 *Untersuchungen zur Totenpflege (kispum) im alten Mesopotamien* (AOAT 216), Neukirchener Verlag, Neukirchen-Vluyn.

Tsuneki, A.
2011 A Glimpse of Human Life from the Neolithic Cemetery at Tell el-Kerkh, Northwest Syria, *Documenta Praehistorica* XXXVIII, pp. 83-95.

Ussishkin, D.
1975 Hollow, "Cup-Marks" and Hittite Stone Monuments, *Anatolian Studies* 25, pp. 85-103.
1989 The Erection of Royal Monuments in City-Gates: K. Emre and T. Özgüç (eds.), *Anatolia and the Ancient Near East. Studies in Honor of Tahsin Özgüç*, Türk Tarih Kurumu Basımevi, Ankara, pp. 485-496.

Van Den Hout, T.P.J.
1994 Death as a Privilege: The Hittite Royal Funerary Ritual: J.M. Bremmer, T.P.J. van den Hout and R. Peters (eds.), *Hidden Futures: Death and Immortality in Ancient Egypt, Anatolia, Classical, Biblical and Arabic-Islamic World*, Amsterdam University, Amsterdam, pp. 37-75.
2014 Death Binds: On Some Rites Surrounding Death in Ancient Anatolia: V. Rimmer Herrmann and D. Schloen (eds.), *In Remembrance of Me. Feasting with the Dead in the Ancient Middle East* (OIMP 37), The Oriental Institute, Chicago, pp. 75-80.

Venturi, F.
2007 *La Siria nell'età delle trasformazioni XIII-X sec. a.C. Nuovi contributi dallo scavo di Tell Afis*, CLUEB, Bologna.

Vincent, P.H.
1912 *Canaan d'après l'exploration récente*, Gabalda, Paris.

Von Luschan F. and Andrae W.
1943 *Ausgrabungen in Sendschirli 5, Die Kleinfunde von Sendschirli* (MOS 15), De Gruyter, Berlin.

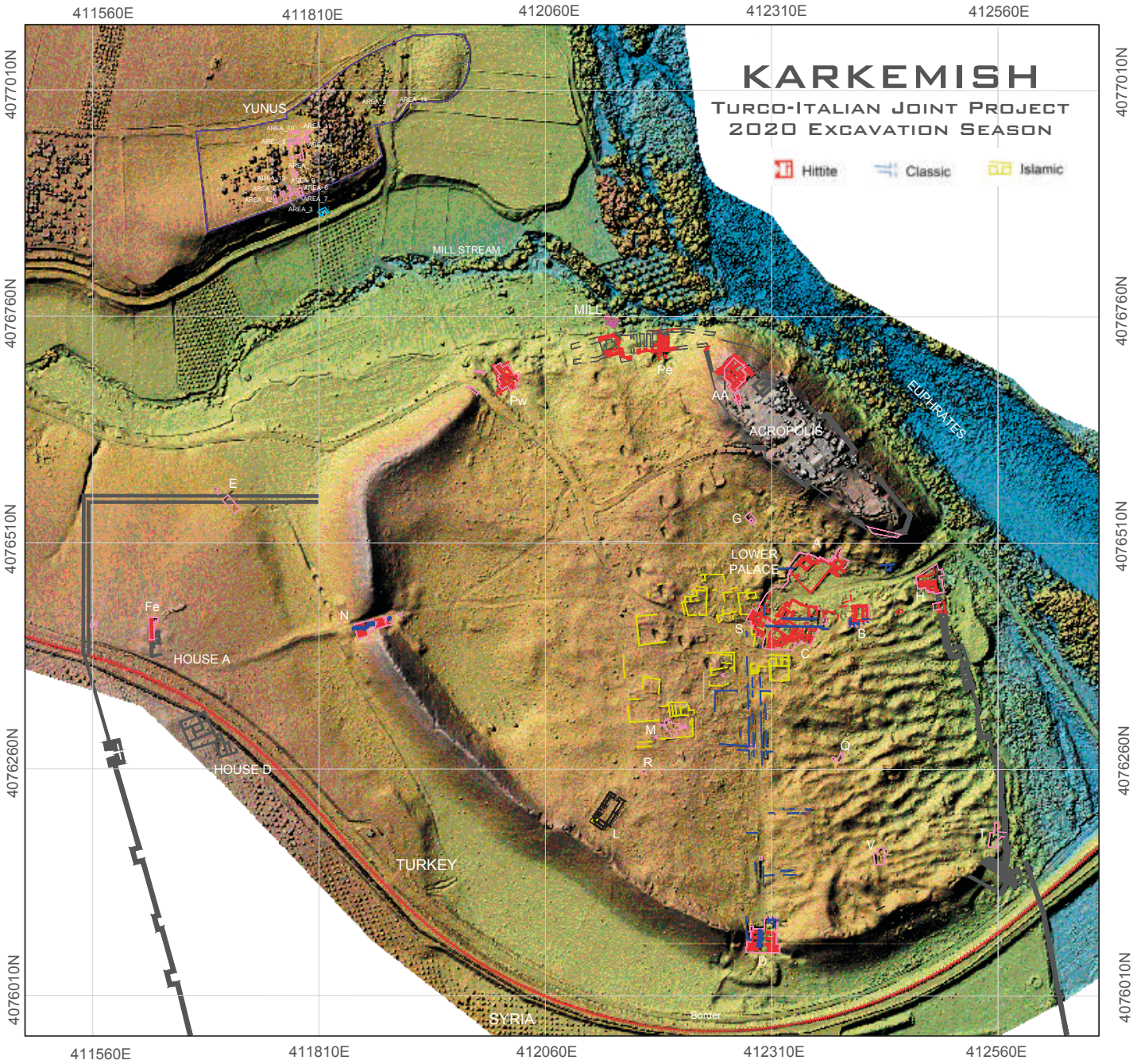
Von Luschan, F. and Jacoby, G.
1911 *Ausgrabungen in Sendschirli IV*, Georg Reimer, Berlin.

Von Wickede, A.
1990 *Prähistorische Stempelglyptik in Vorderasien* (Münchener Universitäts-Schriften Philosophische Fakultät 12), Profil, München.

Wilkinson, E.B. and Ricci, A.
2016 Investigations of Iron Age Carchemish: The Outer Town survey of 2009 and 2010: T.J. Wilkinson, E. Peltenburg and E. Barbanes Wilkinson (eds.), *Carchemish in Context. The Land of Carchemish Project, 2006-2010*, Oxbow, Oxford, pp. 132-183.

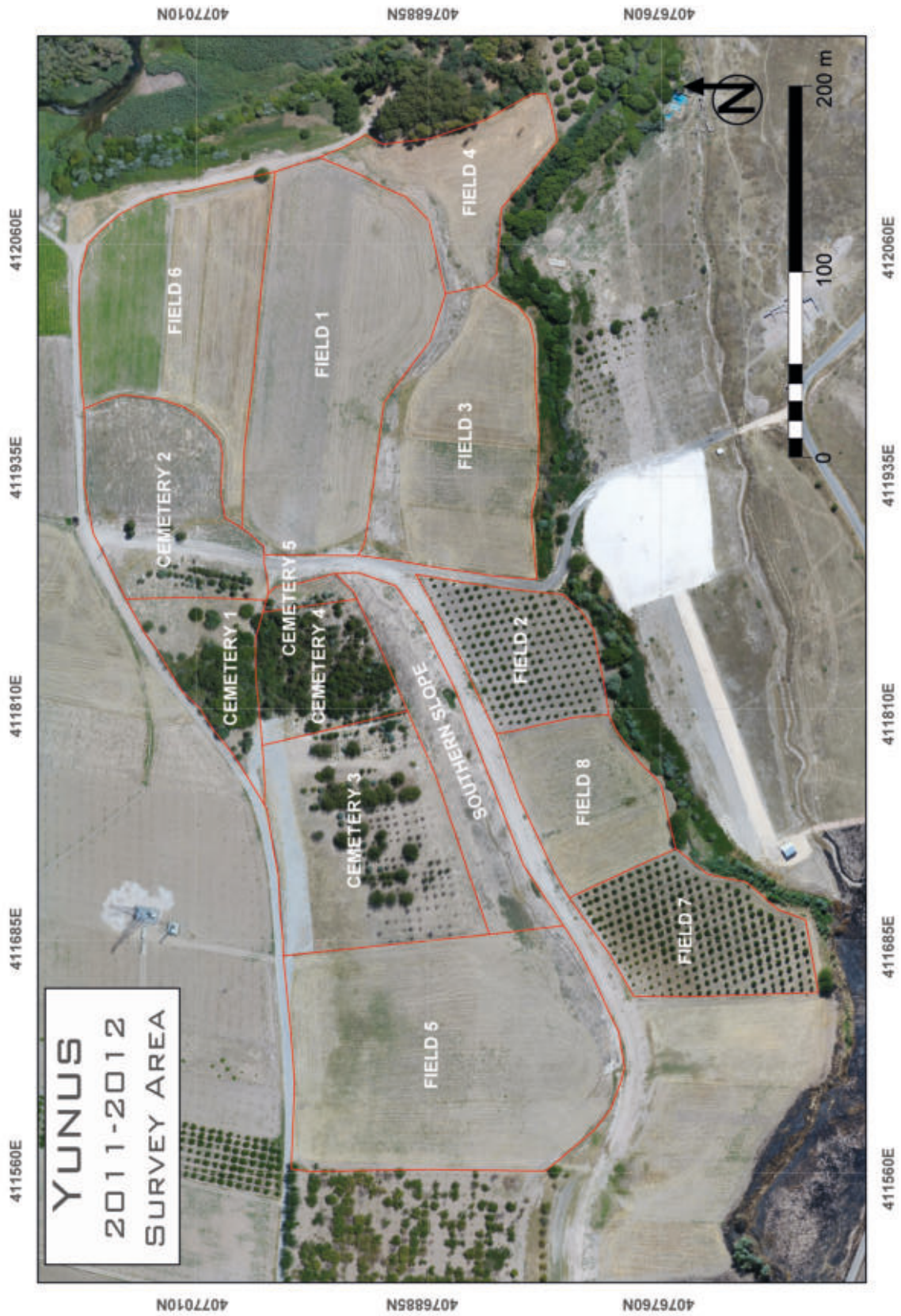
Wilkinson, T.J.
2016 The Landscapes of Carchemish: T.J. Wilkinson, E. Peltenburg and E. Barbanes Wilkinson (eds.), *Carchemish in Context. The Land of Carchemish Project, 2006-2010*, Oxbow, Oxford, pp. 68-106.
Wilkinson, T.J., Galiatsatos, N., Lawrence, D., Ricci, A., Dunford, R. and Philip, G.
2012 Late Chalcolithic and Early Bronze Age Landscapes of Settlement and Mobility in the Middle Euphrates: A Re-assessment, *Levant* 44, pp. 139-185.
Woolley, C.L.
1914 Hittite Burial Customs, *LAAA* 6, pp. 87-98.
1914-1916 A North Syrian Cemetery of the Persian Period, *LAAA* 7, pp. 115-129.
1921 *Carchemish* II. *Report on the Excavations at Jerablus on Behalf of the British Museum. The Town Defences*, The Trustees of the British Museum, London.
1934 The Prehistoric Pottery of Carchemish, *Iraq* 1, pp. 146-162.
1939 The Iron Age Graves of Carchemish, *LAAA* 26, pp. 11-37.
1955 *Alalakh. An Account of the Excavations at Tell Archana in the Hatay, 1937-1949* (Reports of the Research Committee of the Society of Antiquaries of London 18), The Society of Antiquaries, Oxford.
Woolley, C.L. and Barnett, R.
1952 *Carchemish. Report on the Excavations at Jerablus on Behalf of the British Museum. Part III: The Excavations in the Inner Town and the Hittite Inscriptions*, The Trustees of the British Museum, London.
Yaqut, H.R.
1995 *Muʿjam al-Buldān*, Dar Sader, Beirut.
Yilmaz, H.
2011 Learning to read (again): the social experiences of Turkey's 1928 alphabet reform, *International Journal of Middle East Studies* 43, pp. 677-697.
Zaina, F.
2013 A Functional and Morphological Analysis of the Iron Age III Pottery Assemblage at Taşlı Geçit Höyük: L. Bombardieri, A. D'Agostino, G. Guarducci, V. Orsi and S. Valentini (eds.) *16th SOMA Florence – Identity and Connectivity*, Archeopress, Oxford, pp. 65-75.
2018 *Excavations at Karkemish I. The Stratigraphic Sequence of Area G in the Inner Town* (OLSM 3), Ante Quem, Bologna.
2019a A Risk Assessment for Cultural Heritage in Southern Iraq: Framing Drivers, Threats and Actions Affecting Archaeological Sites, *Conservation and Management of Archaeological Sites* 21, pp. 184-206.
2019b Some Preliminary Remarks on the Neo-Assyrian City Wall in the Outer Town at Karkemish: M. D'Andrea, M.G. Micale, D. Nadali, S. Pizzimenti, A. Vacca (eds.), *Pearls of the Past. Studies on Near Eastern Art and Archaeology in Honour of Frances Pinnock*, (MARRU 8), Zaphon, Münster, pp. 899-916.

PLATES

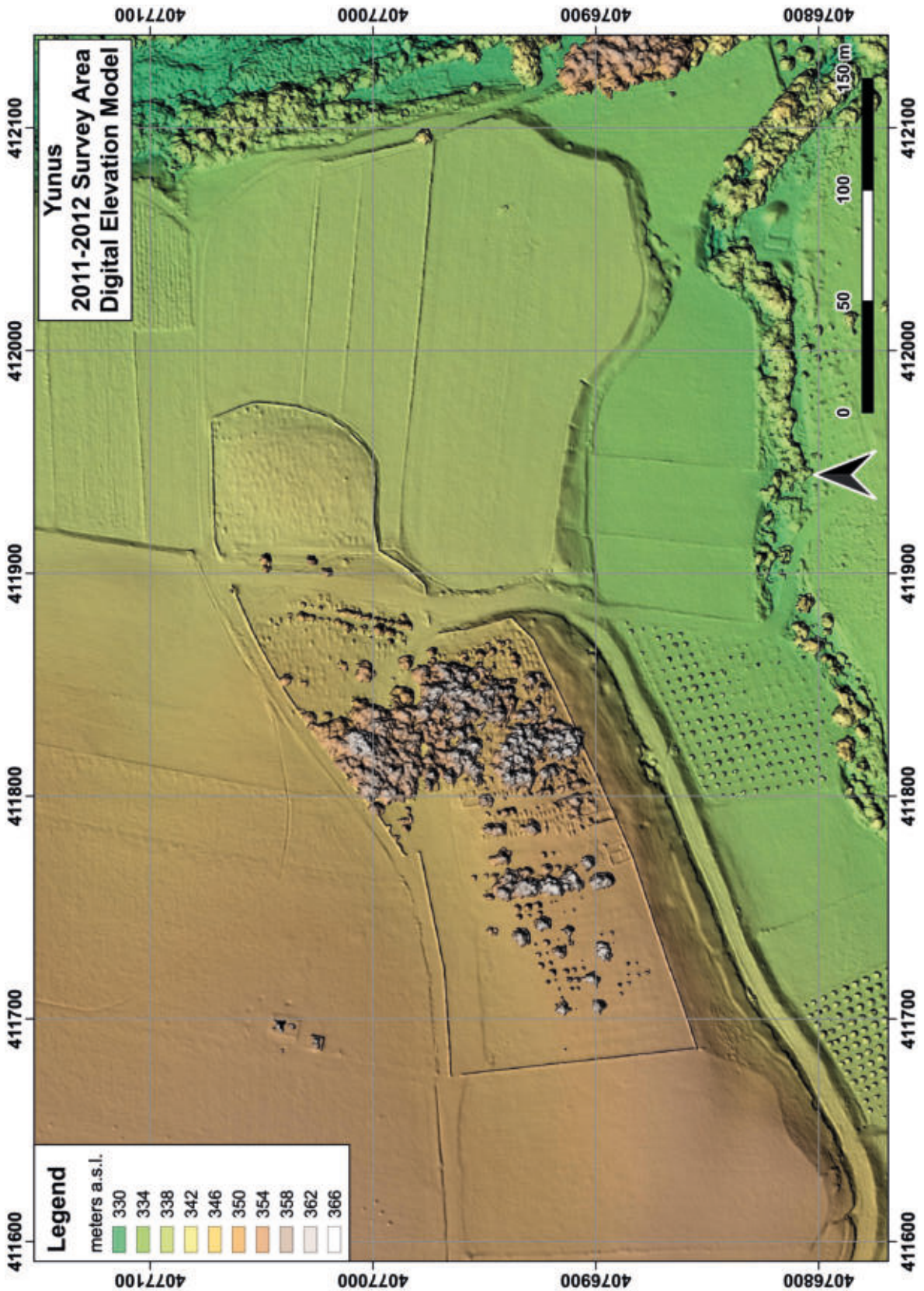


Topographic map of Karkemish.

