

**TÜBA** **TÜBA-AR**  
Türkiye Bilimler Akademisi Arkeoloji Dergisi  
Turkish Academy of Sciences Journal of Archaeology

**2018**  
Özel Sayı  
ISSN: 1301-8566



ANKARA



TÜRKİYE BİLİMLER AKADEMİSİ

# TÜBA-AR

Türkiye Bilimler Akademisi Arkeoloji Dergisi  
Turkish Academy of Sciences Journal of Archaeology

2018 Özel Sayı  
Special Issue 2018



**TÜBA Arkeoloji (TÜBA-AR) Dergisi**  
TÜBA-AR uluslararası hakemli bir dergi olup TÜBİTAK ULAKBİM (SBVT) ve Avrupa İnsani Bilimler Referans İndeksi (ERIH PLUS) veritabanlarında taranmaktadır.

**TÜBA Journal of Archaeology (TÜBA-AR)**

TÜBA-AR is an international refereed journal and indexed in the TUBİTAK ULAKBİM (SBVT) and The European Reference Index for the Humanities and the Social Sciences (ERIH PLUS) databases.

**Sahibi / Owner:**

Türkiye Bilimler Akademisi adına  
Prof. Dr. Ahmet Cevat ACAR  
(Başkan / President)

**Sorumlu Yazı İşleri Müdürü  
Managing Editor**

Prof. Dr. Ahmet Nuri YURDUSEV

**Basın ve Halkla İlişkiler  
Press & Public Relations**

Asiye KOMUT

**Grafik Tasarım / Graphic Design**  
Fatih Akın ÖZDEMİR

**TÜBA-AR İletişim Asistanı  
Communication Assistant**

Cansu TOPRAK

**Baskı:** Sıfıraltı Yayıncılık ve Çocuklar  
İçin Üretimler San.tic.ltd.şti.  
**Tel:** 0.312 222 72 74  
**Sayı:** 2018 Özel Sayı (500 adet)  
**Basıldığı Tarih:** 2018  
**ISSN:** 1301-8566

**TÜBA-AR Yazışma Adresi  
Correspondence Address**

Türkiye Bilimler Akademisi  
Rabi Medresesi  
Süleymaniye Mahallesi  
Mimar Sinan Caddesi No: 24  
34116 Fatih – İstanbul  
Tel: 0212 513 4824  
Faks: 0212 514 9996  
E-posta: cansu.toprak@tuba.gov.tr

**Türkiye Bilimler Akademisi  
Turkish Academy of Sciences**

Piyade Sokak, No: 27, 06690  
Çankaya- ANKARA  
Tel: 0312 442 29 03  
Faks: 0312 442 72 36  
www.tuba.gov.tr

E-posta: tuba-ar@tuba.gov.tr

© Türkiye Bilimler Akademisi, 2018  
© Turkish Academy of Sciences, 2018  
(All rights reserved.)

Bu derginin tüm yayın hakları saklıdır.  
Tanıtım için yapılacak kısa alıntılar  
dışında yayıncının yazılı izni olmaksızın  
hiçbir yolla çoğaltılamaz, CD ya da  
manyetik bant haline getirilemez.  
(Kaynağı belirtilmemiş görseller,  
makalelerin yazarlarına aittir.)

**TÜBA-AR YEREL VE SÜRELİ BİR YAYINDIR**  
Kapak Fotoğrafı  
Hakkari Steli, Erken Demir Çağ,  
Veli Sevin

**TÜBA-AR  
TÜRKİYE BİLİMLER AKADEMİSİ ARKEOLOJİ DERGİSİ**

TÜBA-AR, Türkiye Bilimler Akademisi (TÜBA) tarafından yıllık olarak yayınlanan uluslararası hakemli bir dergidir. Derginin yayın politikası, kapsamı ve içeriği ile ilgili kararlar, Türkiye Bilimler Akademisi Konseyi tarafından belirlenen Yayın Kurulu tarafından alınır.

**DERGİNİN KAPSAMI VE YAYIN İLKELERİ**

TÜBA-AR dergisi ilke olarak, dönem ve coğrafi bölge sınırlaması olmadan arkeoloji ve arkeoloji ile bağlantılı tüm alanlarda yapılan yeni araştırma, yorum, değerlendirme ve yöntemleri kapsamaktadır. Dergi arkeoloji alanında yeni yapılan çalışmalara yer vermenin yanı sıra, bir bilim akademisi yayın organı olarak, arkeoloji ile bağlantılı olmak koşuluyla, sosyal bilimlerin tüm uzmanlık alanlarına açıktır; bu alanlarda gelişen yeni yorum, yaklaşım, analizlere yer veren bir forum oluşturma işlevini de yüklenmiştir.

Dergi, arkeoloji ile ilgili yeni açılımları kapsamlı olarak ele almak için belirli bir konuya odaklanmış yazıları “dosya” şeklinde kapsamına alabilir; bu amaçla çağrılı yazarların katkısının istenmesi ya da bu bağlamda gelen istekler Yayın Kurulu tarafından değerlendirir. Kazı ve yüzey araştırmaları da dahil olmak üzere, yeni yorum ve açılım getirmeyen, yalnızca malzeme tanıtımı içeren, ön rapor niteliğindeki yazılar dergi kapsamının dışındadır. Kültür tarihi açısından önemli bir yenilik getiren önemli buluntular “haber” olarak dergiye kabul edilebilir. Yazarlar dergiye makale gönderdiklerinde, söz konusu yazının daha önce, çeviri olarak bile başka bir yerde yayımlanmadığını ya da yayımlanmak üzere bir başka dergiye gönderilmemiş olduğunu kabul etmiş sayılırlar.

**TÜBA-AR  
TURKISH ACADEMY OF SCIENCES JOURNAL OF ARCHAEOLOGY**

TÜBA-AR is an internationally referenced journal, published annually by the Turkish Academy of Sciences (TÜBA). Decisions related to the publication policy, the coverage, and the contents of the journal are admitted by the Editorial Board, formed by the Council of the Turkish Academy of Sciences.

**COVERAGE AND PUBLICATION PRINCIPLES OF THE JOURNAL**

Principally, the TÜBA-AR journal covers all recent studies, comments, evaluations, and methods in archaeology, and in adjacent areas related to archaeology, without limitation to any periods or geographic regions. In addition to studies carried out in the field of archaeology, as a publication organ of an academy of science, the journal is open to all professional fields of the social sciences, provided that they are related to archaeology; it has also undertaken the function to create a forum covering recent interpretations, approaches, and analyses developing in these fields.

The journal may feature writings focused on a specific subject as a “file” in order to comprehensively cover new initiatives related to archaeology; and to this end, the Editorial Board decides whether contributions of invited writers are required, or evaluates any requests received in that context. Articles that do not introduce new interpretations and initiatives, but are rather in the form of a preliminary report containing only introductions to materials, including archaeological excavations and surface researches, are out of the scope of the journal. Important findings introducing significant innovations in terms of the cultural history can be accepted as pieces of “news”. When writers send articles to the journal, they are deemed to have agreed and undertaken that the article in question has not been published in any other journal, including its translations into any languages, and that it has not been submitted to any other journal for publication, including its translations.

# TÜBA-AR

## Türkiye Bilimler Akademisi Arkeoloji Dergisi Turkish Academy of Sciences Journal of Archaeology

### Kurucu (Founder)

Prof. Dr. Ufuk ESİN

### Onursal Yayın Kurulu (Honorary Members of The Editorial Board)

Prof. Dr. Refik DURU - Prof. Dr. Veli SEVİN

Prof. Dr. Önder BİLGİ

### Yayın Kurulu Başkanı (Editor in Chief)

Prof. Dr. Şevket DÖNMEZ

### Editörler (Editors)

Prof. Dr. Musa KADIOĞLU

Doç. Dr. Harun ÜRER

Dr. Öğr. Üyesi Dr. Haydar YALÇIN

Prof. Dr. Gocha R. TSETSKHLADZE

### Yayın Kurulu (Editorial Board)

Prof. Dr. Gülsün UMURTAK

Prof. Dr. Aynur ÖZFIRAT

Prof. Dr. Engin AKDENİZ

Prof. Dr. Yılmaz Selim ERDAL

Prof. Dr. Mehmet IŞIKLI

Prof. Dr. Şule PFEIFFER-TAŞ

Dr. Öğr. Üyesi Dr. Fethi Ahmet YÜKSEL

Dr. Öğr. Üyesi Dr. Aslıhan YURTSEVER BEYAZIT

### Danışma Kurulu (Editorial Advisory Board)

#### Tarihöncesi Arkeolojisi (Prehistory)

Prof. Dr. Harun TAŞKIRAN

Prof. Dr. Metin KARTAL

Doç. Dr. Bahattin ÇELİK

### Protohistorya ve Önasya Arkeolojisi (Protohistory and Near Eastern Archaeology)

Prof. Dr. Aliye ÖZTAN

Prof. Dr. Gülsün UMURTAK

Prof. Dr. Fikri KULAKOĞLU

Prof. Dr. Tayfun YILDIRIM

Prof. Dr. Aynur ÖZFIRAT

Prof. Dr. S. Yücel ŞENYURT

Prof. Dr. Engin AKDENİZ

Prof. Dr. İbrahim Tunç SİPAHİ

Prof. Dr. Vasıf ŞAHOĞLU

Prof. Dr. Özlem ÇEVİK

Prof. Dr. Mehmet IŞIKLI

Dr. Öğr. Üyesi Aslıhan YURTSEVER BEYAZIT

Dr. Öğr. Üyesi Çiğdem MANER

### Klasik Arkeoloji (Classical Archaeology)

Prof. Dr. Serra DURUGÖNÜL

Prof. Dr. Musa KADIOĞLU

Prof. Dr. Turgut HACI ZEYREK

Prof. Dr. Kutalmış GÖRKAY

Prof. Dr. Gül IŞIN

Prof. Dr. Zeynep ÇİZMELİ-ÖĞÜN

Prof. Dr. Gürcan POLAT

Prof. Dr. Ralf von den HOFF

Prof. Dr. Zeynep KOÇEL ERDEM

Prof. Dr. Sümer ATASOY

Doç. Dr. Veli KÖSE

Doç. Dr. Daniş BAYKAN

### Karadeniz Arkeolojisi (Black Sea Archaeology)

Prof. Dr. Gocha R. TSETSKHLADZE

Prof. Dr. Şevket DÖNMEZ

### İran – Orta Asya Arkeolojisi (Iran – Central Asia Archaeology)

Prof. Dr. Aiman DOSSYMBAYEVA

Doç. Dr. İbrahim ÇEŞMELİ

Doç. Dr. Anıl YILMAZ

Doç. Dr. Farshid IRAVANI GHADİM

### Türk - İslam Arkeolojisi (Turkish - Islamic Archaeology)

Prof. Dr. Bozkurt ERSOY

Prof. Dr. Hüseyin YURTTAŞ

Prof. Dr. Kenan BİLİCİ

Dr. Olcay AYDEMİR

Doç. Dr. Harun ÜRER

Dr. Öğr. Üyesi Dr. Rüstem BOZER

**Ortaçağ Arkeolojisi (Medieval Archaeology)**

Prof. Dr. Zeynep MERCANGÖZ      Doç. Dr. Lale DOĞER  
Prof. Dr. Ayşe AYDIN      Doç. Dr. V. Macit TEKİNALP  
Prof. Dr. Osman ERAVŞAR      Doç. Dr. Emel Emine DÖNMEZ  
Doç. Dr. Ferudun ÖZGÜMÜŞ      Dr. Öğr. Üyesi Dr. Ahmet Vefa ÇOBANOĞLU

**Sualtı Arkeolojisi (Underwater Archaeology)**

Dr. Öğr. Üyesi Hakan ÖNİZ

**Eskiçağ Tarihi (Ancient History)**

Prof. Dr. Mustafa Hamdi SAYAR      Doç. Dr. Bülent ÖZTÜRK  
Prof. Dr. Turgut YİĞİT      Dr. Öğr. Üyesi Salih KAYMAKÇI  
Prof. Dr. Turhan KAÇAR      Dr. Öğr. Üyesi Özlem SİR GAVAZ  
Prof. Dr. Mustafa ADAK

**Hititoloji (Hittitology)**

Prof. Dr. Aygül SÜEL  
Doç. Dr. Hasan PEKER

**Mısırbilim (Egyptology)**

Doç. Dr. Hasan PEKER

**Arkeojeofizik (Archaeogeophysics)**

Prof. Dr. Selma KADIOĞLU      Dr. Öğr. Üyesi Fethi Ahmet YÜKSEL

**Arkeojeoloji (Archaeogeology)**

Prof. Dr. Yusuf Kağan KADIOĞLU

**Arkeometalurji (Archaeometallurgy)**

Prof. Dr. Ünsal YALÇIN

**Arkeozooloji (Archaeozoology)**

Prof. Dr. Vedat ONAR      Doç. Dr. Levent ATICI

**Arkeobotanik (Archaeobotanic)**

Doç. Dr. Evangelia PIŞKİN

**Antropoloji (Anthropology)**

Prof. Dr. Yılmaz Selim ERDAL      Doç. Dr. Ömür Dilek ERDAL  
Prof. Dr. Ayla Sevim EROL

**Sosyoloji (Sociology)**

Prof. Dr. Kenan ÇAĞAN

**Kültürel Mirasın Korunması / Koruma Amaçlı Planlama  
(Protection of Cultural Heritage / Protection Planning Policies and Approaches)**

Doç. Dr. Kübra CİHANGİR ÇAMUR

# İÇİNDEKİLER / CONTENTS

Editörün Notu / Editor's Note .....	8
Özel Sayı Editörlerinin Notu / Special Issue Editor's Note .....	10
Geçmişten Bugüne Ölüm Olgusuna ve Ritüellere Bilimsel Yaklaşım..... <i>Scientific Approach on Death Phenomenon and Rituals from Past to Present</i> Umut PARLITI - Ahmet UHRİ	13
A Consideration of Status And Wealth in the Lake Van Basin According to the Early Iron Age Burials .....	29
<i>Erken Demir Çağ Mezarları Işığında Van Gölü Havzası'nda Statü ve Varsıllık Üzerine Bir Değerlendirme</i> Aylin Ü. ERDEM	
Burial Customs Between the Late Chalcolithic and the Early Bronze Age in the Shida Kartli Region of Georgia .....	37
<i>Gürcistan Shida Kartli Bölgesinde Geç Kalkolitik ve İlk Tunç Çağ Ölü Gömme Geleneği</i> Elena ROVA	
Plovdag Necropolises' Funeral Rite .....	57
<i>Plovdağ Nekropolünün Tunç Çağı Mezarları</i> Bakhlul IBRAGIMLI	
In the Light of New Evidence from the Erzurum Plain: An Overview of Kura-Araxes Funerary Practices in Eastern Anatolia .....	73
<i>Erzurum Ovası'ndan Yeni Kanıtlar Işığında Doğu Anadolu'daki Kura-Aras Ölü Gömme Uygulamalarına Genel Bir Bakış</i> Gülşah ALTUNKAYNAK - Mehmet IŞIKLI - Mustafa ERKMEN	
The Collective Burial Kurgan of Uzun Rama .....	93
<i>Uzun Rama Toplu Mezar Kurganı</i> Bakhtiyar JALİLOV	
Devret Höyük Ölü Gömme Gelenekleri ve Mezar Uygulamaları .....	107
<i>Burial Customs and Grave Practices of Devret Höyük</i> Atıla TÜRKER - Ayşegül ŞARBAK - Mustafa Tolga ÇIRAK - Cahide Gizem TIRIL	

Cenotaphs in the Bactria Margiana Archaeological Complex Domain: A Case Study of Northeast Iran.....	139
<i>Bactria Margiana Kültürel Kompleksi İçinde Anıt Mezarları:</i> <i>Kuzeydoğu İran'da Bir Çalışma</i> Farshid IRAVANI GHADIM - Hamed TAHMASEBI ZAVE	
 The Early Iron Age Cemeteries of the Lake Van Basin: An Overview of Burial Tradition of Pre-Urartians.....	149
<i>Van Gölü Havzası Erken Demir Çağ Mezarlıkları:</i> <i>Pre-Urartu Dönemi Gömü Anlayışının Genel Bir Değerlendirmesi</i> Aynur ÖZFIRAT	
 Reflections on Spatial and Structural Traits of Cemeteries: The Case of Bronze and Iron Age Syunik, Armenia.....	187
<i>Mezarlıkların Yapısal ve Mekansal Niteliklerine Yönelik Düşünceler:</i> <i>Ermenistan Syunik Bronz ve Demir Çağ Örneği</i> Hayk AVETİSYAN - Artak GNUNİ - Henrik DANİELYAN - Arsen BOBOKHYAN	
 Integrated Archaeo-Geophysical Survey on Volcanic Terrain: The Case of Karmir Sar on Mount Aragats (Republic of Armenia) .....	197
<i>Volkanik Arazi Üzerinde Bütünleşik Arkeojeofiziksel Araştırma:</i> <i>Alagöz Dağı'nda Bulunan Karmir Sar Tepesinin Durumu (Ermenistan Cumhuriyeti)</i> Harald von der OSTEN - Pavol HNILA - Alessandra GİLİBERT - Arsen BOBOKHYAN	

## EDİTÖRÜN NOTU

Assur yazılı belgelerinin konuşmaya başlaması ile MÖ 13. yüzyıldan 9. yüzyıl ortalarına değin ilk kez Öntarih (Protohistorya) Dönemi yaşamış olan Doğu Anadolu ve yakın çevresi, bu sürecin sonunda devletleşme aşamasına geçmiştir. Assur kaynaklarında Nairi, Uruatri ya da Urartu olarak anılan bölgelerin Öntarih Dönemi, Doğu Anadolu Erken Demir Çağı ile arkeolojik kimlik temelinde kronolojik olarak örtüşmektedir. Öntarih Dönemi'nin sona ermesine neden olan olay, MÖ 9. yüzyılın ilk yarısında Uruatri ve Nairi bölgeleri beylerinin Van Gölü'nün güneydoğu kıyısında bulunan, en güçlü siyasi organizasyon olduğunu düşündüğümüz, Tuşpa Beyliği ile tek bir devlet kurmak için birleşmiş olmalarıdır. Assur yazılı belgelerinden tarih, sosyo - ekonomik düzen, toplumsal yapılanma ile tarihsel coğrafya bilgilerine ulaşabildiğimiz Doğu Anadolu toplumlarının özellikle Van Gölü Havzası ile Elazığ - Malatya bölgeleri temelinde Erken Demir Çağı arkeolojik ve kronolojik kurgusu Charles Burney, Afif Erzen, Veli Sevin, Altan Çilingiroğlu, Aynur Özfirat, Mehmet Işıklı, Aylin Ümit Erdem ve K. Bartl gibi araştırmacılar tarafından yapılmıştır. Bu yıldan itibaren, senede bir kez hazırlanacak olan Özel Sayı'nın ilkinde Ölü Gömme Gelenekleri temelinde Doğu Anadolu ve yakın çevresinin Geç Tunç-Erken Demir Çağı ile ilgili çok değerli yazılara yer verilmiştir.

2018 Özel Sayımızı hızlı ve nitelikli bir şekilde yayınlamamıza olanak sağlayan TÜBA Başkanı Prof.Dr. Ahmet Cevat Acar'a, Editör, Yayın ve Danışma kurullarındaki değerli hocalarım ile meslektaşlarıma teşekkürlerimi sunuyorum. Özel Sayı'nın editörlüğünü yapan kıymetli meslektaşlarım Prof.Dr. Aynur Özfirat, Prof.Dr. Mehmet Işıklı ve Dr. Öğr. Üyesi Bülent Genç'e, teknik ve bürokratik işlerini başarı ile tamamlayan Fatih Akın Özdemir, Asiye Komut ve Cansu Toprak'a çok teşekkür ederim.

Arkeolojik kazıların sonsuza kadar devam etmesi dileği ile.

Prof. Dr. Şevket DÖNMEZ  
TÜBA-AR Yayın Kurulu Başkanı

## EDITOR'S NOTE

With the vocalization of Assyrian written sources, Eastern Anatolia and it's vicinity that lived through the Protohistory from 13<sup>th</sup> to 9<sup>th</sup> century BC for the first time, had gone into the process of the state formation. The Protohistory of the regions which were mentioned as Nairi, Uruatri or Urartu in Assyrian sources, chronologically coincides with the Eastern Anatolian Early Iron Age in the basis of archaeological identity. The event that ended the Protohistory in the region was the unification of the lords of Uruatri and Nairi with the Tušpa Principality which is thought to be the strongest political organization on the southeastern shore of Lake Van, in order to establish a unified nation. The Early Iron Age archaeological and chronological construction of the Eastern Anatolian peoples especially on the basis of Lake Van Basin and Malatya-Elazığ regions, whose history, socio-economic order, social structure and historical geography we know from the Assyrian written sources, were concluded by the scholars such as Charles Burney, Afif Erzen, Veli Sevin, Altan Çilingiroğlu, Aynur Özfiat, Mehmet Işıklı, Aylin Ümit Erdem and K. Bartl. In this first Special Issue which will be issued yearly starting with this year we include valuable articles related to the Late Bronze-Early Iron Age of the Eastern Anatolia and it's vicinity on the basis of the Burial Traditions.

We would like to thank Prof. Dr. Ahmet Cevat Acar, Chairman of TÜBA whom enabled us to publish our Special Issue expeditiously and with quality and also to my fellow scholars and colleagues in the Editorial, Publication and Advisory Boards. I would also like to thank to the editors of this Special Issue, my colleagues Prof. Dr. Aynur Özfiat, Prof. Dr. Mehmet Işıklı and Dr. Bülent Genç; and Fatih Akın Özdemir, Asiye Komut and Cansu Toprak who concluded the technical and bureaucratic work successfully.

With the hope of archaeological excavations to last forever.

Prof. Dr. Şevket DÖNMEZ  
TÜBA-AR Chairman of the Editorial Board



# ÖZEL SAYI EDITÖRLERİNİN NOTU

**Changes and Developments in Burial Customs in Eastern Anatolia-Southern Caucasus and its Vicinity from the Late Chalcolithic Period to the Late Iron Age, Proceedings of the Session organized at European Association of Archaeologists (EAA) 20th Annual Meeting (İstanbul, 10-14 September 2014), Eds. A. Özfirat, M. Işıklı, B. Genç.**

İnsan, yaşam döngüsünün özünü oluşturan öğrenme yetisiyle, önce gelenekler adı verilen kurallar ve davranışlar bütününi elde eder. Nesilde nesile aktarılan gelenekler ve davranışların başında toplumsal dinamikler gelmektedir. Bu geleneklerin törensel boyutta uygulananları arasında olan ölü gömme gelenekleri ve ritüeller ön sırada gelmektedir. Ölüm olgusunu kurumsallaştıran gelenekler, inançlar, ritüeller ve törenler ilgili oldukları toplulukların geride bıraktığı en önemli izlerdir. İnsanın geçmişini araştıran arkeoloji bilimi için bu alan inanılmaz bir zenginlik içermektedir. Kazılan her mezar, her mezarlık alanı arkeologların önünde antik çağ topluluklarını anlayabilmek için açılan büyük bir kapıdır. Bu kapıdan ilgili toplulukların sosyal yapısından beslenme alışkanlıklarına değin hemen her konuda bilgiye ulaşmak mümkündür. Anadolu toprakları zengin bir potansiyele sahip olmasına rağmen ölü gömme geleneklerine ilişkin araştırmalar açısından o kadar şanslı değildir. Ülkemizde farklı dönemlere dair kazısı sistemli olarak yapılmış nekropol alanlarının sayısı beklenenin çok altındadır.

Yukarıda sıralanan nedenlerden ötürü ölüm ve onunla ilgili olgular bu güne değin arkeoloji dünyasında çok sayıda çalışmaya konu olmuştur. Konu popülerliğini hiçbir dönemde yitirmez. Bu tür çalışmalardan biri 10-14 Eylül 2014 tarihinde İstanbul'da Avrupa Arkeologlar Birliğinin 20. yıllık toplantısı kapsamında gerçekleştirilen bir oturumdur: Changes and Developments in Burial Customs in Eastern Anatolia-Southern Caucasus and its Vicinity from the Late Chalcolithic Period to the Late Iron Age. Toplantı kapsamında ülkemizde arkeolojik araştırmalar açısından yeterince bilinmeyen Doğu Anadolu ve komşusu Güney Kafkasya ölü gömme gelenekleri açısından analiz edilmeye çalışılmıştır. Prof. A. Özfirat, Prof. Dr. Ş. Dönmez ve Prof. Dr. M. Işıklı koordinatörlüğünde gerçekleştirilen bu oturumda sözlü ve poster bildiriler sunulmuştur.

“Verba volant scripta manent” yani “Söz uçar, yazı kalır” atasözüne sadık kalarak TÜBA-AR Dergisi bu özel sayısını Prof. Dr. A. Özfirat, Prof. Dr. M. Işıklı ve Dr. Öğretim Üyesi B. Genç editörlüğünde bu oturumda sunulan bazı bildiriler ve bu kapsamda dahil ettiğimiz diğer makalelere ayırmıştır. U. Parlıtı ve A. Uhri “Geçmişten bugüne ölüm olgusuna ve ritüellere bilimsel yaklaşım” başlıklı yazılarında ölüm olgusunu ve ölüm ile bağlantılı ritüellerin geçmişten günümüze nasıl evrildiğini, bir diğer deyişle ölüm olgusu ve ritüellerin teorik çatısı ele almıştır. H. Arab, arkeolojik verilere dayanarak Elymais'de görülen ölü gömme tekniğindeki değişimler, defin yöntemleri ve dini inançların Zerdüştlük eğilimlerine göre ne ölçüde değiştiğini tartışır. A. Erdem, Erken Demir Çağ'da Doğu Anadolu'nun sosyo-politik yapısındaki bazı değişimleri

mezarlardan elde edilen verilere dayanarak karşılaştırmaktadır. E. Rova, Gürcistan'ın Shida Kartli Bölgesi'nde Geç Kalkolitik Dönemden İlk Tunç Çağı'nın sonuna değin ölü gömme geleneklerinin gelişimini komşu bölgeler Güney Kafkasya ve Türkiye Yukarı Fırat Havzası'ndaki çağdaşlarıyla karşılaştırarak incelemiştir. B. İbrahimli, Plovdağ Nekropolü'nde MÖ 3. binyılın sonlarından MÖ 2. binyılın ortalarına kadar süren gömü geleneğini ve inşa tekniklerini makalesinde ele almıştır. G. Altunkaynak, M. Işıklı ve M. Erkmek, makalelerinde 2016 ve 2017 yıllarında Erzurum Ovası'ndaki Alaybeyi Höyük'te TANAP (Trans-Anadolu Doğal Gaz Boru Hattı) Projesi kapsamında yapılan kurtarma kazılarında tespit edilen, bir grup Kura-Aras mezarı üzerinden kültürün Doğu Anadolu yaylasındaki gömü geleneğini analiz etmektedirler. B. Jalilov, Erken Tunç Çağı'na ait Uzun Rama kurganı üzerinden bölgenin mezar ve gömü geleneklerini inceler. A. Türker, A. Şarbak, M. T. Çırak ve C. G. Tırıl, yazılarında Devret Höyük'te 2013 yılında gerçekleştirilen kurtarma kazılarında, yerleşim içinde, Erken Tunç Çağı'na tarihlenen mezarları ele almaktadırlar. F. I. Ghadim ve H. T. Zave makalelerinde, MÖ 2.300-1.500 yıllarına tarihlenen Bactria Margiana Arkeoloji Kompleksini ve yeni bir mezar uygulaması olarak bu grupların inanç sistemine ışık tutabilecek bir girişim olan Kuzeydoğu İran'da yeni bir defin türünü tartışır. A. Özfirat, Erken Demir Çağ (pre-Urartu) sürecinde Van Gölü Havzası ölü gömme geleneklerini ve Urartu içindeki sürecini kaleme almıştır. H. Avetisyan, A. Gnuni, H. Danielyan ve A. Bobokhyan, makalelerinde Syunik bulguları temelinde Tunç ve Demir Çağı'nda Ermenistan'daki mezarlıkların mekânsal dağılım ve yapısal özelliği ile ilgili problemleri ele almışlardır. H. Osten, P. Hnila, A. Gilibert ve A. Bobokhyan, ise makalelerinde Karmir Sar'da sürdürülen arkeolojik keşifleri, vişap (ejderha taşı) olarak bilinen megalitik yapılar da dâhil olmak üzere, arazi üzerinde bulunan tarih öncesi unsurların tespiti ve bunların haritasını çıkarılarak yorumlanması üzerine odaklanmaktadır.

TÜBA-AR'ın bu özel sayısının yayımlanmasını sağlayan Türkiye Bilimler Akademisi Başkanı Prof. Dr. Ahmet Cevat Acar ve Yayın Kurulu Başkanı Prof. Dr. Şevket Dönmez'e verdikleri destekten dolayı sonsuz teşekkürlerimizi sunarız. Emeklerini bizlerle paylaşan TÜBA-AR değerli çalışanları Cansu Toprak ve Fatih Akın Özdemir'e özenli çalışmaları için teşekkür etmek yetersiz kalır. Edisyon sürecinde bizlerden yardımlarını esirgemeyen Umut Parlıtı'ya ayrıca teşekkür ederiz. Son olarak, Avrupa Arkeologlar Birliği-European Association of Archaeologists'e (EAA) elinizdeki bu yayının gerçekleşmesine neden olan toplantıyı düzenlememize olanak sağladığı için teşekkür etmek isteriz.

**Prof. Dr. Aynur ÖZFIRAT**  
**Prof. Dr. Mehmet IŞIKLI**  
**Dr. Öğr. Üyesi Bülent GENÇ**



# SPECIAL ISSUE EDITOR'S NOTE

**Changes and Developments in Burial Customs in Eastern Anatolia-Southern Caucasus and its Vicinity from the Late Chalcolithic Period to the Late Iron Age, Proceedings of the Session organized at European Association of Archaeologists (EAA) 20th Annual Meeting (İstanbul, 10-14 September 2014), Eds. A. Özfirat, M. Işıklı, B. Genç.**

Human, with the learning ability that constitutes the core of the circle of life, first acquires the sum of rules and behaviors that we call traditions. Social dynamics are the foremost of the traditions and behaviors which are transferred from generation to generation. Chief among these traditions which are implemented in a ritualistic fashion is the burial traditions and customs. The traditions, beliefs, rituals and ceremonies that institutionalize the concept of death are the most important traces that the people which they belonged to left behind. For the field of archaeology that investigates the past of the mankind, this topic contains an immense value. Every grave and graveyard excavated is a door opened in front of the archaeologists for their understanding of the ancient civilizations. From this gateway it is possible to reach the information ranging from the social structure to the feeding habits of the said civilizations. Even though the Anatolia, like many other field of archaeology, has a great luck and potential in this topic, it is not so lucky considering the research on the field. The number of the systematic archaeological excavations of necropoleis of differing periods are quite lower than expected.

Because of the reasons we have mentioned above, death and the concepts related to death had been the topics ranging from articles to symposiums in the world of archaeology. The topic has never lost its appeal. One such study is a session that was ran as a part of the 20th Annual Meeting of the European Association of Archaeologists in 10-14 September 2014: Changes and Developments in Burial Customs in Eastern Anatolia-Southern Caucasus and its Vicinity from the Late Chalcolithic Period to the Late Iron Age. In the scope of the session, burial traditions of Eastern Anatolia and its neighbor Southern Caucasus which were not well known in archaeological research were tried to be analyzed. In this special session ran in coordination of Prof. A. Özfirat, Prof. Dr. Ş. Dönmez and Prof. Dr. M. Işıklı, verbal and poster presentations were given.

In accordance to the adage of “Verba volant scripta manent” which means “words fly away,, written words remain” TÜBA-AR has reserved this special issue to the papers given in this session in the editorship of Prof. Dr. A. Özfirat, Prof. Dr. M. Işıklı and Dr. B. Genç. In their paper titled “A Scientific Approach to the Concept of Death and Rituals from Past to Today” U. Pariltı and A. Uhri have discussed the concept of death and the evolution of the rituals related to death from past to this day in other words the theoretical framework of death and the related rituals. In his paper H. Arab discusses the changes in the burial tradition, inhumation practices and religious beliefs in accordance to Zoroastrianism in Elymais in accordance with the archaeological data. In his paper A.

Erdem comparatively discusses the changes in socio-political structure of Eastern Anatolia in Early Iron Age according the archaeological data derived from the graves. The paper which evaluates the development of burial traditions of the Shida Kartli region of Georgia from the Late Chalcolithic Period to the end of the Early Bronze Age with their comparison with their contemporaries in Southern Caucasus and Upper Euphrates Basin in Turkey belongs to E. Rova. B. İbrahimli, in his article discusses the burial tradition and construction techniques in Plovdiv Necropolis in Azerbaijan from the end of 4th Millennium BC to the mid-2nd Millennium BC. In their articles G. Altunkaynak, M. Işıklı and M. Erkmen analyze the Kura-Araxes Culture's burial traditions in Eastern Anatolian Plateau through a group of Kura-Araxes graves that were unearthed in the salvage excavations implemented in the scope of TANAP (Trans-Anatolian Natural Gas Pipeline) in Alabeyli Höyük, located in Erzurum Plain in 2016 and 2017. B. Javilov examines the graves and burial traditions of the Early Bronze Age of Nahcehevan through the Uzun Rama Kurgan in his article named “Uzun Rama Mass Burial Kurgan”. In their article, A. Türker, A. Şarbak, M. T. Çırak and G. Tırtıl discusses the salvage excavation of 2013 and the graves in the settlement dated to the Early Bronze Age in Devret Höyük. F. I. Ghadim and H. T. Zave in their article discuss in their article the Northeastern Iran through the Bactria Margiana Archaeological Complex dated to 2.300-1.500 BC and a new burial type that can illuminate the belief system of the population groups living here. In her article A. Özfirat, describes the burial traditions of the cults in the Van Basin in Early Iron Age (pre-Urartian) and the process in Urartian Period. H. Avetisyan, A. Gnuni, H. Danielyan and A. Bobokhyan in their article named “Thoughts on the Location and the Structural Properties of the Cemeteries: Syunik: Armenia Example in Bronze and Iron Ages” examine the localization and structural properties of the Bronze and Iron Age cemeteries of Armenia through the example of Syunik. H. Osten, P. Hnila, A. Gilibert and A. Bobokhyan in their article focus on the discoveries in Karmir Sar located in Alagöz Mountain of Armenia, detection, mapping and evaluation of the pre-historic elements including the megalithic structures known as Vishap (“Dragon Stone”).