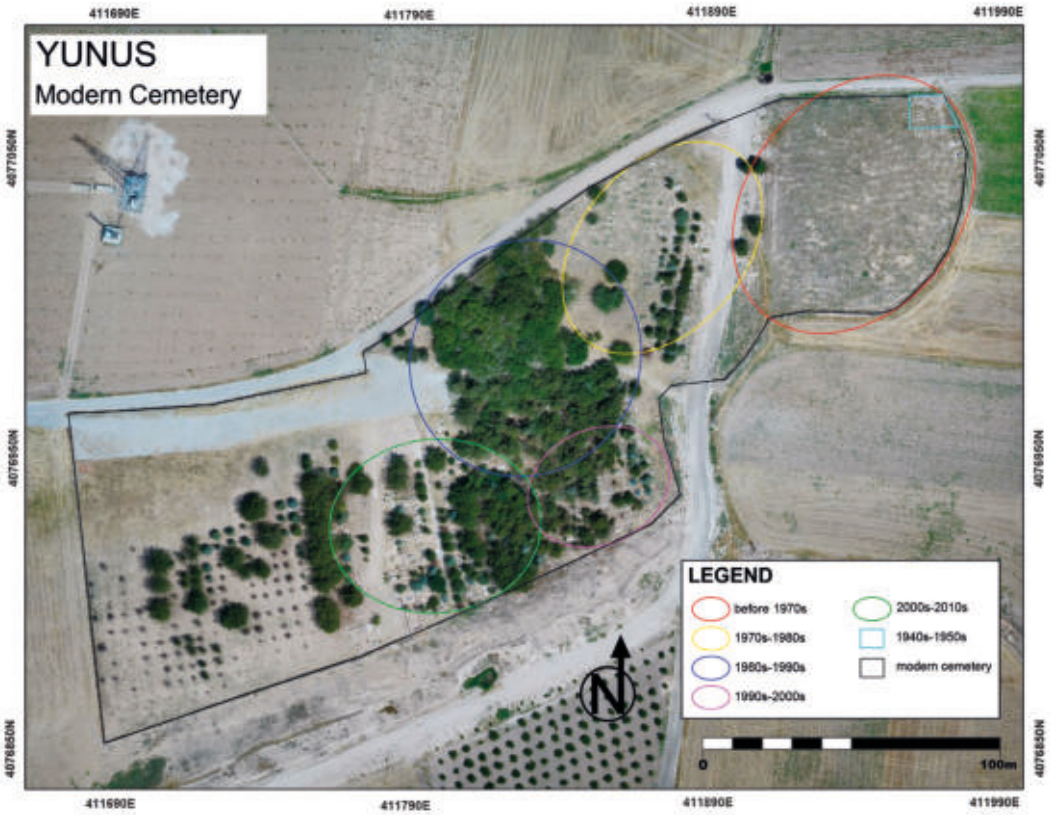
Pl. II



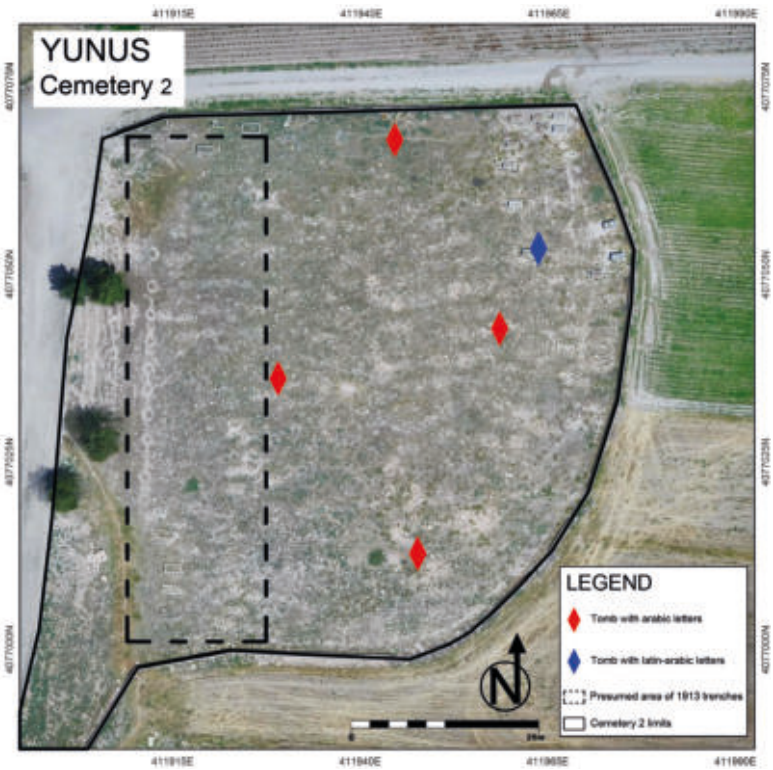
Ortophoto of the Yunus necropolis survey area with the limits of collection areas.



Digital Surface Model (DSM) of the Yunus necropolis survey area.



1. Temporal evolution of the modern cemetery at Yunus, with clusters of modern tombs organised by decades.



2. Location of the modern funerary slabs with chronological information still preserved (Cemetery sector 2; see also Pl. VIII).

1. Early 20th century burials documented in Cemetery sector 1.

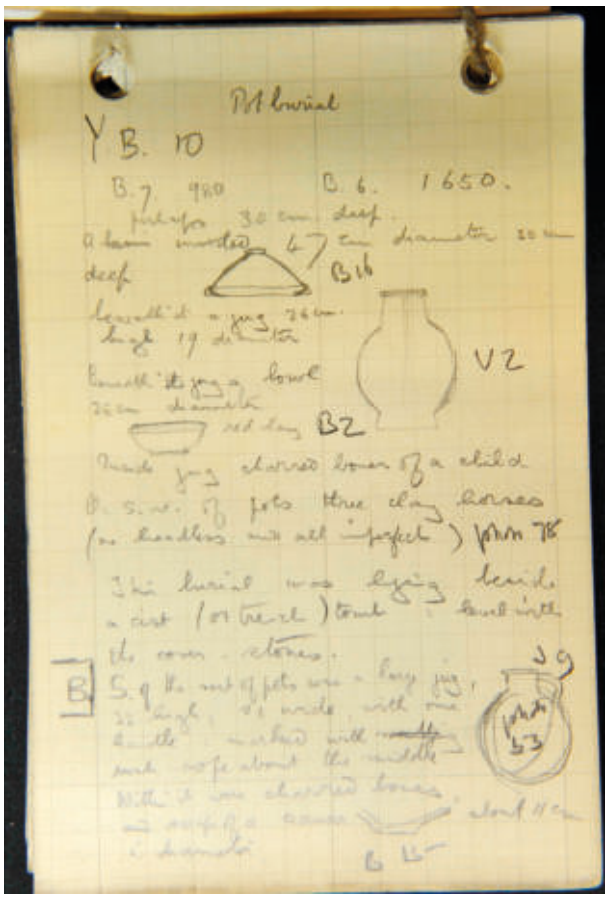
2. The earliest graves of the 20th century cemetery still visible (Cemetery sector 2).

Pl. VI

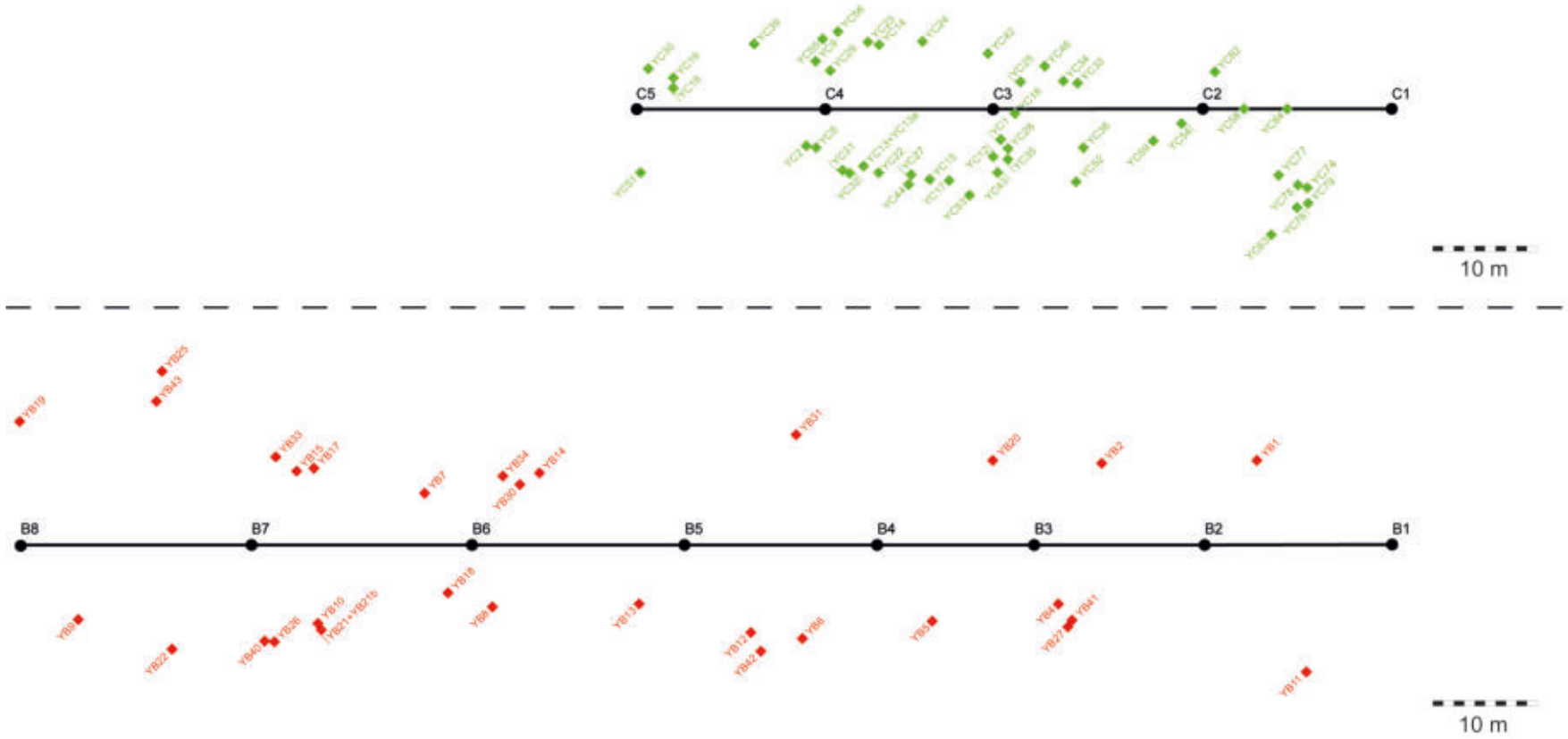
1. Detail of an early 20th century funerary slab with Arabic inscription (badly worn) from Cemetery sector 2.

2. Detail of an early 20th century funerary slab with mixed Arabic and Turkish alphabets (badly worn) from Cemetery sector 2.

1. A cluster of well-preserved IA gravestones in Cemetery sector 2.



2. Sample of the notebook from the British Museum excavation at Yunus providing details on the distances (in meters) between each burial and/or the "posts" (Courtesy of the Trustees of the British Museum).



Tentative reconstruction of the distribution of the tombs excavated by the British Museum expedition, based on the unpublished notebook.

1. General view of Cemetery sectors 3 and 4 from West. In the foreground a newly dug pit of a modern burial next to another backfilled using earth, stone and pottery sherds probably recovered from IA or later graves.

2. General view of Cemetery sector 1 from South. In the foreground the upper part of an IA gravestone.

1. General view of Field 1 from Northwest.

2. General view of Field 2 from Northwest.

1. General view of Field 3 from Southeast. In the foreground, Cat. 1 gravestone.

2. General view of Field 4 from West.

Pl. XII

1. General view of Field 5 from West.

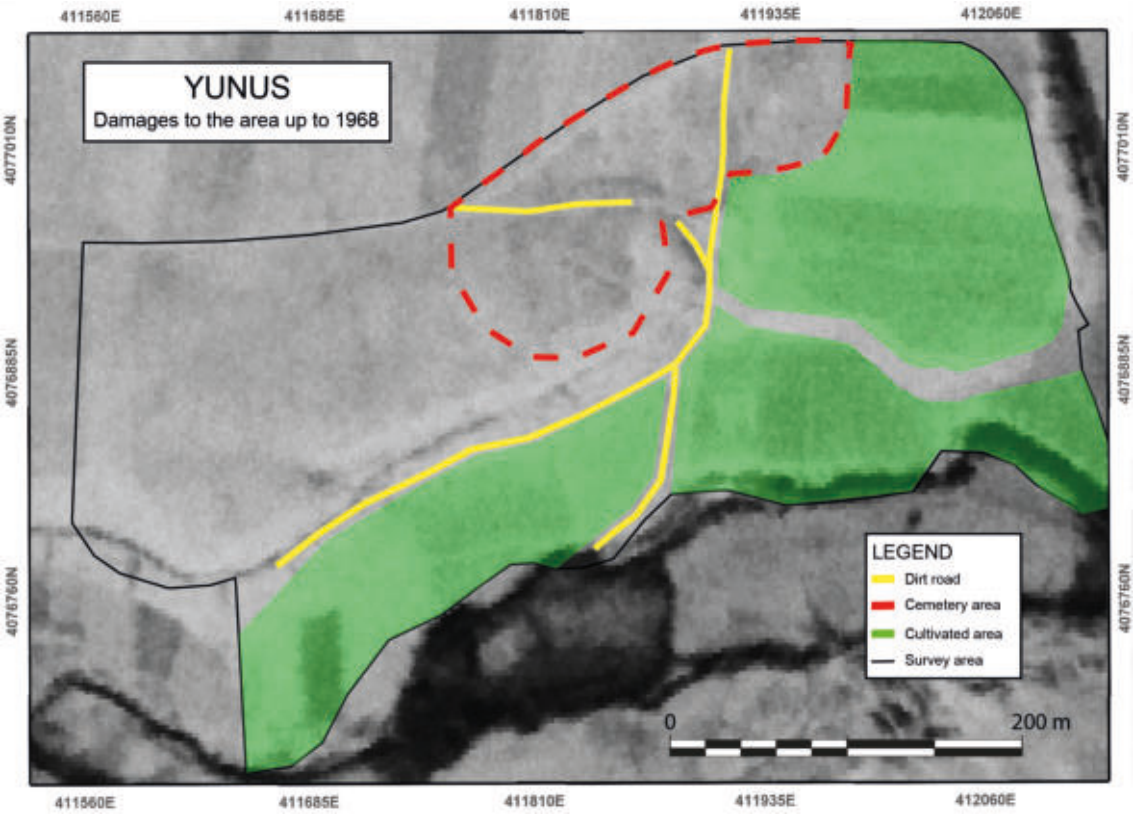
2. Detailed view architectural features between Field 5 and the southern Slope from West.

1. General view of Field 6 from West.

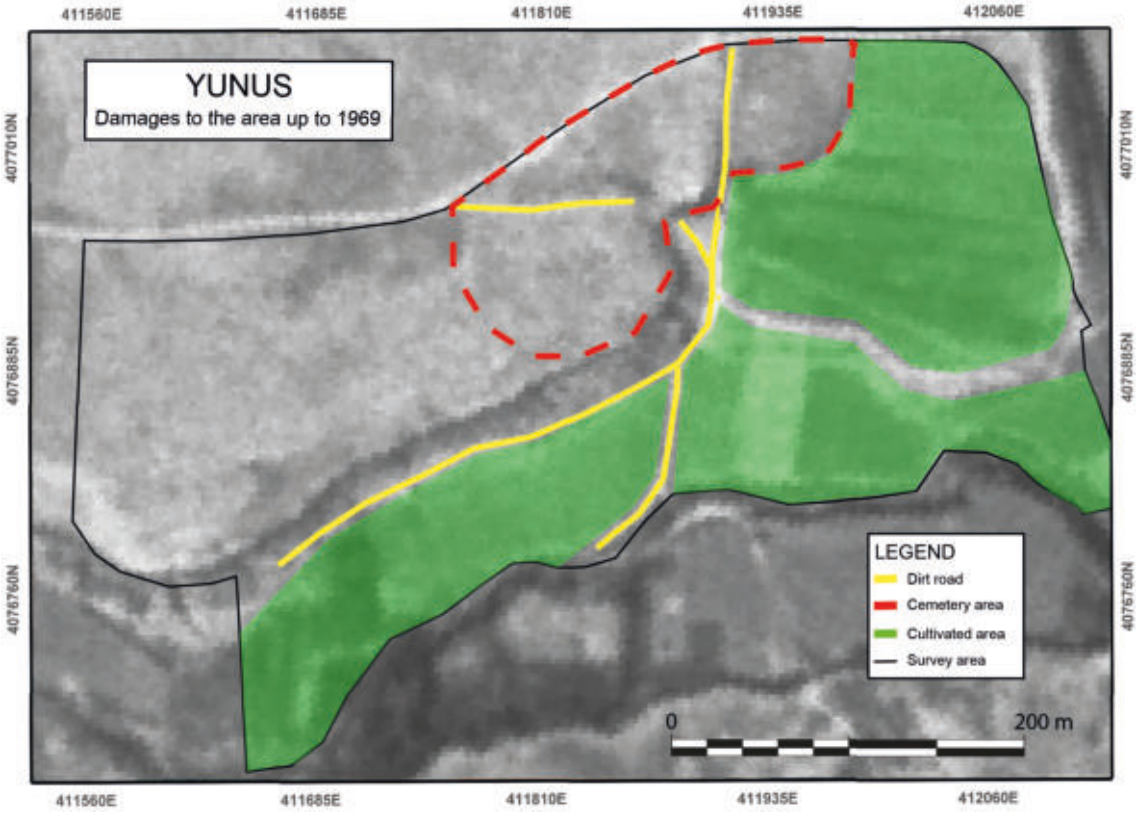
2. General view of Field 7 from Southeast.

1. General view of Field 8 from West.

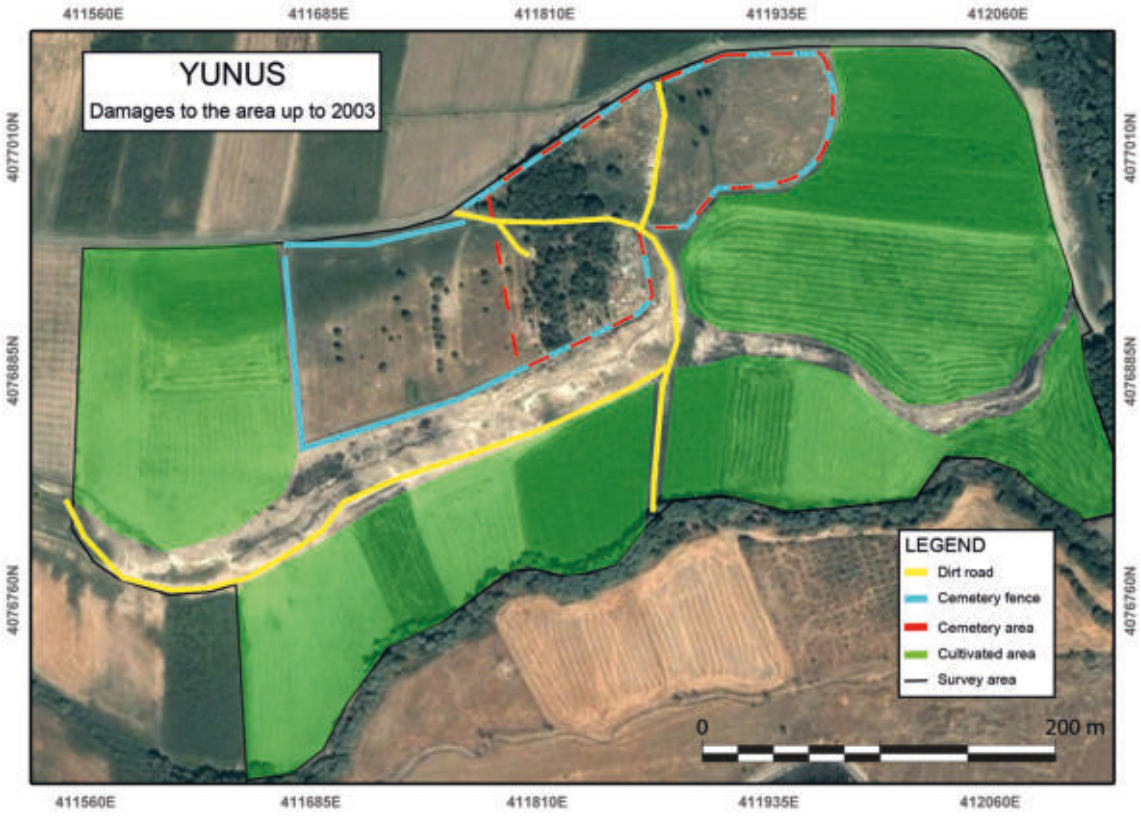
2. General view of the North-South Slope from East.



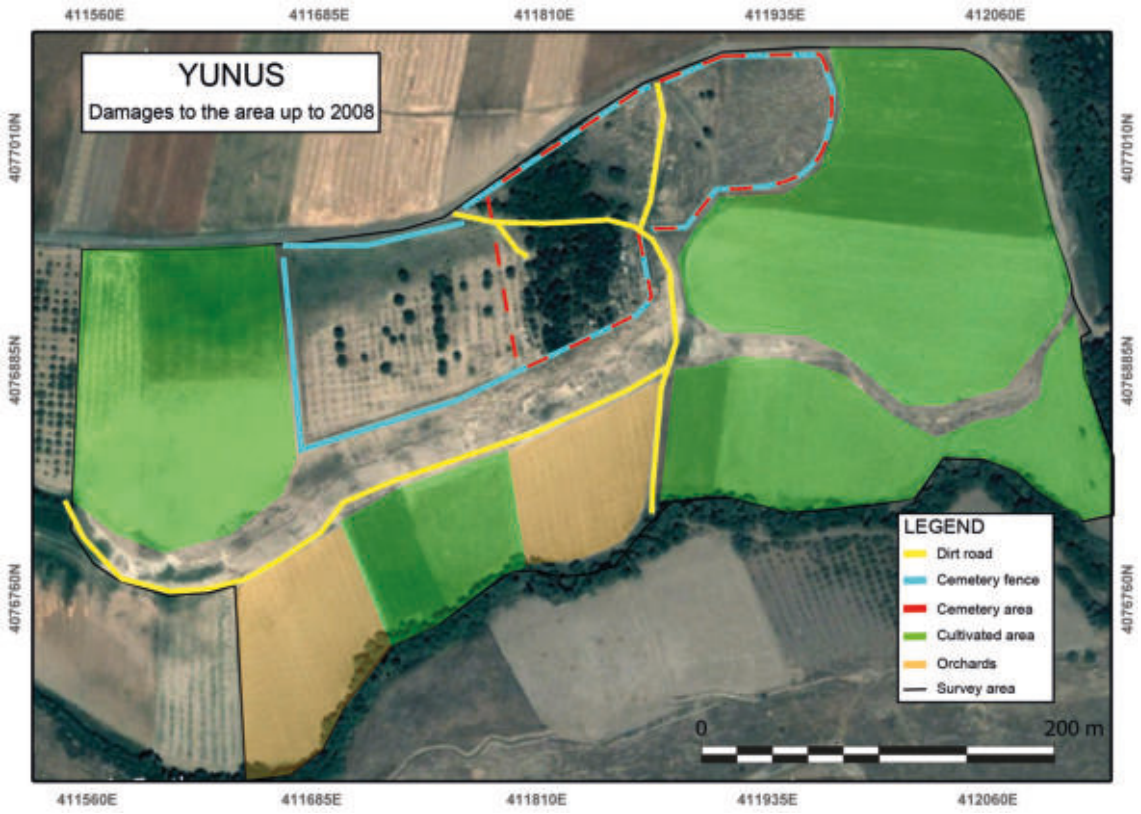
1. Assessment of the damages to the Yunus necropolis survey area in 1969 based on the Corona satellite imagery mission 1105-1009, 04-11-1968 (Satellite imagery available at https://corona.cast.uark.edu/).



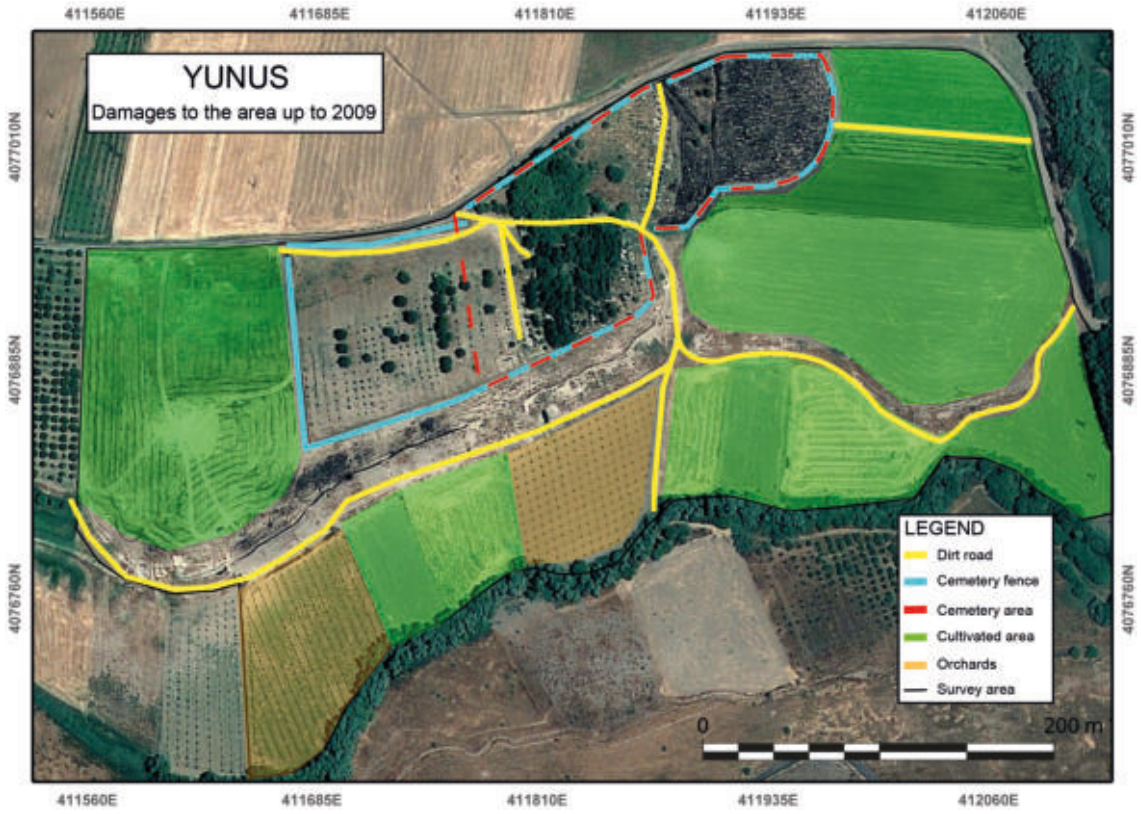
2. Assessment of the damages to the Yunus necropolis survey area in 1969 based on the Corona satellite imagery mission 1107-2138, 01-08-1969 (Satellite imagery available at https://corona.cast.uark.edu/).



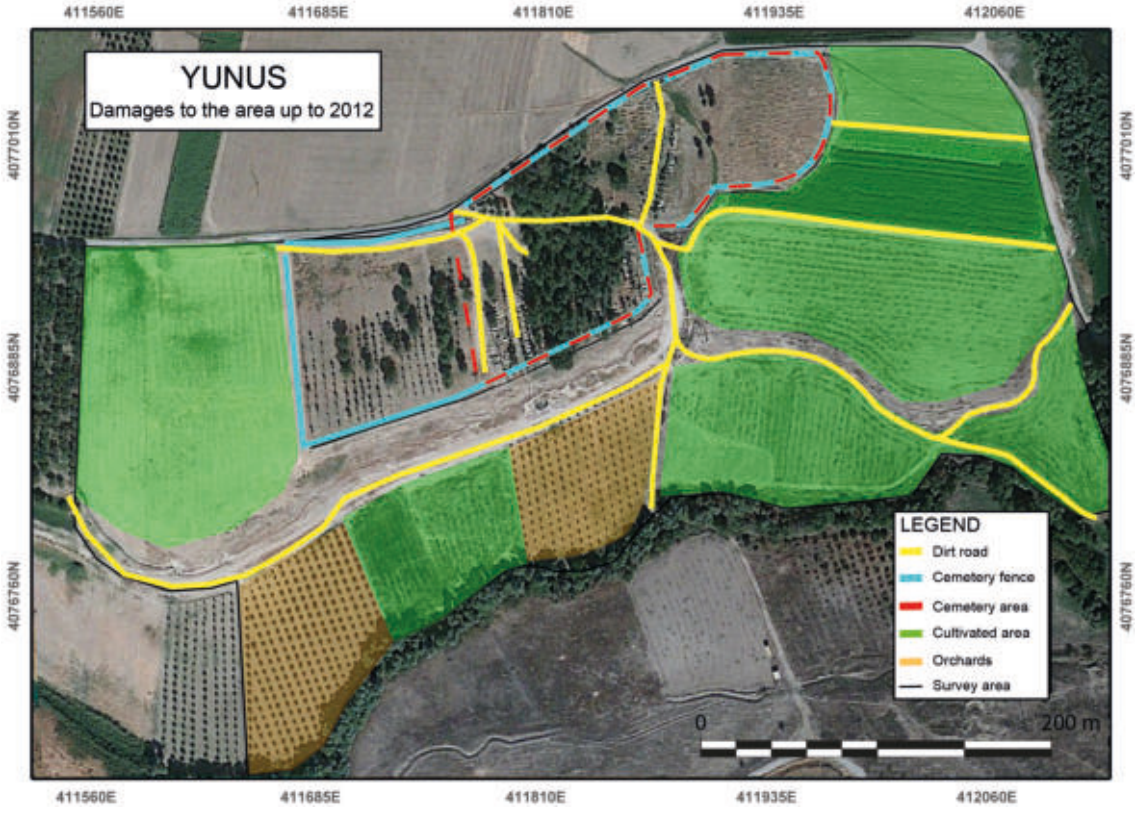
1. Assessment of the damages to the Yunus necropolis survey area up to 2003 based on Google Earth satellite imagery 02-09-2003 (Satellite imagery available from Google Earth Pro®).