In the completion of this work we would like to thank Prof. Dr. Ahmet Cevat ACAR the chairman of Turkish Academy of Sciences and Prof. Dr. Şevket DÖNMEZ the chief editor of TÜBA-AR for their valuable support. We cannot thank enough to the valuable personnel of TUBA-AR, Cansu TOPRAK and Fatih Akın ÖZDEMİR for their meticulous work. We also would like to thank Umut PARILTI whom did not deny us his support. And last but not the least we would like to thank European Association of Archaeologists (EAA) for organising the event that enabled us to compile this publication.

**Prof. Dr. Aynur ÖZFIRAT**  
**Prof. Dr. Mehmet IŞIKLI**  
**Assist. Prof. Bülent GENÇ**



# GEÇMİŞTEN BUGÜNE ÖLÜM OLGUSUNA VE RİTÜELLERE BİLİMSEL YAKLAŞIM

## SCIENTIFIC APPROACH ON DEATH PHENOMENON AND RITUALS FROM PAST TO PRESENT

### Makale Bilgisi

Başvuru: 27 Ocak 2018

Hakem Değerlendirmesi: 6 Şubat 2018

Kabul: 30 Ekim 2018

DOI Numarası: 10.22520/tubaar.2018.os.01.001

### Article Info

Received: Jenuary 27, 2018

Peer Review: February 6, 2018

Accepted: October 30, 2018

DOI Number: 10.22520/tubaar.2018.os.01.001

Umut PARILTI \* - Ahmet UHRİ \*\*

**Anahtar Kelimeler:** Ölüm, Ritüel, Arkeoloji, Antropoloji, Mezar

**Keywords:** Death, Ritual, Archeology, Anthropology, Grave

### ÖZET

*Paleolitik Çağ'dan bugüne kadar farklı coğrafyalarda farklı topluluklar farklı kültürler yaşamıştır. Bu toplulukların yaşam tarzlarına ve gelenek-göreneklerine bağlı kalınarak, ölüm olgularına ve ritüellerine ilişkin veriler arkeolojik kazılarla belgelenmektedir. Ele geçen veriler başta arkeologlar, antropologlar, etnograflar olmak üzere felsefeciler, sosyologlar ve istatistikçiler gibi uzmanlar tarafından incelenerek değerlendirilmektedir. Değerlendirmeler neticesinde "ölüm olgusunun" doğal bir süreç içerisinde şekillendiği, sosyal ve kültürel yapıların incelenmesinde farklı bir ilgi alanı oluşturduğu kanaatine varılmıştır. Ölüm ile ilişkilendirilen "ritüel uygulamalarının" ise ölünün gömüldüğü mezarın kendisinden elde edilen somut kalıntılar üzerinden çözümleneceği sonucuna varılmıştır.*

*Mezarlar içerisinde ele geçen iskeletler ve beraberindeki buluntular prehistorik ve historik dönemin topluluklarının anlaşılmasında büyük önem taşımaktadır. Çünkü ölüm ve beraberinde uygulanan ritüeller sayesinde insanların ve toplulukların sosyo ekonomik-kültürel yapılarını, sanatsal özelliklerini, zevklerini ve beslenme alışkanlıklarının izlerini bilim dünyası çözümleyebilmektedir. Halkların biyolojik yapılarını yansıtan ölüm beraberinde nüfusun fiziksel ve antropolojik yapısını da sergilemektedir. İnsanların veya toplulukların yaşam biçimlerinin yeniden canlandırılmasında ölümün geride bıraktığı ipuçları bu noktada büyük önem taşımaktadır. Biz bu çalışma içerisinde*

\* Arş. Gör., Atatürk Üniversitesi Edebiyat Fakültesi, Arkeoloji Bölümü, Protohistorya ve Önasya Arkeolojisi Anabilim Dalı 25240 Erzurum/TÜRKİYE, E-mail: umutparilti62@gmail.com.

\*\* Dr. Öğr. Üyesi, Dokuz Eylül Üniversitesi Edebiyat Fakültesi Arkeoloji Bölümü, Prehistorya Anabilim Dalı İzmir/TÜRKİYE, E-mail: uhri35@hotmail.com.

ölümün ve ritüellerin geride bıraktıkları ipuçlarını bilim dünyasının zaman içerisinde nasıl değişerek ele aldığı sorusuna cevap aramaya çalışacağız.

Özetle, Eski Çağlardan bugüne kadar yaşamış insan toplulukları hakkında önemli bilgilerin elde edilebildiği ölüme ve ritüellere bilim dünyasının bakış açısı zamana bağlı olarak değişmiştir. Eski Çağlardan günümüze kadar yaşamış toplumların sosyal yapısına ve ekonomik durumuna ilişkin birçok bilgiyi barındıran mezarların ele alınma yöntemlerinde de zamana bağlı olarak değişimin olduğu tespit edilmiştir. İnsanların çevreye, morfolojiye uyum süreçlerini, demografik yapılarını ve yönetsel özelliklerini yansıtan ölüm olgusu ve ritüeller hakkında elde edilen veriler değişmemiş olsa da verilerden elde edilen sonuçlar yaklaşık yüz elli yıllık süreç içerisinde bilimsel birikime bağlı olarak değiştiği görülmektedir. Bu çalışmanın içeriğinde on yıllık dilimler halinde ölüm olgusuna ve ritüellere olan bilimsel yaklaşımlar aşama aşama ele alınmaya çalışıldı. Ölümün ve ritüellerin geride bıraktığı izleri, beraberinde ele geçen arkeolojik materyalleri ve eski zamanlarda yaşamış insanların toplumsal yaşam biçimlerini değerlendiren çalışmaları zamanının değerlerinden sıyrılardan nasıl ele alındığını bilim dünyasından temel kaynakları örnek vererek somutlaştırmaya çalışacağız.

## ABSTRACT

*Different communities from different geographies have experienced different cultures since Paleolithic Era. In accordance with their life styles and traditions-customs, data related to death phenomenon and rituals of these communities are documented with archeological excavations. The obtained data is evaluated as analyzed by philosophers, sociologists and statisticians, and primarily by archeologists, anthropologists and ethnologists. According to the evaluations, it was concluded that "death phenomenon" was shaped naturally and it created a different interest area in analysis of social and cultural structures. Besides, "ritual applications" that were associated with death would be analyzed using concrete residues which would be obtained from the grave in which the dead was buried.*

*Skeleton that is obtained inside a grave and the residues around skeleton have crucial importance to understand communities of prehistorical and historical eras. Because science world becomes able to analyze socio economic-cultural structures, artistic characteristics, pleasures and dietary habits of people and communities thanks to death and the rituals that were applied afterwards. Death that reflects communities' biologic structures also depicts population's physical and anthropological structure. The hints that remained from death play an important role in revival of people's or communities' life styles. In this study, we tried to find an answer to the question of how science world has analyzed the traces that death and the rituals left behind over time.*

*In summary, the perspective of science world to death and rituals from which important information about communities from Ancient Eras to today's world can be obtained has been changed over time. It was concluded that changes had also been experienced over time in analysis methods of graves that covered various information related to social structures and economic conditions of the communities that had lived since Ancient Eras to today. It was seen that the results obtained from the data changed depending on scientific accumulation in nearly hundred and fifty years although the data obtained about death phenomenon and rituals that reflected people's adaptation processes to environment and morphology, their demographic characteristics and administrative characteristics had not changed. In this study, scientific approaches to death phenomenon and rituals were presented phase by phase in decadal format. Giving examples from science world, we tried to embody how the traces that death and the rituals left behind, the archeological materials that were obtained together, and the studies that analyzed social life styles of the people who lived ancient eras, have been analyzed while not being able to be eluded from the values of time.*

## GİRİŞ

Siyah ve beyaz gibi yaşamın tam tersi olan ölüm, insanlığın var olduğu ilk andan itibaren hep merak edilen (ölümden sonra ne olduğu), çözümü aranan (ölümsüzlük) bir olgu olmuştur. İnsanlığın yaşam döngüsünden ayıramadığı parçalardan biri olan ölüm en başından beri üzerinde kafa yorulan, düşündüren, tanımaya, tanımlanmaya çalışılan bir olgudur<sup>1</sup>. Aslında insanlar ölüm durumunu sorgulayarak yaşamın tam kendisini, anlamını çözmeye çalışmışlardır. Bu nedenle geçmişten geleceğe bütün kültürlerde, topluluklarda ve dinlerde ölüm ciddi bir olgu olmuştur. Çözüm bulunana kadar ciddi bir olgu olarak kalmaya devam edecektir<sup>2</sup>. İnsanlık kendini tanımlayabildiği ilk andan itibaren ölüm olgusu karşısında duramamış ve ölüm fikrini bir türlü kabullenememiştir. Bu nedenle hayatı sonlanan kişinin bu dünyadan ayrılarak başka bir dünyaya göç ettiğine, orada yaşamaya devam ettiğine inanılmıştır. Öteki dünya anlayışıyla, inancıyla birlikte insanlar ölümlerini gömmeye başlamışlardır. Bu anlayış ve inanış insanların gömü uygulamasını yaptıkları mezarlardaki çeşitliliği arttırmıştır. İnsana özgü duygusal bir hareket ile en başından itibaren mezara ölenin gündelik hayatta kullandıkları eşyalar öteki dünyada da kullanması için bırakılmıştır. Geçmişten günümüze kadar değişerek ve gelişerek gelen mezarların kendisi ve uygulanan ritüeller geçmişte yaşayan toplumları anlayabilmek için önemli bilgiler sunan olgulardır<sup>3</sup>. Üst Paleolitik'ten itibaren insanların ölümlerini armağanlarla beraber gömmeye başlamış olmaları din etkisinin başladığını ve öteki dünya inancının var olduğunu göstermektedir. Ölüm olgusunun ilk şekillenmesi olarak kabul edilen bu durum ve mağara duvarlarına uygulanan antropomorfik resimler dinsel düşüncesin bir yansıması olmalı<sup>4</sup>. Örneğin geçmişte yaşayan Homo Sapienslerin (GÖ 30.000) belirli bir inanç doğrultusunda mağara duvarlarını boyadıkları ve özenle dekore edilmiş mezar uygulamaları yaptıkları belirlenmiştir<sup>5</sup>. Duvar boyasında ölüme ilişkin detaylı çizimleri Fransa'da bulunan Lascaux Mağarası'nda (MÖ 15.000-10.000) izlemek mümkündür. Bu mağaranın duvarına bütün bir kompozisyon olarak yaşanan bir öykü yansıtılmaya çalışılmıştır. Burada yaşayan ilk insanların ölüsünü duvar üzerine betimlediği anlaşılmaktadır (Res. 1)<sup>6</sup>.

Ölüm olgusunun oluşumunu doğru bir şekilde gözlemleyebilmek, analiz edebilmek için toplumların, toplulukların, grupların, kabilelerin ve ailelerin dinamiklerinde birtakım kurallar ve sınırlamaların

olduğunu bilmemiz gerekmektedir. Bu açıdan yaklaştığımızda ölüm kavramının tanımı oldukça zorlaşacaktır<sup>7</sup>. Ölüm, canlılarda yaşamsal fonksiyonların tamamen durması anlamına gelmekte ve hayatın önemli bir parçası olup erken dönemlerden itibaren insanlığı derinden etkilemiş, insanlığı çeşitli düşüncelere sevk etmiştir<sup>8</sup>. Ölüm biyolojik anlamda solunum aktarımı yapabilen bedenin oksijen alamaması sonucu yaşam sürecinin tükenmesi olarak tanımlanabilir. Ölüm sosyal anlamda ise hem bireyin yaşam sürecinin tüm dinamikleri ile sona ermesi hem de bireyin var olduğu sosyal ilişki ağı içerisinde bulunduğu sosyal düzenden silinip gitmesi, sona ermesi, sevdiklerinden ayrılması ve onların bilinmeyene yollanması olarak tanımlanabilir<sup>9</sup>. Ölüme bunlar dışında soyut ve somut daha birçok tanımlama getirilebilir. Ancak ölüm olgusunu gözlemleyenler için elde olan ve gözle görülür elle tutulur tek bilgi bedenin çürüdüğü, yumuşak dokuların belli bir süre içerisinde yok olduğu ve geriye sert, kaybolmayan kemik, diş dokuların kalmış olmasıdır<sup>10</sup>.



Resim 1: Fransa Lascaux Mağarası, Ölü Adam Sahnesi / *Dead Man Scene, Lascaux Cave, France* (Önuçak 2009: 9, Resim. 2)

Ölü bedene uygulanan gömü gelenekleri ölünün ait olduğu kültürün özelliklerinden koparılamaz. Bu gelenekler toplumun sosyal uygulamalarının net biçimde anlaşılması açısından büyük önem taşımaktadır. Ölüm devamlılık gösteren sosyal iletişim ağının bir nevi yansıması olduğu gibi aynı zamanda dini düşünüş sürecinin de yansımasını bizlere gösterir. Ölüm olgusu hem sosyal hem de dini süreç içerisinde ölen kişinin yakınları, torunları tarafından uygulanarak alt nesillere aktarılır<sup>11</sup>. Sosyal ortamdan kaybolan yani ölen kişinin gittiği yerde rahat etmesini sağlamak amacıyla bir dizi uygulama geliştirilir. İşte toplumda geliştirilerek yapılan

<sup>1</sup> Doğan Salar 2006: 1; Uhri 2010: 21-22; Mutlu 2013: 4.

<sup>2</sup> Tanhan / Arı 2006: 35.

<sup>3</sup> Erginer 2004: 286; Şener 2014: 75.

<sup>4</sup> Mithen 1996: 200.

<sup>5</sup> Mithen 2006: 47.

<sup>6</sup> Önuçak 2009: 9, Resim. 2.

<sup>7</sup> Fahlander / Oestigaard 2008: 5; George 2013: 11.

<sup>8</sup> Tuğlacı 1972: 2235; Çıplak 2002: 605; Erginer 2004: 286; Stutz 2008: 19-28.

<sup>9</sup> Burcu / Akalın 2008: 32; Ünan 2010: 1; Yılmaz 2011: 1; Özterzi 2011: 1.

<sup>10</sup> Uhri 2006: 15-16; Uhri 2010: 23-24.

<sup>11</sup> Çıplak 2002: 3; Fahlander / Oestigaard 2008: 4-5.



bu uygulamalara ritüel diyoruz<sup>12</sup>. Bireyin yokluğuna ilişkin ölü gömme gelenekleriyle ilişkilendirilen arkeolojinin alt birimleri iki merkezi teorik yaklaşımla sınırlandırılabilir. Bu yaklaşımların ilkinde ölü bedeninin arkeolojik çerçevede yeni yollarla görselleştirilerek bizlere yardımcı olunması sağlanmaktadır. Yaklaşımların ikincisi ise bizlere geçmiş toplulukların ölümden sonra ne gibi tepkiler verdiklerinin anlaşılmasına yardımcı olur. Kısacası arkeoloji ve antropoloji belirli bir bakış açısıyla teoriyi şekillendirerek ölüm ritüellerine ve uygulamalarına odaklandırmaktadır. Arkeologlar için her iki yaklaşımda da ölüm olgusu doğal bir süreç olup sosyal ve kültürel yapıların incelenmesinde farklı bir ilgi alanı oluşturmaktadır<sup>13</sup>. Ölü gömme geleneklerini yorumlayabilmenin diğer bir yolu ise ölüm ile ilişkili bir takım ritüel uygulamalarını (somut kalıntılar üzerinden) ve ölünün yattığı mezarın kendisini çözümlemekten geçmektedir<sup>14</sup>. Arkeolojik kazılar ile açığa çıkarılan mezarlar karmaşık bir dizi pratik uygulamayı beraberinde getirmektedir. Bunun nedenini kişilerin ölümü ile gerçekleşen ölü gömme olgusunun sadece anlık bir durum olmamasına bağlamak mümkündür<sup>15</sup>. Ölü gömme uygulamalarının başlangıcından itibaren bazı uygulamalar gelenekselleşmiş ve bu gelenekler bir aktarım süreci içerisinde seçilime tabi tutularak gelişmiş, biçimlenmiştir. Ölü gömme geleneklerinde yaşanan bu dönüşüm Paleolitik Çağ'dan itibaren sürekli olarak seçilime, kültürlenme sürecine bağlı olarak aktarıma uğramış, yaptırımcı, kural koyucu niteliğiyle sözel olarak dönüştürülerek gelişmiştir<sup>16</sup>. Erken tarımcı topluluklardan itibaren ölü gömme uygulamalarıyla paralel olarak ritüeller de uygulanarak nesilden nesile aktarılmıştır. Oluşan ortak sosyal hafıza ve topluluklardaki ritüel inanç sistemi geçişken özelliğe sahip olmakla birlikte yavaşça değişmiştir<sup>17</sup>. Ölüm ve ölü gömme ritüelleri algisal ortam aracılığıyla sosyal kimliklerin kazanıldığı, az ya da çok ortak paylaşımların yaşandığı ve dünyevi kalıcılık isteğinin eşlik ettiği sosyal hafızanın kesişim yeridir. Elbette söz konusu bu sosyal hafıza ile yaşayanlar arasında bağ kurulmalıdır. Söz konusu bu bağın anlaşılması ve antik çağ ölü gömme uygulamalarının, ritüellerinin anlaşılması için arkeolojik verilere çok farklı yaklaşılması gerekliliği doğmuştur. Arkeolojik yaklaşımlar dışında etnografik yaklaşım<sup>18</sup> ile elde edilen verileri yansıtan seremoniler ile ölüm arasındaki bağlantı bizlere hafızanın önemini ve süregelen hafıza aracılığıyla atalarımızı anmamızı gerektiren olguları edinmemizi

sağlamıştır<sup>19</sup>. Atalarımızın anısını yaşatmak için insanların hafızalarında yitip giden kişilerin algılanmaya devam edecek kadar güçleri olmalıdır. Ölüler ve atalar arasında kurulan bağ prehistorik çağlarda yaşayan insanlardan günümüze kadar anıların hafızada canlı tutulmasıyla devam ettirilmiştir<sup>20</sup>. Bu noktada birçok arkeoloğun ortak fikri ölümlerin gerçekleşmesi sonucunda belirli ritüellerin kendiliğinden harekete geçtiği olmuştur. Ancak etnografik yaklaşıma göre ölü gömme gelenekleri çerçevesinde uygulanan çeşitli ritüellerin bir dizi farklı somut, maddesel etkiyi yansıttığı yönünde fikirler bulunmaktadır<sup>21</sup>. Ölüm olgusunu bilimsel anlamda inceleyebilmek için bu olguya ilişkin toplum üyelerince benimsenen ve sürdürülen sosyal gereksinimlere dair tutumları anlayabilmek, anlamlandırabilmek gerekmektedir. Bunun için zaman içerisinde uygulanan ritüellerin bağlantılarını koparmadan muhakkak incelemeye alınması gerekmektedir<sup>22</sup>.

## ZAMAN İÇERİSİNDE ÖLÜM OLGUSUNA VE RİTÜELLERE BAKIŞ

Makalemizin bu bölümünde on yıllık periyotlar içerisinde bilim dünyasının ölüme ve ölümlle ilişkili ritüellere nasıl yaklaştıkları temel kaynaklar seçilerek irdelenmeye çalışılmıştır. Bu yöntemle okuyucunun zihninde 1970'li yıllardan günümüze kadar geçen süreçte ölüm ve ritüellere bilimsel yaklaşımdaki gelişimin nasıl şekillendiğinin canlandırılması amaçlanmaktadır. Çünkü arkeologlar tarafından ölüm üzerine yapılan çalışmalar hem zaman içerisinde teorik çatıda gerçekleşen değişimlerden hem de antropolojik çalışma disiplininin etkilenecek gelişmiştir<sup>23</sup>. Erken dönemlerde mezarlara ve mezarlar içerisindeki iskeletlerin buluntu durumlarına yaklaşımların teorik açıdan ve antropolojik çalışmalar açısından eksik kaldığı görülmektedir. Teorik ve antropolojik yaklaşımlarda bilimsel, teknolojik dayanağın eksik kalması beraberinde analizlerinden elde edilen sonuçların da eksik ya da hatalı yorumlanmasına neden olmuştur. Mezarların incelenmesinde sadece mezarların tahmini kullanım sürelerine ve mezarlar içerisindeki bireylerin sayısına bakılması gibi basit yöntemlerin kullanıldığı örnekler bulunmaktadır. Mezarların içerisindeki bireylerin, mezar açıldıktan sonraki buluntu durumları ve sayıları göz önüne alınarak mezarın hem tahmini kullanımı yapılmış hem de tahmini nüfus yapısı elde edilmeye çalışılmıştır. Antropolojik çalışmalarda da benzer şekilde bireylerin buluntu durumlarına ve iskeletlerin dış çeperden görünen durumlarına bakılmıştır

<sup>12</sup> Özterzi 2011: 1.

<sup>13</sup> Stutz 2008: 19-23.

<sup>14</sup> Fahlander / Oestigaard 2008: 1.

<sup>15</sup> Eerkens / Lipo 2007: 258.

<sup>16</sup> Uhrı 2010: 54.

<sup>17</sup> Eerkens / Lipo 2007: 258.

<sup>18</sup> Emerson / Fretz / Shaw 2008: 161; Etnografik topluluk üyelerinin neler yaptıklarına yakından bakarak gündelik ilişkilerini inceleyerek onların anlam dünyalarını inşa etmeye çalışırlar.

<sup>19</sup> Joyce 2001: 12, 21.

<sup>20</sup> Assmann 2001: 64-65.

<sup>21</sup> Fahlander / Oestigaard 2008: 6.

<sup>22</sup> Burcu / Akalın 2008: 36.

<sup>23</sup> Chapman 2004: 1.

(Res. 2)<sup>24</sup>. Erken dönemlerde antik zamanlara dayanan din, inanç ve ölüm uygulamalarının aynı zamanda geniş tabana sahip sosyal kitlenin, toplulukların dinsel inanç pratiğinin yansıması olduğu düşünülmüştür. Ölüm durumunun yaşanmasıyla ortaya çıkan halkların ruhani, dini uygulamaları bir nevi tanrı ile iletişim aracı olarak kullanılmıştır<sup>25</sup>. Van Gennep'in çağdaş düşünürü olan R. Hertz, cenaze ritüelleri hakkında önemli bilgiler sunan bir makale kaleme almıştır. Çalışmalarını özetlediği makalesinde toplum üzerinde ölümün önemi, dünyada ölüm ile ilgili yorumlar ve ölümün dini inanışların yapısındaki bağlantıları üzerinde durmuştur. Hertz, ölüm ile ilişkili olarak öbür dünya inanışıyla bağlantılı birtakım argümanlar geliştirmiştir. Ona göre ölüm durumunda insanların yas tutması bir süre devam eder. Ölüm sosyal bir olgu olarak acı verici olur, kişide zihni parçalayıcı bir durum oluşturur<sup>26</sup>.



Resim 2: Erken Dönemde Mezar Odasında Gerçekleştirilen Çalışma Örneği / *Practice Example Conducted in the Burial Chamber During Early Period* (Leroi-Gourhan / Bailloud, Brezillon / Monmignaut 1962: 86, Fig. 52).

1970'lerde James Brown'un öncülüğünde Lewis R. Binford, Arthur A. Saxe, James Deetz, Edwin N. Dethlefsen, Christopher S. Peebles, Lewis H ve Larson Jr. gibi hem arkeoloji, etnografya hem de antropoloji alanında tanınan bilim insanları elde edilen sonuçları birlikte değerlendirmeye çalışmışlardır. Brown ve meslektaşları ölüm olgusu hakkında genel bir tanımlamaya gitmişler, Prehistorik dönemde ölüm olgusunun yayılcı/tarihsel bir şey olduğunun analizini yapmışlardır. Brown, ölüm olgusuna "nesnel" bir kavram olarak yaklaşmış ve ölü gömme uygulamasında sosyal ve kültürel iletişimin etkileri üzerine yenilikçi yorumun temellerini atmıştır. Bu çalışmayla birlikte arkeolojide yeni bir çıkış açılarak, antik

ölü gömme geleneklerini etnografiyle paralel çalışarak kıyaslama yoluna uygun bilimsel bir yaklaşım getirmeye çalışmışlardır<sup>27</sup>. Arkeolojinin ve antropolojinin önemli bir atılım aşaması sayılan bu yayınlarda arkeologlar gömü geleneklerine arkeolojik kaynaklar açısından yaklaşıma başlamışlardır. Etnografya'ya arkeolojik ve antropolojik çalışma disiplini katılarak ölü gömme gelenekleriyle ilgili düşünsel yorumlar getirilmeye çalışılmıştır. Bu konuda başı çekecek en önemli, en erken çalışmalardan birisine yine bu çalışma içerisinde Lewis Binford imza atmıştır. Binford "*Mortuary Practices: Their Study and Their Potential*" adlı makalesinde kendisinden önceki çalışmaların hem arkeolojik hem de antropolojik açıdan birtakım eksiklikleri ve yanlışlıkları bulundurduğunu belirtmiştir. Ona göre 1970'lere gelene kadarki süreçte yaşanan olumlu nokta ise antropologların ve kısmen de olsa arkeologların kültür tarihindeki ölü gömme geleneğiyle ilgili yaklaşımları tekrar yapılandırmak için çalışmaya başlamış olmalarıdır<sup>28</sup>. Çünkü ona göre ölü gömme geleneklerini irdeleyen erken dönem çalışmalarının ilgi alanları daha çok dini çalışmaların sonuçlarına odaklanmıştır. Bu nedenle önceki ölü gömme geleneklerine ilişkin tartışmalar "*ilkel din*" bağlamından öteye gidememiştir<sup>29</sup>. Binford'un çerçevesinden ölü gömme geleneğine baktığımızda insanlık ve toplum, sadece geçmişten geleceğe aktarılan bilgi birikiminden ve iletişimden kaynağını almış olmalı. Ona göre toplumun genetik bağı, kültürel üyelik bağlamında iletişim bağı gibi birçok neden ölü gömme uygulamalarında etkin olmalıydı. Ölü gömme gelenekleri tarihte sabit bir düzene sahip olmadığı gibi, ölü gömme geleneklerinin bağımsız davranışlarla bağlantısı olduğu için çeşitlilik arz ettiği söylenebilir. Bağımsız davranışlar (ritüeller) ve gömü geleneklerindeki farklılıklar biyolojik veya başlıca sosyal gereksinimlerle alakalı olmalıydı<sup>30</sup>. Bloch'a göre ise sosyal paylaşım, birleşim yaşayan toplumların cenazelerinin gerçek pratiğinin yansımasını ritüeller oluşturmaktadır. Ritüellerin uygulandığı mezarlar toplumda sosyal yapıya odaklanılmada önemli kaynaklar sunar ve bu kaynaklar toplumun hafızasını yansıttığı için önemlidir<sup>31</sup>. Bu hafızanın ritüeller tamamiyle yerine getirilse bile zamanla değişime uğrayabileceği belirtilmektedir<sup>32</sup>. Willems ise belirli bir tipte ölü gömme geleneğinin uygulamasında belirli bir kültürün izinin muhakkak kaldığını belirtmektedir. Elbette arkeolojik veriler içerisinde dikkat edilmesi gereken husus "*alışılmamış*" defin uygulamasının olup olmadığıdır, der. Çünkü çok küçük bir grup kendi kültür özelliklerini sergileyen kısmen belirsiz veya bilinmeyen bir gelenek dâhilinde defin uygulaması

<sup>27</sup> Brown 1971: 1-5.

<sup>28</sup> Binford 1971: 9.

<sup>29</sup> Binford 1971: 6.

<sup>30</sup> Binford 1971: 11.

<sup>31</sup> Bloch 1971: 105, 147.

<sup>32</sup> Wells 1972: 108.

<sup>24</sup> Leroi-Gourhan / Bailloud / Brezillon / Monmignaut 1962: 50-63, 79-86, Fig. 4, Fig. 52.

<sup>25</sup> Smith 1894: 312-313.

<sup>26</sup> Hertz 1960: 82, 86.

gerçekleştiriyor olabilir. Bütün bu sonuçları arkeolojik temelde ele aldığımız gibi antropolojik teorilerle uyumlu olarak uygulamak daha önemli sonuçlara ulaşmamızı sağlayacaktır. Çünkü ölü gömme uygulamalarının analizinin teorik ve metodolojik sonuçlarına antropolojik yaklaşımla yapılması, sonuçların daha doğru okunmasını sağlar. Yani ölü gömme geleneklerini evrimsel ve sosyal sistemin gelişimini, değişimini referans almadan yaparsak doğru bir çözümleme getirmiş olmayabiliriz<sup>33</sup>. Durkheim, “*Dini uygulamalar bireylerin bir araya gelerek oluşturdukları toplumsal katılımlardır*” demektedir. Atalarımızın mezarlarına ara sıra akıttığımız libasyon geleneği (Anadolu’da mezarlara su dökme gibi) veya ölü için kesilen kurban geleneği ölünün ruhunu onurlandırmak için yapılan geleneksel ritüeller bu katılımlar arasındadır<sup>34</sup>. Ölen bireyin ruhunu huzurlu kılmak ve ya ona duyulan sevgiyi göstermek için mezara çiçek bırakılma geleneği de bulunmaktadır. Şanidar mağarasında yaşayan Neandertal insanlardan itibaren mezarlara çiçeğin bırakılması bu duyguların yansıması olmalıdır<sup>35</sup>. Söz konusu bu dini işlevler (ritüeller) yerine getirilirken hafıza sürekli canlı kalır. Grup içerisinde ortak zihinsel özellikler dini uygulamaların temel noktalarına ait önemli kısımların anlaşılmasını sağlar ve grubu oluşturan dini birlikteliğin hafızasını oluşturur<sup>36</sup>. O’Shea çeşitli yöntemlerle denenmiş olmasına rağmen ölü gömme uygulamalarındaki çeşitlilik üzerine yapılan arkeolojik teorilerin kapsamlı sonuçlarının erken dönemlerde (1960-1980 arası) net olarak ortaya konulmadığını belirtmektedir. Bunun temel sebebini çeşitli bileşenler ile bilgilerin paylaşılabileceği merkezi altyapı gerekliliğinin giderilememesinden kaynaklanmasına bağlamaktadır<sup>37</sup>. Bu yıllarda Türk bilim dünyasında ölüm olgusu üzerine çalışmalara Sedat Veyis Örnek imza atmıştır. Çalışmalarını din etnolojisi, etnografik ve antropolojik çalışmalardan elde edilmiş sonuçlara dayandırmıştır. Çalışmalar Afrika’dan İskandinav ülkelerine kadar farklı toplulukların ölüm öncesinde, ölüm esnasında ve ölüm sonrasında yaşadıklarının birer özetini sunmaktadır. Toplumun bireylerinin ölüm durumunun gerçekleşeceğini anladığında yaşanan duygusal durum ve sosyal iletişimden; ölüm ile birlikte gerçekleşen defin işlemi ve ritüellerden; ölünün bir dizi törensel uygulama eşliğinde hazırlanışı, mezara konuluşu ve dini merasim sonrasında baş sağlığının alınması, evde ölü yemeğinin verilmesi, ölen bireyin geride bıraktığı maddi-manevi unsurlar konusunda bilgiler verilmiştir<sup>38</sup>. Hançerlioğlu da ölüm kavramı ve ölüm durumunu dinsel açıdan değerlendirme yoluna gitmiştir. Ona göre ölüm ruhun

bedenden ayrılmasıdır<sup>39</sup>. Görüldüğü gibi 1970’lerde ölüm olgusuna ve ritüellere daha çok sosyal ve dini açıdan bakılmış, değerlendirilmiştir. Etnografya, Arkeoloji ve Antropoloji her ne kadar çalışma disiplini olarak kabul edilse de mezarlardan elde edilecek önemli bilgilerde aktif rol alamamışlardır.

1980’lere gelindiğinde ölü gömme geleneklerine ilişkin araştırmalarda ve yayınlarda artış olmuştur. O’Shea, bu zamana kadar ölü gömmeye ilişkin aktivitelerin sosyolojik ve arkeolojik bir olgu olarak düşünüldüğünü belirtmektedir. Bu bakış açısının içerisinde baskın şekilde ölü gömme geleneklerindeki çeşitliliğinin kişisel davranışlardan geldiği yönünde yanlış bir algının olduğu belirtilmiştir<sup>40</sup>. Bu dönemin başlarından itibaren cenaze törenlerine ilişkin sosyal bakış açısı toplumun sosyolojik yapılanması temel alınarak antropologlar tarafından hızlı bir şekilde geliştirilmiştir<sup>41</sup>. Sosyal yapılanmaya ek olarak yeni arkeolojik yöntemlerle mezarların değerlendirilmesine de başlanmış, elde edilen sonuçlar bu şekilde ele alınmıştır<sup>42</sup>. Yine de ölü gömme geleneklerinin anlaşılması aşamasında arkeolojik kıstas eksik kalmıştır. Ancak geçen süreçte ölü gömme geleneklerine ilişkin yeni analizler geliştirilmiştir. Ölü gömme gelenekleri üzerine yapılan analizler yeni arkeolojik çalışma sistemi içerisinde ele alınmıştır. Bilimsel kaygılar hız kazanırken hem o günün şartlarında hayali temellendirmelere dayanan ilkel inançlar ve dinler hem de sosyal sistemin belirli detayları aracılığıyla ölü gömme geleneklerine yaklaşılmaya devam edilmiştir. Bilimsel açıdan araştırma çabalarında direkt iki tip analize gidilmiştir. Bunlardan ilki kullanılan seramik örneklerinin çeşitliliğine dayanarak yapılan çıkarımlar, ikinci analiz ise ölü gömme pratikleri ile sosyal organizasyonların var olduğu karmaşıklıktan elde edilen çıkarımlardır. Bu iki yaklaşım ölü gömme geleneklerine ilişkin sonuçların elde edilmesinde yeni bir çığır açmıştır. Ancak o dönemde seramiklerden elde edilen sonuçlara şüphe ile bakılmıştır<sup>43</sup>. Bu on yıllık süreçte ölü gömme geleneklerinin analizinin yapıp anlaşılmasında kullanılan diğer bir alan yine etnografya olmuştur. Arkeoloji, farklı bir olgu olan ölü gömme geleneklerini 1990’lara doğru ortak kararlar doğrultusunda etnografik çalışmaları da içine alarak incelemelerini arttırmıştır. Elbette etnografik çalışmalar ölüm arkeolojisinde gömüt çeşitliliğinin anlaşılmasına önemli ölçüde içgüdüsel ipuçları sunmuştur. Ancak bu alandan elde edilecek sonuçlar güvenilir olarak görülmemiştir ve sonuçların yanıltıcı olacağı belirtilmiştir. Etnografik sonuçların daha çok yerel, küçük toplulukların cenaze geleneklerini temel alabileceği gibi, ikinci elden elde edilmiş ve daha çok

<sup>33</sup> Willems 1978: 81-82.

<sup>34</sup> Durkheim 1976: 48, 63.

<sup>35</sup> Leroi-Gourhan 1975: 562-564; Solecki 1975: 880-881.

<sup>36</sup> Halbwachs 1950: 12.

<sup>37</sup> M. O’Shea 1984: 3-4, 8, 14.

<sup>38</sup> Örnek 1971: 13-16, 93-95, 115-126; Örnek 1979: 13.

<sup>39</sup> Hançerlioğlu 1977: 23.

<sup>40</sup> M. O’Shea 1984: 32.

<sup>41</sup> Bartel 1982: 32.

<sup>42</sup> M. O’Shea 1984: 2-3.

<sup>43</sup> M. O’Shea 1984: 1-2.



tekdüze kuralcı karakterlere sahip cenaze geleneklerinin içeriğini yansıtacağı düşünülmüştür<sup>44</sup>. Bu süreçte Bartel, 1970’li yıllarda bazı antropologların ölü gömme geleneklerinin analizine ilişkin çalışmalarda arkeolojik yaklaşımlara olumsuz bakmalarına eleştiri getirmiştir. Ona göre birçok arkeolog 1970’lerden 1980’lere kadarki süreçte ölü gömme davranışlarına ilişkin analizlere yeni bakış açıları getirmişlerdir. Arkeolojik çalışmalarda toplumun ölü gömme pratiklerindeki çeşitliliği önemli ölçüde yansıtan, destekleyen arkeolojik veriler açığa çıkartılmıştır. Ancak bu döneme ait arkeolojik verilerden ölü gömme geleneklerinin çeşitliliğini ve özelliklerini net olarak çözmek mümkün olmamıştır. Çünkü 18. yy. antropologlarının ölü gömme pratikleriyle ilgili kaleme aldıkları temel makalelerin çoğu kaynağını “*pseudopsikolojik prensipler*” olan dini inanışlardan almaktaydı. Bu düşüncenin kökeni 1960’lara kadar dayanan ve ölü gömme uygulamaları ile ritüellerinin arkeolojik çalışma yöntemi ile açıklamaya çalışmanın tehlikeli bir yöntem olarak görüldüğü döneme tekabül etmektedir<sup>45</sup>. Ölü gömme geleneklerinin yansıması olan dinsel uygulamaları sosyal hayattan soyutlamak elbette mümkün değildir. Sosyal hayatın bir gerçeği olarak karşımızda duran “*gitme*” olgusu doğal bir durum olarak bireylerin hafızasında yer etmektedir. Hafızaya alınan bu bilgiler hem bireylerin deneyimlerinin ajandasında hem de farklı sosyal tabakalardaki kişilerin aktivitelerinde yerini almaktadır<sup>46</sup>. Bir topluluğun, grubun dini inanışı değişmeye başladığında onu temsil eden davranışların ve sembollerin de değiştiğini söylemek yanlış olmaz. Ölü gömme geleneklerindeki sembollerin değişiminin nedenlerini çözümleyebilmek için geçmiş kültürlerin sosyolojik analiz çalışmalarının yapılması gerekmektedir<sup>47</sup>. Analizlerin değerlendirmeleri yapılırken bulgulardan elde edilen sonuçlara nesnel bakılmalıdır. Her mezar/mezarlık kendi kültürü ve zaman dilimi içerisinde değerlendirilmelidir. Ancak unutulmamalıdır ki bulgular sonucunda elde edilen veriler içerisinde yeni geleneklerin izleri görülebilir. Eric Hobsbawm’a göre eğer söz konusu bu yeniliklerin ve eski geleneklerin uygulamaları arasında farklılık varsa antropoloji bu farklılığı aydınlatmaya yardımcı olabilir<sup>48</sup>. Değişimler belirli bir etkiden kaynaklı olabileceği gibi, kişisel normların/ihtiyaçların etkisiyle de oluşabilmektedir. Sosyal farklılıklar da ölü gömme geleneklerini yansıtan sembolik ifadelerin değişimine neden olabilmektedir. Zamana bağlı olarak kişilerin, toplumun veya grubun uyguladığı gömü gelenekleri ve ritüellerin değişimini ancak uzun zaman alan bilgi birikiminin depolandığı analiz sonuçlarından anlayabiliriz. Zamansal kavrama bağlı olarak şekillenen geçici değişimlerin analizini yapan analistler için

kültürlerin sosyal yapılanmalarını incelemek ve çözümlemek ciddi problem oluşturmaktadır<sup>49</sup>. Değişim ve devinim öngörüsünde Van Gennep’in ritüellerle ilgili açıklamaya çalıştığı genel kural tanımlamalarını<sup>50</sup> Parker Pearson gibi bilim insanları aşırı determinist (belirlenircilik, belirlenimcilik, gerekircilik) yaklaşım olarak görmüştür. Pearson’ın bakış açısıyla toplumdaki fıkırsel rol, toplumun içerisindeki bireyin gücüyle orantılı olarak toplumsal ilişkilerin hem yansıması olur hem de toplumun düzenlenmesinde, sistemin oturmasında ve şekillenmesinde büyük önem arz eder<sup>51</sup>. M. Bloch ve J.P. Parry’e göre cenaze ritüellerinin uygulanabilirliği sosyal olgu olarak sosyal hayatın topluluğa verdiği yenilik ile ve sosyal bağın güçlenmesiyle direkt bağlantılıdır. Ayrıca kimi topluluklarda alışılmışın dışında cenaze ritüelleri doğumun (yenilik) ve bereketin (sosyal bağ) sembolü olarak görülmüştür<sup>52</sup>. Diğer bir bilim insanı Pearson’da ölüm ile sosyal bağ arasında bir denge kurmaya çalışmıştır. Ona göre kişinin hayatta iken toplumda sahip olduğu sosyal statünün kişinin ölümünden sonrada devam ettiği öngörülmelidir<sup>53</sup>. Ölü gömme ritüellerindeki sosyal teorinin geniş çerçeveye, çeşitliliğe sahip olmasında, değişen pratiklerin etnoarkeolojik incelemeler ve sosyal açıklayıcı faktörlerle yakından ilişkisi bulunmaktadır. Ölü gömme geleneklerindeki bu çok yönlülüğü açığa çıkarabilmek için konuya arkeolojik sorgulama yöntemleriyle bakmak gerekliliği doğmuştur<sup>54</sup>. O’Shea’ya göre bu gereklilik sayesinde ölümlerin kalıntılarından yola çıkarak arkeolojik olgular ile bağlantı sağlanmış ve yok olan bir topluluğun organizasyon yönlerinin görüntülerini bizlere sağlıklı bir şekilde yansıtılmıştır. Aynı zamanda topluluğun sosyo-kültürel sistemini içeren birçok bağımsız parçanın anlaşılmasına yardımcı olur<sup>55</sup>. 1980’lerde ölüm olgusuna yaklaşım daha çok sosyal ve dini anlayışla çerçevesinde olmuştur, ancak arkeolojik ve antropolojik anlayışın bu çalışmalarda yerini almadığını söylemek doğru olmaz.

1990’larda ölü gömme geleneklerine ilişkin yapılan çalışmaların bilimsel boyutu katlanarak artmış ve analizler daha çok arkeolojinin teorik çalışma kısmına dayalı sonuçlardan elde edilmiştir. Ölüm olgusunun analizini çıkarmak isteyen bir arkeolog geçmiş dönem insanların bilinçli bir şekilde yaptıkları bazı davranışları çeşitli alt birimlere ayırdığında birtakım sonuçlar ile karşılaşmıştır. Bu alt birimleri oluşturan demografi/nüfus, paleopatoloji, beslenme, çevresel etki, materyal kültür, ticaret, ritüel, ideoloji ve sosyal organizasyonlar hakkında bilgilere ulaşarak ölü gömme geleneklerinin analizini yapmak

<sup>44</sup> M. O’Shea 1984: 32. Bartel 1982: 20-21.

<sup>45</sup> Bartel 1982: 32-33, 47.

<sup>46</sup> Giddens 1984: 3-4, 45-47.

<sup>47</sup> M. O’Shea 1984: 256-257.

<sup>48</sup> Hobsbawm 1983: 10.

<sup>49</sup> M. O’Shea 1984: 29-30.

<sup>50</sup> Gennep 2004.

<sup>51</sup> Pearson 1982: 21-23.

<sup>52</sup> Bloch / Parry 1982: 1-2, 5.

<sup>53</sup> Pearson 1982: 99-100.

<sup>54</sup> Pearson 1982: 112.

<sup>55</sup> M. O’Shea 1984: 36.

mümkün olmuştur. Rick J. Schulting ölü gömme adetlerinin analizinin yorumlanmasında iki ana eğilim olduğunu belirtmektedir. Birinci eğilim süreçsel/oluşumsal durum olarak tanımlanırken, analize yönelik ikinci yaklaşım ise eklektik/derleme olarak tanımlanmaktadır<sup>56</sup>. Süreçsel/oluşumsal yaklaşıma yönelik yapılan eleştirilerden birisi geçmiş toplulukları bütün yönleriyle ele alınmaması ve onların arkeolojik verilerinin çıkarımlarına eksik yaklaşılması olmuştur. Hatta analizlerde geçmiş toplulukların anlam ve sembollerinin reddediliyor olması büyük eksiklik olarak görülmüştür<sup>57</sup>. Boyer, ölü gömme geleneklerine yönelik yaptığı analizlerin sonuçlarına dayanarak insanların kültürel çevreleri farklı olsa da ölümden sonra fiziksel olmayan bir ortamda insanların yaşamaya devam ettiklerine inanıldığını belirtmektedir. Bu nedenle birçok topluluk (hepsi değil) tanrı ve ruh inancıyla paralel olarak belirli ritüeller düzenlemektedirler. Ölüm olgusu içerisinde yerini alan ruh, tanrı inancı ve bunlara bağlı ritüeller toplulukların durumlarına göre değişiklik gösterse de bu özellikler birçok topluluk içerisinde geniş bir şekilde yayılım göstermiştir. Ancak yine Boyer'e göre öncelikle bu durum evrensel bir bütünlük olarak algılanmamalıdır. Ona göre ölü gömme geleneklerinin analizinde sosyal ve ekonomik durum kesinlikle göz ardı edilmemelidir<sup>58</sup>. Brown, ölü gömme geleneklerinin analizine ilişkin yapılan daha önceki arkeolojik düzenlemelerin kişilerin davranışlarına odaklı olduğunu belirtmektedir. Ölü gömme pratiklerine ilişkin araştırma çabalarına arkeolojik ve sosyal-antropolojik bilim alanı da dâhil edilerek zenginleştirilmeye devam edilmiştir. Böylece ölüm olgusu üzerine yapılan analizlerin sonuçlarına ulaşmak kolaylaşmıştır. Aynı zamanda sonuçlarına şüphe ile bakılan değerlendirmeler çağdaş yaşamdaki uygulamalarla desteklenerek değerlendirmeye başlanmıştır. Ölü gömme gelenekleri antropolojik çalışmalarla açıklanmaya ve kişilerin mezar geleneğini yansıtan ölüm olgusunun baskın yönü olan sosyal nedenlerin tanımlanmasına devam edilmiştir. Yapılan değerlendirmelere göre sosyal davranışların, geleneklerin ve inançların üzerinde söz konusu tarihsel geçmişin önemi inkâr edilemez. Inkâr edemeyeceğimiz diğer bir husus ölü gömme uygulamalarında toplumun ekonomik ve politik durumunun yansımalarının olduğudur. Bireylerin ve toplulukların ekonomik durumu çerçevesinden ritüel uygulamalarına baktığımızda farklı ölü gömme gelenekleri ile çeşitlenerek şekillendiğini söylemek mümkündür (Res. 4)<sup>59</sup>. Metcalf ve Huntington, bu duruma biraz farklı yaklaşırlar, ölüm olgusunun öbür dünyadaki hayat olmakla kalmayıp aynı zamanda yaşamın devamlılığı, yaşlanma ve yeni kuşakların devamlılığı olarak görülmesi gerektiğini vurgulamışlardır. Ölüm olgusunun kültürler arasında sistematik olarak duygusal bir bağ kuramamış olabileceğinden bahsetmektedirler<sup>60</sup>. Bu

durumu mezarlar üzerinde görmek mümkündür. Özellikle 1990'larda mezarların simgesel bir işaret taşıyabileceği yolunda düşünceler bulunmaktaydı. Arkeolojik kazılardan elde edilen bilgilere göre şuan için mezarlarına ilk simgeyi yükleyerek bilinçli bir şekilde yapan insan türü Neandertallerdir. Mezarlara simge yükleyen bu insanların en erken mezarlarına La Chapelle Aux Saints, Le Moustier, La Ferrassie, Deşik Taş ve Regourdou Mağaralarında ulaşılmıştır<sup>61</sup>. Bu durumda prehistorik dönemden itibaren insanların bir araya gelerek yakınlarını farklı inançlarla "*simgesel*" (koruma, anma, özleme vb.) olarak yaşatmaya devam etmek için birtakım aktif uygulamalarla gömüler uygulamaya başladıkları söylenebilir. Bilim insanlarının çalışmaları ve yorumları soru işareti taşıyan bu çağların cenaze ritüellerini içermekte, bu çalışmalar ve yorumlar ölü gömme gelenekleri bağlamında analiz edilmelidir. Ölü gömme geleneklerini günümüze kadar taşıyan mezarlar din, ekonomi, sosyal yapı ya da gömü geleneğinin simgesel eyleminin analizini sergileyen birer parçadırlar. Her bir parça gömü geleneği içerisinde toplum tarafından verilen sosyal yapının parçası olarak da tanımlanabilir. Ancak bu parçalar bir bütün halinde değerlendirirken geleneklerin sosyal ve coğrafik duruma bağlı olarak yayıldığını ve antik dönemde sosyal yapıların değişime uğradığını göz önüne almalıyız<sup>62</sup>. Catherine Bell, ritüeller üzerine yazdığı kitabında bu duruma ilişkin önemli bilgiler vermiştir. Bu bilgiler antik dünya insanların ölüm anında ne hissetmiş olabilecekleri ve hatta ne gibi uygulamalar yapmış olabileceklerini anlayabilmemize ve yorumlamamıza yardımcı olmaktadır. Kitapta anlatılan önemli bilgileri arkeolojik kazılardan elde edilen sonuçlarla değerlendirip, karşılaştırdığımızda önemli ipuçları elde edilecektir. Bell'e göre herhangi bir ölüm durumu gerçekleştiğinde bireylerde ve toplumlarda yas diye tabir edebileceğimiz bir üzüntü yaşanır. Yası yaşayan kişiler bir yerde veya bir hanede toplanırlar ve bu yas durumunu kısa bir uygulama (anma) ile sürdürürler. Burada bazı ritüeller gerçekleştirilir: ölü yemeği, ağıt veya sözlü şeyler gibi... Daha sonra atalarından kalan ölüm merasimine devam edilir. Bu süreç gömü uygulaması sırasında mezar/mezarlık gibi dini ritüellerin yapılacağı yerde devam eder. Bütün bu uygulamaların içerisinde yer alan birçok dini gelenek, çeşitli ölüm ayinleri atalardan kalmaktadır. Kısacası ölüm olgusunu anlatan ritüellerde ataların uygulamalarıyla büyük bağlantılar bulunmaktadır<sup>63</sup>. 1990'lı yıllarda ölüm olgusuna ve ritüellere arkeolojik ve antropolojik açıdan yaklaşımda büyük ivme sağlanmıştır. Antropolojik ve arkeolojik analizlere etnografik çalışmaların da eklenmesiyle bilimsel sonuçların payı artmıştır.

2000'li yıllarda ölü gömme geleneklerine ilişkin verilerin elde edilmesinde ve değerlendirilmesinde büyük değişiklikler olmuştur. Bu dönemin bilimsel birikimine teknolojinin

<sup>56</sup> Schulting 1994: 9.

<sup>57</sup> Chapman 2004: 3.

<sup>58</sup> Boyer 1994: 5-7.

<sup>59</sup> Brown 1995: 6-7, 24; Pearson 1999: 12-14, Fig. 1.2

<sup>60</sup> Metcalf / Huntington 1991: 2-4, 24, 44-61, 108.

<sup>61</sup> Lewin 1998: 233-236.

<sup>62</sup> Morris 1992: 1-2.

<sup>63</sup> Bell 1997: 98, 100, 117, 121.

imkânları damga vurmuştur. 2000’li yıllarda ölüm durumu ve ondan elde edilen veriler, idealist düşünceye nazaran materyalist somut verilere dayandırılmıştır. Arkeologlar son kırk yıl boyunca ölü gömme pratiklerine ilişkin sosyal bilimden gelen bir dizi teorinin altını çizmişlerdir. Bu teoriler kendi içerisinde farklılıklar göstermekte ve farklı arkeolojik çalışmalar, uygulamalar ile belirlenmektedir. Örneğin farklı analitik kavram ve analizlerin birimleri farklı çalışma yelpazesi, gösterge çizelgesi ve farklı metotlar ile belirlenmektedir. Son zamanlarda bu uygulamalara bilimsel çalışmaların sonuçları da büyük katkı sunmaktadır. Marta Fiacconi ve Chris O. Hunt gibi bilim insanları mezarların kazılarında arkeobotanik çalışmalara yönelerek olası hataları en aza indirmişlerdir. 1970’lerdeki arkeolojik çalışmaların bilimsel dayanaklarında ortaya çıkan birtakım eksiklikler ve problemleri tespit etmişlerdir<sup>64</sup>. 1990’ların başına kadar şüphe ile bakılan Neandertal insanının ilk gömüsünü yapıp yapmadığı sorusuna yeni metod arkeolojik kazılarla cevap vermişlerdir. Raporlara göre yirmiden fazla tüm Neandertal insan iskeletinin tespit edilmesi bu durumu doğrulamaktadır<sup>65</sup>. Anadolu’da erken dönemlerde gerçekleştirilen arkeolojik kazılarda tespit edilen bazı mezarlar da son yılların ileri teknolojik yöntemleriyle tekrar ele alınmıştır. Örneğin 1980’li yıllarda kazıları gerçekleştirilen Çayönü yerleşiminde açığa çıkartılan “Kafataslı Yapı” DNA ve C14 gibi teknolojik sonuçlarla tekrar ele alınarak MÖ VII. binyıla tarihlenmiş ve Akdeniz ırkından geldikleri belirlenmiştir<sup>66</sup>. Sarah Tarlow ve Liz Nilson Stutz’un editörlüğünde birçok bilim insanının bir araya gelerek yayına hazırladıkları “*The Archaeology of Death & Burial*” adlı kitapta ölüme ve ölü gömme geleneklerine ilişkin yeni yaklaşımlar bu bağlamda ele alınmıştır. Geçmişte ölen bireylerin sağlık durumlarına ilişkin bilgilerin elde edilmesinde uygulanan yeni yöntemler (Bioarkeoloji), stabil izotop analiz çalışmaları, mezarlar içerisinde ele geçen ölü hediyelerinin teorik ve metodolojik açıdan yaklaşımlar üzerine birçok çalışma kaleme alınmıştır. Ancak kitap daha çok Amerika, Avrupa arkeolojisinden elde edilen sonuçlara dayandırılmıştır. Kısmen Afrika, Uzak Doğu (Asya, Çin) ile ilgili bilgilerin elde edildiği kitapta Anadolu ve Kafkasya gibi önemli coğrafyaların ölü gömme geleneklerine yer verilmemesi büyük eksikliklerdir. Bu kitapta Paleolitik dönem insanından Mezolitik insanına ve Orta Çağ arkeolojisinde ölüme ilişkin yeni yaklaşımlar hakkında önemli bilgiler verilmiştir<sup>67</sup>. Timothy Insoll’un editörlüğünde yayınlanan “*The Archaeology of Ritual & Religion*” adlı kitap yeni çağın birtakım yeniliklerini içerisine almaktadır. Bu kitapta birçok bilim insanı özellikle ritüeller üzerine bilimsel çalışmalarını kaleme almışlardır. Kitap içerisinde Paleolitik Dönemden Demir Çağa kadar uzanan süreçte arkeolojik çalışmalarda elde

edilen yeni veriler, yeni metotlarla sunulurken aynı zamanda Afrika’dan Avrupa, Amerika, Anadolu, Asya, Mezopotamya, İran, Pasifik ve Yeni Zelanda’ya kadar farklı coğrafyaların antik dönem ritüel uygulamaları hakkında bilgiler kaleme alınmıştır<sup>68</sup>. Bu kitaplar dışında Kaestle ve Horsburg da ölüme ilişkin yeni yöntemler hakkında önemli bilgileri kaleme alan makalelere imza atmışlardır. DNA çalışmalarına bağlı arkeolojik ve antropolojik çalışmalara dayanarak yaşayan kişi ile ataları ve grupları arasında biyolojik bağ kurmuşlardır. Yaptıkları çalışmalara dayanarak kişilerin hayat şartları değişse bile ölüyü atalarının geleneklerine göre gömmeye devam ettiklerini söylemektedirler. Ancak böyle olsa dahi kişinin kendi atalarını ve özünü yalanlayabileceği veya inançlarını rencide edebileceği durumların da olabileceğini söylemek mümkündür<sup>69</sup>.

Belki mezarlıkların kültürel boyutunu ilgilendirmez ancak uygulanan radyo karbon uygulamaları ile definin tarihine ilişkin detaylı bilgiler de bu dönemde edinilebilmektedir. Direkt insan kemigi olmazsa dahi kömürleşmeden elde edilen veri sayesinde dolaylı yoldan kesin kronoloji ile bir bölge içerisindeki mezarlığın tarihlemesi mümkün olabilmektedir<sup>70</sup>. Nilsson Stutz, 2000’lerden itibaren arkeolojik teorinin natürel/doğal arkeolojik yaklaşımının bilimsel teknolojinin eklenmesiyle epey bir yol aldığını belirtmektedir. 1980’lerden 2000’lere kadar geçen süreçte geçmiş kültürlerin sosyolojik analizinin yapılmasında temel alınan processual/oluşumsal arkeolojiye eleştirel yaklaşmaktadır<sup>71</sup>. Elbette 1960’lı yıllardan 2000’li yıllara kadar geçen kırk yıllık süreçte entelektüel gelişimde önemli bir ivme kazanılmıştır. Arkeologlar antik ölü gömme gelenekleri hakkında çeşitli fikirler sunabilecekleri organizasyonlar gerçekleştirilmişler ve bilgi birikimlerini yayınlamışlardır. Aynı zamanda toparlanan sonuçlardan bir ajanda elde edilmiş ve bu konu hakkında ileriye dönük yol güzergâhları belirlenmiştir<sup>72</sup>. Bu ajandaya yeni yaklaşımlar ve teknolojik birikim eklenerek çalışmalar insanoğlunun yazı öncesi dönemine ışık tutacak şekilde genişletilmiştir. Prehistorya olarak tabir edilen yazısız dönemin incelenmesiyle tarih olarak adlandırdığımız dönemlerin ölüm olgusuna ilişkin eksik kalan bilgilerimiz de aydınlatılmaya başlanmıştır. Özellikle prehistorik dönemin ölüm olgusunu şekillendiren başlıca iki temel veri ele alınmıştır. Bunları ölümün ardından kalan maddesel kalıntılar (kemik, mezarın kendisi, ziynet eşyaları, ölü hediyeleri vb.) ile soyut kalıntılar (ritüeller, gelenekler vb.) olarak sınıflandırmak mümkündür. Arkeolojik çalışmalar sonucunda geçmiş dönemlerin insan topluluklarından kalan eserler yorumlanmakta ve

<sup>64</sup> Örneğin Şanidar Mağarası’nda çiçeklerle gömüldüğü düşünülen kişinin mezarı kazılırken teknik hatalar yapıldığı aslında çiçeklerle gömülmediği, polenlerin hava akışı ile mağaraya taşındığı tespit edilmiştir. bkz. Fiacconi / Hunt 2015: 88.

<sup>65</sup> Pearson 1999: 148.

<sup>66</sup> Özbek 2004: 16; Özdoğan 2004: 49.

<sup>67</sup> Tarlow / Nilsson Stutz 2013.

<sup>68</sup> Insoll 2011.

<sup>69</sup> Kaestle / Horsburgh 2002: 107.

<sup>70</sup> Chapman 2004: 6-8.

<sup>71</sup> Stutz 2008: 21.

<sup>72</sup> Laneri 2007: 1.



halkların kültürel özellikleri hakkında maddi sonuçlar elde edilebilmektedir<sup>73</sup>. Arkeoloji geçmiş toplulukların maddi kalıntılarına odaklandığı gibi kültürel özelliklerini yansıtan ritüellere de odaklanmaya devam etmiştir. Mezarların kazıları yapılırken mezar içinden ve mezar dışından gelen veriler çok hassas bir şekilde değerlendirilmeye başlanmış, halkların uyguladıkları ritüeller hakkında önemli bilgiler elde edilmiştir<sup>74</sup>. 20. yy başlarından itibaren yeni veriler ışığında hem arkeologların hem de etnografların ilgisini çeken bir dizi çalışma ve inceleme yapılmıştır. Bu çalışmalar dâhilinde birtakım analizler yapılmış ve bu analizlerden elde edilen sonuçlarla yorumların yapılmasını sağlamıştır<sup>75</sup>. Elbette bu analizlerde geçmiş toplulukların sosyolojik yapılarının ortaya konulması kolay bir durum olmamıştır. İncelemeye alınan mezar/mezarlığın mezar geleneği, buluntuları kadar höyük/yerleşim içerisindeki verilerin de beraberinde değerlendirilmesine ağırlık verilmiştir. Böylece geçmiş kültürlerin yaşamına dair sosyolojik, etnografik analizlerin çıkarılması kolaylaşmıştır<sup>76</sup>. Bu yaklaşımın öncülerinden Robert Chapman'a göre etnografik yaklaşımlar ile yapılan çalışmalar bireysel ritüeller ve sembolik durumlar hakkında (daha çok küçük ölçekli topluluklar) bilgi edinilmesini sağlarken aslında tarihi kaynakların, kayıtların detaylı içerikleri zamanın derinliklerinde bulunmaktadır. Ancak etnografya söz konusu bu zaman dilimini aydınlatmada yetersiz kalmaktadır. Antropologlar, arkeologlar ve tarihçiler cenaze ritüellerinin sosyal ve politik ilişkiler ağının diğer bir şekliyle toplum ideolojik rolünün gizli yanlarını aydınlatmaya çalışmaktadırlar<sup>77</sup>.

Bu çalışmalar cenaze ritüellerinin zihinsel oluşumunun materyal/somut yapılanma ile bağlantısının bulunduğunu ortaya koymuştur. Cenaze ritüelleri uygulayıcısı olan grup, toplum veya topluluğun içerisindeki teorik uygulamalar somut eylemlerle pratiğe döküldüğü esnada kabul görmektedir. Maddi, somut yaklaşımlar hızını arttırırken cenaze ritüellerinin anlaşılmasında kısmen de olsa dini söylevin etkisi devam etmektedir. Bu durum atalarımızdan gelen hissi eklentilerin direkt bağlantısı ile ilişkilendirilebilir. Bunlarla birlikte sosyal etkileşimin insan aktiviteleriyle pratiğe dökülmesi sonucu gömü uygulamalarının yeni kuşaklarla bağlantı sağladığı ve böylece aktarılmaya devam ettiği belirtilmektedir. Bu düşünceye göre atalarımızdan emanet aldığımız mitolojik hikâyeler ile diğer uygulamaların cenaze ritüellerinin analizinin yapılabilmesinde büyük etkisi bulunmaktadır<sup>78</sup>. Porter da sosyal hayatın oluşturduğu bir grubun yaşantısında ve tarihinde atalarından ayrılamaz

yakın bir bağın bulunduğunu belirtmektedir. Arkeolojik kanıtlara dayanarak Antik Yakındoğu topluluklarında ölü gömme geleneklerini derinden etkileyen bu sosyal hayatın yapılanmasında ataların uygulamaları ile şekillenmenin büyük rol oynadığı belirtilmektedir. Ölen bir kişi için yapılan ritüeller ve cenaze uygulamalarda asıl önemli olan kişinin sosyal iletişimleri ve bunun da ötesinde kişinin statüsünün olduğu görülmektedir<sup>79</sup>. Sosyal ve ekonomik gelişmişliği mezar uygulamasına ve mezar buluntularına yansırken ölü gömme inançları ve ritüellere bağlı uygulamalar tamamen dine dayandırılmaktadır. Din kavramının anlaşılması ve ölü gömme geleneklerinde yerini alabilmesiyle ilgili soruların aydınlatılabilmesi büyük bir oranda prehistorya ve arkeoloji ile bağlantılıdır<sup>80</sup>. Yani din kavramının belirli bir kısmını içerisine alan ölüm, sosyal bir olgu olarak yazının olmadığı dönemde uygulandığı için "Arkeolojinin Prehistorya" alanı ile ilişkilendirilmektedir<sup>81</sup>. Ölüm olgusu üzerine yüklenen sosyal anlamlar birbirinden etkilenen grupların/bireylerin bakış açısı/yorumları, seçim kararları ve uygulamaları/eylemleri ile oluşmaktadır<sup>82</sup>. Joyce, sosyal bakış açısıyla geniş topluluklar içerisinde eylemlere bağlı olarak yaşanan ilişkilerin ölüm üzerine deneyimler sağladığını belirtir. Bu deneyimler geleneklerin oluşmasında, değişmesinde ve dönüşmesinde güçlü bir maddi durum sunar<sup>83</sup>. Değişimle, dönüşümle kişiler ve toplulukların akıllarında kalan dinsel öğeler topluluk içerisindeki kişilerin kimliğinin oluşmasını sağlar. Elbette toplumsal bağın sağlandığı bu soyut olgunun değişime uğramasının zor olduğunu söylemek mümkündür. Bunlar topluluk içerisindeki bireylere sosyal iletişim kanalıyla verilerek üretilir ve böylece tekrar tekrar üretilmeye devam eder<sup>84</sup>. Bu zorlu süreci en iyi irdeleyen alan hiç şüphesiz sosyal antropolojidir. Sosyal antropoloji geçmişten günümüze kadar gelen süreçte kültürlerin ölüm olgusunu nasıl anlamlandırdıkları ve ölüm olgusuyla nasıl ilgilendiklerini araştırmıştır. Sosyal Antropologlar elde edilen sonuçları kültürler arası karşılaştırmalar yaparak irdelemiştir<sup>85</sup>. Sosyal Antropologların çalışmalarında sosyal ve kültürel olaylar tarihsel süreç ile bağlantılı bir şekilde ele alınmıştır. Sosyal antropolojinin tarihsel süreç içerisindeki önemli ilgi alanlarını oluşturan sosyal durumlar, ekonomik kıstas, dini semboller, etik değerler ritüellere bakış açısını yozlaştırmaz veya onların kötü olarak algılanmasına neden olmaz<sup>86</sup>. Son yıllarda ölüm ve ritüellere bakış açısında önceliği bilimsel yaklaşım almıştır. Mezar/mezarlıklardan elde edilen veriler bilimsel çıktıları entelektüel birikim ve teknolojik gelişmişlik damgasını vurmuştur.

<sup>79</sup> Porter 2002: 1.

<sup>80</sup> Rowan 2012: 1-2.

<sup>81</sup> Chapman 2004: 5.

<sup>82</sup> Burcu / Akalın 2008: 43.

<sup>83</sup> Joyce 2001: 18.

<sup>84</sup> Cohen 1988: 304-305.

<sup>85</sup> Burcu / Akalın 2008: 34.

<sup>86</sup> Brady 1999: 244.

<sup>73</sup> McCauley / Lawson 2007, 210.

<sup>74</sup> McCauley / Lawson 2007: 210.

<sup>75</sup> Laneri 2007: 2.

<sup>76</sup> Stutz 2008: 21.

<sup>77</sup> Chapman 2004: 4-5.

<sup>78</sup> Laneri 2008: 196-197.

## SONUÇ

Makalemizin içeriğini oluşturan ölüm olgusu ve ritüellerin on yıllık süreçler içerisindeki gelişimini arkeoloji, sosyal antropoloji, felsefe, sosyoloji, etnografya, etnoloji gibi sosyal bilim dallarından faydalanarak açıklık getirilmeye çalışılmıştır. Makalemizin başlığından da anlaşılacağı gibi belirli bir coğrafyaya ve belirli bir arkeolojik kronolojiye bağlı kalmaksızın kültürlerin geride bıraktıkları mezarlara bilim dünyasının yaklaşımlarının ele alınması temel amaç olmuştur. Ölüm olgusuna ve ritüellere sadece arkeoloji bilim dalı ile yaklaşmak kavramlara açıklık getirmek istendiğinde bazı karışıklıklara yol açacaktır. Bu kavramlardan ölüm olgusu, hem kişisel duruş, anıtsal yapı (mezar), geçmişten gelen miras hem de içerisinde hafıza, güç, kutsama, ebedi döngü ve sosyal iletişim gibi toplumun güçlü yapı taşları ile bağlantı kurulmasını sağlar. Ritüeller ise bireyin veya grubun temas halinde bulundukları kutsal yerin fiziksel özellikleri, öteki dünya ve yaşanılan dünya arasında manevi bağın kurulmasını sağlar. Ortak manevi hissiyatlar yaşatan mezarlar gerçek veya maddi ilişki durumunu yansıtır<sup>87</sup>. Ölüm karşısında ortak manevi hissiyatlarla birlikte ritüelleşme başlar. Ritüelleştirme bireyler ve gruplar içerisindeki uygulamaların dönüşümünü sağlayan bir süreç olarak değerlendirilebilir. Bu süreç dâhilinde olan ölüm durumunda kişinin/kişilerin verdiği tepkiler bir bütünü kapsayacak şekilde kabul gördüğünde ritüelleşebilme başlar<sup>88</sup>.