2. Assessment of the damages to the Yunus necropolis survey area up to 2008 based on Google Earth satellite imagery 01-06-2008 (Satellite imagery available from Google Earth Pro®).



1. Assessment of the damages to the Yunus necropolis survey area up to 2009 based on Google Earth satellite imagery 26-07-2009 (Satellite imagery available from Google Earth Pro®).



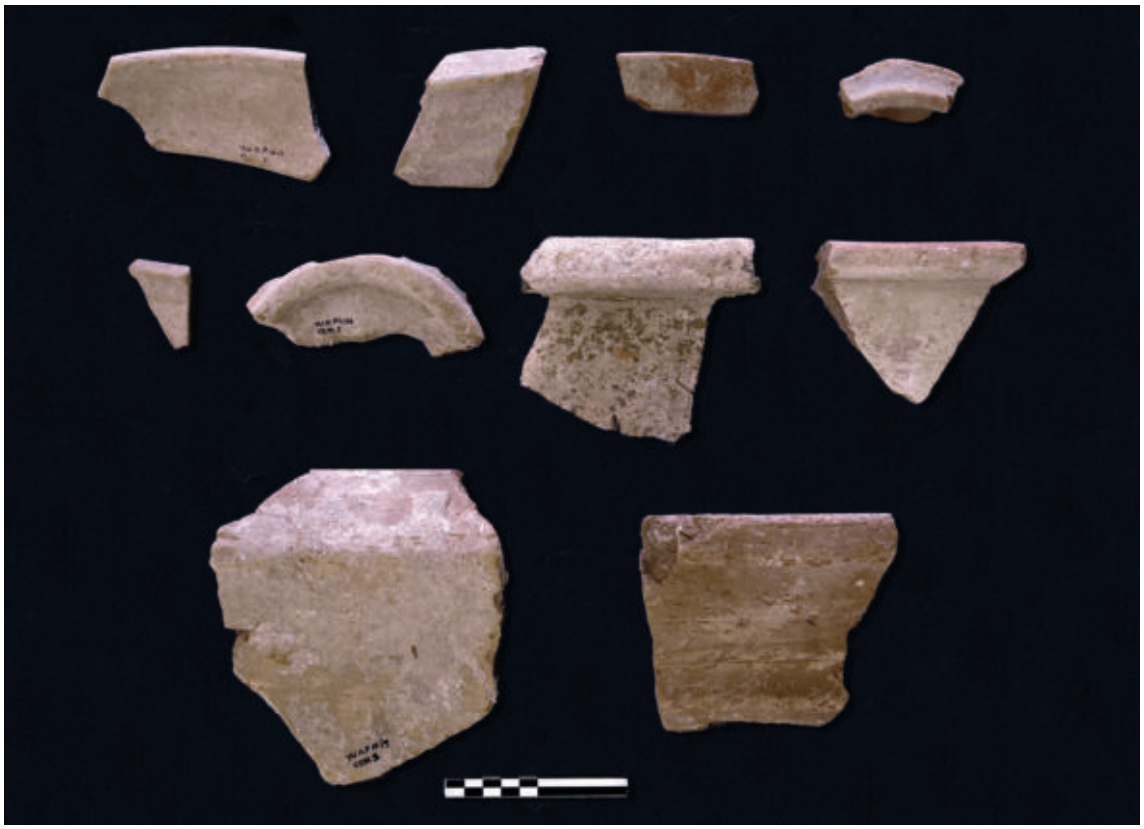
2. Assessment of the damages to the Yunus necropolis survey area up to 2012 based on Google Earth satellite imagery 21-09-2012 (Satellite imagery available from Google Earth Pro®).

Pl. XVIII

1. Group of diagnostic pottery sherds collected from Cemetery sector 4, mostly dating to the IA II.

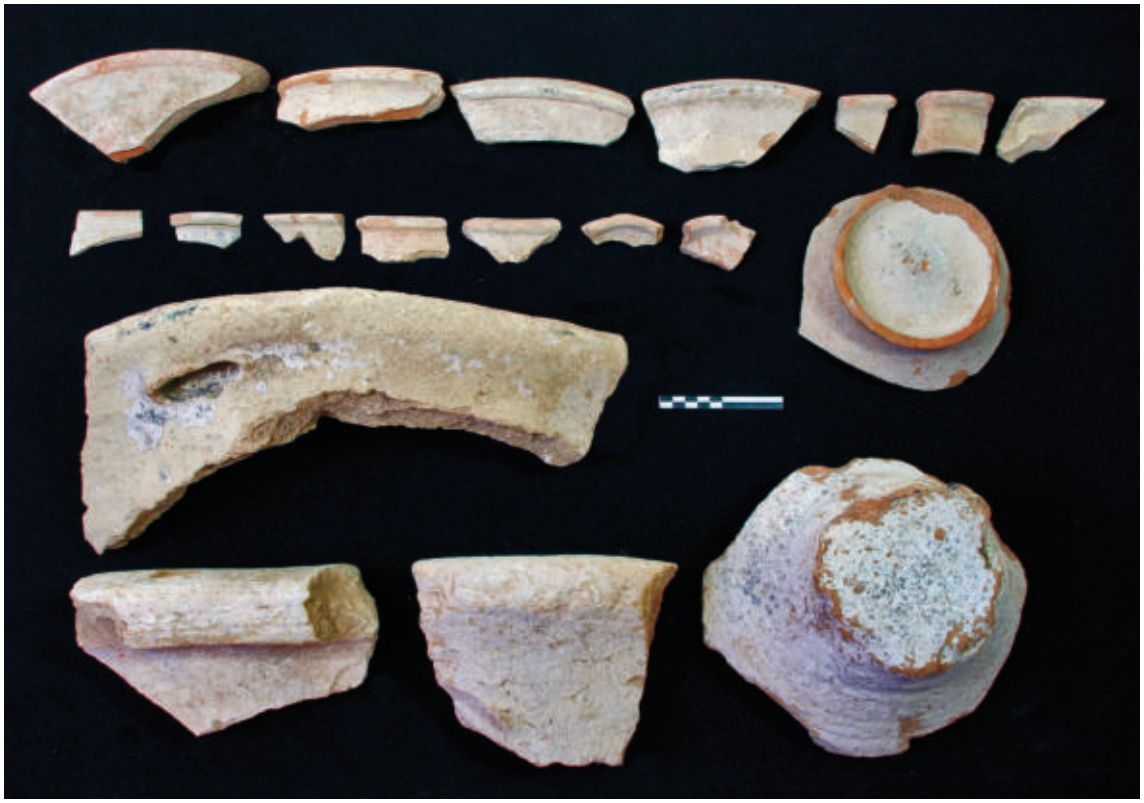
2. Group of pottery sherds collected from Cemetery sector 2, dating to the IA II.

1. Group of pottery sherds from Cemetery sector 4, dating to the IA II-III



2. Group of pottery sherds collected from Cemetery sector 3, mostly dating to the IA III.

Pl. XX



1. Group of pottery sherds collected from Cemetery sector 4, dating to the IA III.

2. Group of pottery sherds collected from Field 2, mainly dating to the IA Age II-III but with several Roman and Islamic specimens.

1

2

3

4

5

6

7

8

Small finds from Cemetery sectos 1, 3, 4, the Southern Slope and Field 1.

Small finds from Field 2.

1 2 3 4 5 6 7 8 9

Small finds from Field 3.

Pl. XXIV

1

2

3

4

5

6

7

Small finds from Field 3.

1

2

3

4

5

6

7

8

9

10

11

Small finds from Field 8.

Pl. XXVI

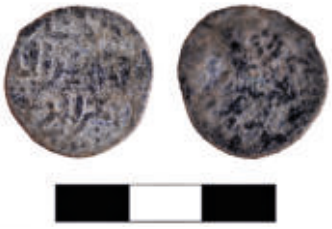
1

2

3

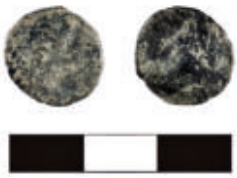
4

5



6

7



8

9

10

Small finds of unknown provenance found by the farmers between 2013 and 2019.

Small finds of unknown provenance found by the farmers between 2013 and 2019.

Pl. XXVIII

1

2

3

4

5

6

7

8

Small finds of unknown provenance found by the farmers between 2013 and 2019.

1

2

3

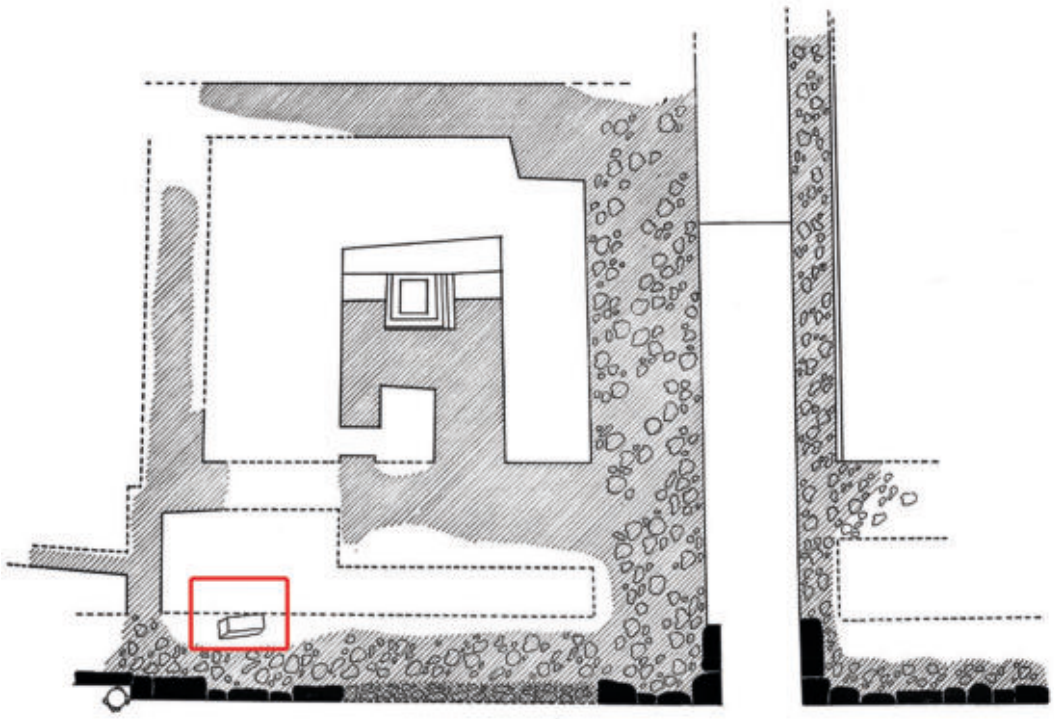
Tower shaped gravestone stelae from the Outer Town (1), the so-called Temple of Kubaba (2), and the Storm God Temple (3) at Karkemish (CE Album 2: 126, no. 1028, 15, nos. 678, 680, courtesy of the Trustees of the British Museum).

1 Fragmentary gravestone stele of subtype S1a or S1b from Yunus (modified after Woolley 1939: pl. III.3).

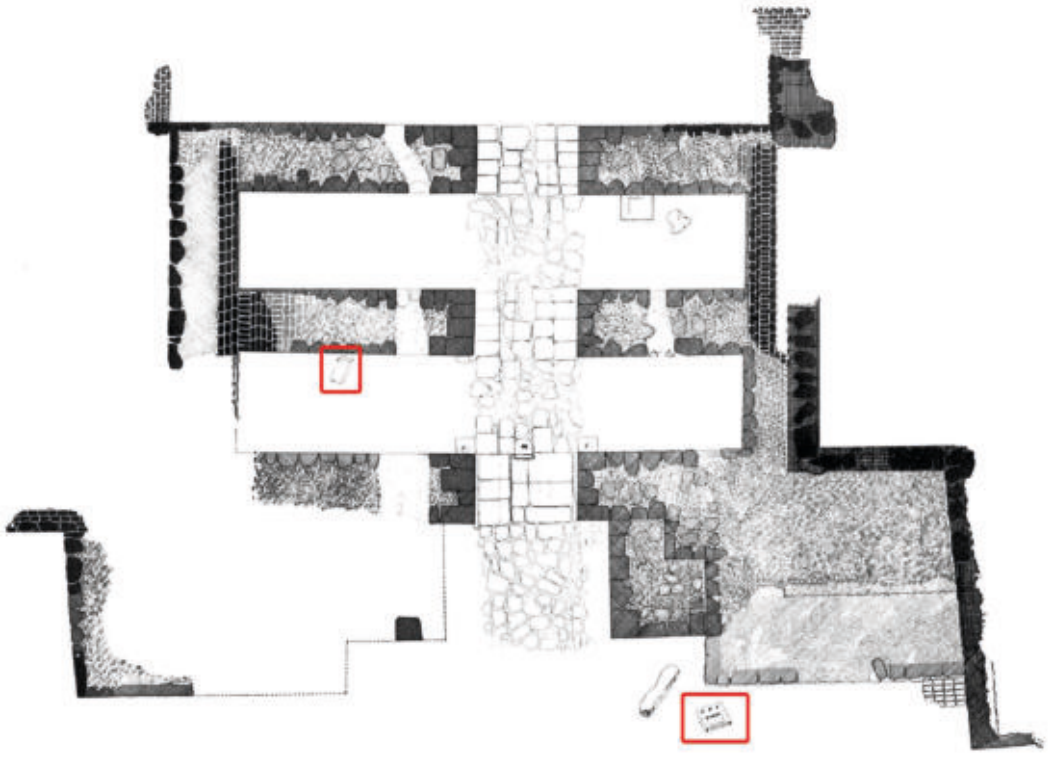
2 Fragmentary gravestone stele (KH.11.O.592) of subtype S1a or S1b from Merj Khamis (modified after CE Album 2: 144, no. 1085, courtesy of the Trustees of the British Museum).

3 Fragments of S1c gravestone stelae with decorations (modified after Woolley 1921: figs. 56-57).

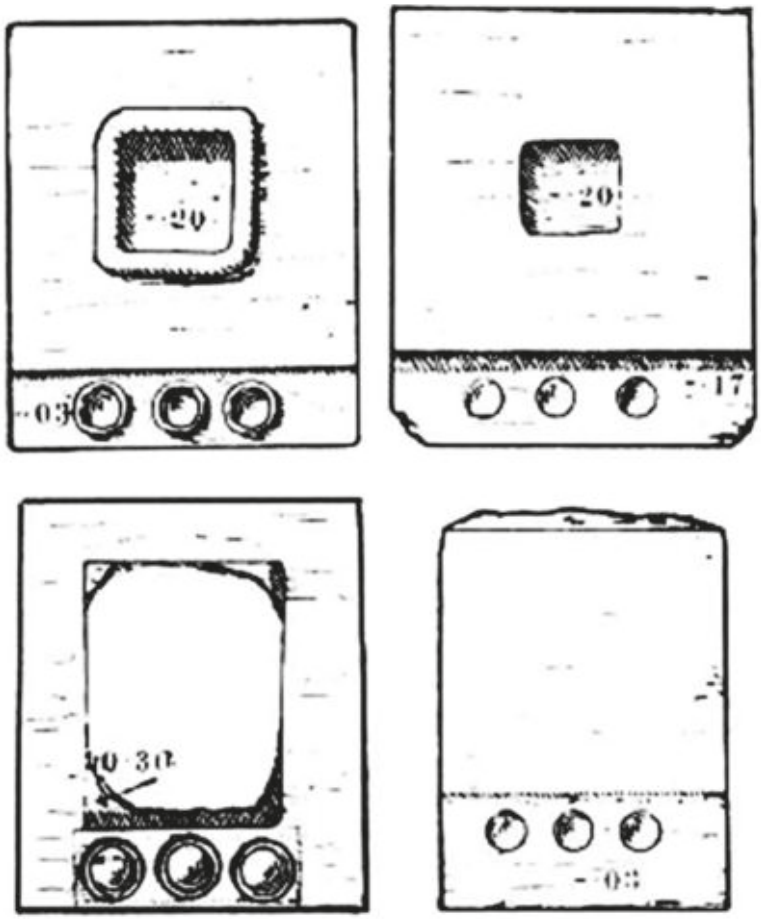
4 Gravestone stele from the so-called Temple of Kubaba at Karkemish (modified after Woolley, Barnett 1952: pl. 50a).



1 Plan of the so-called Temple of Kubaba at Karkemish with the tower-shaped stele found during the British Museum excavations (modified after Woolley, Barnett 1952: pl. 49).



2 Plan of the Inner Town South Gate at Karkemish with the tower-shaped stele and the offering table found during the British Museum excavations (modified after Woolley 1921: pl.12).

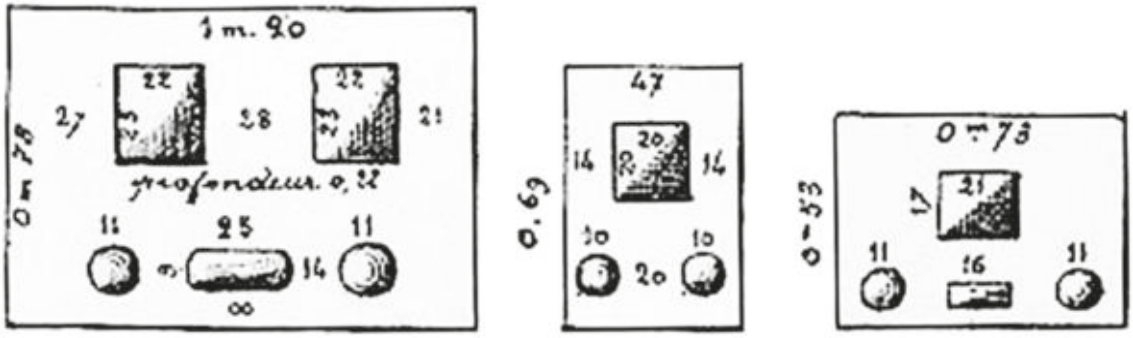


1 Votive stone bases from Karkemish (modified after Woolley 1921: fig. 27d-g, not to scale).

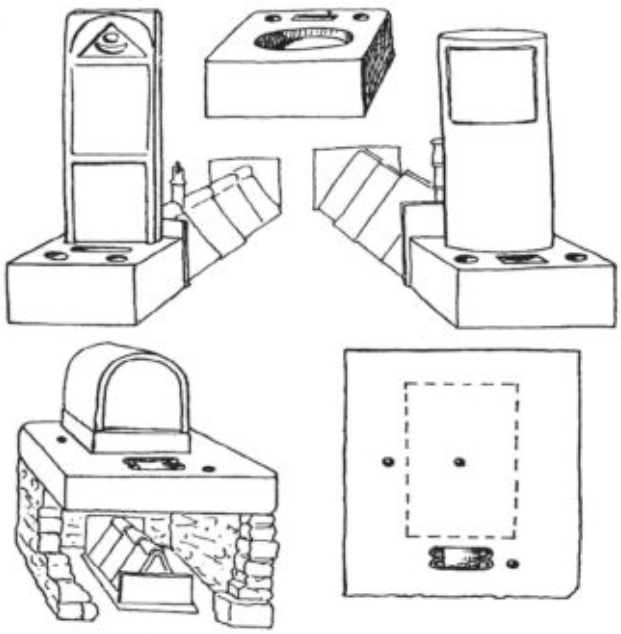
2 Votive stone base from Yunus (after Woolley 1939: pl. III.1).

3 Fragmentary votive stone base from Yunus (courtesy of the Trustees of the British Museum, CE Album 2: 122, no. 1017).

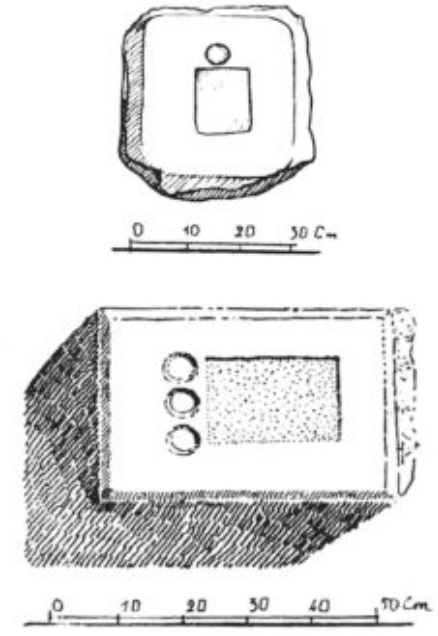
1 Votive stone bases from Mons, Algeria (modified after Delamare 1912: pl. 27, nos. 11-12)



2 More votive stone bases from Mons, Algeria (modified after Jacquot 1899: pl. IV, c-e).



3 Offering tables with funerary stelae from Sétif, Algeria (after Deonna 1934: fig. 12, after the original Delamare 1912: pls. 76-77).



4 Offering tables from the Minoan palace of Malia, Crete (modified after Chapouthier 1928: figs. 14-15).

Pl. XXXIV

Excavation No.	12.YU.1	Type	Ind.
Description	Oblong stone element of irregular shape with smooth surface. A rectilinear furrow is visible along one of the three length sides. The long mark is probably caused by friction with a modern plough.		
Dimensions (L.xW.xH. cm)	130/140 x 52/54 x 42/16	Hollows	no
		Hollows types	---
		Hollows nos.	---
		Hollows size (cm)	---
Material	Limestone		
Function	Gravestone?		
Preservation	Poor, fragmentary		
Location	Yunus, Field 3, Sounding 1		
Remarks			

Photo

Excavation No.	12.YU.2	Type	B1b?
Description	Rectangular stone element with worked surface and broken in half. Two round hollows and one rectangular hollow are carved in one of the two wider sides.		
Dimensions (L.xW.xH. cm)	125/114 x 51/39 x 53/49	Hollows	yes
		Hollows types	round, rectangular
		Hollows nos.	2 round, 1 rectangular
		Hollows size (cm)	round Ø 14 ▾ 6.5 rectangular 27 x 21.5
Material	Limestone		
Function	Votive		
Preservation	Good, fragmentary		
Location	Yunus, Field 3, Sounding 3		
Remarks	Considering the average number of round hollows observed in other specimens, the original number of these was once 3.		

Photo

Excavation No.	YU.12.3	Type	B1c
Description	Rectangular stone element with worked surface in all sides. The upper side has a low step with three round hollows carved in the tread, while while a single rectangular hollow is carved in the uppermost surface. The three round hollows present a raised ridge.		
Dimensions (L.xW.xH. cm)	140 x 89/75 x 51	Hollows	yes
		Hollows types	round, rectangular
		Hollows nos.	3 round, 1 rectangular
		Hollows size (cm)	round Ø 12 v 7 rectangular 30 x 30 v 15
Material	Limestone		
Function	Votive		
Preservation	Good, fragmentary		
Location	Yunus, Cemetery sector 3, Sounding 3		
Remarks			
Photo			

Excavation No.	12.YU.4	Type	B1b
Description	Rectangular stone element with worked surface in all sides. Three round hollows and one rectangular hollow are carved in one of the two wider sides. The rectangular hollow presents a raised ridge.		
Dimensions (L.xW.xH. cm)	99 x 90 x 23 Hollows' ridge 5	Hollows	yes
		Hollows types	round, rectangular
		Hollows nos.	3 round, 1 rectangular
		Hollows size (cm)	round Ø 10 ▾ 6.5 rectangular 35 x 40 ▾ 18
Material	Limestone		
Function	Votive		
Preservation	Good, complete		
Location	Yunus, Cemetery sector 3, Sounding 4		
Remarks	Partially interred. Within the sounding was a basalt fragment decorated with floral and geometric patterns (YU.12.O.6).		
Photo			

Pl. XXXVIII

Excavation No.	12.YU.5	Type	B1a
Description	Rectangular stone element with worked surface in all sides. Three round hollows are carved in one of the two wider sides. A re-entrant moulding is visible on three sides, probable unfinished work.		
Dimensions (L.xW.xH. cm)	127 x 127 x 55	Hollows	yes (tentative)
		Hollows types	round
		Hollows nos.	3 round
		Hollows size (cm)	Ø 12.5 v 6
Material	Limestone		
Function	Votive?		
Preservation	Good, nearly complete		
Location	Yunus, Field 1, Sounding 5		
Remarks			

Photo

Excavation No.	12.YU.6	Type	B1a
Description	Rectangular stone element with worked surface in all sides. Three round hollows are carved in one of the two wider sides. All hollows present a raised ridge.		
Dimensions (L.xW.xH. cm)	115/111 x 83/80.5 x 34 Ridge 4	Hollows	yes
		Hollows types	round
		Hollows nos.	3 round
		Hollows size (cm)	Ø 11 ▾ 6.5
Material	Limestone		
Function	Votive		
Preservation	Good, complete		
Location	Yunus, Millstream		
Remarks			

Photo

Pl. XL

Excavation No.	12.YU.7	Type	B1d
Description	Rectangular stone element with worked surface in all sides. The upper side has a step with three round hollows carved in the tread, while a single rectangular hollow is carved in the uppermost surface. The three round hollows present a raised ridge.		
Dimensions (L.xW.xH. cm)	103/142 x 64/80 x 43 Step 80 x 31 x 8.5 Hollows' ridge 4	Hollows	yes
		Hollows types	round, rectangular
		Hollows nos.	3 round, 1 rectangular
		Hollows size (cm)	round Ø 11 ▾ 6.5 rectangular 27 x 24 ▾ 18
Material	Limestone		
Function	Votive		
Preservation	Good, short sides are broken, nearly complete		
Location	Yunus, Field 3		
Remarks			

Photo

Excavation No.	12.YU.8	Type	B1d
Description	Rectangular stone element with worked surface in all sides. The upper side has a step with four round hollows carved in the tread, while a one rectangular hollow and another small round are carved in the uppermost surface. The three round hollows present a raised ridge.		
Dimensions (L.xW.xH. cm)	141 x 115 x 36/60 Step 115 x 30 x 16	Hollows	yes
		Hollows types	round, rectangular
		Hollows nos.	4 round, 1 rectangular
		Hollows size (cm)	round Ø 11.5 ▾ 6 rectangular 29 x 29 ▾ 17
Material	Limestone		
Function	Votive		
Preservation	Good, short sides are broken, nearly complete		
Location	Yunus, Southern Slope		
Remarks	The uppermost round hollow (Ø 10 ▾ 4,5) and the fourth round hollow to the left of the tread were probably added later. All hollows present traces of burning.		
Photo			

Pl. XLII

Excavation No.	12.YU.9	Type	B1
Description	Rectangular stone element with worked surface in all sides. In the upper side, a rectangular hollow is carved.		
Dimensions (L.xW.xH. cm)	73/112 x 72/82 x 124/34	Hollows	yes
		Hollows types	rectangular
		Hollows nos.	1 rectangular
		Hollows size (cm)	40 x 31 ▾ 17/23
Material	Limestone		
Function	Votive		
Preservation	Poor, fragmentary		
Location	Yunus, Cemetery sector 5		
Remarks	Some fragmentary stone elements around might be part of the same item.		

Photo

Excavation No.	12.YU.10	Type	B1e
Description	Rectangular stone element with worked surface in all sides. The upper side has a step. Three round hollows and one rectangular hollow are carved in the uppermost surface. The rectangular hollow presents a raised ridge.		
Dimensions (L.xW.xH. cm)	153 x 73/107 x 67 Step 107 x 23 x 12.5 Hollows' ridge 3.5	Hollows	yes
		Hollows types	round, rectangular
		Hollows nos.	3 round, 1 rectangular
		Hollows size (cm)	round Ø 13 ▾ 6.5 rectangular 44 x 44 ▾ 11
Material	Limestone		
Function	Votive		
Preservation	Good, partially broken at sides, nearly complete		
Location	Yunus, Cemetery sector 5		
Remarks	Partially interred.		
Photo			

Pl. XLIV

Excavation No.	12.YU.14	Type	B1d
Description	Rectangular stone element with worked surface in all sides. The upper side has a low step with three round hollows carved in the tread, while a single irregular rectangular hollow is carved in the uppermost surface. The three round hollows present a raised ridge.		
Dimensions (L.xW.xH. cm)	124/112 x 83.5/77 x 38/20 Step 83.5 x 32 x 2 Hollows' ridge 2	Hollows	yes
		Hollows types	round, rectangular
		Hollows nos.	3 round, 1 rectangular
		Hollows size (cm)	round Ø 10 ▾ 6.5 rectangular 31 x 31 ▾ 15
Material	Limestone		
Function	Votive		
Preservation	Good, slightly broken at the sides, nearly complete		
Location	Yunus, Cemetery sector 2		
Remarks	The rectangular hollow, presenting a double bottom (47 x 46, ▾ 27), might have been enlarged at a later time.		
Photo			

Excavation No.	12.YU.15	Type	B1a
Description	Three round hollows are carved in one of the two wider sides.		
Dimensions (L.xW.xH. cm)	116/96 x 115/32 x 53/45	Hollows	yes (tentative)
		Hollows types	round
		Hollows nos.	3 round
		Hollows size (cm)	Ø 9.5 v 4.5
Material	Limestone		
Function	Votive		
Preservation	Good, slightly broken at the sides, nearly complete		
Location	Yunus, Cemetery sector 2		
Remarks			

Photo

Excavation No.	12.YU.16	Type	B1d?
Description	Rectangular stone element with worked surface in all sides. The upper side has a low step with three round hollows carved in the tread.		
Dimensions (L.xW.xH. cm)	62/56 x 118/98 x 53 Step 98 x 20 x 35	Hollows	yes
		Hollows types	round
		Hollows nos.	3 round
		Hollows size (cm)	Ø 9.5 ▾ 6.5
Material	Limestone		
Function	Votive		
Preservation	Good, complete?		
Location	Yunus, Cemetery sector 4, Sounding 7		
Remarks	Partially interred. The upper surface underground might have also a rectangular hollow.		

Photo

Excavation No.	12.YU.17	Type	B1 or B2
Description	Rectangular stone element with worked surface at least in three sides. Linear carving marks are observable on the worked surfaces.		
Dimensions (L.xW.xH. cm)	111/118 x 121/130 x 85/51	Hollows	yes (tentative)
		Hollows types	---
		Hollows nos.	---
		Hollows size (cm)	---
Material	Limestone		
Function	Votive?		
Preservation	Bad, much broken.		
Location	Yunus, Cemetery sector 4		
Remarks	The hidden side lying on the ground might have hollows.		