Ölümün kendisine gösterilen tepkiler ve ritüeller sosyal aktivitelerle, ekonomik gelişmişlikle ve çevresel etkilerin ortak paylaşımıyla şekillendiği görülmektedir. Çünkü kültürel yapı, sosyal sistem içinde toplumların düşünce yolunu kullanır ve topluma yön vererek onu şekillendirir<sup>89</sup>. Bu işlev hem dışsal etki olan mantıksal çıkarım hem de içsel etki olan hislerin talebiyle olgunlaşmaktadır. Sosyal etkinin harekete geçmesi için mantık, değer bilinci, duygusal etki ve gelenek-görenek gibi özelliklerin toplumda amaç edinilmesi gerekmektedir<sup>90</sup>. Bu amaçlar doğrultusunda ölü gömme geleneklerinin uygulanmasında toplumsal inançlara bağlı olarak farklılıklar oluşur. Farklı uygulamaların bir diğer nedeni bireylerin kültürel çeşitliliklerinden kaynaklanmaktadır. Ölüm ile birlikte uygulanan gömü gelenekleri ve ritüeller ihtiyaçlara bağlı olarak bölgeden bölgeye, zamandan zamana değişiklik göstererek farklı inançların yeşermesini sağlamıştır<sup>91</sup>. Ölüm olarak algılanan duruma doğal süreç içerisinde ölü gömme ritüellerine birtakım tanımlamalar getirilmiştir. Ölüm öncesi ve sonrası uygulanan ritüeller, sembolik olarak uygulanması gereken birtakım zorunlulukları kişilere yükler. Bu uygulamaların

yapılması gereken mükemmel birer görev olarak tanımlandığı görülmektedir<sup>92</sup>. Yukarıdaki sonuçların elde edilmesinde “*Yeni Arkeoloji*” olarak tanımlanan entelektüel ilerlemenin verdiği olanakların ve bilgi birikiminin artması rol oynamaktadır. Bu rolün alt yapısında ise meşakkatli ve uzun yıllar alan bilimsel birikimin, mantıksal pozitif araştırmaların önünü açması yatmaktadır. Yıllar içerisinde ölü gömme geleneklerinin uygulanmasında sosyal, ekonomik, siyasal ve çevresel faktörlere bağlı olarak çeşitlenmelerin olduğu görülmektedir. Farklı ölü gömme geleneklerinin içeriğinin çözümlenmesinde ölen bir bireyin toplum içerisindeki statüsünün aydınlatılmasının gerekliliği 1970’li yıllara kadar dayanmaktadır. Bireyin sosyal rolünün mezar yapısı ve mezar hediyesiyle eşdeğer bir şekilde değerlendirilmesi ve toplumdaki statü yapısının öneminin mezar geleneğine etkisinin bilimsel olarak değerlendirmesi işte bu uzun ve meşakkatli süreç içerisinde gerçekleşmiştir. Bir toplum/topluluk veya grubun sosyal tabakalanmasını bir ayna gibi bizlere yansıtan başlıca öğenin ölü gömme gelenekleri olduğunu söylemek mümkündür<sup>93</sup>.

Ölüm olgusu ve ritüellere bağlı belirli bir arkeolojik teorinin oluşması için ölü gömme geleneklerinden elde edilen sonuçların çeşitliliğe sahip olması gerekmektedir. Bu çeşitlilik sadece mezar/mezarlardan ve ritüellerden elde edilen tanımlamalarla sınırlı kalmaz, aynı zamanda arkeolojik katmanlardan elde edilen verilerle desteklenerek belirli bir anlam kazanabilir. Ölüm olgusuna bakışta ve ritüellerdeki çeşitliliği bilimsel arkeolojik veriler olarak değerlendirebilmek için üç önemli kıstas temelde ele alınmıştır. Bunlardan ilki ölü gömme çeşitliliklerindeki farklılıklar toplumsal yaşamın sosyal ayrımlarını ifade ettiğinin kabul edilmesi, ikincisi toplumun ölü gömme geleneklerinde uyguladıkları davranışların zaman boyunca varyasyonlarının açığa çıktığının kabul edilmesi ve



Resim 3: Geç Dönemde Mezarda Gerçekleştirilen Çalışma Örneği / Practice Example of a Work in the Grave During Late Period (Berthon/Erdal/Mashkour/Kozbe 2016: Figure 4).

<sup>87</sup> Fahlander / Oestigaard 2008: 10, 12.

<sup>88</sup> Laneri 2007: 3.

<sup>89</sup> Laneri 2007: 7.

<sup>90</sup> Weber 1978: 25-26, 107-117.

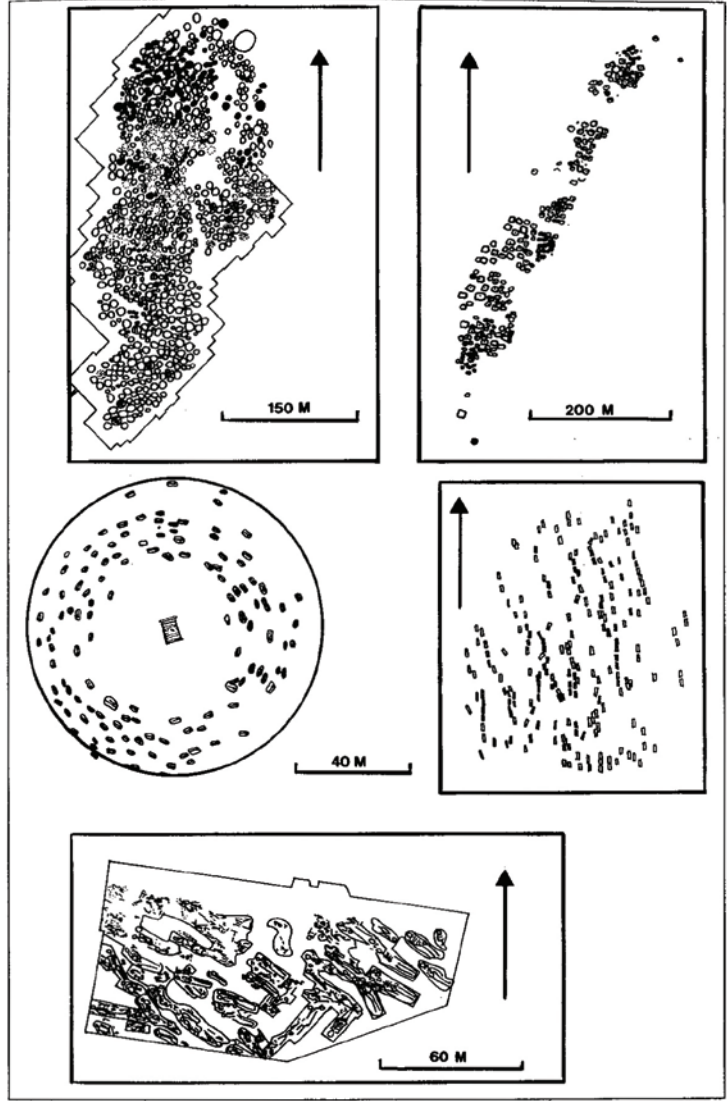
<sup>91</sup> Kopytoff 1986: 68, 89.

<sup>92</sup> Budja 2010: 43.

<sup>93</sup> Budja 2010: 43.

üçüncüsü farklı etnik kimliğe sahip toplumların ölü gömme pratikleri boyunca sergiledikleri ifadelerin farklı olduğunun nesnel olarak kabul edilmesidir<sup>94</sup>. Çünkü antik çağlarda gerçekleşen bir ölüm ve bu ölümüne bağlı olarak uygulanan ritüellerin kanıtları değişmeden günümüze kadar gelmiştir. Ancak elde edilen sonuçların on yıllar içerisinde değişiklik göstermesinin sebebi bu kanıtların ele alınışındandır.

Arkeoloji bakış açısıyla ölüm olgusu ve uygulanan ritüeller başlangıcından itibaren toplumsal yaptırımı olan, zamanla nesilden nesile aktarılan, değişerek gelişen, anlamlandırılarak yapılan ve arkeolojik verilerle saptayabileceğimiz bir takım uygulamalardır. Antropoloji bakış açısına göre uzun zamanı alan geleneklerin tekrar tekrar uygulanmasıyla kurumsallaşan toplumsal alışkanlık olarak tanımlanabilir<sup>95</sup>. Sosyolojik bakış açısıyla belirli davranışların topluluk içerisinde benimsenerek, geçmişle bağlantı kurularak süreklilik gösteren ritüeller ve sembolik davranışlar, toplumsal uygulamaların gerçekliği olan geleneklerin bir parçası olarak tanımlanabilir<sup>96</sup>. Felsefe üzerinden ölüm olgusu, insanların ölüm durumunu bilinçli bir şekilde bilmesi ve bu duruma idealist veya materyalist bakış açısıyla yaklaşmasıdır. Genel bir tanımlama yapılsa da Arkeolojik, Antropolojik, Sosyolojik, Etnografik çalışmaların bilimsel dayanağı teknik ve teknolojik gelişmelerle paralel olarak gelişmiştir. Ölüm olgusuna ve ritüellere hem pratik hem de teorik açıdan yaklaşımlarda yaşanan bilimsel eksiklikler günümüze yaklaştıkça kapanmaya başlamıştır. Şuan için erken dönemlerde yapılan analizlerde elde edilen eksik ve hatalı sonuçlar yeni bilimsel yeni bilimsel birikimlerle tekrar analiz edilmeye başlanmıştır. Erken dönemlerde ölümler ve ritüeller toplumun dini inançlarına sıkı sıkıya bağlıyken bilimsel kaygıların dini inançlardan etkilendiğini görüyoruz<sup>97</sup>. 1970'li yıllarda ölü gömme geleneklerinin değerlendirilmesinde Etnografya'ya arkeolojik ve antropolojik çalışma disiplininin etkisi kısmen artmıştır. Yine de bu erken dönem çalışmalarda ölüm ve ritüellerdeki farklılıklar dini ve sosyal gereksinimlere bağlanmıştır<sup>98</sup>. Dini işlevlerin ölüm olgusunu ve ritüelleri hafızada canlı tutarak topluluklarda ortak uygulamaları ve birlikteliği sağladığı düşünülmektedir. Arkeolojik yöntemlerle elde edilecek sonuçların üzerinde pek durulmadığı görüyoruz<sup>99</sup>. 1980-1990'lı yılların başlarında ölümüne ve ritüellere ilişkin elde edilecek verilerin değerlendirilmesinde arkeolojik çalışma yöntemlerinin öneminin anlaşılmasında eksiklikler



Resim 4: Sosyal Tabakalanmaya Bağlı Olarak Mezarlıklardaki Farklı Uygulamalar / *Different Types of Applications in Cemetery Depending on Social Stratification* (Pearson 1999: 13, Fig. 1.2).

bulunmaktaydı. Ancak bilhassa 1990'lı yıllarda ölüm ve ritüellerin analizlerinde birtakım yeni yöntemlerin denendiğini görüyoruz. Arkeolojiye ve antropolojiye doğru yönelen bilimsel çıktılarda yanlış yorumlama kaygısının arttığı bir döneme girilmiştir. Mezarların tipi, içerisindeki iskeletler ve diğer maddi unsurlar bir arada değerlendirilmek suretiyle sonuçlar elde edilmeye başlanmıştır. Dinsel ve sosyal yapının güçlü erkinin ölüm olgusunu ve ritüelleri çözümlemedeki rolü oldukça azalmıştır. Arkeolojik ve antropolojik kaygıların hızlanarak arttığı ve bu suretle somut verilerin daha çok göz önüne alındığı sürece girilmiştir<sup>100</sup>. 2000'li yıllar ölü gömme gelenekleri ve ritüellerin daha net çözümlemesinde ileri teknik ve yüksek teknolojik gelişmişlik damgasını vurmuştur (Res. 3). Ölüm olgusu ve ritüellere ilişkin sonuçlar soyut öngörülerden sıyrılarak daha çok somut kaynaklarla desteklenmiştir<sup>101</sup>.

<sup>94</sup> M. O'Shea 1984: 39, 50.

<sup>95</sup> Özbudun 2003: 12

<sup>96</sup> Marshall 1999: 258-259.

<sup>97</sup> Smith 1894: 312-313; Hertz 1960: 82-86.

<sup>98</sup> Binford 1971: 6-11; Block 1971: 105-147.

<sup>99</sup> Durkheim 1976: 48-63; M. O'Shea 1984: 1-3.

<sup>100</sup> Brown 1995: 6-24; Bell 1997: 98-121.

<sup>101</sup> Tarlow / Nilsson Stutz 2013; Berthon / Erdal / Mashkour / Kozbe 2016: 111-112.



## REFERENCES

- ASSMANN, J. 2001.  
*Kültürel Bellek-Eski Yüksek Kültürlerde Yazı, Hatırlama ve Politik Kimlik* (Çev. A. Tekin) İstanbul.
- BARTEL, B. 1982.  
“A Historical Review of Ethnological and Archaeological Analyses of Mortuary Practice”, *Journal of Anthropological Archaeology* 1: 32-58.
- BELL, C. 1997.  
*Ritual, Perspectives and Dimensions*. New York.
- BERTHON, R. / ERDAL, Y. S. / MASHKOUR M. / KOZBE G. 2016.  
“Buried with Turtles: The Symbolic Role of the Euphrates Soft-shelled Turtle (*Rafetus Euphraticus*) in Mesopotamia”, *Antiquity* 90/349: 111 – 125.
- BOYER, P. 1994.  
*The Naturalness of Religious Ideas, A Cognitive Theory of Religion*, University of California Press. Berkeley/Los Angeles/London.
- BROWN, J. A. 1971.  
“Introduction”, *Approaches to the Social Dimensions of Mortuary Practices, Memories of the Society for American Archaeology Number 25*, American Antiquity Volume 36, Number 3, Part 2 (Eds. J. A. Brown / S. Struever). Washington, D.C., Society for American Archaeology. Chicago: 1-6.
- BROWN, J. A. 1995.  
“On Mortuary Analysis with Special Reference to the Saxe-Binford Research Program”, *Regional Approaches to Mortuary Analysis* (Ed. L. Anderson Beck). New York: 3-27.
- BINFORD, L. R. 1971.  
“Mortuary Practices: Their Study and Their Potential”, *Approaches to the Social Dimensions of Mortuary Practices, Memories of the Society for American Archaeology Number 25*, American Antiquity Volume 36, Number 3, Part 2 (Eds. J. A. Brown / S. Struever), Washington, D.C., Society for American Archaeology. Chicago: 6-29.
- BLOCH, M. 1971.  
*Placing the Dead Tombs, Ancestral Villages and Kindship Organization in Madagascar*. New York.
- BLOCH, M. / PARRY, J. 1982.  
“Introduction: Death and the Regeneration of Life”, *Death and the Regeneration of Life* (Eds. M. Bloch / J. Parry). New York: 1-44.
- BRADY, I. 1999.  
“Ritual as Cognitive Process, Performance as History”, *Current Anthropology* 40/2, The University of Chicago Press: 243-248.
- BUDJA, M. 2010.  
“The Archaeology of Death: from ‘Social Personae’ to ‘Relational Personhood’”, *Documenta Praehistorica XXXVII/IV*: 43-54.
- BURCU, E. / AKALIN, E. 2008.  
“Ölüm Olgusu Üzerine Soyolojik Tartışmalar/Social Discussion of the Death Phenomenon”, *Türkiyat Araştırmaları* 8 (Bahar): 29-54.
- CHAPMAN, R. 2004.  
“Beyond The Archaeology of Death”, *Historiae* 1: 1-15.
- ÇIPLAK, N. 2002.  
“Anadolu’da Ölüm Sonrası Mezarlıklar Çevresinde Oluşan İnanç ve Pratikler”, *Türk Kültürü Y. XL/474*: 605-614.
- COHEN, I. J. 1988.  
“Structuration Theory and Social Praxis”, *Social Theory Today* (Eds. A. Giddens / J. Turner). California: 273-308.
- DOĞAN SALAR, N. 2006.  
*İkiztepe İlk Tunç Çağı Mezarlık Buluntularının Sosyokültürel Açısından Değerlendirilmesi* (İstanbul Üniversitesi Sosyal Bilimler Enstitüsü Yayınlanmamış Doktora Tezi). İstanbul.
- DURKHEIM, E. 1976.  
*The Elementary Forms of the Religious Life* (Çev. J. Ward Swain / G. Alien) New York.
- EERKENS, J. W. / LIPO, C. P. 2007.  
“Cultural Transmission Theory and the Archaeological Record: Providing Context to Understanding Variation and Temporal Changes in Material Culture”, *J Archaeol Res* 15: 239-274.
- EMERSON, R. / M. FRETZ, R.I. / SHAW, L. L. 2008.  
*Bütün Yönleriyle Alan Çalışması Etnografik Alan Notları Yazımı* (Çev. A. E. Koca). Ankara.

- ERGİNER, G. 2004.  
“Bir Halkbilimcinin Gözünden Ölüm”, *Cogito, Ölüm: Bir Topografya, Sayı: 40*: 286-292.
- FAHLANDER, F. / OESTIGAARD, T. 2008.  
“The Materiality of Death: Bodies, Burials, Beliefs”, *Materiality of Death: Bodies, Burials, Beliefs* (Eds. F. Fahlander / T. Oestigaard). Oxford Archaeopress, British Archaeological Reports International Series, BAR International Series, Oxford: 1-18.
- FIACCONI, MARTA. / HUNT, CHRIS O. 2015.  
“Pollen Taphonomy at Shanidar Cave (Kurdish Iraq): An Initial Evaluation”, *Review of Palaeobotany and Palynology* 223: 87-93.
- GENNEP, A. V. 2004.  
*The Rites of Passage*, (Translated by M. B. Vizedom / G. L. Caffé). London.
- GEORGE, P.J.P. MC. 2013.  
“Intramural Infant Burials in the Egean Bronze Age, Reflections on Symbolism and Eschatology with Particular Reference to Crete”, , *Pratiques, Contextes et Impacts des Inhumations intra-muros en Anatolie, du Début de l'Âge du Bronze à l'époque Romaine, 2 Èmes Rencontres D'Archéologie De L'iféa, Le Mort Dans La Ville* (Ed. O. Henry). Institut Français d' Études Anatoliennes Georges Dumézil, İstanbul: 1-20.
- GIDDENS, A. 1984.  
*The Constitution of Society, Outline of the Theory of Structuration*. Oxford.
- HALBWACHS, M. 1950.  
*From The Collective Memory*. Paris.
- HANÇERLİOĞLU, O. 1978.  
*Felsefe Ansiklopedisi, Cilt. 5*. İstanbul.
- HERTZ, R. 1960.  
*Death & The Right Hand* (Translated by R. Needham, / C. Needham). Illinois.
- HOBSBAWM, E. 1983.  
“Introduction: Inventing Traditions”, *The Invention of Tradition* (Eds. E. Hobsbawn / T. Ranger). Cambridge: 1-14.
- INSOLL, T. 2011.  
*The Oxford Handbook of the Archaeology of Ritual & Religion*. Oxford.
- JOYCE, R. A. 2001.  
“Burying the Dead at Tlatilo: Social Memory and Social Identities”, *Social Memory, Identity, and Death: Anthropological Perspectives on Mortuary Rituals, Archaeological Papers of the American Anthropological Association Number 10* (Ed. M. S. Chesson). 12-26.
- KAESTLE, F. A. / HORSBURGH, K. A. 2002.  
“Ancient DNA in Anthropology: Methods, Applications and Ethics”, *Yearbook of Physical Anthropology* 45: 92-130.
- KOPYTOFF, I. 1986.  
“The Cultural Biography of Things: Commoditization as Process”, (Ed. A. Appadurai). Arjun Appadurai, *Cambridge University Press, Chapter 2*: 64-91.
- LANERI, N. 2007.  
“An Archaeology of Funerary Rituals”, Nicola Laneri. *Performing Death, Social Analyses of Funerary Traditions in the Ancient Near East And Mediterranean* (Ed. N. Laneri). The Oriental Institute of the University of Chicago Oriental Institute Seminars, Number 3, Chicago: 1-14.
- LANERI, N. 2008.  
“Texts in Context: Praxis and Power of Funerary Rituals Among Elites in Ancient Mesopotamia”, *Religion, Archaeology and the Material World* (Ed. L. Fogelin). Center for Archaeological Investigations, Occasional Paper No. 36: 196-215.
- LEROI-GOURHAN, A. 1975.  
“The Flowers Found with Shanidar IV, A Neanderthal Burial in Iraq”, *Science* 190: 562-564.
- LEROI-GOURHAN, A. BAILLOUD, G. BREZILLON, M. VE MONMIGNAUT, C. 1962.  
L'hypogée II des Mournouards (Mesnil-sur-Oger, Marne), *Gallia Préhistoire, Tome 5, Fascicule 1. A la mémoire d'Albert Grenier*. 23-133.
- LEWIN, R. 1998.  
*Modern İnsanın Kökeni*, (Çev. N. Özüaydın) Ankara.



- MARSHALL, G. 1999.  
*Sosyoloji Sözlüğü*, (Çev. O. Akinhay/ D. Kömürcü). Ankara.
- MCCAULEY, R. N. / LAWSON, E. T. 2002.  
*Bringing Ritual to Mind, Psychological Foundations of Cultural Forms*. New York.
- MCCAULEY, R. N. / LAWSON, E. T. 2007.  
“Cognition, Religious Ritual, and Archaeology”, (edt.) E. Kyriakidis, *The Archaeology of Ritual*. Los Angeles. (Çev. E. Kyriakidis). 209-254.
- METCALF, P. / HUNTINGTON, R. 1991.  
*Celebrations of Death, The Anthropology of Mortuary Ritual*. New York.
- MITHEN, S. 1996.  
*The Prehistory of the Mind: A Search for the Origins of Art, Religion, and Science*. London.
- MITHEN, S. 2006.  
“Ethnobiology and the Evolution of the Human Mind”, *The Journal of the Royal Anthropological Institute*, Vol. 12, *Ethnobiology and the Science of Humankind*: 45-61.
- MORRIS, I. 1992.  
*Death-Ritual and Social Structure in Classical Antiquity*. New York.
- M. O'SHEA, J. 1984.  
*Mortuary Variability, An Archaeological Investigation*. London.
- MUTLU, E. 2013.  
*İç Gündümlü ve Dış Gündümlü Dindarlık ile Ölüm Kaygısı Arasındaki İlişki: Üniversite Öğrencileriyle Bir Çalışma*. İstanbul Üniversitesi Arel Üniversitesi Sosyal Bilimler Enstitüsü, Psikoloji Anabilim Dalı. İstanbul.
- ÖNUÇAK, A. 2009.  
*Tarihöncesi Dönemden Ortaçağa Farklılaşan Ölüm İmgesi* (Sakarya Üniversitesi Sosyal Bilimler Enstitüsü Yayınlanmamış Yüksek Lisans Tezi). Sakarya.
- ÖRNEK, S.V. 1971.  
*100 Soruda İlkelerde Din, Büyü, Sanat, Efsane*. İstanbul.
- ÖRNEK, S.V. 1979.  
*Anadolu Folklorunda Ölüm*. Ankara.
- ÖZBEK, M. 2004.  
*Çayönü'nde İnsan*. İstanbul.
- ÖZBUDUN, S. 2003.  
“Adet”, *Antropoloji Sözlüğü*, Bilim ve Sanat Yayınları (Eds. K. Emiroğlu/S. Aydın). Ankara: 12-13.
- ÖZDOĞAN, M. 2004.  
“Neolitik Çağ-Neolitik Devrim-İlk Üretim Toplulukları Kavramının Değişimi ve Braidwoodlar”, *TÜBA-AR* 7: 43-51.
- ÖZTERZİ, S. 2011.  
*Anadolu'da Neolitik ve Kalkolitik Dönemdeki Mezar Tiplerinin ve Ölü Gömme Geleneklerinin Sosyokültürel Açından Değerlendirilmesi* (Ankara Üniversitesi Sosyal Bilimler Enstitüsü Antropoloji (Paleoantropoloji) Anabilim Dalı, Yayınlanmamış Yüksek Lisans Tezi). Ankara.
- PEARSON, M. P. 1982.  
“Mortuary Practices Society and Ideology: an Ethnoarchaeological Study”, (Ed. I. Hodder). *For the Cambridge Seminar on Symbolic and Structural Archaeology*. London.
- PEARSON, M.P. 1999.  
*The Archaeology of Death and Burial*. Texas.
- PORTER, A. 2002.  
“The Dynamics of Death: Ancestors, Pastoralism and the a Third-Millennium City in Syria”, *Bulletin of the American Schools of Oriental Research* Number 325: 1-36.
- ROWAN, Y. M. 2012.  
“Beyond Belief: The Archaeology of Religion and Ritual”, *Archaeological Papers of the American Anthropological Association* 21/1: 1-10.
- SCHULTING, R.J. 1994.  
*An Investigation of Mortuary Variability and Socioeconomic Status Differentiation on the Northwest Plateau* (Thesis Submitted in Partial Fulfilment of the Erquirements for the Degree of Masters of Arts, Simon Fraser University in Department of Archaeology). Burnaby.

SMITH, W. R. 1894.

*Lectures on the Religion of the Semites*, Adam and Charles Black. London.

SOLECKI, R. 1975.

“Shanidar IV, A Neanderthal Flower Burial in Northern Iraq”, *Science* 190/4217: 880-881.

STUTZ, L. N. 2008.

“More than Metaphor: Approaching the Human Cadaver in Archaeology”, *Materiality of Death: Bodies, Burials, Beliefs*, (Eds. F. Fahlander / T. Oestigaard) BAR International Series. Oxford: 19-28.

ŞENER, T. 2014.

*Ovaören/Toprakkhöyük ve Teras Yerleşimi Erken Tunç Çağı Mezarlıklarının Arkeolojik ve Antropolojik Açısından Değerlendirilmesi* (Gazi Üniversitesi Sosyal Bilimler Enstitüsü Arkeoloji Anabilim Dalı Yayınlanmamış Yüksek Lisans Tezi). Ankara.

TANHAN F. / ARI, F.2006.

“Üniversite Öğrencilerinin Ölümüne Verdikleri Anlam ve Öğrenim Gördükleri Program Açısından Ölüm Kaygısı Düzeyleri”, *Yüzüncü Yıl Üniversitesi, Eğitim Fakültesi Dergisi*: III/2 34-43.

TARLOW, S. / NILSSON STUTZ, L. 2013.

*The Oxford Handbook of The Archaeology of Death & Burial*. Oxford: 2013.

TUĞLACI, P. 1972.

*Okyanus Ansiklopedik Sözlük*. İstanbul.

UHRİ, A. 2006.

*Batı Anadolu Erken Tunç Çağı Ölü Gömme Gelenekleri* (Ege Üniversitesi Sosyal Bilimler Enstitüsü Arkeoloji Anabilim Dalı, Yayınlanmamış Doktora Tezi). İzmir.

UHRİ, A. 2010.

*Anadolu'da Ölümün Tarihöncesi, Bir Geleceğin Oluşum Süreçleri*. İstanbul.

ÜNAN, S. 2010.

*Samsun ve Çevresi Mezar Tipleri ve Ölü Gömme Adetleri (MÖ. III. Bin- MS. IV. YY.)*, (Dumlupınar Üniversitesi Sosyal Bilimler Enstitüsü, Protohistorya ve Önasya Arkeolojisi Anabilim Dalı, Yayınlanmamış Yüksek Lisans Tezi). Kütahya.

WEBER, M. 1978.

*Economy and Society, An Outline of Interpretive Sociology* (Eds. G. Roth/C. Wittich). London.

WELLS, C. 1972.

*Sosyal Antropoloji Açısından İnsan ve Dünyası*, (Çev. E. Onur). İstanbul.

WILLEMS, W. F.H. 1978.

“Burial Analysis: A New Approach to an Old Problem”, *Berichten van de Rijksdienst voor het Oudheidkundig Bodemonderzoek* 28: 81- 98.

YILMAZ, S. 2011.

*Ölüm Olgusu Olarak Türk Mezar Yapılarının Plastik Açısından Değerlendirilmesi* (Erciyes Üniversitesi Güzel Sanatlar Enstitüsü Heykel Ana sanat Dalı, Yayınlanmamış Yüksek Lisans Tezi). Kayseri.

# A CONSIDERATION OF STATUS AND WEALTH IN THE LAKE VAN BASIN ACCORDING TO THE EARLY IRON AGE BURIALS

## ERKEN DEMİR ÇAĞ MEZARLARI IŞIĞINDA VAN GÖLÜ HAVZASI'NDA STATÜ VE VARSILLIK ÜZERİNE BİR DEĞERLENDİRME

### Makale Bilgisi

Başvuru: 27 Ocak 2018

Hakem Değerlendirmesi: 6 Şubat 2018

Kabul: 30 Ekim 2018

DOI Numarası: 10.22520/tubaar.2018.os.01.002

### Article Info

Received: Jenuary 27, 2018

Peer Review: February 6, 2018

Accepted: October 30, 2018

DOI Number: 10.22520/tubaar.2018.os.01.002

**Aylin Ü. ERDEM \***

**Keywords:** Early Iron Age, Burial Customs, Lake Van Basin

**Anahtar Kelimeler:** Erken Demir Çağ, Gömü Gelenekleri, Van Gölü Havzası

### ABSTRACT

*Archaeological data and written sources signify some social and political changes in the East Anatolia during the Early Iron Age. The appearance of the fortresses and the conflicts between the tribes are the testimony of rising the status and wealth in the Early Iron Age population. However, their reflection to the burials is not very clear though none of the burials have attributed to a ruler or a special person yet. That means, the evidence from the Early Iron Age burials alone, do not enough for the indicator of status and wealth. But, if the burials are interpreted from the overhead, together with other archaeological information, the existence of the iron and bronze objects in the burials can be interpreted as a reflection of the status and wealth in the East Anatolia.*

\* Doç. Dr., Ege Üniversitesi, Edebiyat Fakültesi, Protohistorya ve Önasya Arkeolojisi Anabilim Dalı 35100 Bornova-İZMİR  
E-mail: aylinerdem@gmail.com

**ÖZET**

*Arkeolojik veriler ve yazılı kaynaklar, Erken Demir Çağ'da Doğu Anadolu'nun sosyo-politik yapısında bazı değişimlerin yaşandığına işaret eder. Kalelerin ortaya çıkışı ve aşiretler arası çekişmeler, Erken Demir Çağ nüfusunda statü ve zenginliğin ortaya çıkmaya başladığını kanıtlar. Ancak bu değişimin mezarlardaki yansıması, şimdiye kadar herhangi bir yönetici veya özel kişiye ait bir mezar bulunmadığı için çok net değildir. Dolayısıyla, Erken Demir Çağ mezarlarından elde edilen veriler, statü ve zenginlik göstergesi açısından tek başına yeterli değildir. Ancak bu veriler, diğerleriyle bir bütün olarak ele alınırsa, mezarlar içindeki demir ve bronz objeler statü ve varsılığın bir yansıması olarak kabul edilebilir.*

Eastern Anatolian highlands<sup>1</sup> was hosted a series of ethnic peoples by the end of the second millennium BC. However, we do not have any tangible archaeological evidence, related to the social and political status of these peoples. As it is well known, the first hierarchic societies emerged in Transcaucasia, at the northeastern frontiers of Eastern Anatolian highlands, during the Middle Bronze Age. The existence of *kurgans* and their rich burial gifts directly proves the social and political formation in the Transcaucasian lands. These are the first signs of social status and wealth for the Middle Bronze Age societies<sup>2</sup>. Although Eastern Anatolian highlands is a junction region to the Transcaucasian lands, only a limited number of *kurgans* investigated in the Northeastern Anatolia<sup>3</sup>. When Anatolian *kurgans* were taken into consideration, they are differs from Transcaucasian examples with their smaller size and poor burial contents, contrary to the rich Transcaucasian burials. In any case, the existence of *kurgans* itself, implies the initiation of a social and political formations in the Northeast Anatolia during the Middle Bronze Age, but it is not developed to the high level wealth as seen in Transcaucasia. However, by the second half of the 2<sup>nd</sup> millennium BC, another initiation about social and political developments

were appeared around Lake Van Basin where a state formation were achieved<sup>4</sup>. In other words, although the first traces of hierarchical societies appeared in the Northeast Anatolia under the Transcaucasian influence in the Middle Bronze Age, state formation and complex societies with status and wealth entirely developed in the Lake Van Basin in the Early and Middle Iron Ages.

Archaeological evidence from Eastern Anatolian highlands point outs some social and political changes around Lake Van Basin during the Early Iron Age. Although archaeological data is scarce and do not present the whole picture, Assyrian written documents informs the activities of peoples around Lake Van Basin. These documents mentioned about *Uruadri* and *Nairi* Land peoples, ruling by chiefdoms, and their strong fortresses on the top of the hills<sup>5</sup>. Beside of Assyrian written documents, fortresses on the hills -discovered with the archaeological surveys- imply some radical changes on social and political situation of Eastern Turkey. What about the cemeteries of these peoples tells us about these changes? The archaeological information from the cemeteries of Karagündüz, Dilkaya, Ernis, Yoncatepe and Çatak, which is recently found, will be discussed here from

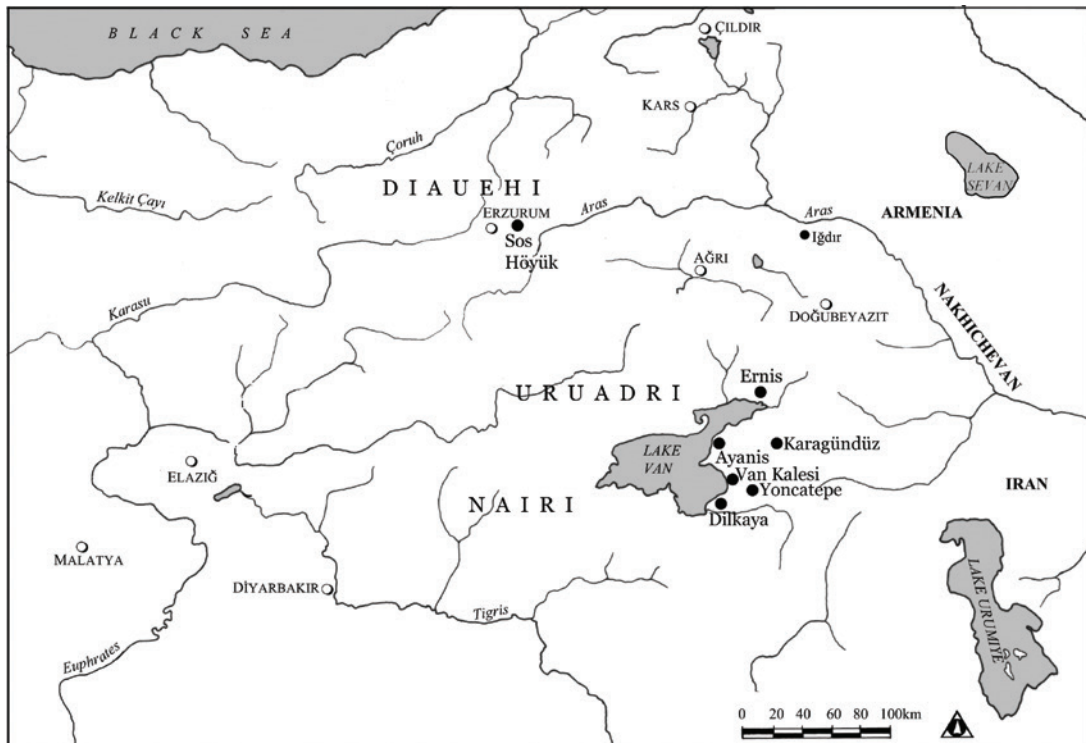


Figure 1: Early Iron Age Cemeteries in the Lake Van Basin / Van Gölü Havzası Erken Demir Çağ Mezarları

<sup>1</sup> The term of “Eastern Anatolian highlands” in this paper refers to the regions of Northeast Anatolia and Lake Van Basin.

<sup>2</sup> Kushnareva 1997: 230-233, Puturidze 2003: 126; Rubinson 2003: 130.

<sup>3</sup> Özfirat 2003: 344, Özfirat 2009: 635, Özfirat 2014a: 26-28.

<sup>4</sup> For detailed discussions about social and political developments in Eastern Anatolia, see Erdem (in press).

<sup>5</sup> Çilingiroğlu 1994: 1-9.



the point of status and wealth<sup>6</sup> (Fig. 1). However, I should notice that there are long-term discussions about dating, chronology and contexts of some of the burials due to same cemeteries and even same tombs were used during both in the Early and Middle Iron Ages<sup>7</sup>. As it is well known, the appearance of the grooved pottery tradition accepted as the main archaeological criteria for dating of the Early Iron Age in the region. And their existence in the burials in Lake Van Basin were used as one of the main archaeological support data for the dating of the burials to the Early Iron Age. However recent investigations about continuation of grooved pottery into the Middle Iron Age -Urartian State period- and some other archaeological data related with Urartian culture in the Lake Van Basin caused to the burial's dating reconsidered<sup>8</sup>. In this paper, I will focus on the contents of the Early Iron cemeteries for understanding of status and wealth rather than their dating problems.

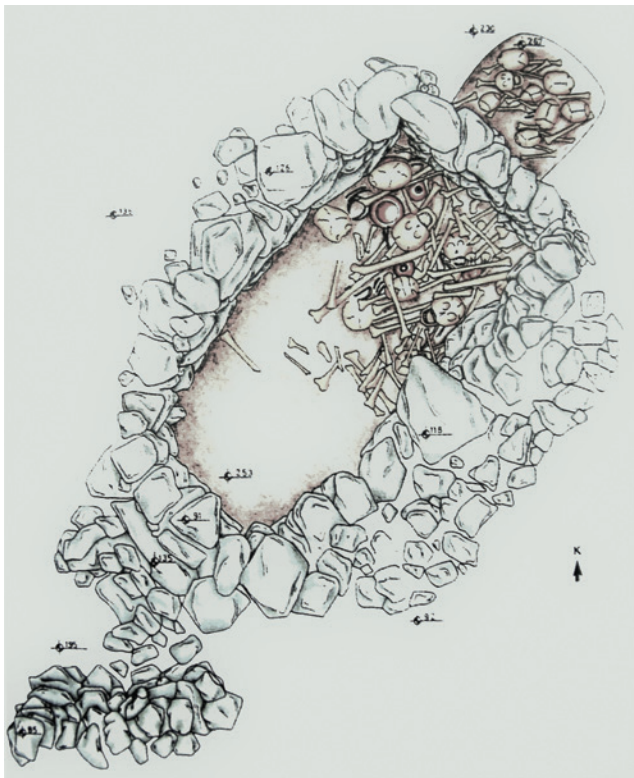


Figure 2: K10 Burial from Karagündüz (Sevin/Kavaklı 1996b: 14) / *Karagündüz K10 Mezarı*

Early Iron Age cemeteries in the Eastern Anatolia mostly known from Lake Van Basin. There are several tomb types in the Early Iron Age East Anatolia. The most common types Underground Chamber Tombs and Stone Cist Tombs. Stone Cists are in a rectangular plan and measuring roughly 5 and 2 meters. This type tombs is known from Ernis and Hakkari, in the southeast corner of East Anatolia<sup>9</sup>. It also known from the burials at Hasanlu V and Geoy Tepe K in the Northwest Iran<sup>10</sup>. The other burial type, which is the most common seen, is Underground Chamber Tombs (Fig. 2). These tombs usually consist of stone-built walls within pits dug into the ground, which is usually in rectangular plan. The length of these rooms reaches up to 6 meters in some examples. Their widths vary between 1.5 and 2 meters and heights between 1.5 and 2.5 meters. Since some of the chambers planned for the multiple burials, a dromos built with stone or a shaft dug directly into the ground connects to the surface. There are also tombs without a dromos, which probably entered by removing one of the flat stones on the top cover<sup>11</sup>.

The main character of the Early Iron Age burials is to be multiple burials. Burial number varies by the size of the burial chambers and duration of use. For example, the number of burials in Karagündüz is changes between 20 and 106<sup>12</sup>. That means, the graves used for long periods, multiple times, and the previous remains pushed back for the new burials<sup>13</sup> (Fig. 2). On the other hand, some special treatments also identified at Yoncatepe and Karagündüz. In the Tomb 3 at Yoncatepe, skulls of the previous deceased protected in niches or bowls. Similarly, in the tomb 10 at Karagündüz, skulls placed in a pit opened at the far end of the burial chamber. Related with this practice, a sort of “cult of ancestors” has been proposed by M. B. Baştürk, who recently worked on belief systems and rituals of the Early Iron Age people<sup>14</sup>.

When the burial findings considered, many iron and bronze object found in these Early Iron Age burials. In addition to pottery<sup>15</sup>, some personal objects such as jewellery, ornaments and ceremonial weapons made of iron and bronze were also found<sup>16</sup>. Bracelets, rings,

<sup>6</sup> Sevin/Kavaklı 1996a: 1-20; Sevin 2004a: 358-373; Sevin 2004b: 180-187; Sevin 2014: 355-360; Çilingiroğlu 1991: 29-38; Çilingiroğlu 1993: 469-491; Kuvanc vd. 2016: 149-194.

<sup>7</sup> Fort long term usage of the cemeteries both in the Early and Middle Iron Ages see; Çilingiroğlu 1991: 30; Çilingiroğlu 1993: 478; Sevin 1996a: 441-443; Köroğlu/Konyar 2008: 123-146.

<sup>8</sup> Sevin2004a: 380, Köroğlu/Konyar 2008: 123-146, Erdem 2009: 299-308; Özırat 2018.

<sup>9</sup> Sevin 2003: 187-188; Sevin 2005: 98-104.

<sup>10</sup> Burton/Brown 1951: 142; Rubinson 1991: 373-394.

<sup>11</sup> Konyar 2011: 218-219.

<sup>12</sup> Sevin/Kavaklı 1996c: 23; Sevin 1999: 161; Sevin 2003: 187.

<sup>13</sup> Sevin 1999: 161.

<sup>14</sup> Baştürk 2015: 7. Cult of ancestors is also known from Hakkari burials and stelas (Sevin 2005: 102-103).

<sup>15</sup> I will not discuss pottery findings here since the pottery in the burials do not bear any specific feature related with status and wealth.

<sup>16</sup> Similar ceremonial objects found in Hasanlu IV, Kordlar Tepe

daggers, knives, clothing pins and necklaces made of various stone beads are the main objects of the Early Iron Age burial contents<sup>17</sup> (Fig. 3a-b, 4a-b, 5a-b). According to the findings, the objects from the graves do not imply a certain difference within the statuses of the deceased. For example, at Karagündüz, nearly



Figure 3a: Iron Bracelets from Karagündüz (Sevin/Kavaklı 1996b) / *Karagündüz Mezarlığı'ndan Demir Bilezikler*



Figure 3b: Bronze Bracelet from Karagündüz (Sevin/Kavaklı 1996b) / *Karagündüz Mezarlığı'ndan Bronz Bilezik*



Figure 4a: Needles, Rings and Beads from Karagündüz (Sevin/Kavaklı 1996b) / *Karagündüz Mezarlığı'ndan İğneler, Yüzükler ve Boncuklar*



Figure 4b: Beads from Karagündüz (Sevin/Kavaklı 1996b) / *Karagündüz Mezarlığı'ndan Boncuklar*

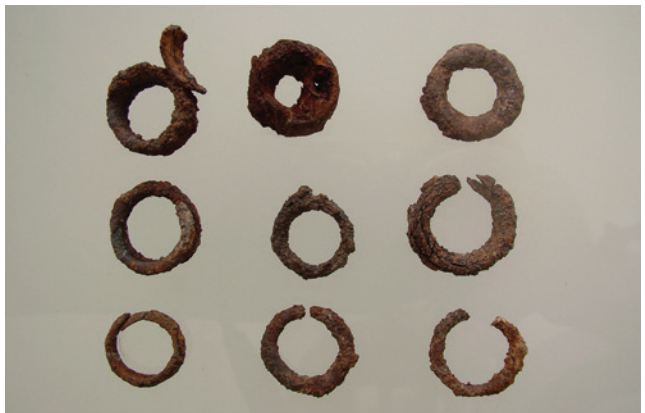


Figure 5a: Rings from Karagündüz (Sevin/Kavaklı 1996b) / *Karagündüz Mezarlığı'ndan Yüzükler*



Figure 5b: Weapons from Karagündüz (Sevin/Kavaklı 1996b: 34-35) / *Karagündüz Mezarlığı'ndan Silahlar*

IIA and Dinkha Tepe II in the Northwest Iran (Sevin 1999: 162).  
<sup>17</sup> Sevin/Kavaklı 1996b: 1-20; Sevin/Kavaklı 1996c: 9-45; Sevin 2004: 358-373; Çilingiroğlu 1991: 29-38; Çilingiroğlu 1993: 469-491; Kuvanc/Ayaz/Işık/Erdoğan/Genç 2016: 160.



every deceased was wearing necklace, probably more than one. Since the needles and the buttons are related to the dresses, it is hard to associate them with a specific gender. Only two groups of finding can be refers to a specific gender. The first of these is the spindle whorls discovered at Karagündüz and Yoncatepe, accompanying the female bodies. The second group, related with male, is the weapons such as mace heads, iron spearheads, shaft-hole axes and daggers, which are mostly found at Ernis-Evditepe, Karagündüz and Yoncatepe<sup>18</sup> (Fig. 5b). Similar weapons were also found in the Hakkari burials, as well<sup>19</sup>. Based on these finds, none of the Early Iron Age burials in the Lake Van Basin can be characterised as the burial of a king, a ruler or even a warrior<sup>20</sup>. However, the existence of the personal objects and weapons within the burials can refer a kind of initial phase of the social status and wealth for the Early Iron population<sup>21</sup>.

As conclusion, archaeological evidence from the burials of Karagündüz, Dilkaya, Ernis, Yoncatepe and Çatak provides some information about the burial customs of the Early Iron Age people in the Lake Van Basin. The burials mostly contains iron and bronze adornments and jewelry, and only some of the burials like Ernis, Karagündüz and Yoncatepe includes weapons. However, none of the finds from the burials can be signify as the burial of a ruler or a special person. Although it is certain that social and political changes started during the Early Iron Age from the written documents and also fortresses found in the archaeological surveys, the finds from the burials alone are not enough for the expressing of a social and political changes. In other words, the reflection of the status and wealth in the Early Iron Age burials is not clearly observes from the finds in the burials. In any case, the appearance of the weapons in the burials for the first time and other metal objects can be interpret as the initial indicator of status and wealth in the region during the Early Iron Age. These initial attempts about social and political developments in the Early Iron Age provide a basis for the establishment of the Urartian State in the Middle Bronze Age.

<sup>18</sup> Baştürk 2015: 6.

<sup>19</sup> Hakkari burials contains gold, silver and bronze objects together with cult vessels. These objects described as status objects by Sevin and the burials attributed to the rulers of the local people (Sevin 2005: 101-103; Sevin 2015: 79-91). However, the burials in the Lake Van Basin is not similar to those of burials in Hakkari in terms of rich burial context.

<sup>20</sup> Baştürk 2015: 6. On the other hand, Hakkari burials described as warrior burials by V. Sevin, in the light of burial context and stelas around the burials (Sevin 2005: 102-103).

<sup>21</sup> Sevin/Kavaklı 1996b: 1-20; Köroğlu 2003: 231-244; Köroğlu/Konyar 2005: 25-38; Erdem 2011: 59-68; Özfirat 2014b: 54-55.

## REFERENCES

- BURTON-BROWN, T. 1951.  
*Excavations in Azerbaijan 1948*. London.
- ÇİLİNGİROĞLU, A. 1991.  
“The Early Iron Age Dilkaya”, *Anatolian Iron Ages 2. The Proceedings of the Second Anatolian Iron Ages Colloquium held at Van* (Eds. A. Çilingiroğlu / D. H. French). Ankara: 29-38.
- ÇİLİNGİROĞLU, A. 1993.  
“Van-Dilkaya Höyüğü Kazıları Kapanış Raporu”, *Kazı Sonuçları Toplantısı 14-1*: 469-491.
- ÇİLİNGİROĞLU, A. 1994.  
*Urartu Tarihi*. İzmir.
- ERDEM A. Ü. 2009.  
“Van Gölü Havzası’nda Bulunan Demir Çağ Yivli Çanak Çömleğinin Urartu Kalelerindeki Varlığı”, *Altan Çilingiroğlu’na Armağan. Yukarı Denizin Kıyısında Urartu Krallığı’na Adanmış Bir Hayat* (Eds. H. Sağlamtimur at. all.). İstanbul: 299-308.
- ERDEM, A. Ü. (baskıda).  
“Doğu Anadolu Yaylasının İlk Elitleri ve Devletleşme Süreci”, *Tematik Arkeoloji Serisi 4: Toplamların Çöküşü ve Dönüşüm Süreçleri* (Ed. E. Abay / F. Dedeoğlu).
- KÖROĞLU, K. 2003.  
“The Transition from Bronze Age to Iron Age in Eastern Anatolia”, *Identifying Changes: The Transition from Bronze to Iron Ages in Anatolia and its Neighbouring Regions* (Eds. B. Fischer / H. Genz- E. Jean / K. Köroğlu). İstanbul: 231-244.
- KÖROĞLU, K. / KONYAR, E. 2005.  
“Van Havzası’nda Erken Demir Çağ Problemi”, *Arkeoloji ve Sanat Dergisi 119*: 25-38.
- KÖROĞLU, K. / KONYAR, E. 2008.  
“New Comments on the Early-Middle Iron Age Chronology of Van Lake Basin”, *Re-assessment of Iron Ages Chronology in Anatolia and Related Regions Sempozyumu. Ancient Near Eastern Studies 45*: 123-146.
- KUSHNAREVA, K. Kh. 1997.  
*The Southern Caucasus in Prehistory: Stages of Cultural and Socioeconomic Development from the Eight to the Second Millennium B.C.* (Translated by: H. N. Michael). Philadelphia.



- KUVANÇ, R. / AYAZ, G. / IŞIK, K. / ERDOĞAN, S. / GENÇ, B. 2016.  
 “A New Iron Age Chamber Tomb Near Çatak, South of Lake Van”, *Ancient Near Eastern Studies* 53: 149-194.
- PUTURIDZE, M. 2003.  
 “Social and Economic Shifts in the South Caucasian Middle Bronze Age”, *Archaeology in the Borderlands. Investigations in Caucasia and Beyond* (Eds. A. Smith / K. Robinson). California: 111-127.
- RUBINSON, K. S. 1991.  
 “A Mid-Second Millennium Tomb at Dinkha-Tepe”, *American Journal of Archaeology* 95/3: 373-394.
- RUBINSON, K. S. 2003.  
 “Silver Vessels and Cylinder Sealings: Precious Reflections of Economic Exchange in the Early Second Millennium BC”, *Archaeology in the Borderlands. Investigations in Caucasia and Beyond* (Eds. A. Smith / K. Robinson). California: 128-143.
- ÖZFIRAT, A. 2003.  
 “Doğu Anadolu Yüksek Yaylası’ndan M.Ö. 2. Binyıl Kurganları”, *Belleten LXXIII/268*: 343-356.
- ÖZFIRAT, A. 2009.  
 “Bozkurt Kurgan Mezarlığı Kazıları”, *Belleten LXVI/246*: 635-644.
- ÖZFIRAT, A. 2014a.  
 “Ağrı Dağı ve Van Gölü Havzası Yüzey Araştırması (Muş, Bitlis, Van, Ağrı, Iğdır İlleri ve İlçeleri)”, *Mustafa Kemal Üniversitesi Fen-Edebiyat Fakültesi Arkeoloji Bölümü Kazı ve Araştırmaları* (Eds. A. Özfirat / N. Coşkun). Antakya: 17-43.
- ÖZFIRAT, A., 2014b.  
 “Bozkurt Kurgan Nekropolü Kazısı”, *Mustafa Kemal Üniversitesi Fen-Edebiyat Fakültesi Arkeoloji Bölümü Kazı ve Araştırmaları* (Eds. A. Özfirat / N. Coşkun). Antakya: 17-43.
- ÖZFIRAT, A. 2018.  
 “Nairi Ware: Late Bronze-Early Iron Age Pottery Tradition in the Lake Van Basin”, *Context and Connection: Studies on the Archaeology of the Ancient Near East in Honour of Antonio Sagona* (Eds. A. Batmaz / G. Bédianashvili / A. Michalewicz / A. Robinson). Leuven-Paris-Bristol: 161-174.
- SEVİN, V. 1996a.  
 “Van/Ernis (Ünseli) Nekropolü Erken Demir Çağ Çanak Çömlekleri”, *Anadolu Araştırmaları XIV*: 439-467.
- SEVİN, V. / KAVAKLI, E., 1996b.  
 “Van/Karagündüz Erken Demir Çağı Nekropolü”, *Belleten LX/227*: 1-20.
- SEVİN, V. / KAVAKLI, E. 1996c.  
*Bir Erken Demir Çağ Nekropolü Van/ Karagündüz*. İstanbul.
- SEVİN, V., 1999.  
 “The Origins of the Urartians in the Light of the Van / Karagündüz Excavations”, *Anatolian Iron Ages 4: The Proceedings of the Fourth Anatolian Iron Ages Colloquium held at Mersin, 19-23 May 1997* (Eds. A. Çilingiroğlu / R. J. Matthews). *Anatolian Studies* 49. London: 159-164.
- SEVİN, V., 2003.  
 “The Early Iron Age in the Van Region”, *Archaeology in the Borderlands: Investigations in Caucasia and Beyond*, (Eds. A. T. Smith / K. Robinson). Los Angeles: 180-191.
- SEVİN, V., 2004a.  
 “Son Tunç/Erken Demir Çağ Van Bölgesi Kronolojisi: Kökeni Aranan Bir Devlet-Urartu”, *Belleten LXVIII/252*: 355-400.
- SEVİN, V. 2004b.  
 “Pastoral Tribes and Early Settlements of the Van Region, Eastern Anatolia”, *A View From the Highlands: Archaeological Studies in Honour of Charles Burney*, (Ed. A. Sagona). *Ancient Near East Studies Supplement* 12. Herent: 179-203.
- SEVİN, V., 2005.  
*Hakkâri Taşları I: Çıplak Savaşçılarının Gizemi*. İstanbul.
- SEVİN, V. 2014.  
 “Van/Ernis-Evditepe ve Alacahan Mezarlık ve Yerleşimleri Işığında Kimi Düşünceler: Demir Çağlar Sorunu”, *Armağan Erkanal’a Armağan: Anadolu Kültürlerine Bir Bakış / Compiled in Honor of Armağan Erkanal: Some Observations on Anatolian Cultures* (Eds. N. Çınardalı / Karaarslan et al.). Ankara: 355-367.
- SEVİN, V. 2015.  
*Hakkâri Taşları II. Gizemin Peşinde*. Ankara.



# BURIAL CUSTOMS BETWEEN THE LATE CHALCOLITHIC AND THE EARLY BRONZE AGE IN THE SHIDA KARTLI REGION OF GEORGIA

## GÜRCİSTAN SHIDA KARTLI BÖLGESİNDE GEÇ KALKOLİTİK VE İLK TUNÇ ÇAĞ ÖLÜ GÖMME GELENEKLERİ

### Makale Bilgisi

Başvuru: 27 Ocak 2018

Hakem Değerlendirmesi: 7 Şubat 2018

Kabul: 30 Ekim 2018

DOI Numarası: 10.22520/tubaar.2018.os.01.003

### Article Info

Received: January 27, 2018

Peer Review: February 7, 2018

Accepted: October 30, 2018

DOI Number: 10.22520/tubaar.2018.os.01.003

Elena ROVA \*

**Keywords:** Cemeteries, graves, Shida Kartli region, Kura-Araxes culture, Bedeni culture, Martqopi culture, Early Kurgan period, Late Chalcolithic, Early Bronze Age

**Anahtar Kelimeler:** Mezarlıklar, Mezarlar, Shida Kartli Bölgesi, Kura-Araxes Kültürü, Bedeni Kültürü, Martqopi Kültürü, Early Kurgan Dönemi, Geç Kalkolitik Dönem, İlk Tunç Çağ

### ABSTRACT

*The paper analyses the development of burial customs in the Shida Kartli region of Georgia from the Late Chalcolithic until the end of the Early Bronze Age, especially focusing on the Kura-Araxes culture and on the culture (Martqopi, Bedeni) of the following Early Kurgan period. It summarises available evidence in the light of a recent revision carried out in the framework of the “Georgian-Italian Shida Kartli Archaeological Project” and compares it with contemporary evidence from the neighbouring regions of the Southern Caucasus and of the Upper Turkish Euphrates region. Analogies and differences are highlighted and analysed, with a special attention to the diffusion of barrow graves (kurgans), in the general framework of diachronic developments in interregional relations in the 4<sup>th</sup> and 3<sup>rd</sup> millennium BC.*

\* Assoc. Prof., Ca’ Foscari University of Venice. E-mail: erova@unive.it

**ÖZET**

*Makalede Gürcistan Shida Kartli bölgesinde Geç Kalkolitik Dönem'den İlk Tunç Çağı'nın sonuna değin ölü gömme geleneklerinin gelişimi, özellikle Kura-Aras ve daha sonraki Erken Kurgan Dönemi (Martqopi, Bedeni) kültürleri çerçevesinde incelenmiştir. "Georgian-Italian Shida Kartli Archaeological Project" çatısı altında gerçekleştirilmiş olan son bir revizyonunun ışığındaki bulgular ve komşu bölgeler Güney Kafkasya ve Türkiye Yukarı Fırat Havzası'ndaki çağdaşlarıyla karşılaştırarak özetlenmiştir. Karşılaştırmalar ve farklılıklar, kurganların yayılımına özel bir dikkat göstererek MÖ 4-3. binyıllarda bölgelerarası ilişkilerin tarihi gelişiminin genel çatısı altında belirtilmiş ve analiz edilmiştir.*

## INTRODUCTION<sup>1</sup>

The recent intensification of field research in the different countries of the Southern Caucasus and the availability of an increasing number of <sup>14</sup>C dates have deeply affected research about the Kura-Araxes culture (henceforward, KA)<sup>2</sup> and its relations with the earlier, local cultures of the Chalcolithic period and with those of the later Early Bronze Age<sup>3</sup>. The dating of the Maikop culture of the Northern Caucasus to the 4<sup>th</sup> mill. BC and the discovery of South-Caucasian Late Chalcolithic horizons (Leilatepe, Berikldeebi) with North-Mesopotamian and North-Syrian connections<sup>4</sup> have opened up new perspectives on the origins of the KA culture<sup>5</sup>, while the relations of the latter with the cultures (Martqopi, Bedeni) of the so-called Early Kurgan period are also the object of much recent scholarly debate<sup>6</sup>. Finally, new attention has also been paid to regional and local variability within the at first sight very homogeneous KA cultural complex<sup>7</sup>.

As concerns burial customs, it is now obvious that the traditional view, according to which monumental barrow graves (kurgans) were introduced in the Southern Caucasus in the mid-3<sup>rd</sup> millennium (hence the traditional name, Early Kurgan period, attributed to the post-KA phase) is no longer valid, since kurgans were already known in the region in the mid-4<sup>th</sup> millennium BC<sup>8</sup>. While it remains in general terms

true that conspicuous accumulations of gravegoods in individual graves are missing in KA contexts, it became evident that the KA culture exhibits a wide diversity of funerary practices<sup>9</sup>, and it is not always easy to understand whether these are connected to chronological evolution, regional variability, a combination of both, or to still other factors.

The Shida Kartli region in the central part of present-day Georgia belongs to what is traditionally considered the heart of the KA culture, and hosts a relatively high number (ca 20) of excavated sites of the KA period<sup>10</sup>. Besides settlements, cemeteries and/or individual graves are also well represented and well distributed within the region (Fig. 1); in addition, funerary evidence for the preceding Late Chalcolithic cultures and for the following Early Kurgan cultures is also available for the area, which therefore offers a good opportunity to analyse the diachronic developments of burial customs at a regional level.

KA funerary evidence from the Shida-Kartli region has been recently revised by the “Georgian-Italian Shida Kartli Archaeological project” of Ca’ Foscari University in collaboration with the Georgian National Museum, on the occasion of the final publication of the KA cemetery of Khashuri Natsargora<sup>11</sup>. We will present here an updated summary of the evidence discussed in 2012, integrated by a review of the data concerning the pre- and post-KA periods in the region<sup>12</sup>.

## KURA-ARAXES BURIALS IN SHIDA KARTLI

The Shida Kartli corpus amounts to 90 published graves: 26 from Natsargora<sup>13</sup>, 19 from Kvatskhela/Tvlepias Tsqaro<sup>14</sup>; 13 from Aradetis Orgora/Doghauri<sup>15</sup>, 12 from Dzaghina<sup>16</sup>, 9 from Urbnisi<sup>17</sup>, 3 from Takhtidziri<sup>18</sup> and from Tqviavi<sup>19</sup>, and 1 from Nuli<sup>20</sup>; one should however be

<sup>1</sup> Acknowledgements. This article is a revised version of the paper presented at session T01S031 (Connecting seas - across the borders. Changes and Developments in Burial Customs in the Eastern Anatolia and Southern Caucasus from Late Chalcolithic to Late Iron Age) of the EAA congress in Istanbul (10-14 September 2014). I am grateful to the organisers of the session for inviting me to take part in the session. I am also grateful to Aynur Özfiat, who kindly translated the abstract and figure captions into Turkish for me, to Zviad Sherazadishvili, who suggested some bibliographic sources, and to Davit Darejanashvili, who helped with translations from Russian and Georgian.

<sup>2</sup> For an updated review of research about the KA culture, see Chataigner/Palumbi 2014.

<sup>3</sup> Following the terminology commonly in use among Near Eastern archaeologists (see, e.g., Lyonnet 2007: 13, tableau 1), we consider the Late Chalcolithic period as roughly equivalent to the late 5<sup>th</sup> and 4<sup>th</sup> millennium BC (Rothman 2001), and the Early Bronze Age as approximately corresponding to the 3<sup>rd</sup> millennium BC as defined, for instance, by the ARCANE international project (<http://www.arcane.uni-tuebingen.de/presentation.html>).

<sup>4</sup> For an overview of recent research, see different contributions in the collective volumes Lyonnet 2007; Hansen/Hauptmann/Motzenbäcker/Pernicka 2010; Rova/Tonussi 2017.

<sup>5</sup> See, most recently, Sagona 2014.

<sup>6</sup> Among others, Bertram 2003; Bertram 2005; Bertram 2010; Puturidze 2012; Puturidze/Rova 2012; Rova 2014; Rova/Makharadze/Puturidze 2017 and other contributions in Rova/Tonussi 2017.

<sup>7</sup> Chataigner/Palumbi 2014.

<sup>8</sup> E.g. at Soyuk Bulak in Azerbaijan and at Kavtiskhevi in Georgia: Akhundov 2007; Lyonnet/Akhundov/Almamedov 2008; Makharadze 2007.

<sup>9</sup> Poulmarc’h/Pecqueur/Jalilov 2014; Poulmarc’h 2014; see also Palumbi 2007-2008; 2008: 139-143, 157-210, *passim*.

<sup>10</sup> Rova 2014; see also Japaridze 1992, *passim*; Kushnareva 1997: 46-47, 59-61.

<sup>11</sup> Puturidze/Rova 2012 (see especially Jalabadze/Ghlonti/Kroidze/Ketskhoveli/Chilashvili 2012).

<sup>12</sup> In the meanwhile, see also Rova 2014: 57-59, 64-65.

<sup>13</sup> Puturidze/Rova 2012.

<sup>14</sup> Javakhishvili/Ghlonti 1962; Ghlonti/Ketskhoveli/Palumbi 2008; Jalabadze/Ghlonti/Kroidze/Ketskhoveli/Chilashvili 2012: 60-70.

<sup>15</sup> Koridze, Palumbi 2008; Jalabadze/Ghlonti/Kroidze/Ketskhoveli/Chilashvili 2012: 75-82.

<sup>16</sup> Kuftin 1974; Japaridze 1961; Jalabadze/Ghlonti/Kroidze/Ketskhoveli/Chilashvili 2012: 84-90.

<sup>17</sup> Chilashvili 1964; Kikvidze 1972; Jalabadze/Ghlonti/Kroidze/Ketskhoveli/Chilashvili 2012: 70-74.

<sup>18</sup> Jalabadze/Palumbi 2008; Jalabadze/Ghlonti/Kroidze/Ketskhoveli/Chilashvili 2012: 82-84.

<sup>19</sup> Makhalatia 1943; Jalabadze/Ghlonti/Kroidze/Ketskhoveli/Chilashvili 2012: 90.

<sup>20</sup> Japaridze 1955; Jalabadze/Ghlonti/Kroidze/Ketskhoveli/Chilashvili 2012: 90.



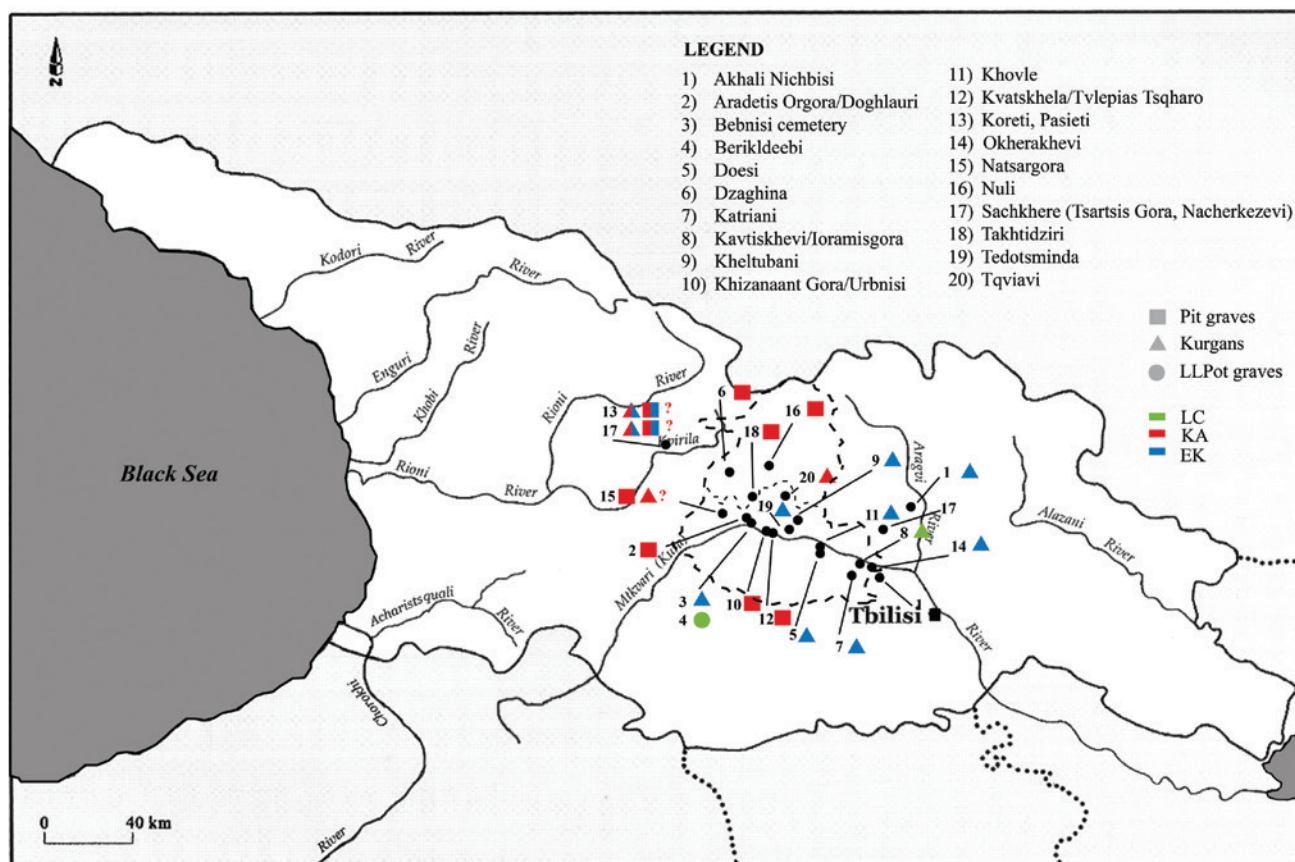


Figure 1: Map of Georgia with Administrative Limits of the Shida Kartli Province and Approximate Location of the Archaeological Sites Mentioned in the Text (modified from Sagona/Abramishvili 2008). / *Gürcistan Haritası, Metinde Geçen Arkeolojik Alanların Yaklaşık Lokasyonu ve Shida Kartli İlinin İdari Sınırları* (Sagona/Abramishvili 2008'den düzenleme).

aware of the presence of important still unpublished data: e.g., more than 60 new KA graves have been excavated during the last few years at the Aradeti Orgora/Doghauri cemetery<sup>21</sup>. Due to the strong continuity of the regional material culture, it is not easy to date these graves on the basis of their burial goods. Pottery assemblages, for instance, are composed of a few, rather simple types, which show a high individual variety but little diachronic variation, and the same is valid for the remaining finds. It appears however that none of the graves belongs to the earliest phase of the culture<sup>22</sup> (KA I, 3<sup>rd</sup> quarter of the 4<sup>th</sup>

mill. BC), while the majority date, possibly with slight chronological differences among them<sup>23</sup>, to its central phase (KA II, 3200-2800 BC ca), and only few of them (namely some of those from Aradeti Orgora/Doghauri) to the later phase (KA III, possibly between 2800 and 2600 BC ca)<sup>24</sup>. As an example (Fig. 2), we show some ceramic assemblages from KA II (to the left) and from KA III graves (to the right): typical features of the later phase being the presence of slightly raised bases, pots with accentuated belly marked by a slight carination both under and over it, and the presence of incised decoration.

hvili 2012: 90.