Photo

Pl. XLVIII

Excavation No.	12.YU.21	Type	S1b
Description	Parallelepiped stone element with worked surface in two sides. The upper ledge is decorated with a simple crenellation, while a hieroglyphic inscription is visible in one of the worked surfaces, just below the crenellation.		
Dimensions (L.xW.xH. cm)	173/81 x 154/90 x 64/50 Crenellation 10 x 15 ▾ 2	Hollows	no
		Hollows types	---
		Hollows nos.	---
		Hollows size (cm)	---
Material	Limestone		
Function	Gravestone/altar		
Preservation	Bad, broken in half		
Location	Yunus, Cemetery sector 4, Sounding 8		
Remarks	-		

Photo

Excavation No.	12.YU.22	Type	B1c
Description	Rectangular stone element with worked surface visible just in the upper side. The upper side has a low step with one fragmentary round hollow carved in the tread. The round hollow presents a raised ridge.		
Dimensions (L.xW.xH. cm)	54/50 x 19 x 33/31 Step 19 x 20 x 1.5 Hollows' ridge 2.5	Hollows	yes
		Hollows types	round
		Hollows nos.	0.5 round
		Hollows size (cm)	▾ 5.5
Material	Basalt		
Function	Votive		
Preservation	Bad, entirely broken		
Location	Yunus, Cemetery sector 4		
Remarks	Might be part of 12.YU.25-26.		

Photo

Pl. L

Excavation No.	12.YU.23	Type	B1b
Description	Rectangular stone element with worked surface in all sides. Three round hollows and one irregular rectangular hollow are carved in one of the two wider sides.		
Dimensions (L.xW.xH. cm)	108/100 x 99 x 36/23	Hollows	yes
		Hollows types	round, rectangular
		Hollows nos.	3 round, 1 rectangular
		Hollows size (cm)	round Ø 10.5 v 8 rectangular 38 x 38 v 15
Material	Limestone		
Function	Votive		
Preservation	Good, slightly broken at the sides, nearly complete		
Location	Yunus, Cemetery sector 1		
Remarks			

Photo

Excavation No.	12.YU.25	Type	B1c?
Description	Rectangular stone element with worked surface visible just on three sides. The upper side has a low step with one round hollow carved in the tread. The round hollow presents a raised ridge.		
Dimensions (L.xW.xH. cm)	70 x 59/27 x 45/76 Step 18 x 23 Hollows' ridge 3	Hollows	yes
		Hollows types	round
		Hollows nos.	1 round
		Hollows size (cm)	Ø 12.5 ▾ 5
Material	Basalt		
Function	Votive		
Preservation	Bad, entirely broken		
Location	Yunus, Field 8		
Remarks	Half part of 12.YU.26.		

Photo

Pl. LII

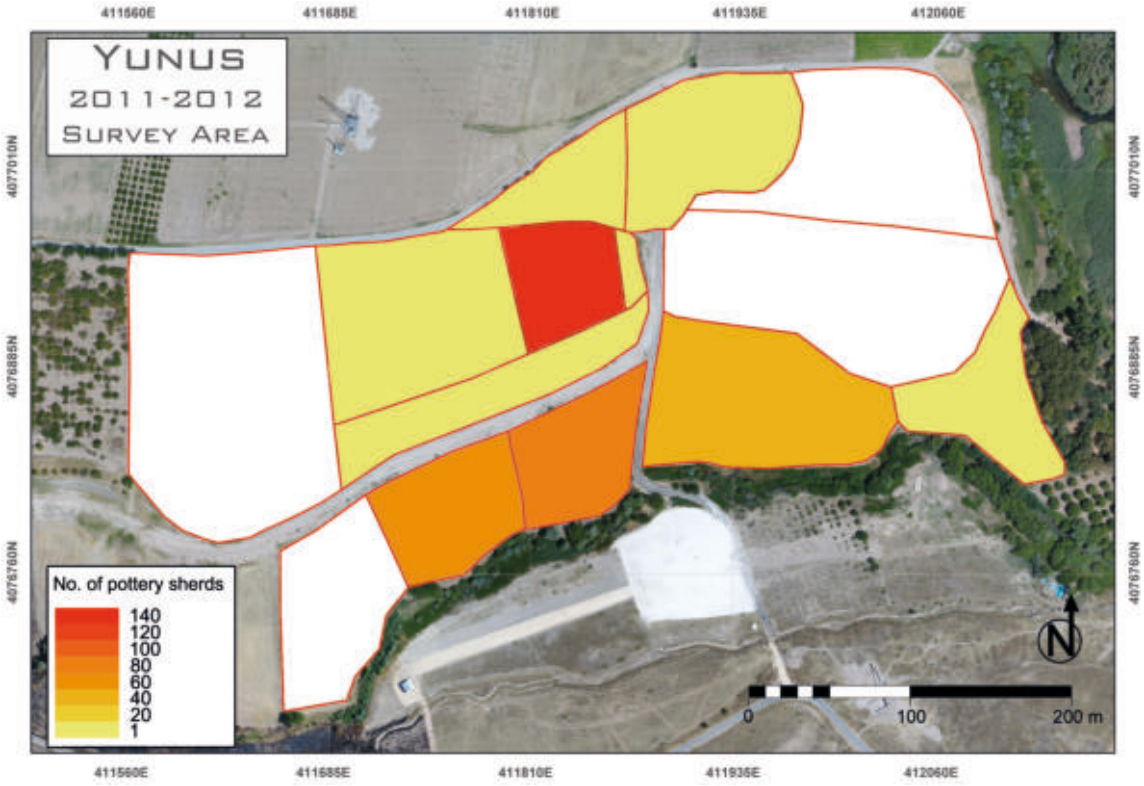
Excavation No.	12.YU.26	Type	B1c?
Description	Rectangular stone element with worked surface visible just in three sides. The upper side has a low step with one and a half round hollow carved in the tread, while a broken half rectangular hollow is carved in the uppermost surface. All hollows present a raised ridge.		
Dimensions (L.xW.xH. cm)	91/80 x 57 x 32 Step 27 x 30 Hollows' ridge 3	Hollows	yes
		Hollows types	round
		Hollows nos.	1.5 round, 0.5 rectang,
		Hollows size (cm)	Round Ø 12.6 ▾ 6 Rectangular 10 x 7.5 ▾ 10
Material	Basalt		
Function	Votive		
Preservation	Bad, entirely broken		
Location	Yunus, Field 8		
Remarks	Half part of 12.YU.25.		
Photo			

Excavation No.	12.YU.27	Type	B1b?
Description	Rectangular stone element with worked surface in all sides. In the upper side, a rectangular hollow is carved. The hollow presents a raised ridge.		
Dimensions (L.xW.xH. cm)	85 x 88 x 60/51 Hollows' ridge 13	Hollows	yes
		Hollows types	rectangular
		Hollows nos.	1 rectangular
		Hollows size (cm)	37 x 37 ▾ 15
Material	Limestone		
Function	Votive		
Preservation	Good, slightly broken at the sides, nearly complete		
Location	Yunus, Cemetery sector 2		
Remarks	Partially interred. Probably part of 12.YU.28.		
Photo			

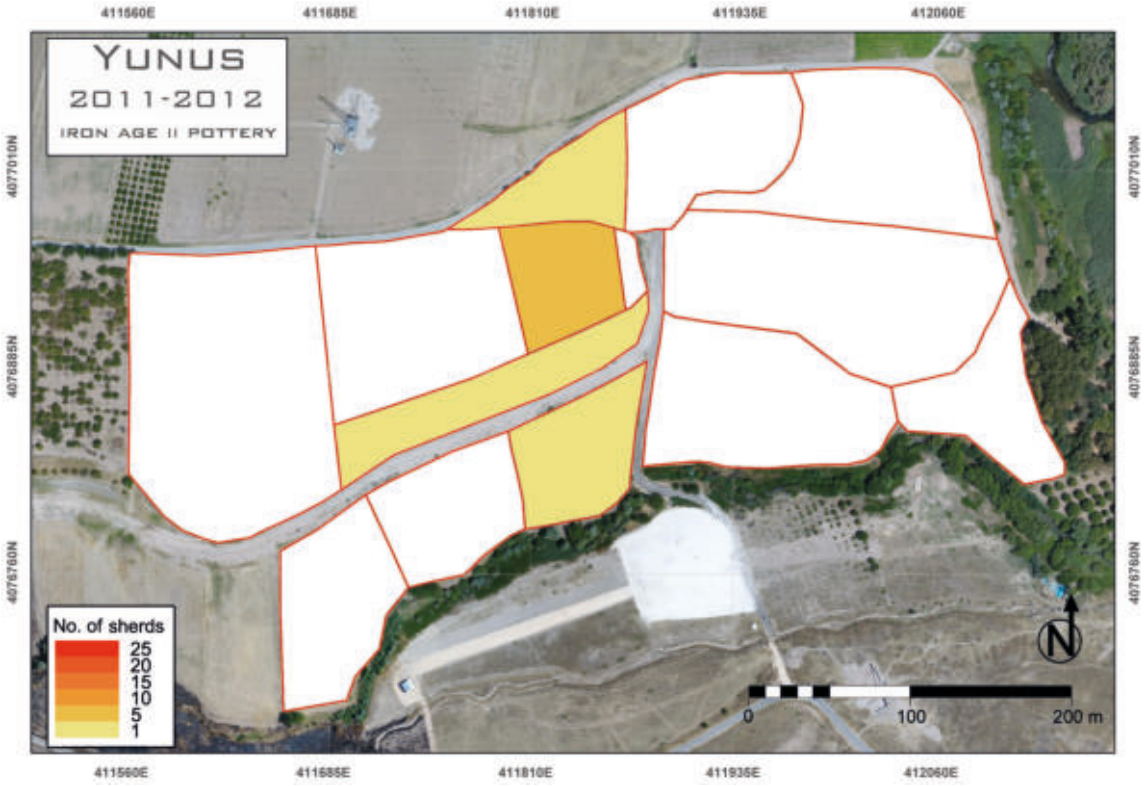
Pl. LIV

Excavation No.	12.YU.28	Type	B1b?
Description	Rectangular stone element with worked surface in all sides. In the upper side, two round hollows are carved.		
Dimensions (L.xW.xH. cm)	54/40 x 38 x 45	Hollows	yes
		Hollows types	round
		Hollows nos.	2 round
		Hollows size (cm)	Ø 13 ▾ 6
Material	Limestone		
Function	Votive		
Preservation	Bad, much fragmentary		
Location	Yunus, Cemetery sector 2		
Remarks	Partially interred. Probably part of 12.YU.27.		

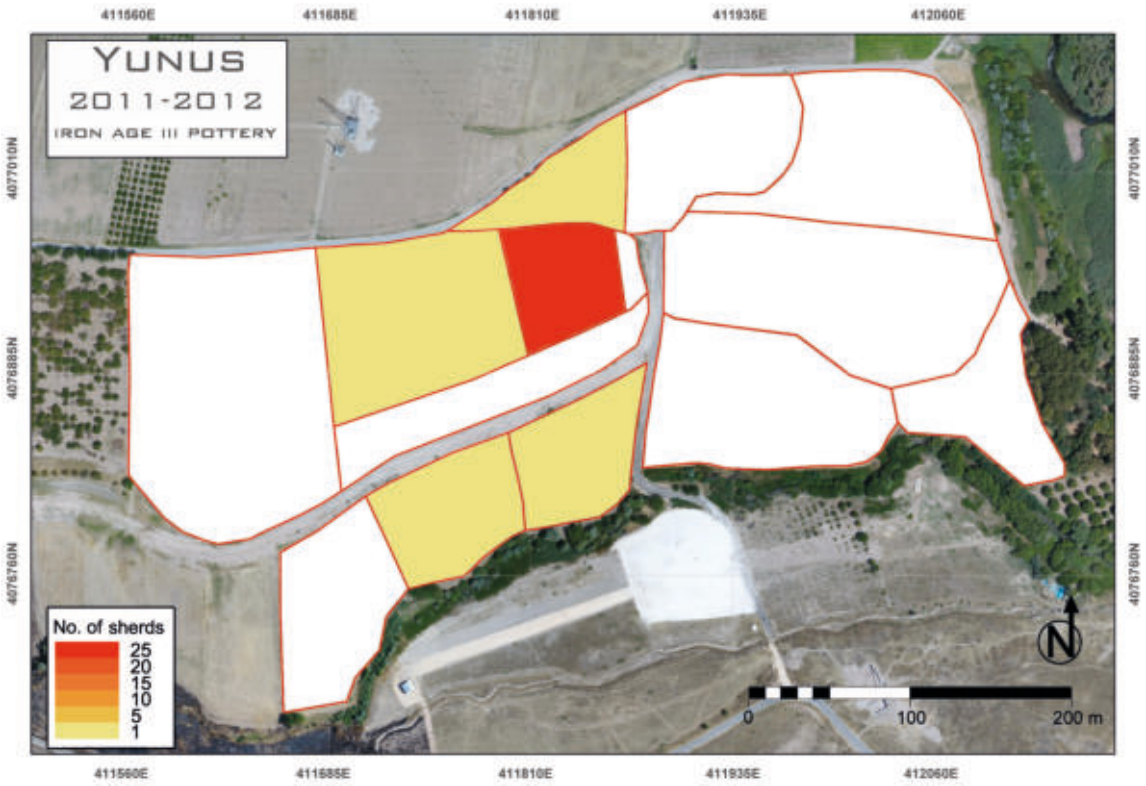
Photo



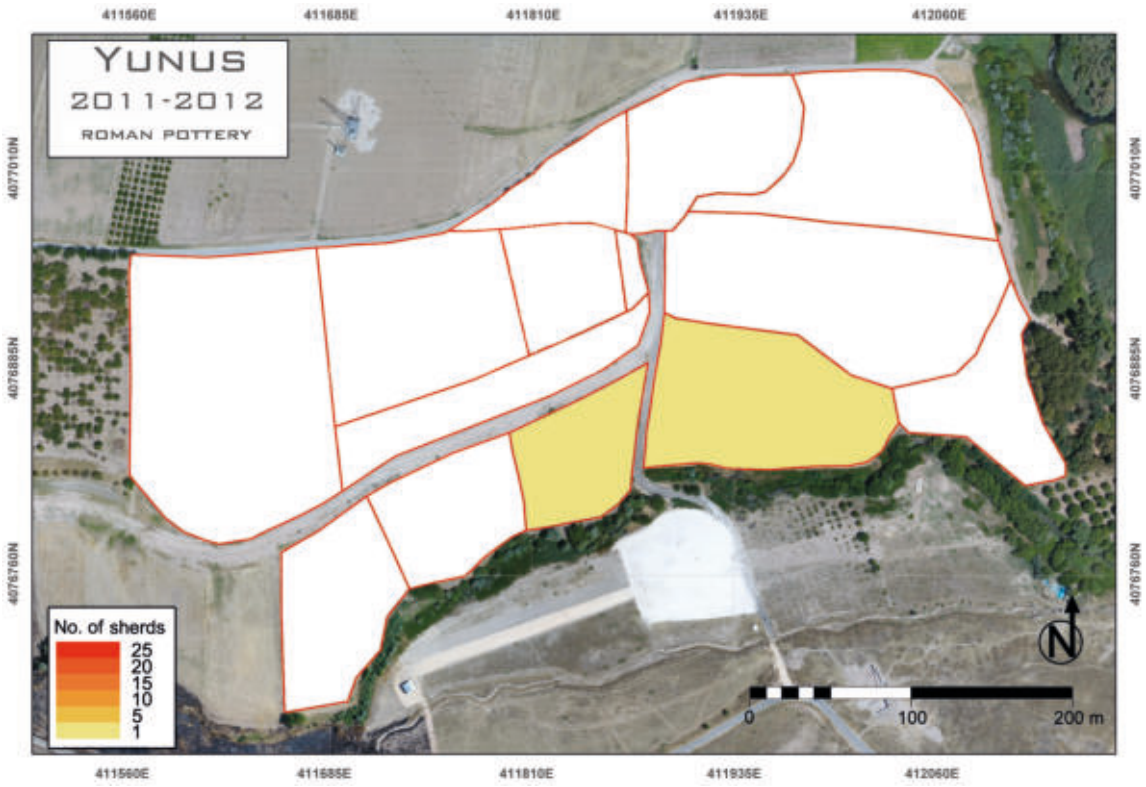
1. Distribution of pottery sherds in the Yunus necropolis survey area.