<sup>21</sup> Gagoshidze 2012; for a preliminary plan of the cemetery (KA graves marked in blue) see also Gelashvili 2014: 210, pl. 1. When this article was written, excavation at Doghauri cemetery were still in progress, under the direction of Iulon Gagoshidze, in the framework of a salvage excavation for the building of the new Tbilisi-Senaki-Leselidze highway. The last field season took place in June/July 2015. In the meanwhile, the material from the Kura-Araxes graves excavated at Doghauri during the 2012-2015 seasons has been fully processed (in 2017) by a joint Georgian-Italian team in the framework of the "Georgian-Italian Shida Kartli archaeological project".

<sup>22</sup> As far as it can be deduced from the descriptions of published examples, the presence of Monochrome Ware, which characterises the KA I phase, is rather rare, while pottery assemblages are

## CEMETERIES LOCATION AND INTERNAL ORGANISATION

"*Extra-moenia*" cemeteries, usually situated in close proximity to the contemporary settlement, appear to have

dominated by Red Black Burnished Ware, which represents the typical hallmark of the KA II phase, and Black Burnished Ware (a generally later feature) is only occasionally attested.

<sup>23</sup> Thus, the cemeteries of Kvatskhela, Natsargora and Dzaghina West may represent a slightly earlier, those at Urbnisi, Takhtidziri and Dzaghina East a slightly later sub-phase (cf. Puturidze/Rova 2012: 46, 97 f.).

<sup>24</sup> For the internal periodisation and chronology of the KA culture in the Shida Kartli region, see Rova 2014.

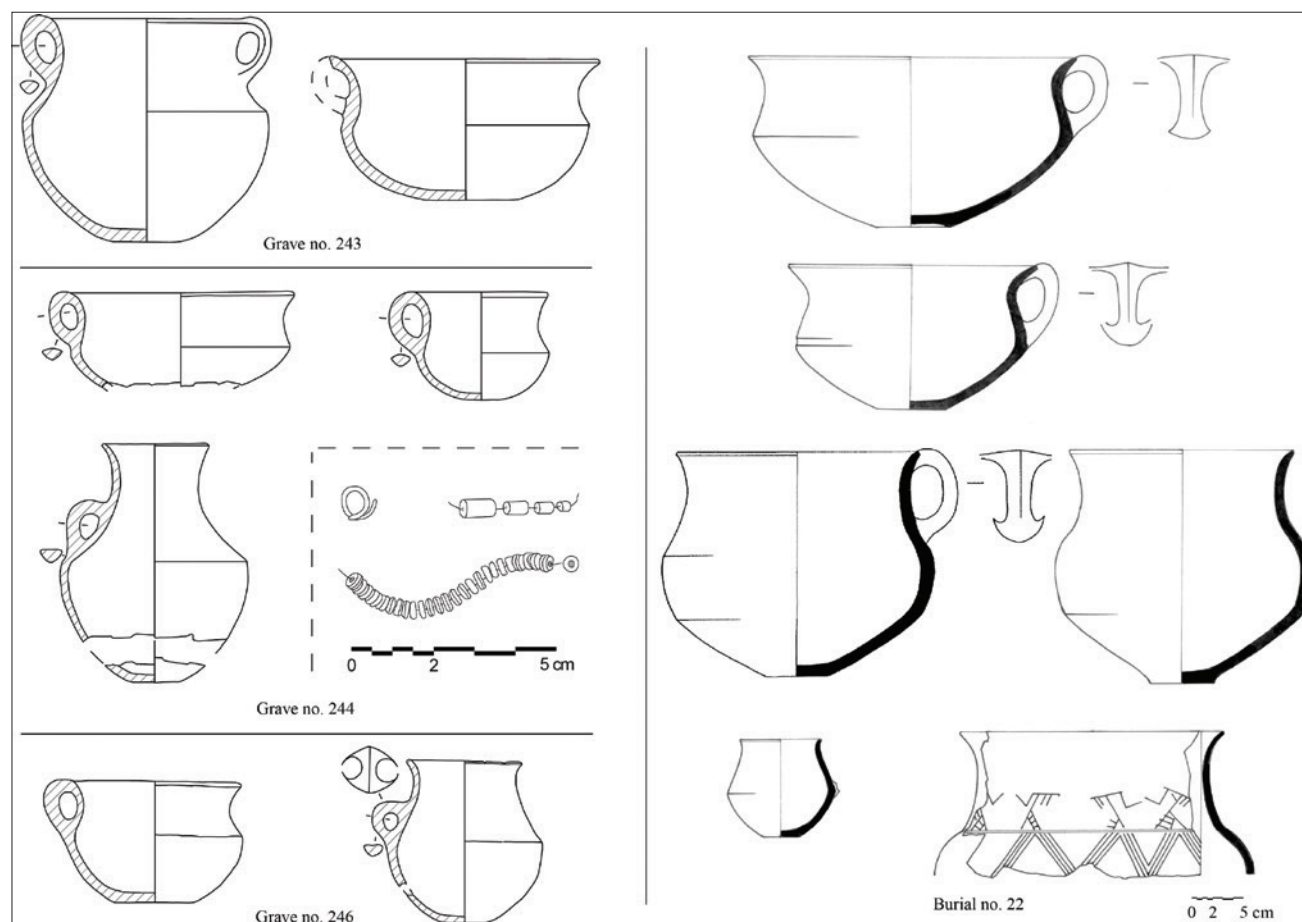


Figure 2: Examples of Ceramic Assemblages from KA II (left: Khashuri Natsargora, graves Nos. 243, 244, 246: from Puturidze/Rova 2012: Fig. 3) and KA III Graves (right: Aradeti Orgora/Doghauri: grave 22: from Puturidze/Rova 2012: Fig. 30). / KA II Çanak Çömlek Örnekleri (sol: Khashuri Natsargora, 243, 244, 246 no'lu mezarlar: Puturidze/Rova 2012: Fig. 3) and KA III Mezarları (sağ: Aradeti Orgora/Doghauri: 22 no'lu Mezar: Puturidze/Rova 2012: Fig. 30).

been the usual location for graves: in fact, single isolated burials are virtually unattested in the published documentation<sup>25</sup>. The recovery, in two cases, of human remains on the Natsargora settlement mound allows to hypothesise that *intra-moenia* depositions may have been carried out in exceptional cases<sup>26</sup>. In both cases the bones apparently lay in simple, informal pits; neither was equipped with any burial goods. It is interesting to observe that in both examples the remains belonged to adult individuals; the

comparatively widespread custom of burying newborn and infants inside the settlement – often even within the surface of the houses (*intra-moenia/intra muros* graves) – thus appears not to have been practiced by the KA communities of the Shida Kartli region.

In most instances – at Khashuri Natsargora, Aradeti Orgora/Doghauri, Kvatskhela/Tvlepias Tsqaro and Khizanaant Gora/Urbnisi, but possibly at further sites as well<sup>27</sup> – the cemetery was clearly associated with a nearby settlement (Fig. 3): typically, it was located on a flat area divid-

<sup>25</sup> The single KA grave from Nuli, for instance, was also found in a cemetery area.

<sup>26</sup> The first had been found during the 1980s excavations at the site by Al. Ramishvili (Puturidze/Rova, in preparation; see, in the meanwhile, Ramishvili 2013: 56, pl. XVI, 2). The complete skeleton lay in crouched position on the bottom of a KA pit located on the northern slope of the mound. The second one (still unpublished) was a disturbed grave (?) found during the 2011 excavations at the site by the Georgian-Italian Shida Kartli Archaeological Expedition: the abruptly truncated femurs and the feet of an adult skeleton were lying on a burnt layer which covered the prepared floor of a KA open area, a few cm under the present surface of the mound. If this was indeed a grave, the position of the bones could suggest that the dead was originally lying on the back.

<sup>27</sup> At Tsikhiagora, for instance, a concentration of pottery sherds to the west of the settlement mound, beyond a small watercourse, may suggest the original location of the KA cemetery (Z. Makharadze, personal communication). On the other hand, at Takhtidziri, the remains of an occupational layer of an earlier phase (KA I) of the KA culture were found under the KA II period graves (Jalabadze et al. 2012: 82): in this case the settlement may have just shifted its location to a nearby area in the course of time, like at Kvatskhela (see *infra*). A similar situation was met with at Dzaghina, where some pits yielding KA materials were found not far from the graves (Jalabadze/Ghlonti/Kroidze/Ketskhoveli/Chilashvili 2012: 90-92).



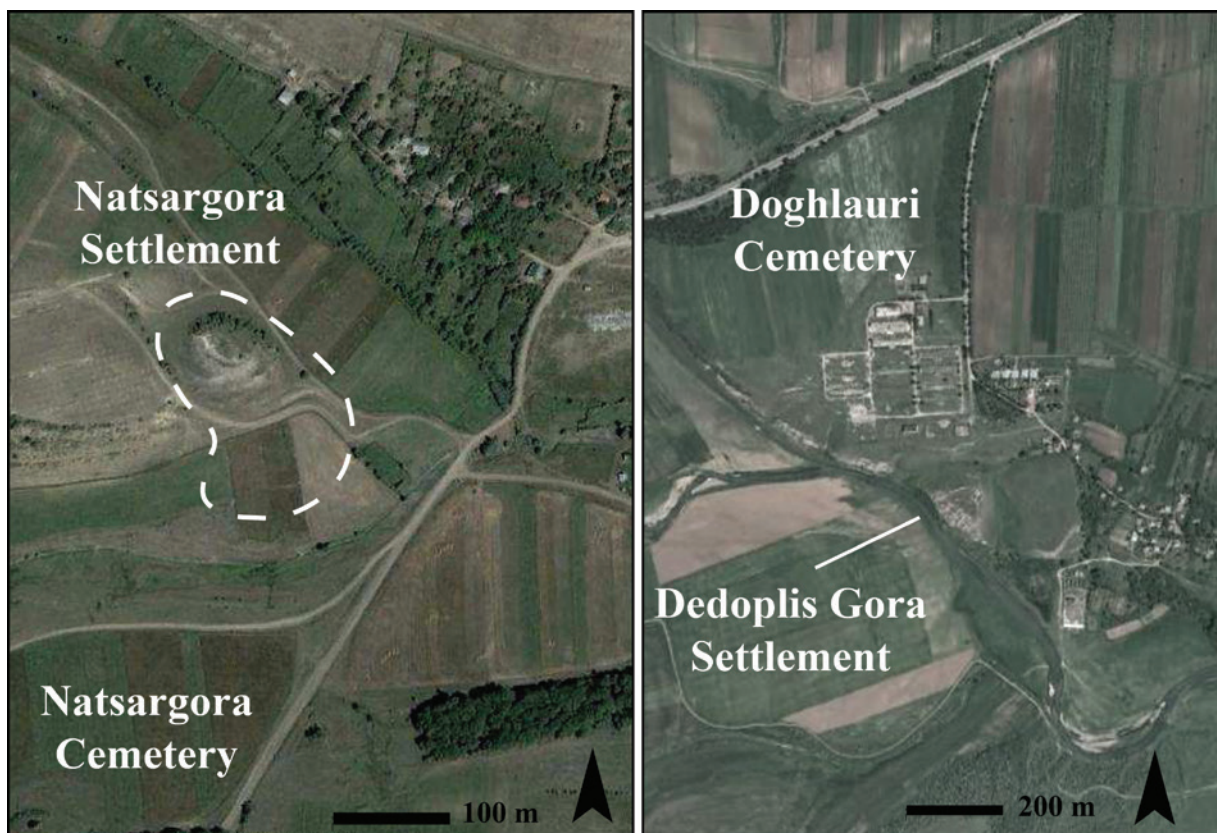


Figure 3: Location of the Natsargora and Doghlauri Cemeteries (modified from Google Earth). / *Natsargora ve Doghlauri Mezarlıklarının Lokasyonu (Google Earth'den düzenleme).*

ed from the settlement by a small course of water<sup>28</sup>. Unequivocal evidence for cemeteries located far from any contemporary settlement is hitherto missing, since even in cases where only burials were published, the possibility cannot be ruled out that the relevant settlement has not yet been discovered, or has been completely destroyed.

None of the cemeteries was completely excavated, but it can be assumed that they generally were of rather small size: Doghlauri may have been one of the largest ones, a fact which well corresponds to the importance of the neighbouring settlement of Aradetis Orgora, which was one of the main centres of the Shida Kartli region<sup>29</sup>. At multiperiod sites (e.g. at both Aradetis Orgora and Natsargora) the area of the KA cemetery was used as a burial ground during the later periods of occupation as well, most notably during the Late Bronze Age and the Classical period; a fact which on the one hand probably caused the loss of a number of KA graves, and on the other one obscures the limits of the extension of the original KA cemetery, and makes the patterns of spatial distribution of the KA graves difficult to grasp<sup>30</sup> (Fig. 4).

<sup>28</sup> E.g. at Natsargora and Aradetis Orgora/Doghlauri and possibly as well at Tsikhiagora (see *supra*, fn. 27).

<sup>29</sup> Gagoshidze/Rova 2018; see also Rova 2014: 51.

<sup>30</sup> At Natsargora, for instance, only 26 out of the more than 500 excavated graves could be attributed to the KA period, while the vast majority date back to the Late Bronze/Early Iron Age (ca. 150

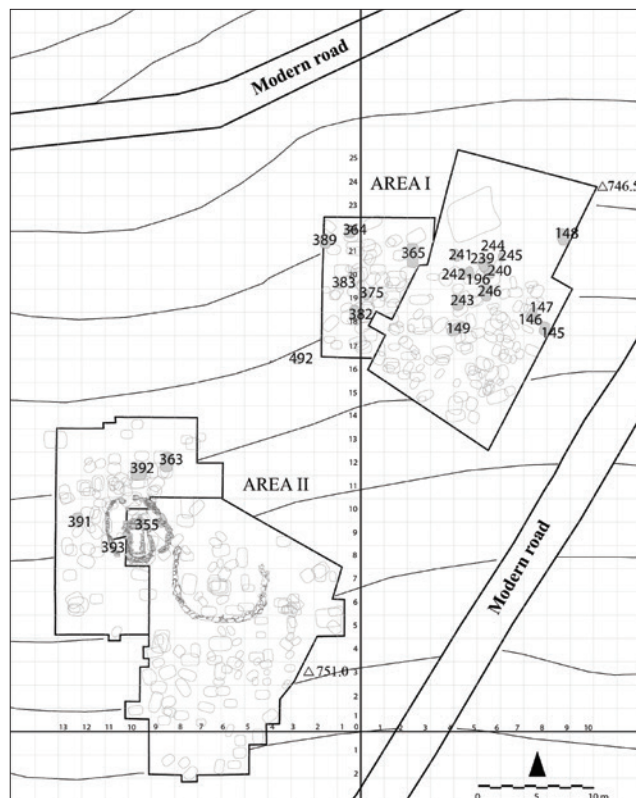


Figure 4: Plan of the Natsargora Cemetery Area with Approximate Limits of the Excavation Trenches (EBA Graves Highlighted) (from Puturidze/Rova 2012: Pl. 8, Updated from Ramishvili 2013: Pl. II). / *Açmaların Yaklaşık Sınırlarıyla Natsargora Mezarlık Alanı Planı (İTÇ Mezarları İşaretlenmiş) (Puturidze/ Rova 2012: Pl. 8, Ramishvili 2013: Pl. II'den Güncellenmiş).*



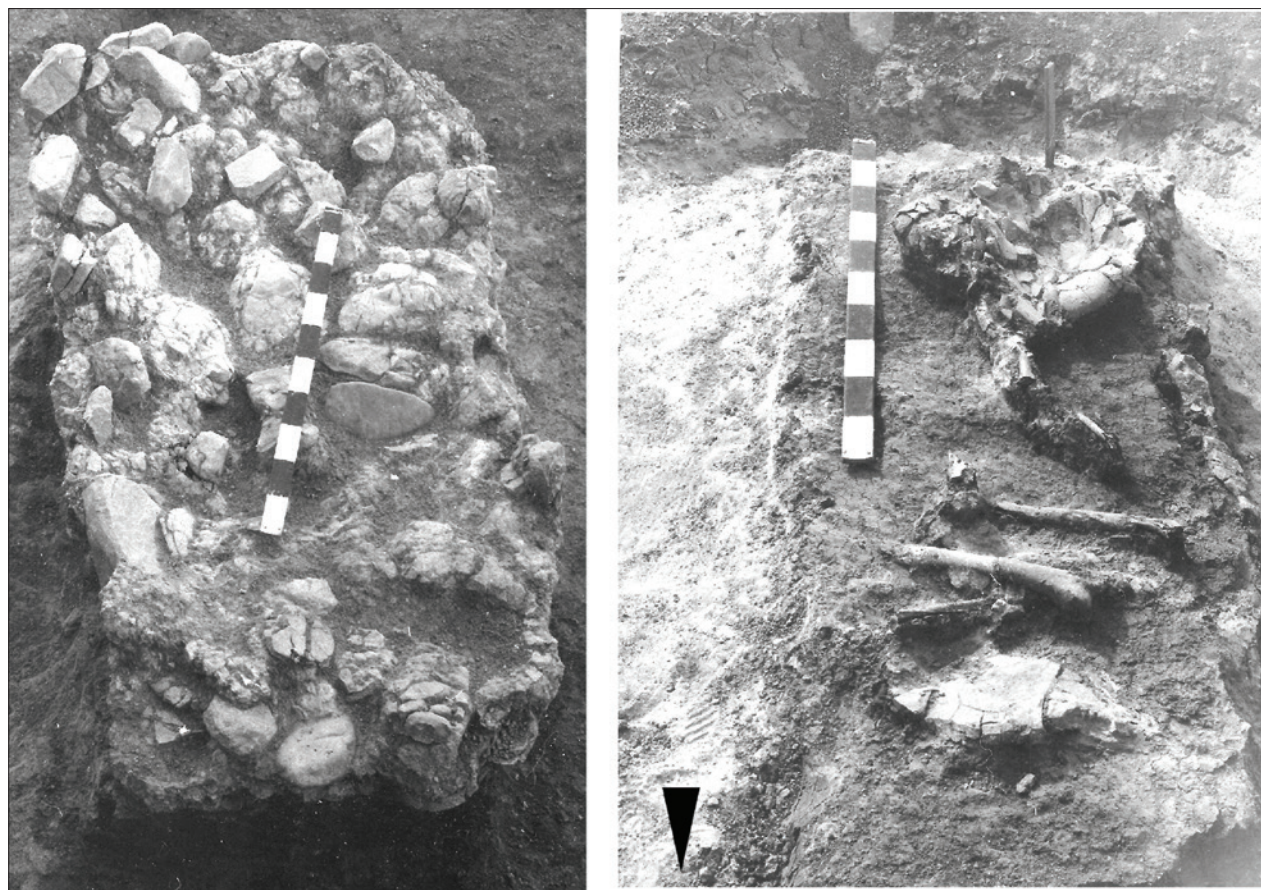


Figure 5: Grave No. 365 from Natsargora: Group of Stones (Left) and Burial (Right) (from Puturidze/Rova 2012: Pl. 23). / Natsargora 365 No'lu Mezar: Mezarın Taş Örtüsü (Sol) ve Mezar (Sağ) (Puturidze/Rova 2012: Pl. 23).

The case of Kvatskhela suggests that the location of the village cemetery could change in the course of time: there, the early cemetery lay at the northern edge of the settlement, and was partially covered by the village's expansion, while the later one lies on a little promontory (Tvlepias Tsqaro), ca 250 m to the north-east. Although detailed information about the cemeteries' internal stratigraphy is generally missing, several lines of reasoning lead to hypothesise that most of them were in use for a relatively short time<sup>31</sup>: thus, KA graves only rarely cut each other, and in some cases they appear to follow an intentional alignment<sup>32</sup>; furthermore, burial goods tend to be rather similar in all the graves of each cemetery.

## BURIAL CUSTOMS

Compared to other regional variants of the KA culture, the Shida Kartli variant stands out for a very strong homogeneity in burial customs<sup>33</sup>. Typically, KA graves in Shida Kartli are simple pit graves in rectangular or slightly oval pits, normally less than 1m deep, occasionally lined with stones on all or on two or three sides, and generally covered by a low irregular group of stones (Fig. 5)<sup>34</sup>.

Stone cist graves, frequent in Kvemo Kartli, Armenia and SE Turkey, and horseshoe-shaped ones, attested in Kvemo Kartli and Armenia<sup>35</sup>, are completely ab-

graves) and to the Classical period (ca. 350 graves). To judge on the basis of the distribution of the excavated KA graves (see Fig. 4) the 3<sup>rd</sup> millennium burial ground probably occupied the sector of the cemetery located closer to the settlement mound.

<sup>31</sup> Thus, at Natsargora it could be observed that KA graves were only rarely cut by contemporary graves, as if the position of the earlier graves was still known when the later ones had been dug. It was also observed that, as far as it could be reconstructed, most of the graves were lying at approximately the same depth from the surface (see Puturidze/Rova 2012: 27).

<sup>32</sup> This seems to be the case, for instance, at Kvatskhela and Aradetis Orgora (Jalabadze/Ghlonti/Kroidze/Ketskovelili/Chilashvili 2012, fig. 11b, 28), though, interestingly enough, not at Natsargora (see Fig. 4).

<sup>33</sup> See Puturidze/Rova 2012: 29-38, 96; Rova 2014: 57-59.

<sup>34</sup> Poulmarc'h 2014 attributes these graves to three different types: pit burials – *tombes en fosses* –, stone tombs of variable shape – *tombes de formes variables* –, where she would classify the stone-lined graves – tombs covered by heaps of stones – *tombes signalée en surface par un amas de pierres* –. In fact, however, both simple pit graves and stone-lined graves are often covered by a heap of stones and, furthermore, the distinction between the former two types is often rather vague.

<sup>35</sup> On KA burial customs, see Palumbi 2007-2008: 21-35; 2008: 136-144 *et passim*; Sagona 2004: 480; Poulmarc'h 2014; Poulmarc'h/Pecqueur/Jalilov 231-242.

sent in the region, and stone constructions of other types are reported only in rare cases<sup>36</sup>. “Kurgans” are, though rarely, attested (they will be discussed in a separate paragraph below), but not as frequently as, e.g., in contemporary Azerbaijan, where they apparently represent the dominant type of grave in the KA period<sup>37</sup>.

Individual graves of adults are numerically dominant<sup>38</sup>. Double or triple inhumations are, though not very frequently, attested; they often contain the remains of at least one child. Collective burials with more than three skeletons, as often found among other KA communities of the Southern Caucasus<sup>39</sup>, are, on the contrary, apparently rather rare in the Shida Kartli region<sup>40</sup>.

The body was generally lying directly under the stones, but in a few cases<sup>41</sup> the burial pit may have been covered by a wooden roof. One is clearly dealing in most cases with primary depositions, as shown by the fact that the bones are generally found still in anatomical connection. Orientation and position of the body were apparently governed by very strict rules: the skeleton almost invariably lay in crouched position on one side, generally with both hands in front of the

face, oriented in north-south or northwest-southeast direction, parallel or at a slight angle with the burial pit's long wall, with the head pointing south<sup>42</sup> (Figs. 5, 6). Although at a general regional level the majority of the bodies were lying on the right side, significant differences were observed in this respect between different cemeteries<sup>43</sup>.

The fate of the remains of newborn and young children is unclear. They were apparently not intended to be regularly buried in the cemeteries<sup>44</sup>, except for cases in which they accompanied the grave of an adult<sup>45</sup>. On the other hand, they do not appear to have been regularly buried within the settlements, either, following a widespread use in prehistoric societies, which is however quite uncommon, and generally interpreted as an archaic feature, in the KA culture<sup>46</sup>.

## BURIAL GOODS

Burial goods were generally rather modest, and mainly consisted of a small number of pottery vessels<sup>47</sup>. In particular, the presence of an open and of a closed vessel is a constant feature at a regional level; it seems reasonable to think that they represented a sort of standard equipment of an adult individual grave, which could be integrated by additional ceramic and non ceramic items. Vessels were almost invariably located between the head and the chest, a position which is suggestive of a laid meal for the dead individual (Figs. 5, 6).

<sup>36</sup> E.g., a grave from Takhtidziri (Jalabadze/Ghlonti/Kroidze/Ketskhovereli/Chilashvili 2012: 83 f., fig. 42a, grave no. 35) was somehow unusual, in that it appeared to be provided with a false-vault roof, and was equipped with an ogive-shaped step on one of the short sides.

<sup>37</sup> Poulmarc'h/Pecqueur/Jalilov 2014: 237-244. In general on Kura-Araxes kurgans, see also Poulmarc'h 2014: 96-101.

<sup>38</sup> It should be considered that calculations about the number of bodies per grave may be biased by the fact that in many cases the graves were disturbed and the human bones were poorly preserved and that, in the case of older excavations, human remains have not been analysed by a physical anthropologist. For this reason it is difficult, for instance, to speculate about the meaning of the occasional presence of apparent exceptions, e.g. cenotaphs – Natsargora, grave no. 383 (Puturidze/Rova 2012: 32), Aradeti Orgora burial no. 27 (Jalabadze/Ghlonti/Kroidze/Ketskhovereli/Chilashvili 2012: 78) or intentional depositions of selected parts of the body – e.g. Natsargora, grave no. 393 (Puturidze/Rova 2012: 32).

<sup>39</sup> E.g. at Samshvilde, Koda and Kiketi in Georgia (Palumbi 2008: 141), and at Ket in Armenia (Palumbi 2008: 139). In particular, KA kurgans in Azerbaijan (Poulmarc'h 2014: 351 *et passim*) systematically host collective graves.

<sup>40</sup> A few examples of graves with more than two inhumations can be mentioned from Natsargora (Grave no. 355, Puturidze/Rova 2012: 18-20, figs. 4-5, pls. 17-19); Aradeti Orgora (Graves nos. 22, 25, 29; Jalabadze/Ghlonti/Kroidze/Ketskhovereli/Chilashvili 2012; Kroidze, Palumbi 2008: *passim*) and Kvatskhela (Graves nos. 6 and 12; Jalabadze/Ghlonti/Kroidze/Ketskhovereli/Chilashvili 2012; Ghlonti/Ketskhovereli/Palumbi 2008: *passim*). In this connection, mention should also be made of Kurgan no. 1 at Tqviavi, which contained the remains of 42 individuals (Jalabadze/Ghlonti/Kroidze/Ketskhovereli/Chilashvili 2012).

<sup>41</sup> Natsargora, graves nos. 240, 363 f., 66, Kvatskhela graves nos. 7, 10, 15 (Puturidze/Rova 2012: 15, 21, 29, 63, 64).

<sup>42</sup> For details and exceptions, see Puturidze/Rova 2012: 32 *et passim*.

<sup>43</sup> Ibid.: 35, fn. 15.

<sup>44</sup> Exceptions are burials no. 7, 14 at Kvatskhela (Jalabadze/Ghlonti/Kroidze/Ketskhovereli/Chilashvili 2012: 63, 66), and maybe burial no. 1 at Tvlepias Tsqaro (Jalabadze et al. 2012: 67).

<sup>45</sup> E.g., in grave no. 240 at Natsargora (Puturidze/Rova 2012: 15 f., 32), burial no. 6 at Kvatskhela (Jalabadze/Ghlonti/Kroidze/Ketskhovereli/Chilashvili 2012: 62), burial no. 3 at Tvlepias Tsqaro (ibid.: 68), burial no. 22 at Aradeti Orgora (ibid.: 75).

<sup>46</sup> Infants and young children are reported to have been buried under the floors of the buildings at Amiranisgora in the Samtskhe/Javakheti province of southern Georgia (Jalabadze/Ghlonti/Kroidze/Ketskhovereli/Chilashvili 2012, 69, with relevant literature. A single child jar burial placed beneath the floor of a building was recently found at Chobareti, in the same province (Kakhiani/Sagona/Sagona/Kvavadze/Bedianashvili/Massager/Martin/Herrscher/Martkoplshvili/Birkett-Rees/Longford 2013: 17; see also Sagona 2014: 38).

<sup>47</sup> At Natsargora, for instance, the number of vessels in individual graves varied between one and three (Puturidze/Rova 2012: 33-35); these numbers were also most commonly met with at the other cemeteries of the region in which, however, some cases of graves equipped with four or five, and in one case with seven vessels are also attested (Jalabadze/Ghlonti/Kroidze/Ketskhovereli/Chilashvili 2012: *passim*). Double or multiple graves were generally equipped with a higher number of pottery vessels than individual ones.



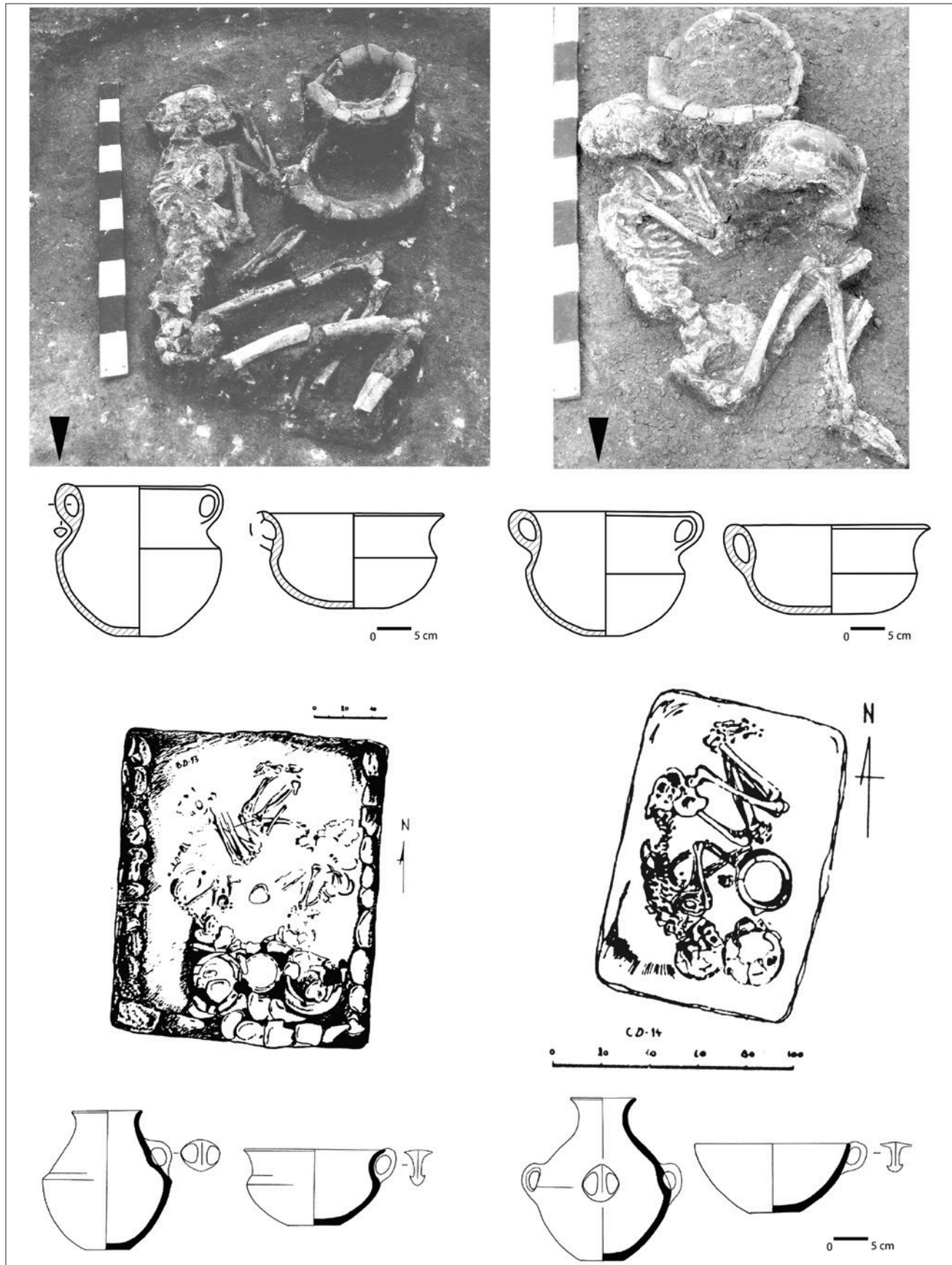


Figure 6: Examples of Kura-Araxes Graves from Shida Kartli: Natsargora, Graves Nos. 243, 391 (from Puturidze/Rova 2012: Pl. 15, 2, Pl. 25, 1, Figs. 3A, Fig. 9A), Above; Kvatskhela, Burials nos. 1, 5 (from Puturidze/Rova 2015: Fig. 13C, 14, 15A), Below. / *Shida Kartli'den Bazı Kura-Araxes Mezarları: Natsargora, 243 ve 391 No'lu Mezarlar* (Puturidze/ Rova 2012: Pl. 15, 2, Pl. 25, 1, Figs. 3A, Fig. 9A), Yukarıda; *Kvatskhela 1 ve 5 No'lu Mezarlar* (Puturidze/Rova 2015: Fig. 13C, 14, 15A), Aşağıda.