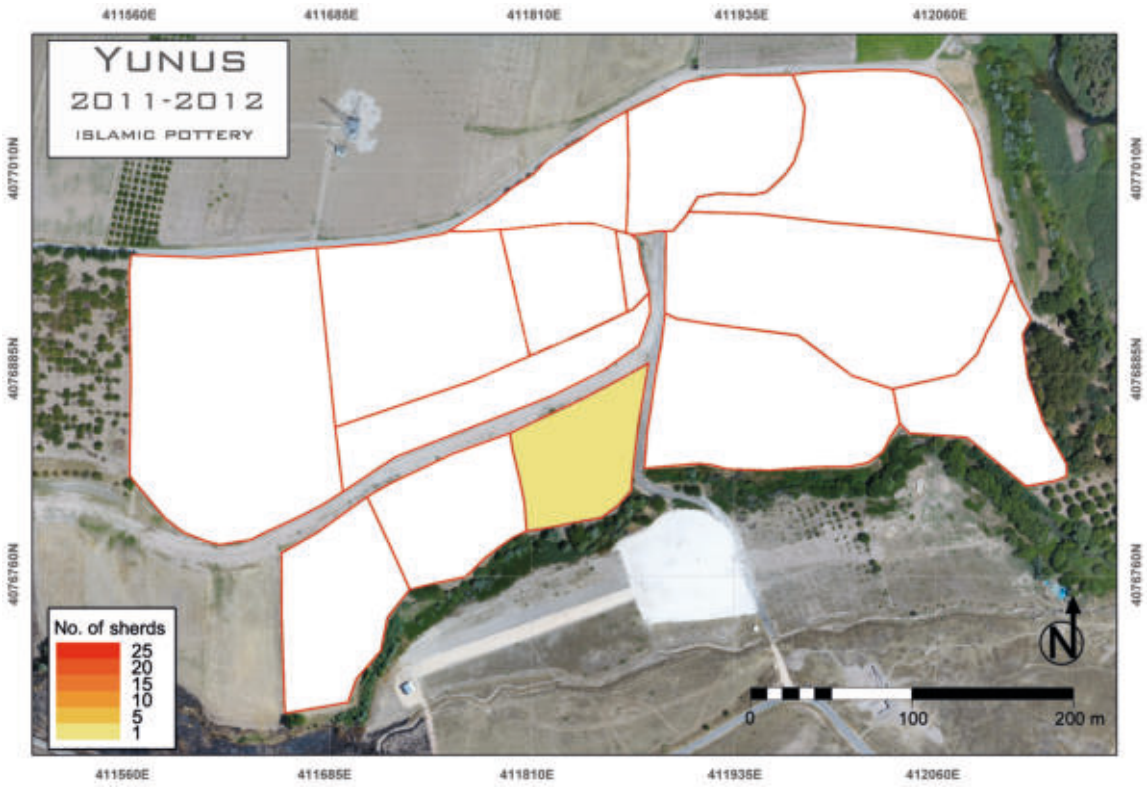
2. Distribution of the IA II pottery sherds in the Yunus necropolis survey area.



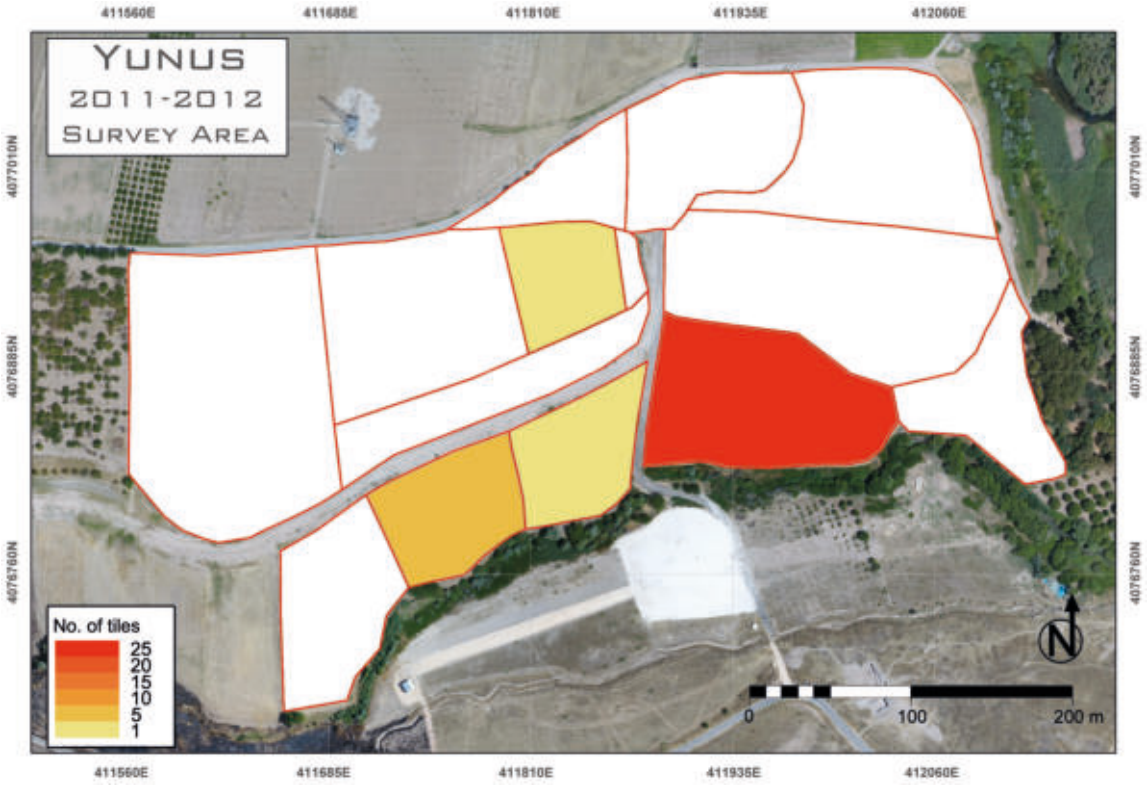
1. Distribution of the IA III pottery sherds in the Yunus necropolis survey area.