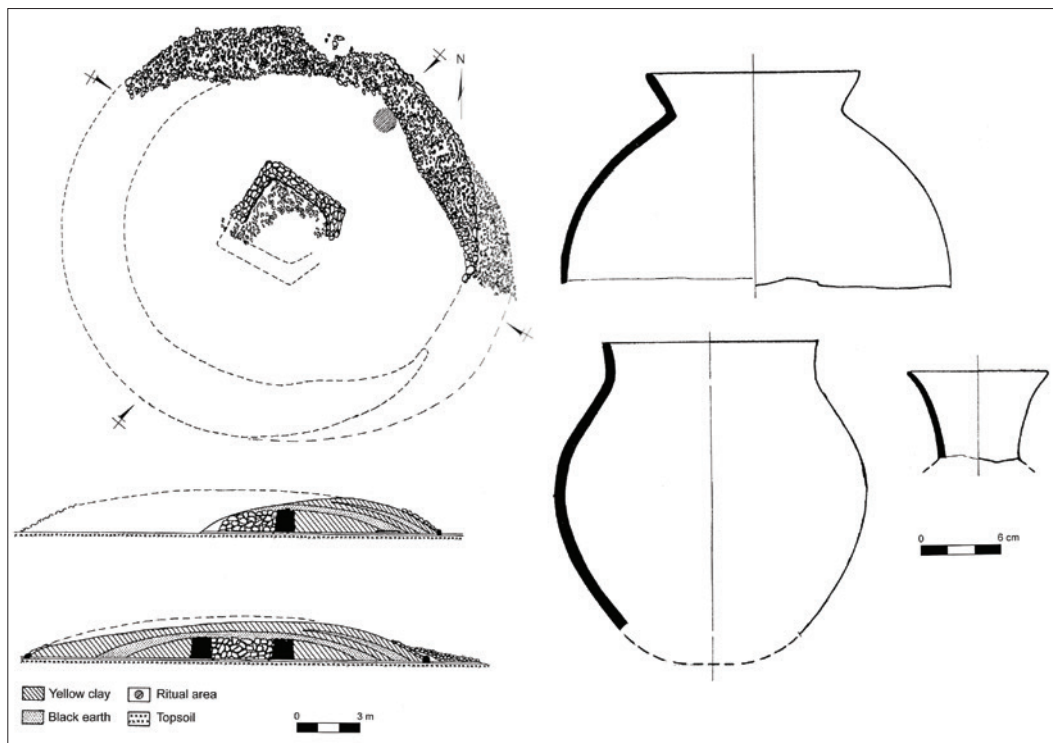


Figure 7: The LC Kurgan at Kavtiskhevi/Ioramisgora (from Makharadze 2008: Figs. 33-34). / *Kavtiskhevi/Ioramisgora LC Kurgan* (Makharadze 2008: Figs. 33-34).

Pottery was sometimes accompanied by a few metal ornaments or weapons, by some beads of metal, stone and “paste”, and, more rarely, by flint blades or arrow-heads, and bone or clay spindle-whorls. The position of non-pottery goods (these were generally lying directly on the body) suggests that they should be interpreted as personal belongings worn by the deceased rather than as offerings by the survivors.

In general, multiple burials contain a larger amount of items than individual ones, suggesting that the number of gravegoods for each dead did not diverge much. The homogeneity of burial goods and their low number thus appear to confirm the traditional view that one is dealing with a fundamentally egalitarian society, or at least with a society in which differences in status, if existing at all, were not purposely emphasised. The richest grave from the region, grave no. 2 at Kvatskhela, contained the remains of two individuals, probably a male and a female, facing each other in strongly contracted position, accompanied by three pottery vessels. The female (?) skeleton was adorned with a decorated copper diadem and wore a copper bracelet; a large number of copper, carnelian and “paste” beads were found scattered in the area of the chest and neck, and four silver spirals on the back. This grave has often been compared with the contemporary “royal tomb” of Arslantepe<sup>48</sup>, the finds from which actually show re-

markable similarities with those from the Kvatskhela grave and from other burials of the Shida Kartli region, to start with the presence of almost identical “diadems”.

However, it has to be pointed out that the number of precious items in the Kvatskhela grave is much lower in comparison to the Arslantepe grave. Moreover, the types of burial goods (exclusively ornaments and pottery) and the fact that they were apparently associated with the female skeleton suggests that aspects other than emerging leadership may have played a role in this case. Diadems, on the other hand, were relatively common in the Shida Kartli region, as shown by the presence of two similar ones at Gudabertka settlement<sup>49</sup>.

### PRE - AND POST - KURA-ARAXES FUNERARY EVIDENCE IN SHIDA KARTLI

We can now proceed to compare this picture with what is known about burial customs in the Shida Kartli region during the pre- and post-KA periods. Very little funerary evidence is available for the local Late Chalcolithic (Berikldeebi stage). We have first of all the single find of a partially plundered kurgan at Kavtiskhevi/Ioramisgora<sup>50</sup> (Fig. 7).

184; Palumbi 2008: 107-156, 174-175.

<sup>49</sup> Ghambashidze/Mindiashvili/Gogochuri/Kakhiani/Japaridze 2010: 224, nos. 153-154.

<sup>50</sup> Makharadze 2007: 123-126; Makharadze 2008: 67, 100 f., figs. 33-34.

<sup>48</sup> Frangipane/Di Nocera/Hauptmann/Morbidelli/Palmieri/Sadori/Schultz/Schmidt-Schultz 2001; Frangipane 2007-2008: 175-



This proves that this type of funerary construction, especially well known, in the early and mid-4<sup>th</sup> mill. BC, from the rich barrows of the Maikop culture of the Northern Caucasus<sup>51</sup>, but also attested in Azerbaijan<sup>52</sup>, was at least known, in the same period, in the Shida Kartli region of Georgia<sup>53</sup>. The Kavtiskhevi kurgan appears very similar, for instance, in its layout, to kurgan no. 1 at Soyuk Bulaq in Azerbaijan<sup>54</sup>. This had a central stone chamber, which apparently hosted the remains of a single adult individual, and was equipped with a rich inventory of burial goods.

An infant burial in jar was found at Berikldeebi, level V2<sup>55</sup>. This type of grave was common, in the Late Chalcolithic period, from Upper Mesopotamia<sup>56</sup> to the Southern Caucasus: it is attested, for instance, at several sites in Azerbaijan<sup>57</sup>. As we anticipated, it was still sporadically present, in Georgia, in the earliest phase of the KA period<sup>58</sup>, but apparently went out of use later on.

We can therefore tentatively conclude that burial customs in the Shida Kartli region during the pre-KA phase were probably similar to those of the adjacent regions, that is they were characterised by uses (individual barrow graves for adults, jar burials for infants and young children), strongly divergent from those attested in the same region during the KA period.

The same can be said, based on more solid evidence, for the following post-KA (Early Kurgan) period. Like elsewhere in Georgia and in other regions of the Southern Caucasus, this is characterised in Shida Kartli by a generalised diffusion of barrow graves<sup>59</sup>. Martqopi/Bedeni kurgans are known from eight different sites in the region: Bebnisi (two Bedeni kurgans)<sup>60</sup>, Tedotsminda (a Martqopi kurgan)<sup>61</sup>, Kheltubani (one Martqopi/Bedeni kurgan and two Bedeni kurgans)<sup>62</sup>, Khovle

(a Martqopi/Bedeni kurgan)<sup>63</sup>, Doesi (a Bedeni Kurgan)<sup>64</sup>, Katriani (two Bedeni kurgans)<sup>65</sup>, Okherakhevi (a Bedeni kurgan)<sup>66</sup> and Akhali Nicbisi (two Martqopi kurgans)<sup>67</sup>.

Shida Kartlian kurgans (Fig. 8) are smaller in size (they do not exceed 30m in diameter) than contemporary kurgans from Eastern and Southern Georgia<sup>68</sup>, and contain more modest burial goods. The mounds are made of stones and/or earth, and generally have a low underground or overground chamber; they generally host one (or two) skeletons; “cenotaphs” or kurgans containing only a few fragments of bones are also attested<sup>69</sup>. Grave inventories are represented by a small number of pottery vessels associated with few metal (weapons, pins) and lithic objects; in four cases<sup>70</sup>, traces of wheel-furrows were detected on the floor of the burial chamber. Although on a more modest scale, these kurgans apparently attest to phenomena (large investment of workforce in grave construction, wagon-accompanied funeral processions etc.) similar to those that characterise the EK period in other regions, where they are generally seen as evidence for the emergence of tribal leaders.

## KURA-ARAXES KURGANS IN SHIDA KARTLI

We can now come back to examine the limited evidence for KA kurgans in the Shida Kartli region. We are here faced with a problem, namely the fact that the same definition of kurgan (funeral barrow) is not so univocal as one may think<sup>71</sup>. Therefore, in the case of older excavations, which often have no attached graphic documentation, it is not always easy to understand which type of structures one is dealing with.

<sup>51</sup> For a recent synthesis on the Maikop culture, see Ivanova 2013: 50-129.

<sup>52</sup> Lyonnet/Akhundov/Almamedov 2008.

<sup>53</sup> On Late Chalcolithic kurgans in the Southern Caucasus, see also Poulmarc’h 2014: 343-364.

<sup>54</sup> Lyonnet/Akhundov/Almamedov 2008: 28-32.

<sup>55</sup> Sagona 2014: 35; see also Kakhiani/Sagona/Sagona/Kvavadze/Bedianashvili/Massager/Marti/Herrscher/Martkoplshvili/Birkett-Rees/Longford 2013: 17, fn. 37.

<sup>56</sup> A recent review of infant graves in Mesopotamia in the late 5<sup>th</sup> and 4<sup>th</sup> millennia BC can be found in Brereton 2013. For Arslantepe on the Turkish Euphrates, see Frangipane 2007-2008: 170-173. More in general, see also Poulmarc’h 2014: 343.

<sup>57</sup> E.g. at Ovcular Tepesi, Leilatepe, Böyük Kesik, Alkhantepe and Poylu (Poulmarc’h 2014: 341-343; Kakhiani/Sagona/Sagona/Kvavadze/Bedianashvili/Massager/Marti/Herrscher/Martkoplshvili/Birkett-Rees/Longford 2013: 17, fn. 57; Sagona 2014: 41 with further literature).

<sup>58</sup> See above, fn. 46.

<sup>59</sup> Rova 2014: 62; for an extended discussion, see Carminati 2017.

<sup>60</sup> Jalabadze/Ghlonti/Kroidze/Ketskhoveli/Chilashvili 2012: 90-93, figs. 48-52.

<sup>61</sup> Mindiashvili/Murvanidze/Ramishvili/Chikovani 2003: 65-69.

<sup>62</sup> Mindiashvili 1984: 1985.

<sup>63</sup> Japaridze 1998: 148-150.

<sup>64</sup> Shatberashvili 1976: 55; see also Japaridze 1992: 213.

<sup>65</sup> Makharadze 2008: 67, 102-104, figs. 35-37.

<sup>66</sup> Rova/Puturidze/Makharadze 2011: 18-22, figs. 11-14.

<sup>67</sup> Apakidze/Nikolaishvili/Narimanishvili/Davlianidze/Sadradze/Khetsuriani/Iremashvili/Noneishvili 1995: 89, pl. 176; Apakidze/Nikolaishvili/Giunashvili/Davlianidze/Narimanishvili/Sadradze/Dzneladze/Iremashvili/Chezuriani/Noneishvili/Gavasheli 2004: 78-79, pls. CXLV-CXLVII.

<sup>68</sup> For a general description, see Miron/Orthmann 1995: 69-78; for some recent discoveries: Makharadze/Murvanidze 2014a; Makharadze/Murvanidze 2014b; Makharadze/Kalandadze/Murvanidze 2016.

<sup>69</sup> Kurgan no. 1 at Okherakhevi, for instance, contained only tiny fragments of human bones, including one incisor tooth belonging to an adult individual (Rova/Puturidze/Makharadze 2011: 21, fn. 58).

<sup>70</sup> Tedotsminda, kurgan no. 1 at Bebnisi, kurgans nos. 2 and 4 at Kheltubani.

<sup>71</sup> M. Poulmarc’h for instance (Poulmarc’h 2014: 42, tableau 3, 97, fig. 32; see Poulmarc’h/Pecqueur/Jalilov 2014: 232, fig. 1) considers as discriminant feature the presence of a “cover of pebbles forming a circle of which the minimum diameter is 5m”, while other scholars apparently reserve the term “kurgan” only for larger barrows.

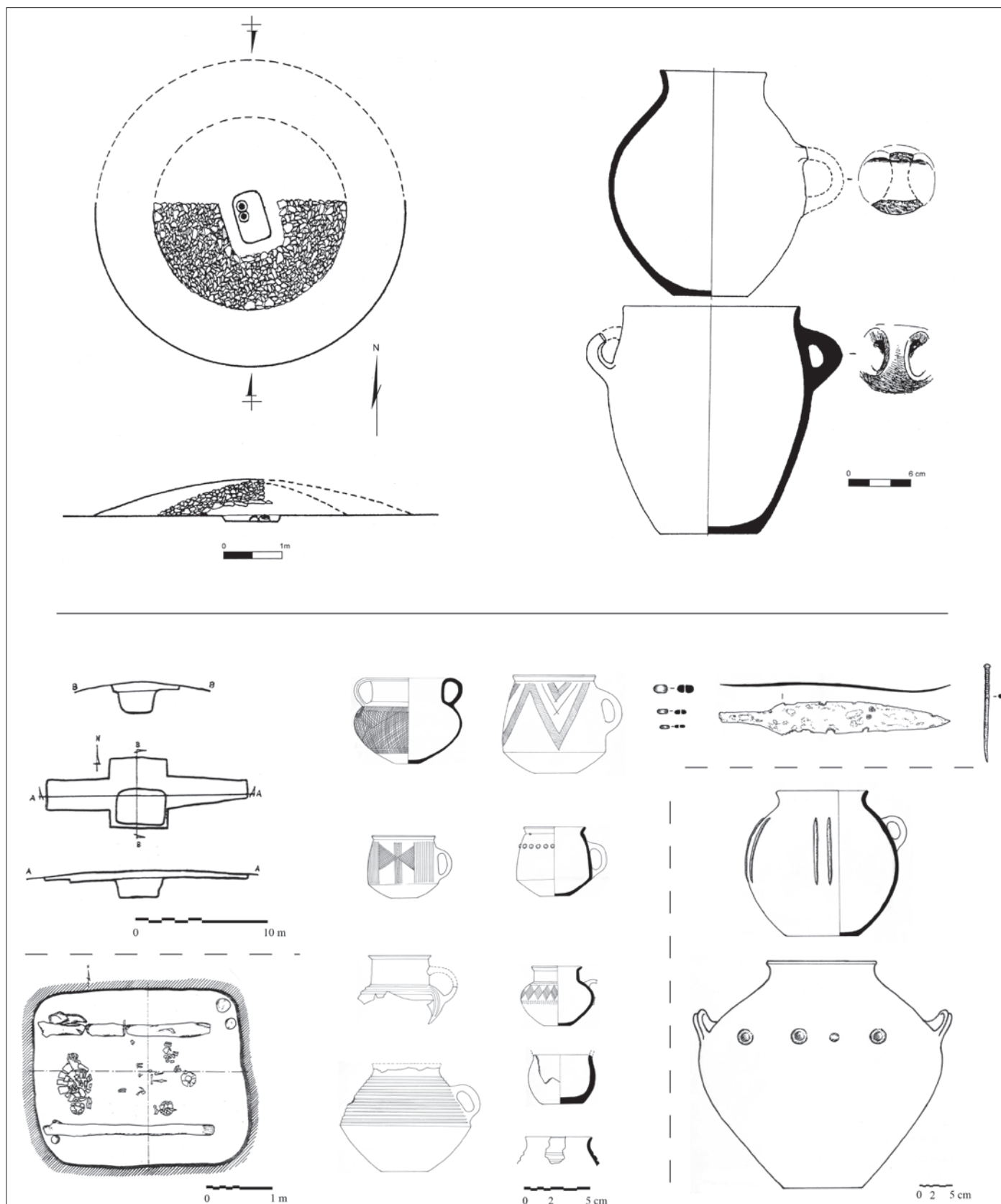


Figure 8: EK Kurgans from the Shida Kartli Region: Katriani, Kurgan no. 2, Above (from Makharadze 2008: Figs. 36-37); Bebnisi Kurgan No. 1, Below (from Puturidze/Rova 2012: Figs. 48-50). / *Shida Kartli Bölgesi Ek Kurganları: Katriani, 2 No'lu Kurgan, Yukarıda* (Makharadze 2008: Figs. 36-37); *Bebnisi 1 No'lu Kurgan, Aşağıda* (Puturidze/Rova 2012: Figs. 48-50).



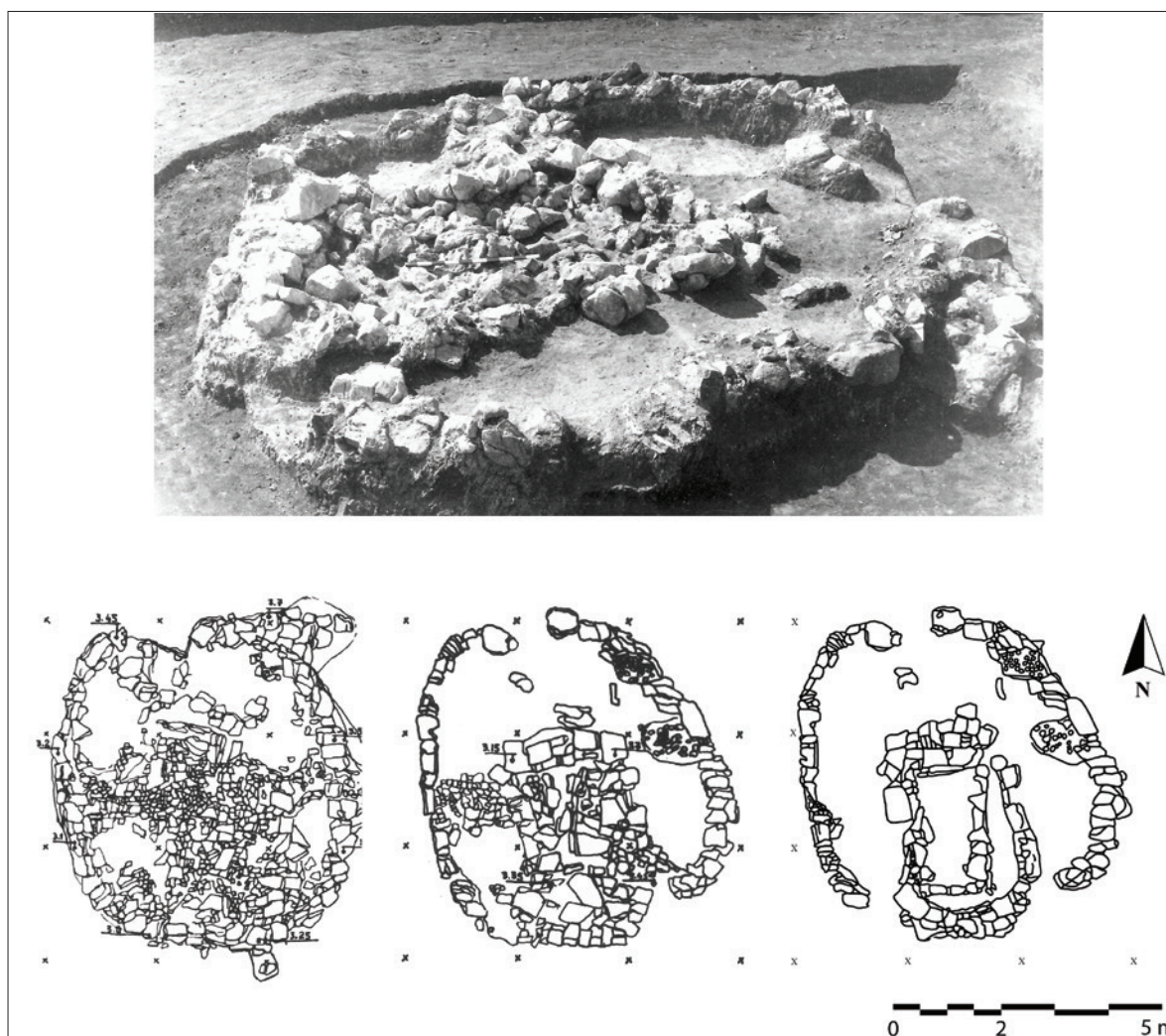


Figure 9: Grave No. 355 at Natsargora (from Puturidze/Rova 2012: Pl. 18,1; Figs. 4, 5A). / *Natsargora 355 No'lu Mezar* (Puturidze/Rova 2012: Pl. 18,1; Figs. 4, 5A).

Grave n. 355 at Natsargora<sup>72</sup> (Fig. 9) was described by the excavators as a chamber grave covered by a group of stones, but it might be equally defined as a small kurgan<sup>73</sup>. It was sub-circular in shape, delimited by a circle of stones measuring 6 x 6.5m. In its centre there was a rectangular stone-lined chamber, which contained the remains of 7 different individual. These lay at different levels of the filling; some of the skeletons were complete, apparently in anatomical connection, and lay in crouched position on one side. This grave was very different in shape from the other KA graves of Natsargora; in addition, it was the only collective grave of this cemetery. Burial goods (Fig. 10) consisted of six pottery vessels, a metal bracelet, a metal pin, and four flint arrowheads. They were not more numerous than those of the other graves if one considers the number of the grave's occupants; pottery was very similar to that of the rest of the

cemetery, although it might have been slightly later in date<sup>74</sup>. One may therefore be tempted to consider this grave as evidence for a transitional stage, in which kurgan-like structures were introduced in the area, at first for collective burials.

Does this, however, really fit with the remaining evidence? Three KA kurgans, none of which is illustrated in available publications, were excavated in 1938-1940 by S. Makalatia at Tqviavi in the Gori district<sup>75</sup>. They were very similar to each other in construction, had a diameter of 15-20m, and their height amounted to 0.60-1m. Pottery is said to have had rather archaic features (it would date to the late KA I/early KA II phase), which is confirmed by a quick examination, by the present author, of the items exhibited in the new Gori Museum.

<sup>72</sup> Puturidze/Rova 2012: 18-20, figs. 4-5, pls. 17-19.

<sup>73</sup> In fact, it would fit Poulmarc'h definition of a kurgan (see above, fn. 71) and was accordingly classified as a kurgan by this author (Poulmarc'h 2014: 98, tableau 13, cf. vol. 3: 245).

<sup>74</sup> See Puturidze/Rova 2012: 46 *et passim*, for discussion.

<sup>75</sup> Jalabadze/Ghlonti/Kroidze/Ketskhoveli/Chilashvili 2012: 90; see also Japaridze 1961: 271-272; Japaridze 1992: 190.

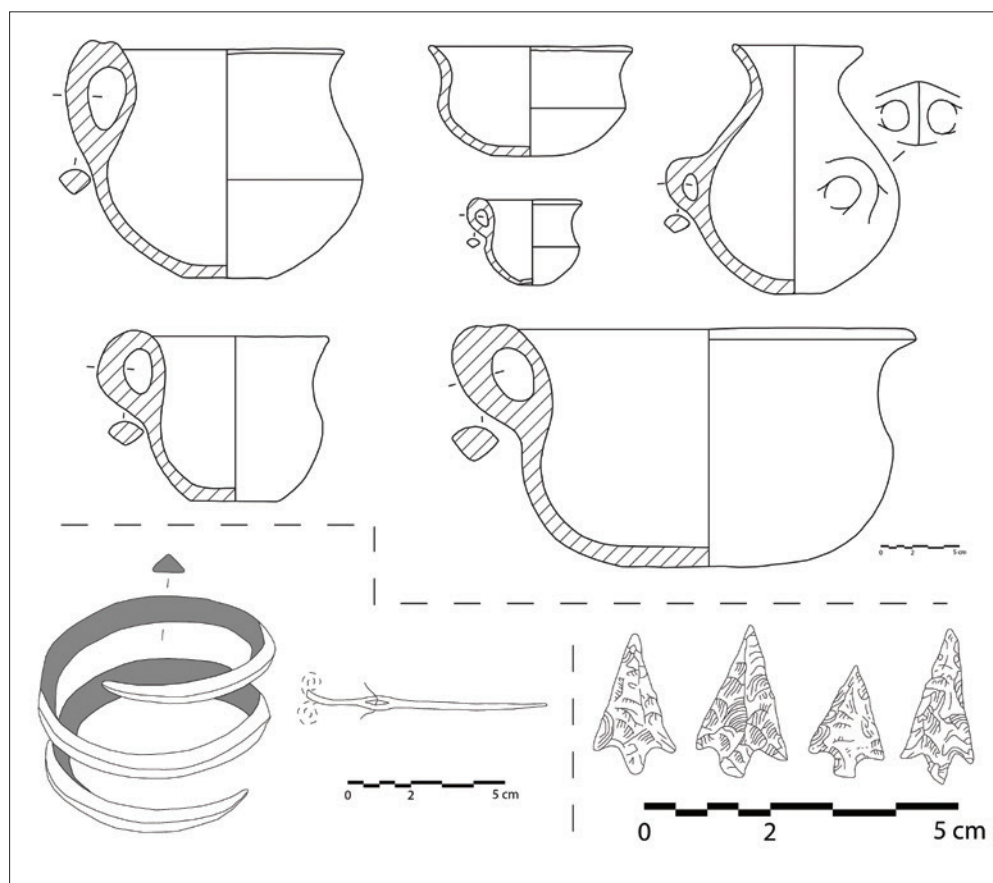


Figure 10: Burial Goods from Grave no. 355 at Natsargora (from Puturidze/Rova 2012, fig. 5B). / *Natsargora 355 No'lu Mezardan Gömü Hediyelesi* (Puturidze/Rova 2012, fig. 5B).

42 corpses were discovered, mostly without accompanying goods, in different positions and at different levels, in kurgan no 1. This therefore represented a collective grave, although it is not possible to understand if the bodies had been buried in individual pits, as it would appear from the excavators' description, or if all of them lay in the main chamber, as is often the case, for instance, in KA kurgans in Azerbaijan<sup>76</sup>.

The second kurgan, however, was an individual grave; burial goods were not especially rich, but included a stone macehead (a possible status symbol?) and a copper needle; while the third kurgan hosted two individuals and was equipped with a pottery vessel and some hair-rings. So, the evidence from Tqviavi supports neither the idea that kurgans came into use in the region late in the KA period, nor the idea that they were exclusively used for collective graves.

Finally, some attention should be devoted to the kurgans from the Sachkhere district in the upper valley of the Kvirila River, at the north-eastern edge of the Imereti

province, since these are generally attributed to the (late) KA period, and their material culture is said to be very close to that of Shida Kartli. These kurgans attracted considerable attention because of their remarkable metal finds<sup>77</sup>, but represent especially problematic finds, since they were dug by different excavators between 1910 and 1955, and were only partially published<sup>78</sup>.

Their very number is uncertain: mention is made from finds at three different locations (Tsartsis Gora, Nacherkezevi and an anonymous kurgan) in the urban territory of Sachkhere, and two (Koreti and Pasiati) near the village of Koreti ca 5km to the SW, but it is not clear from the descriptions whether at each of them only a single kurgan was found, as it would seem, to judge from the illustrations, in the case of Koreti<sup>79</sup> (Fig. 11), or more than one, as maybe at Tsartsis Gora<sup>80</sup> (Fig. 12).

<sup>77</sup> A recent complete publication of the metal finds can be found in Ghambashidze/Mindiashvili/Gogochuri/Kakhiani/Japaridze 2010.

<sup>78</sup> Kuftin 1949: 64-82; Japaridze 1961: 122-203, 277-282; see also Japaridze 1992: 235-237.

<sup>79</sup> Kuftin 1949: 80, fig. 32, pl. LXVI.

<sup>80</sup> Ibid.: 68-69, fig. 28, pl. LIV.; Japaridze 1961: figs. 21, 22, 25-28, 40-41, pls. XXI-XXIV.

<sup>76</sup> See for instance the kurgans from Mentesh Tepe and Uzun Rama illustrated in Poulmarc'h/Pecqueur/Jalilov 2014.



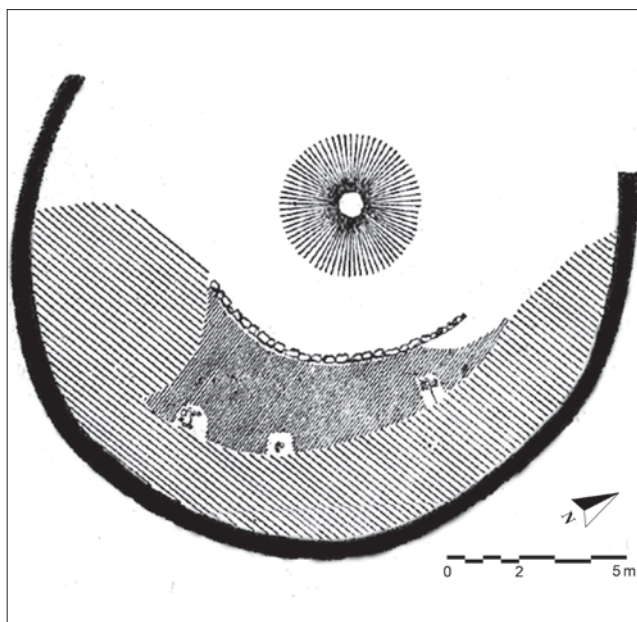


Figure 11: Plan of Koreti Kurgan (from Kuftin 1949: Fig. 32). / *Koreti Kurganı Planı* (Kuftin 1949: Fig. 32).

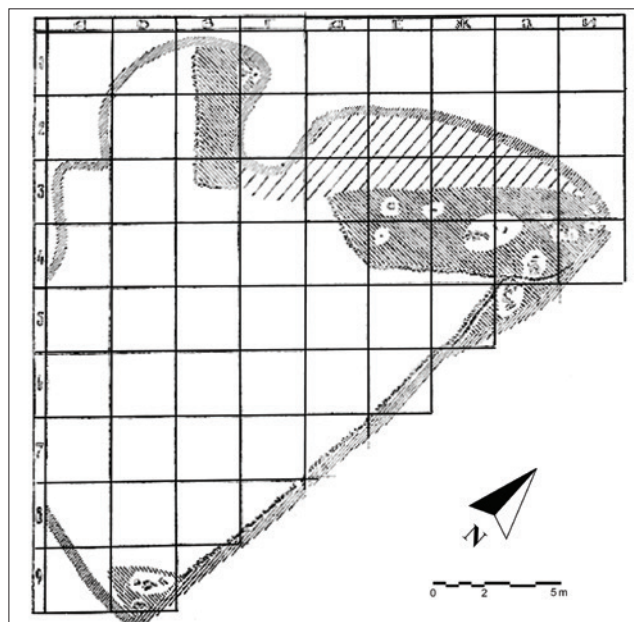


Figure 12: Plan of Tsartsis Gora Kurgan (from Kuftin 1949: Fig. 28). / *Tsartsis Gora Kurganı Planı* (Kuftin 1949: Fig. 28).

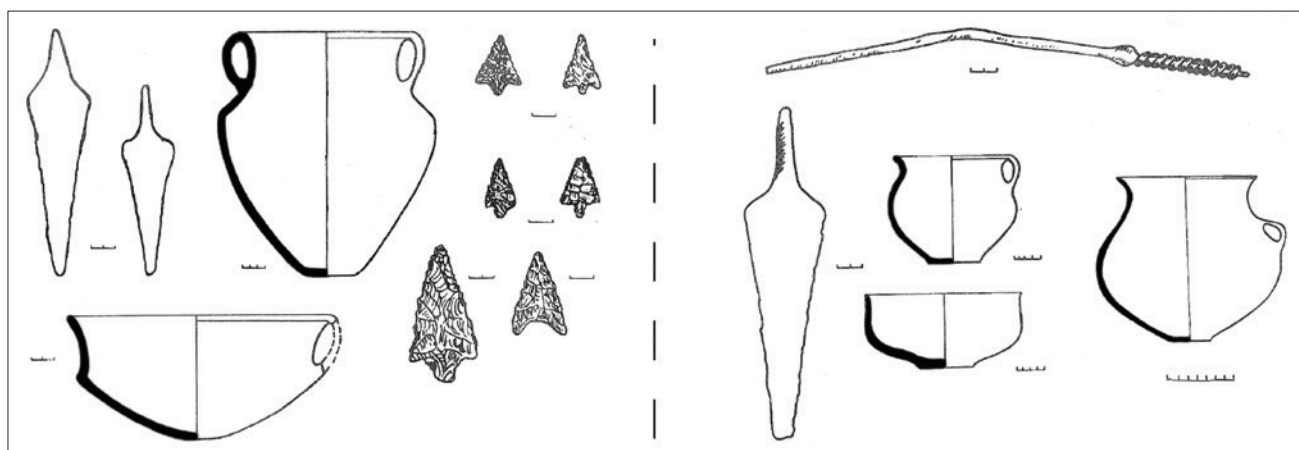


Figure 13: Burial Goods from Nacherkhezevi Kurgan, Burial No. 3 (Left), and Tsartsis Gora Kurgan, Burial No. 1 (Right) (from Japaridze 1992: Pl. CLXXI). / *Nacherkhezevi Kurganı Gümü Hediyeşeri, 3 No'lu Gümü (Sol), ve Tsartsis Gora Kurganı, 1 No'lu Gümü (Sağ)* (Japaridze 1992: Pl. CLXXI).

Be that as it may, one is clearly dealing with large artificial stone mounds, in which a considerable number of stone-covered pit graves (up to 27 at Nacherkhezevi) had been dug at different levels. As far as they were not disturbed and could be separately excavated, these were mostly individual graves in which the dead had been buried on one side in crouched position with a small set of burial goods (Fig. 13). It is unclear whether there ever was a main burial, significantly different in wealth from the other ones, in these kurgans. So, it seems that the apparent wealth of the Sachkhere kurgans derives from lumping together the assemblages from different individual graves, and that these were not much richer, in themselves, than the average graves of the Shida Kartli region.

Finally, it has to be considered that the Sachkhere kurgans were obviously used for a considerable lapse of time, which extends well into the Early Kurgan period. The majority of published pottery is actually of KA type<sup>81</sup>, and is very similar to the Shida Kartli standard assemblage: in general terms, it should be attributed to the late (KA III) phase of the culture. From the same kurgans come, however, also later (Martqopi/Bedeni) ceramic material. Burial 1 in the Paseti kurgan<sup>82</sup>, for instance (Fig. 14), is clearly to be attributed to the Bedeni period. In any case, in the absence of a clear distinction and chronological attribution of individual burials, evidence from the Sachkhere kurgans cannot be considered as typical for KA funerary customs in the area.

<sup>81</sup> Kuftin 1949: Figs. 30, 31, 33, pls. LXI-LXIII, LXIX.

<sup>82</sup> Japaridze 1961: 138-139, fig. 29.