2. Distribution of the Late Roman/ Early Byzantine pottery sherds in the Yunus necropolis survey area.

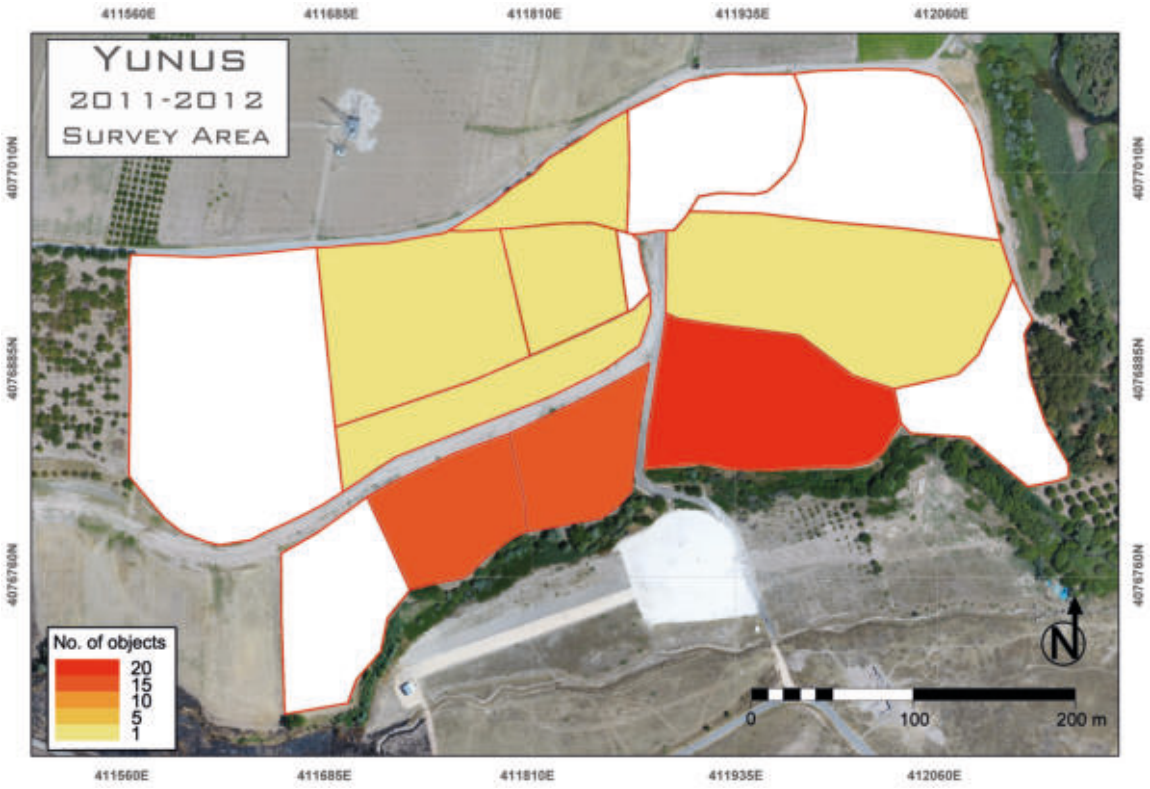


1. Distribution of the Early Islamic pottery sherds in the Yunus necropolis survey area.

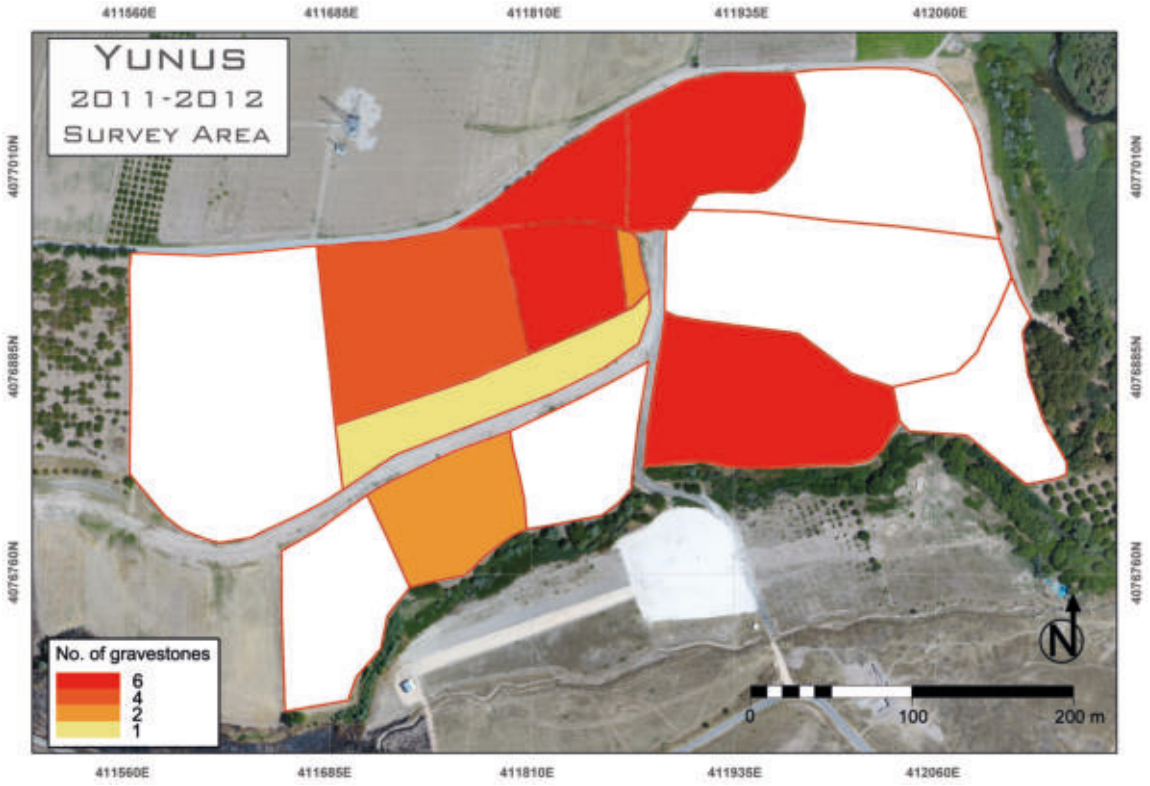


2. Distribution of tiles in the Yunus necropolis survey area.

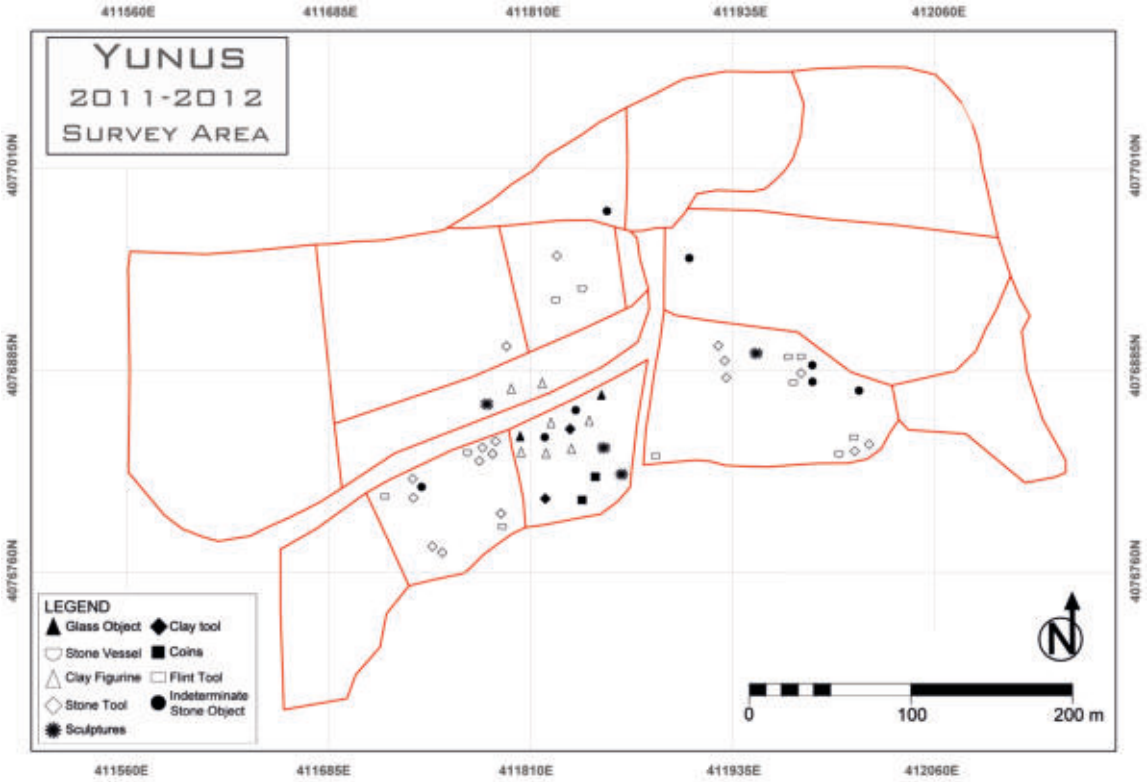
Pl. LVIII



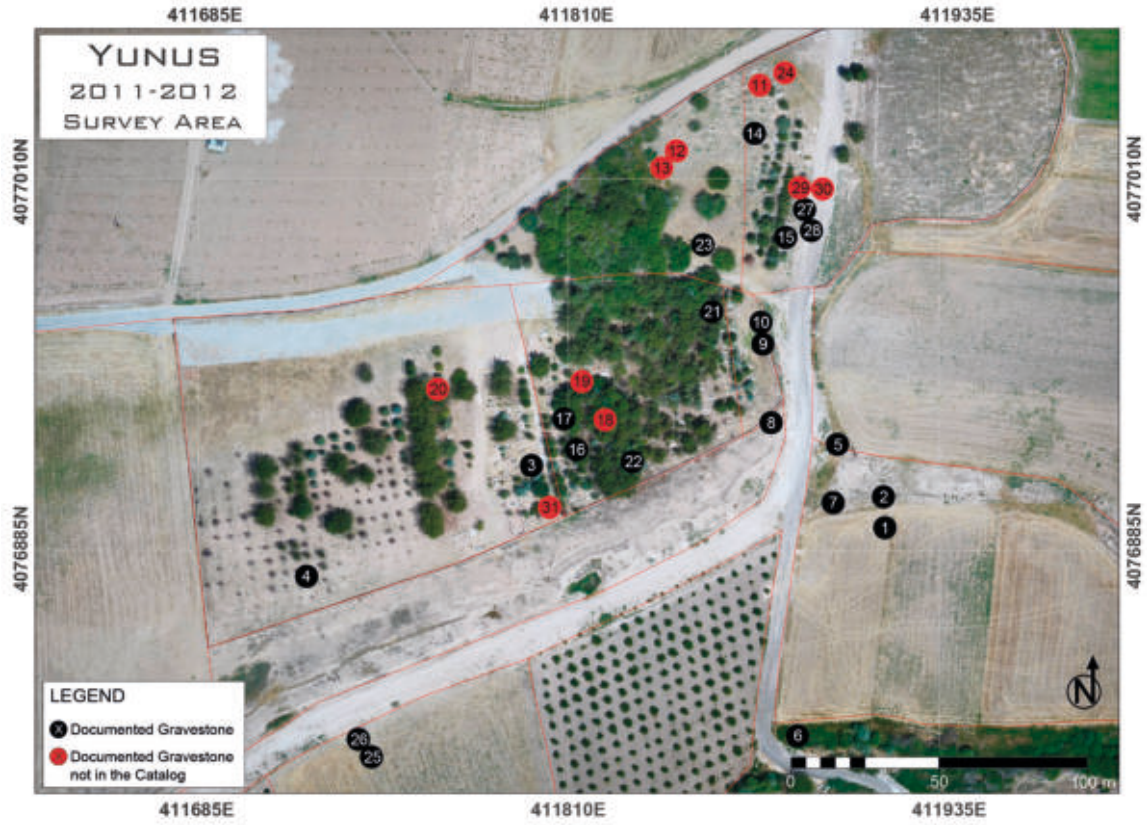
1. Distribution of small finds in the Yunus necropolis survey area.



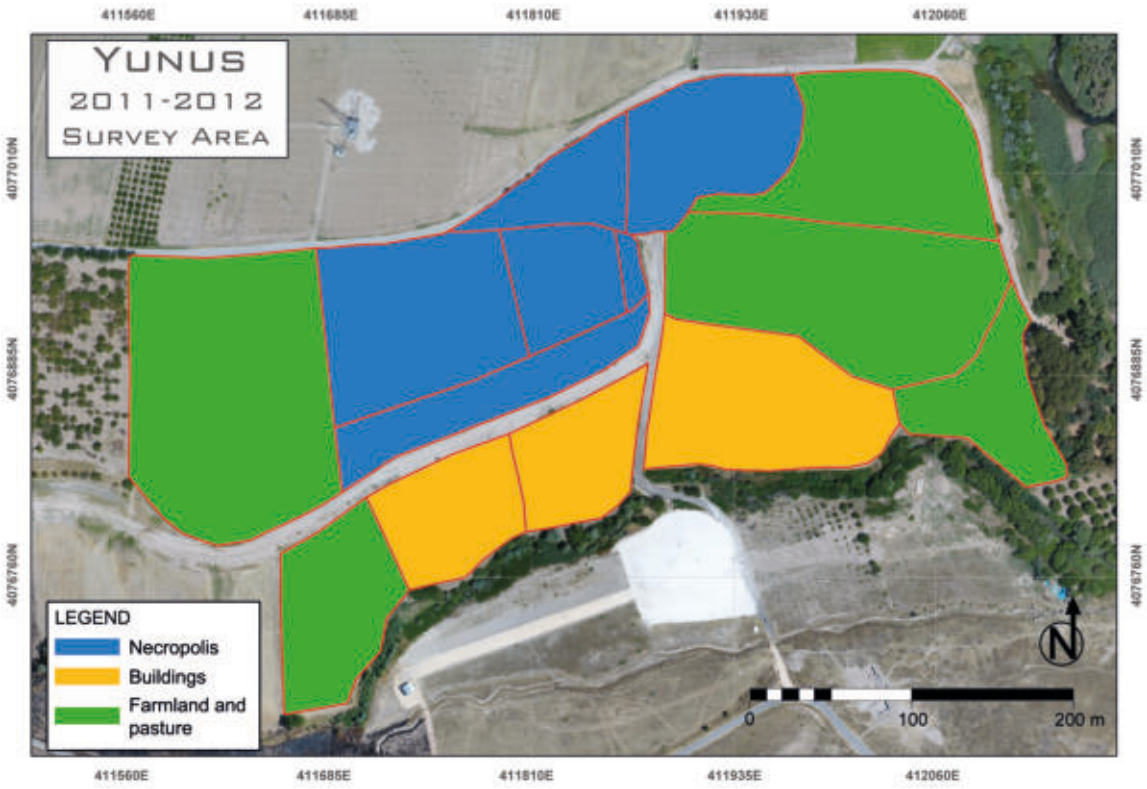
2. Distribution of gravestones in the Yunus necropolis survey area.



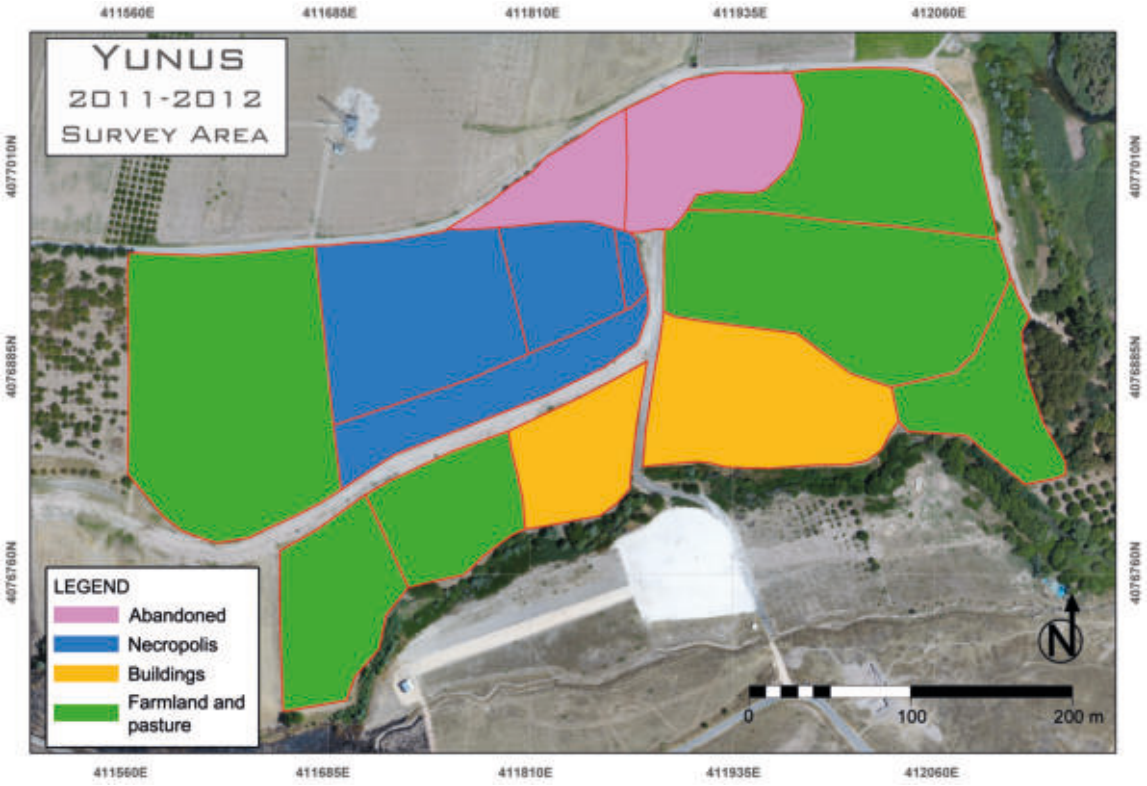
1. Detailed location and types of small finds in the Yunus necropolis survey area.



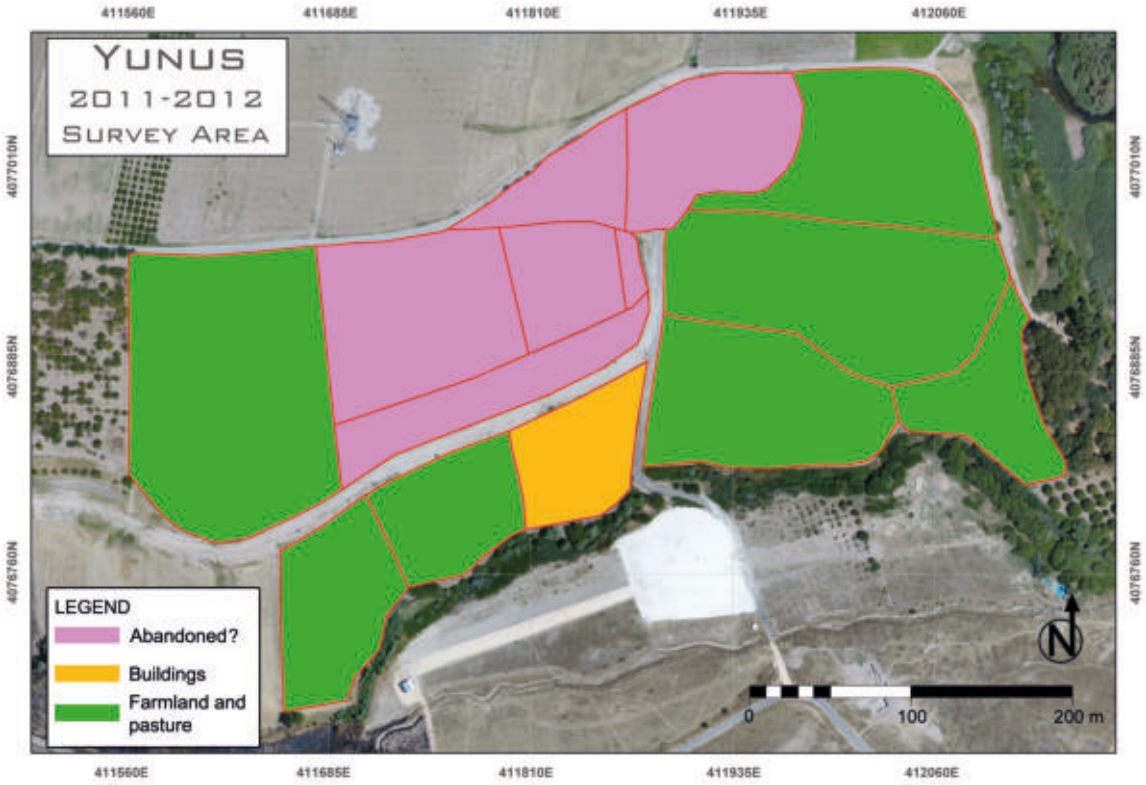
2. Detailed location of the gravestones in the Yunus necropolis survey area.
(12.YU numbers, except the green dot which is 13.YU.1)



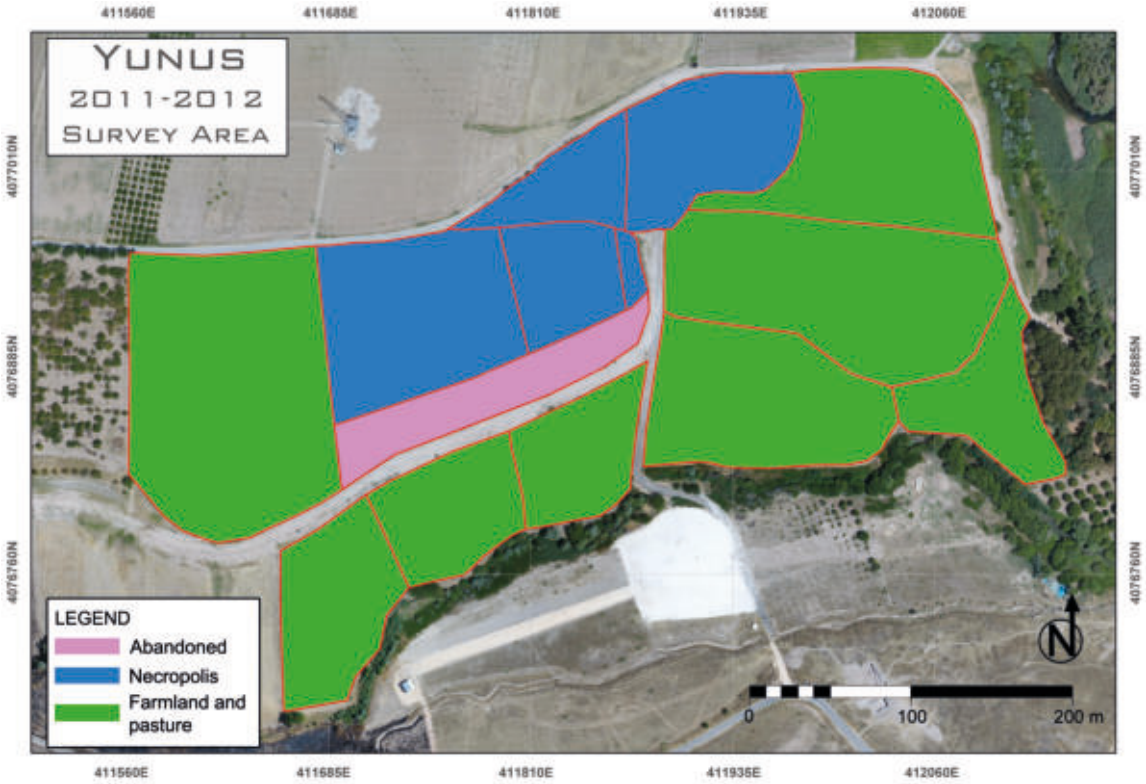
1. Hypothetical reconstruction of the use of space by sector in the Yunus necropolis survey area during the IA II-III periods.



2. Hypothetical reconstruction of the use of space by sector in the Yunus necropolis survey area during the Late Roman/Byzantine period.



1. Hypothetical reconstruction of the use of space by sector in the Yunus necropolis survey area during the Islamic period.



2. Hypothetical reconstruction of the use of space by sector in the Yunus necropolis survey area from the Ottoman period.