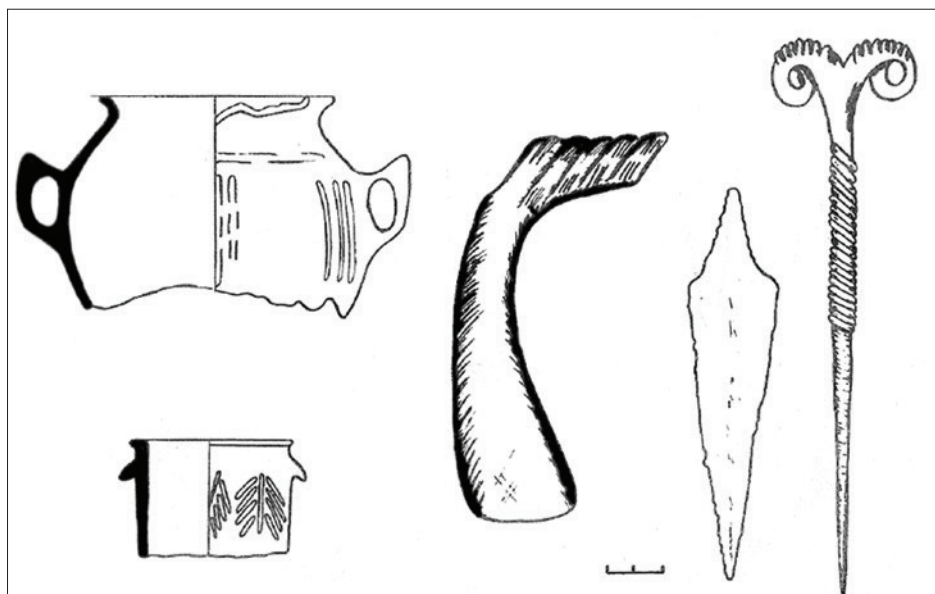


Figure 14: Burial Goods from Pasieti Kurgan, Burial No. 1 (From Japaridze 1992: Pl. CLXXII, 2).  
/ *Pasieti Kurgan, 1 No'lu Gömü Hediyeleyeri* (Japaridze 1992: Pl. CLXXII, 2).

## CONCLUSIONS

The data presented above essentially confirm the view that KA burial customs in Shida Kartli deeply differed in several respects from those both of the previous Late Chalcolithic and of the following Early Kurgan period: a) in the preference for individual pit graves, b) in the scarce differentiation of burial goods and, c) in the different treatment of newborn and young children.

Compared to other regional variants of the KA culture, the Shida Kartli variant stands out for a remarkable homogeneity in burial customs. Graves were usually located in “*extra-moenia*” cemeteries situated in close proximity to the contemporary settlements, and typically consisted of pit graves, often covered by an irregular group of stones, which hosted an adult individual accompanied by a modest set of gravegoods: a small number of pottery vessels and/or a few personal ornaments. Double/triple burials are not uncommon, but multiple graves are quite rare, as are depositions of newborn and young children, which are sometimes associated with adult graves. The scarce differentiation of burial goods conveys the idea of a fundamentally egalitarian society, or at least of a society in which differences in status, if existing at all, were not purposely emphasised.

On the other hand, the pre-KA Late Chalcolithic phase in the region appears to have been characterised by the use of individual barrow graves for adults and of intramural jar burials for newborn and young children, while the following Early Kurgan period witnesses the generalised diffusion of kurgans and the appearance in the region of elite burials emphasising differences in status, though apparently on a lesser scale than in other region of the Southern Caucasus.

Kurgans (or kurgan-like burials) are attested in Shida Kartli during the KA period, but – contrary to other regional variants of the KA culture –, they are very rare there. Within the KA period, they are present since a rather early phase (KA I-II: Tqviavi, maybe also Natsargora grave no. 355), but their frequency appears to have increased, at least in the Sachkhere area, in the latest (KA III) phase. They appear to have significantly differed from each other in their details: for instance, some of them were provided with a single funerary chamber which hosted different individuals, while others were the location of several pit graves. On the basis of the available documentation, it is however impossible to classify them into different types. With one possible exception (kurgan no. 2 at Tqviavi), they were apparently not used, like in both the Late Chalcolithic and in the Early Kurgan periods, as individual high status graves, but rather as collective family burials, as is often the case for KA kurgans in other regions of the Southern Caucasus as well.

Although at first sight KA kurgan graves may appear more richly equipped than standard pit graves, if one considers the number of the grave’s occupants, this wealth appears to be illusory. In fact, in the few cases where burial goods could be attributed to different individuals buried in the same kurgan, they did not show any significant difference, and were furthermore well comparable, in quantity as well as in quality, to the equipment of contemporary individual graves of different typology. Furthermore, it is interesting to observe that a number of KA kurgans in Shida Kartli seem to have been used as a location for individual pit graves not much different from standard KA graves in the region, i.e. as sort of small “cemeteries”, possibly used by distinct kinship groups, a custom which in the Sachkhere area apparently continued during the following Early Kurgan period as well.



## BIBLIOGRAPHY

AKHUNDOV, T. 2007

“Sites de migrants venus du Proche-Orient en Transcaucasie, in *Les cultures du Caucase (VIe-IIIe mill. avant notre ère): leurs relations avec le Proche-Orient* (Ed. B. Lyonnet). Paris: 95-121.

APAKIDZE, A.M./NIKOLAISHVILI, V.V./NARIMANISHVILI, G.K./DAVLIANIDZE, R.V./SADRADZE, V.G./KHETSURIANI, L.G./IREMASHVILI, SH.A./NONEISHVILI, A.I. 1995

“Mtskhetskaja Ekspetsija” (Mtskheta Expedition), *Polevije Arkheologicheskie Issledovanija v 1987 godu* (Archaeological Field Investigations in 1987): 83-89 (in Russian).

APAKIDZE, A./NIKOLAISHVILI, V./GIUNASHVILI, G./DAVLIANIDZE, R./NARIMANISHVILI, G./SADRADZE, V./DZNELADZE, M./IREMASHVILI, SH./CHEZURIANI, L./NONEISHVILI, A./GAVASHELI, E. 2004

“Mtskhetsi Ekspeditsia” (Expedition von Mtskheta), *Savele arqeologiuri kvleva-dzieba 1989-1992 tslebshi (mokle angarishebi)* (Archäologische Geländearbeiten in Georgien 1989-1992): 70-81 (in Georgian with German summary).

BERTRAM, J.-K. 2003

*Grab- und Bestattungssitten des späten 3. und 2. Jahrtausends v. Chr. im Kaukasusgebiet*. Wilkau-Haßlau.

BERTRAM, J.-K. 2005

“Probleme der ostanatolischen/südkaukasischen Bronzezeit: ca. 2500-1600 v. u. Z.”, *TÜBA-AR* 8: 61-84.

BERTRAM, J.-K. 2010

“Zum Martqopi-Bedeni-Horizont im Südkaukasusgebiet”, in *Von Majkop bis Trialeti - Gewinnung und Verbreitung von Metallen und Obsidian in Kaukasien im 4.-2. Jts. v. Chr.* (Eds. S. Hansen / A. Hauptmann / I. Motzenbäcker / E. Pernicka) (Kolloquien zur Vor- und Frühgeschichte 13). Bonn: 253-261.

BRERETON, G. 2013

“Cultures of Infancy and Capital Accumulation in Pre-urban Mesopotamia”, *World Archaeology* 45:2: 232-251.

CARMINATI, E. 2017

“The Martqopi and Bedeni Components of the Early Kurgan Complex in Shida Kartli (Georgia): A Reappraisal of the Available Data”, in *At the Northern Frontier of Near Eastern Archaeology: Recent Research on Caucasia and Anatolia in the Bronze Age* (Proceedings of the Humboldt Kolleg Venice, 09-12/01/2013) (Eds. E. Rova / M. Tonussi) (Subartu 38). Turnhout: 173-188.

CHATAIGNER, C./PALUMBI, G. (Eds.) 2014

*The Kura-Araxes Culture from the Caucasus to Iran, Anatolia and the Levant. Between Unity and Diversity* (= *Paléorient* 40.2 thematic issue).

CHILASHVILI, L. 1964

*Naqalaqari Urbnisi* (The Urban Site of Urbnisi). Tbilisi (in Georgian with Russian summary).

FRANGIPANE, M. 2007-2008

“The Arslantepe «Royal Tomb»: New Funerary Customs and Political Changes in the Upper Euphrates Valley at the Beginning of the Third Millennium BC”, *Scienze dell'Antichità* 14/1: 169-194.

FRANGIPANE, M./DI NOCERA, G.M./HAUPTMANN, A./MORBIDELLI, P./PALMIERI, A.M./SADORI, L./SCHULTZ, M./SCHMIDT-SCHULTZ, T. 2001

“New Symbols of a New Power in a “Royal” Tomb from 3000 BC Arslantepe, Malatya (Turkey)”, *Paléorient* 27/2: 105-139.

GAGOSHIDZE, I. 2012

“Doghlauri (Aradeti Orgora) Cemetery”, *Online Archaeology* 3: 12-19 (<http://heritagesites.ge/files/Axali%20Jurnali%20iEnglish/>), last consulted 11/2013.

GAGOSHIDZE, I./ROVA, E. 2018

“New Investigations at Aradeti Orgora, a Multiperiod Centre of the Shida Kartli Region in Georgia”, in *Context and Connection: Essays on the Archaeology of the Ancient Near East in Honour of Antonio Sagona* (Eds. A. Batmaz / G. Bédianashvili / A. Michalewicz / A. Robinson), (Orientalia Lovaniensia Analecta 268), Leuven: 521-546.

GELASHVILI, B. 2014

“Gviandeli brinjaos khanis iaraghebi doghlauris samarovnidan” (Late Bronze Age Weapons from the Doghlauri Cemetery), *Online Archaeology* 6: 203-215 (in Georgian). (<http://www.heritagesites.ge/upload/file/1431005127.pdf>), last consulted 11/2013).

- GHAMBASHIDZE, I./MINDIASHVILI, G./GOGUCHURI, G./KAKHIANI, K./JAPARIDZE, I. 2010  
*Udzvelesi metalurgia da samto saqme Saqartveloshi dzv. ts. VI - III atastsleulebshi* (Alte Metallurgie und Bergbau in Georgien in 6.-3. Jt. v. Chr.). Tbilisi (in Georgian).
- GLONTI, L./KETSKHOVELI, M./PALUMBI, G. 2008  
 "The Cemetery at Kvatskhelebi", in *Archaeology in Southern Caucasus: Perspectives from Georgia* (Eds. A. Sagona / M. Abramishvili) (Ancient Near Eastern Studies Supplement 19). Leuven, Paris, Dudley, MA: 153-184.
- HANSEN, S./HAUPTMANN, A./MOTZENBÄCKER, I./PERNICKA, E. (EDS.) 2010  
*Von Majkop bis Trialeti. Gewinnung und Verbreitung von Metallen und Obsidian in Kaukasien im 4.-2. Jt. v. Chr.* (Kolloquien zur Vor- und Frühgeschichte 13). Bonn.
- IVANOVA, M. 2013  
*The Black Sea and the Early Civilizations of Europe, the Near East and Asia*. Cambridge.
- JALABADZE, M./GHLONTI, L./KORIDZE, I./KETSKHOVELI, M./CHILASHVILI, I. 2012  
 "Early Bronze Age Cemeteries from Shida Kartli (Kura-Araxes, Bedeni)", in *Khashuri Natsargora: The Early Bronze Age Graves* (Eds. M. Puturidze / E. Rova) (Publications of the Georgian-Italian Shida Kartli Archaeological Project I) (Subartu 30). Turnhout: 59-94.
- JALABADZE, M./PALUMBI, G. 2008  
 "Kura-Araxes Tombs at Takhtidziri", in *Archaeology in Southern Caucasus: Perspectives from Georgia* (Eds. A. Sagona / M. Abramishvili) (Ancient Near Eastern Studies Supplement 19). Leuven, Paris, Dudley, MA: 117-123.
- JAPARIDZE, O. 1955  
*Litonis tsarmoebis adreuli sapekhuri saqartveloshi* (The Early Phase of Metal Production in Georgia). Tbilisi (in Georgian with Russian summary).
- JAPARIDZE, O. 1961  
*Kartveli tomebis istoriis litonis tsarmoebis adreul sapekburze* (On the History of Georgian Tribes in the Aeneolithic and Early Bronze Ages). Tbilisi (in Georgian).
- JAPARIDZE, O. 1998  
*Kartveli tomebis etnokulturuli istoriisatvis dzv.ts. III atastsleulshi (adreqorghanuli kultura)* (Zur ethnokulturellen Geschichte der georgischen Stämme im 3. Jahrtausend v. Chr.). Tbilisi (in Georgian with German summary).
- JAPARIDZE, O. (Ed.) 1992  
*Saqartvelos arkeologia. v. II. Eneolit-adre brinjaos khana* (Archaeology of Georgia. Vol. II. The Eneolithic and Early Bronze Age). Tbilisi (in Georgian).
- JAVAKHISHVILI, A./GLONTI, L. 1962  
*Urbnisi I: Kvatskhelebis (Tvlepie-Kokhis) Namosakhlarze 1954-1961 ts. Chatarebuli Gatkhrebi* (Urbnisi I: Archaeological Excavations conducted at Kvatskhelebi (Tvlepie-Kokhi) in 1954-1961). Tbilisi (in Georgian with Russian summary).
- KAKHIANI, K./SAGONA, A./SAGONA, C./KVA-VADZE E./BEDIANASHVILI G./MASSAGER E./MARTIN L./ HERRSCHER, E./MARTKOPLISHVILI, I./BIRKETT-REES, J./ LONGFORD, C. 2013  
 "Archaeological Investigations at Chobareti in Southern Georgia, the Caucasus", *Ancient Near Eastern Studies* 50: 1-138.
- KIKVIDZE, I. 1972  
*Poselelenie Epoki Rannei Bronzi Khizanaant Gora* (Early Bronze Age Settlement of Khizanaant Gora). Tbilisi (in Russian).
- KORIDZE, I./PALUMBI, G. 2008  
 "Kura-Araxes Tombs at Aradetis Orgora" in *Archaeology in Southern Caucasus: Perspectives from Georgia* (Eds. A. Sagona, M. Abramishvili) (Ancient Near Eastern Studies Supplement 19). Leuven, Paris, Dudley, MA: 125-152.
- KUFTIN, B.A. 1949  
*Arkheologicheskaiya marshrutnaiya ekspeditsia 1945 godu v iugo osetiyu I imetetyu* (Archaeological Expedition in South Ossetia and Imeretia in 1945). Tbilisi (in Russian).
- KUFTIN, B.A. 1974  
*Arkheologicheskaiya marshrutnaiya ekspeditsija v basseine rek Liakhvi, Prone, Kvirili I srednego Rioni v 1951 godu* (Archaeological Expedition in the Basin of the Rivers Liakhvi, Prone, Kvirila and Middle Part of Rioni in 1951), *Vestnik gosudarstvennogo muzeya gruzii* (Bulletin of the State Museum of Georgia), 30 B: 131-153 (in Russian).

KUSHNAREVA, K.KH. 1997

*The Southern Caucasus in Prehistory: Stages of Cultural and Socio-Economic Development from the Eight to the Second Millennium B.C.* (University Museum Monograph 99). Philadelphia.

LYONNET, B. (Ed.) 2007

*Les cultures du Caucase (VIe-IIIe millénaires avant notre ère). Leurs relations avec le Proche-Orient.* Paris.

LYONNET, B./AKHUNDOV, T./ALMAMEDOV, K. 2008

"Late Chalcolithic Kurgans in Transcaucasia. The Cemetery of Soyuk Bulaq (Azerbaijan)", *AMIT* 40: 27-44.

MAKHALATIA, S. 1943

*Tqviavis qhorghnanuli samarkhebis arqeologiuri gatkhrebi* (Archaeological Excavations of the Tqhviani Kurgan Burials). Tbilisi (in Georgian with Russian summary).

MAKHARADZE, Z. 2007

"Nouvelles données sur le Chalcolithique en Géorgie orientale", in *Les cultures du Caucase (VIe-IIIe millénaires avant notre ère). Leurs relations avec le Proche-Orient* (Ed. B. Lyonnet). Paris: 123-132.

MAKHARADZE, Z. 2008

"The Settlement of Tsikhiagora and the Early Barrows at Kavtiskhevi", in *Archaeology in Southern Caucasus: Perspectives from Georgia* (Eds. A. Sagona / M. Abramishvili) (Ancient Near Eastern Studies Supplement 19). Leuven, Paris, Dudley, MA: 63-104.

MAKHARADZE, Z./MURVANIDZE, B. 2014A

"Korgan 'Tchintchrianis Gora'" (Kurgan 'Tchintchrianis Gora'), *Dziebani* 22: 69-90 (in Georgian with English summary).

MAKHARADZE, Z./MURVANIDZE, B. 2014B

"Ananauris # 3 didi korgani" (Ananauri № 3 Big Kurgan), *Dziebani* 22: 2014: 50-68 (in Georgian with English summary).

MAKHARADZE, Z./KALANDADZE, N./MURVANIDZE, B. (Eds.) 2016

*Ananauri Big Kurgan 3.* Tbilisi.

MINDIASHVILI, G. 1984

"Arkheologicheskaja Ekspeditsija v Sel. Kheltubani (Goriiskii Raion)" (Archaeological Expedition in the Kheltubani Village (Gori Region)), *Polevije Arkheologicheskie Issledovanija v 1981 godu* (Archaeological Field Investigations in 1981): 21-22 (in Russian).

MINDIASHVILI, G. 1985

"Arkheologicheskaja ekspeditsija Goriskogo raiona" (Archaeological Expedition in the Gori Region), *Polevije Arkheologicheskie Issledovanija v 1982 godu* (Archaeological Field Investigations in 1982): 36-37 (in Russian).

MINDIASHVILI, G./MURVANIDZE, B./RAMISHVILI, A./CHIKOVANI, G. 2003

"Arqeologiuri gatkhrebi (dzeglebi) dasavletis mimartulebis saeksporto milsadenis 143-e kilometrze" (Archaeological Excavations (Sites) Westwards of the Pipeline km 143), in *Milsadeni Arqeologia II* (Pipeline Archaeology II), Tbilisi: 65-94.

MIRON, A./ORTHMANN, W. (Eds.) 1995

*Unterwegs zum Goldenen Vlies. Archäologische Funde aus Georgien.* Saarbrücken.

PALUMBI, G. 2007-2008

"From Collective Burials to Symbols of Power. The Translation of Role and Meanings of the Stone-lined Cist Burial Tradition from Southern Caucasus to the Euphrates Valley", *Scienze dell'Antichità* 14/1: 141-167.

PALUMBI, G. 2008

*The Red and Black. Social and Cultural Interactions between the Upper Euphrates and Southern Caucasus Communities in the 4th and 3rd Millennium BC* (Studi di Preistoria Orientale 2). Roma.

POULMARC'H, M. 2014

*Pratiques funéraires et identité biologique des populations du Sud Caucase, du Néolithique à la fin de la culture Kura-Araxe (6ème - 3ème millénaire av. J.-C.): une approche archéo-anthropologique* (Unpublished PhD thesis Université Lumière Lyon 2).

POULMARC'H, M./PECQUEUR, L./JALILOV, B. 2014

"An Overview of Kura-Araxes Funerary Practices in the Southern Caucasus", *Paléorient* 40/2: 231-246.

PUTURIDZE, M. 2012

“The Dynamic of Continuity in Ceramic Production at the Middle of the III Millennium B.C.”, *Studies in Caucasian Archaeology* I: 12-70.

PUTURIDZE, M./ROVA, E. (Eds.) 2012

*Khashuri Natsargora: The Early Bronze Age Graves* (Publications of the Georgian-Italian Shida Kartli Archaeological Project I) (Subartu 30). Turnhout.

PUTURIDZE, M./ROVA, E. (Eds.) in preparation

*Khashuri Natsargora: The Early Bronze Age Settlement* (Publications of the Georgian-Italian Shida Kartli Archaeological Project III) (Subartu). Turnhout.

RAMISHVILI, A. 2013 (Ed. B. MURVANIDZE)

*Natsargora. Adre brinjaos khamis namosakhlari da samarovani* (Natsargora. Early Bronze Age Settlement and Cemetery) (Khashuris arkeologiuri ekspeditsiis shromebi VI) (Works of the Khashuri Archaeological Expedition VI). Tbilisi (in Georgian with English summary).

ROTHMAN, M.S. (Ed.) 2001

*Uruk Mesopotamia & Its Neighbors: Cross-cultural Interactions in the Era of State Formation*. Santa Fe.

ROVA, E. 2014

“The Kura-Araxes Culture in the Shida Kartli Region of Georgia: An Overview”, *Paléorient* 40/2: 45-67.

ROVA, E./PUTURIDZE, M./MAKHARADZE, Z. 2011

“The Georgian-Italian Shida Kartli Archaeological Project: A Report on the First Two Field Seasons 2009 and 2010”, *Rivista di Archeologia* 34 (2010): 5-30.

ROVA, E./MAKHARADZE, Z./PUTURIDZE, M. 2017

“Khashuri Natsargora: New Research on the Kura-Araxes and Bedeni Cultures in Central Georgia”, in *At the Northern Frontier of Near Eastern Archaeology: Recent Research on Caucasica and Anatolia in the Bronze Age* (Publications of the Georgian-Italian Shida Kartli Archaeological Project, 2) (Proceedings of the international Humboldt-Kolleg Venice, January 9th -January 12th, 2013) (Eds. E. Rova / M. Tonussi) (Subartu 38), Turnhout: 153-171.

ROVA, E./TONUSSI, M. (Eds.) 2017

*At the Northern Frontier of Near Eastern Archaeology: Recent Research on Caucasica and Anatolia in the Bronze Age* (Proceedings of the Humboldt Kolleg Venice, 09-12/01/2013) (Subartu 38). Turnhout.

SAGONA, A. 2004

“Social Boundaries and Ritual Landscapes in Late Prehistoric Trans-Caucasus and Highland Anatolia”, in *A View from the Highlands. Archaeological Studies in Honour of Charles Burney* (Ed. A. Sagona) (Ancient Near Eastern Studies Supplement 12). Leuven, Paris, Dudley, MA: 475-538.

SAGONA, A. 2014

“Rethinking the Kura-Araxes Genesis”, *Paléorient* 40/2: 23-46.

SAGONA, A./ABRAMISHVILI, M. (Eds.) 2008

*Archaeology in Southern Caucasus: Perspectives from Georgia* (Ancient Near Eastern Studies Supplement 19). Leuven, Paris, Dudley, MA.

SHATBERASHVILI, Z. 1976

“Raskopki Kurganov Doesi i Okhera” (Excavations of Kurgans in Doesi and Okhera), *Polevije Arkheologicheskie Issledovanija v 1974 godu* (Field Archaeological Research in 1974): 55-56 (in Russian).

# PLOVDAG NECROPOLISES' FUNERAL RITE

## PLOVDAĞ NEKROPOLÜ'NÜN TUNÇ ÇAĞI MEZARLARI

### Makale Bilgisi

Başvuru: 27 Ocak 2018

Hakem Değerlendirmesi: 4 Nisan 2018

Kabul: 30 Ekim 2018

DOI Numarası: 10.22520/tubaar.2018.os.01.004

### Article Info

Received: January 27, 2018

Peer Review: April 4, 2018

Accepted: October 30, 2018

DOI Number: 10.22520/tubaar.2018.os.01.004

**Bakhlul IBRAGIMLI \***

**Keywords:** Azerbaijan, Nakhichevan, Plovdag, Burial Mound, Bronze Age

**Anahtar Kelimeler:** Azerbaijan, Nahçıvan, Plovdağ, Kurgan, Bronz Çağ

### ABSTRACT

*Excavations at the site of Plovdag began in 1986. Thirty-two Bronze Age burial mounds and a part of the settlement were examined in the three years. Excavations that restarted at the northern slope of mountain, after a long pause, in 2004, revealed a second necropolis covering an area of around 5 hectares. An Early Bronze settlement was discovered in the central part of necropolis under Middle and Late Bronze burial mounds.*

*On the second necropolis, there were examined 72 burials of different types investigated on the second necropolis. They are largely burial mounds with a stone box or graves. Large, richly decorated burial mounds are equipped with "altars", i.e. burial chambers with a set of vessel. A constant burial rite had been observed from the end of the 4th millennium to the middle of the 2nd millennium BC in the Plovdag second necropolis. Radical changes in the funeral rite occurred in the second half of the 2nd millennium BC following the appearance of the so-called tiled graves. In terms of their construction and finds, these graves were quite different from burial mounds.*

*In 2012, third necropolis discovered in Plovdag which dates back to the Early and Late Bronze Age. On the third necropolis, a grave with 16 "altars" with an illustration of the cult of ancestors among ancient tribes of Nakhichevan were excavated.*

\* Dr., Institute of Archaeology and Ethnography, Azerbaijan National Academy of Science, 115, H.Javid av., Baku. E-mail: ibrahimlib@mail.ru



**ÖZET**

*Plovdağ arkeolojik kazılarına 1986 yılında başlanmıştır. Üç yıl süren çalışmalarda Plovdağ I Nekropolü'nde 32 adet kurgan ve Son Tunç Çağı yerleşiminin küçük bir kısmı kazılmıştır. Plovdağ'da arkeolojik kazılar yeniden 2004 yılında başlamış, bu çalışmalarda dağın kuzey yamacında 5 hektarlık bir alana yayılmış 2 numaralı nekropol - kurgan mezarlığı bulunmuştur. 2 numaralı nekropolün merkezi alanında Geç ve Orta Tunç Çağ kurganlarının altında Erken Tunç Çağ yerleşimi ortaya çıkarılmıştır.*

*Plovdağ II Nekropolü'nde günümüze kadar 93 adet mezar incelenmiştir. Bu mezarların çoğu taş sanduka veya toprak mezarlı kurganlardır. Büyük kurganların içinde çanak çömlekler bulunan "sunaklar" vardır.*

*Araştırmalar sonucunda, Plovdağ II Nekropolü'nde MÖ IV. Binyılın sonlarından MÖ II. Binyılın ortalarına kadar süregelen sabit bir gömü geleneğinin varlığı anlaşılmıştır. MÖ II. Binyılın ortalarından sonra sal taşlı mezarların yaygınlaşması ile gömü geleneğinde keskin değişimler meydana gelir. Sal taşlı mezarlar hem inşa teknikleri, hem de malzemelerine göre kurganlardan keskin şekilde ayrılırlar.*

*2012 yılında Plovdağ'da yeni ortaya çıkarılmış Erken ve Son Tunç Çağlarına ait III numaralı nekropolün kazılarına başlanmıştır. Bu nekropolde 16 adet "sunaklı" bir kurgan açığa çıkarılmıştır. Bu gelenek Nahçıvan bölgesinde yaşayan eski kabileler arasında "atalar kültürünün" varlığını gösterir. Plovdağ nekropollerinin arkeolojik olarak araştırılması Tunç Çağı'nda (MÖ IV-II. Binler) Nahçıvan'ın kabilelerinin ölü gömme gelenekleri ve inançları hakkında detaylı bilgiler elde etmeye olanak sağlamaktadır.*



Figure 1: Plovdag Necropolis II / *Plovdağ II. Nekropol.*

## INTRODUCTION

The history of examination of the burial sites of Nakhichevan goes back to the end of the 19<sup>th</sup> century. It was continued in the 1920s by famous archeologists I. Meshaninov<sup>1</sup> and A. Miller<sup>2</sup> on necropolis of Kyzylburun. In the territory of the Nakhichevan Autonomous Republic, the earliest burial sites dating back to the Late Eneolithic/Chalcolithic were discovered in ancient settlement Kultepe I by O. Abibullayev<sup>3</sup>. V. Aliyev<sup>4</sup> wrote about Middle Bronze Age burial traditions, whereas Late Bronze-Early Iron Age sites were examined by M. Seyidov<sup>5</sup>, V. Bakshaliyev<sup>6</sup>, S. Kashkay, B. Ibragimov<sup>7</sup> and G. Agayev<sup>8</sup>. Apart from monographs, there were hundreds of articles published; however, the funeral rite of Nakhichevan's ancient tribes still cannot be considered a comprehensively examined one.

In Nakhichevan's Eneolithic/Chalcolithic settlements, bodies were buried in the settlement, under the floor of dwellings, or between buildings, in oval or rectangular pits, in hocker position; they were first wrapped into a mat<sup>9</sup>. No single Eneolithic/Chalcolithic grave with ground constructions has been found in Nakhichevan. This funeral rite changed in the Early Bronze Age when graves were located outside the settlement. Extramural cemeteries were located at nearby settlements. Such choice of a locality

helped preserve the many graves and, at the same time, graves did not occupy farming lands that Nakhichevan was short of. In Early Bronze Age, graves were built like buildings. Changes in the architecture and construction techniques of dwellings and graves also had parallels.

## PLOVDAG'S NECROPOLISES

In the Early Bronze Age, every settlement had a burial ground with territory of which was long time larger than the area of the many settlements it belonged. One of such southern Caucasus site is Plovdag, an archaeological complex including three burial grounds and two settlements covering all the stages of the Bronze Age<sup>10</sup>. Apart from them, Plovdag contains remains of an ancient temple, a public building, and a natural "amphitheater" for ceremonies and gatherings.

Archaeological complex Plovdag is located in the territory of Azerbaijan's Nakhichevan Autonomous Republic, at River Gilanchay, not far away from the river's confluence with the Araxes river. Plovdag stretches into a fertile river valley. It's soil consists of gray clay, stones-of pink, not too solid tuff. These volcanic rocks are gradually destroyed by rain and snow, get mixed with clay and form a firm, "cemented" layer above the graves. Thus, what is discovered in these naturally cemented chambers of burials is in a comparatively good condition.

The Plovdag I necropolis is located on the southern slope of a mountain, near the settlement. Thirty-two burial mounds were excavated mostly concentrated closer to the settlement<sup>11</sup>.

<sup>1</sup> Meshaninov 1926.

<sup>2</sup> Miller 1926.

<sup>3</sup> Abibullayev 1982.

<sup>4</sup> Aliyev 1991.

<sup>5</sup> Seyidov 2012.

<sup>6</sup> Bahşaliyev 1997; Baxşəliyev 2002

<sup>7</sup> Aslanov/Ibragimov/Kaşkay 2002.

<sup>8</sup> Agayev 2002.

<sup>9</sup> Abibullayev 1982: 39.

<sup>10</sup> Ibragimov 2007: 86-89.

<sup>11</sup> Ibragimov 2005: 154-163.

The Plovdag II necropolis is located on the northern slope of mountain and occupies an area of approx. 5 hectares (Fig. 1). Different parts of the necropolis contain burials of different types. The larger part of the necropolis's area is occupied by Middle and Late Bronze Age burial mounds. The Late Bronze Age burial mounds - preserved in a more or less good condition - are built with a cromlech of two-rows of large or middle-sized stones. The sizes of these burial mounds vary from 3 to 10 diam. The western part of necropolis revealed an Early Bronze Age cultural layer, under the burial mounds.

The Plovdag III necropolis is located approx. 100 m of the first one. Graves are also largely burial mounds<sup>12</sup>. Only the northern end of necropolis found "tiled" graves identical to number 10 grave of the second necropolis, in terms of construction and burials.

On the Plovdag necropolises, there have been found several types of burials with different constructions. While some of these changes resulted from social changes in the community, other, more substantial changes resulted from ethnic resettlement.

The Plovdag necropolises found mainly four types of burials: 1) Earthen graves found in the settlements, between/among houses; 2) Earthen grave covered with mound; 3) Stone boxes covered with mound; 4) Tiled graves with surrounding rectangular stone causeway.

To give a full understanding about a funeral rites at the Plovdag necropolises, we'd like to introduce a detailed description of one untouched grave of each type, by periods.

### EARTHEN GRAVES OF THE FIRST HALF OF THE 4<sup>TH</sup> MILLENNIUM BC

The Plovdag's earliest burial was discovered in the central part of the second necropolis, 1.6 kilometers northeast of an Early Bronze Age settlement. There was found neither single evidence of its being a ground grave nor remains of an overlapping one. Like Late Eneolithic/Chalcolithic burials in Kültepe I settlement, this burial was located between houses. It is a rectangular, 1.7-m long, 0.9-m wide burial chamber. In the center of the chamber, there is the skeleton of a middle-aged man put on his left side, in a semi-hocker position, and with his head turned eastward (Fig. 2). The skeleton has been preserved well and is toothed. The right hand is raised over the face while the left hand stretches along the body. Together with the skeleton, the burial contains the head and part of a carcass of shorthorn cattle. The head and part of the

back of the cattle were put in front of the dead man's face, whereas the cattle's backbone and ribs are put behind the man's face. At the body's knees, there were found two black bowls of similar form but different size. The bowls were made by hand, roughly and asymmetrically. The clay contains an admixture of chopped straw. The baking quality is good. Similar vessels were found in settlement of Kültepe I, in the layer of Eneolithic/Chalcolithic, and date back to the 5<sup>th</sup> millennium BC<sup>13</sup>.



Figure 2: Late Eneolithic/Chalcolithic Earthen Grave / *Son Kalkolitik Çağı'na Ait Basit Toprak Mezar*.

### EARTHEN GRAVES COVERED WITH MOUNDS

In the beginning of Early Bronze Age, burials begin displaying signs of an earthen grave, in the form of a single-row round cromlech. The finds of these graves are somewhat richer than that of the earlier burials. One untouched burial (number 8) of such type was discovered in the eastern end of the first necropolis. The cromlech has an approximate 9-diam size. The mound has soil mixed with stones. Seventy cm deep in the cromlech, there was found a 1.7-m long, 1.0-m wide rectangular burial pit. The burial chamber contains a male skeleton put on the left side, in a semi-hocker position, and with his head turned eastward (Fig. 3). The left hand is open, and the right hand is bent and raised upwards. The skull of shorthorn cattle is put in front of the man's forehead. The cattle's extremities are put into the burial's northwestern corner. East of the man's skull, there is a small jug, whereas the dead man's right hand holds a small semi-spherical cup. In front of the skeleton, on the level of breast, there have been found a bronze ring, a bone needle, and a bone awl. All these finds were located in a leather bag that is strictly traceable. It should be noted that the "cup in hand" rite was spread widely in Plovdag's earthen graves<sup>14</sup>. First

<sup>13</sup> Abibullayev 1982: 188, 290, Table X.

<sup>14</sup> Ibragimov/Kashkay 2005: 104-105; Ibragimov 2007: 36-43; Ibragimli 2011: 86-96.

<sup>12</sup> İbrahimov/Qadirezade/Xelilov 2013: 150-154.



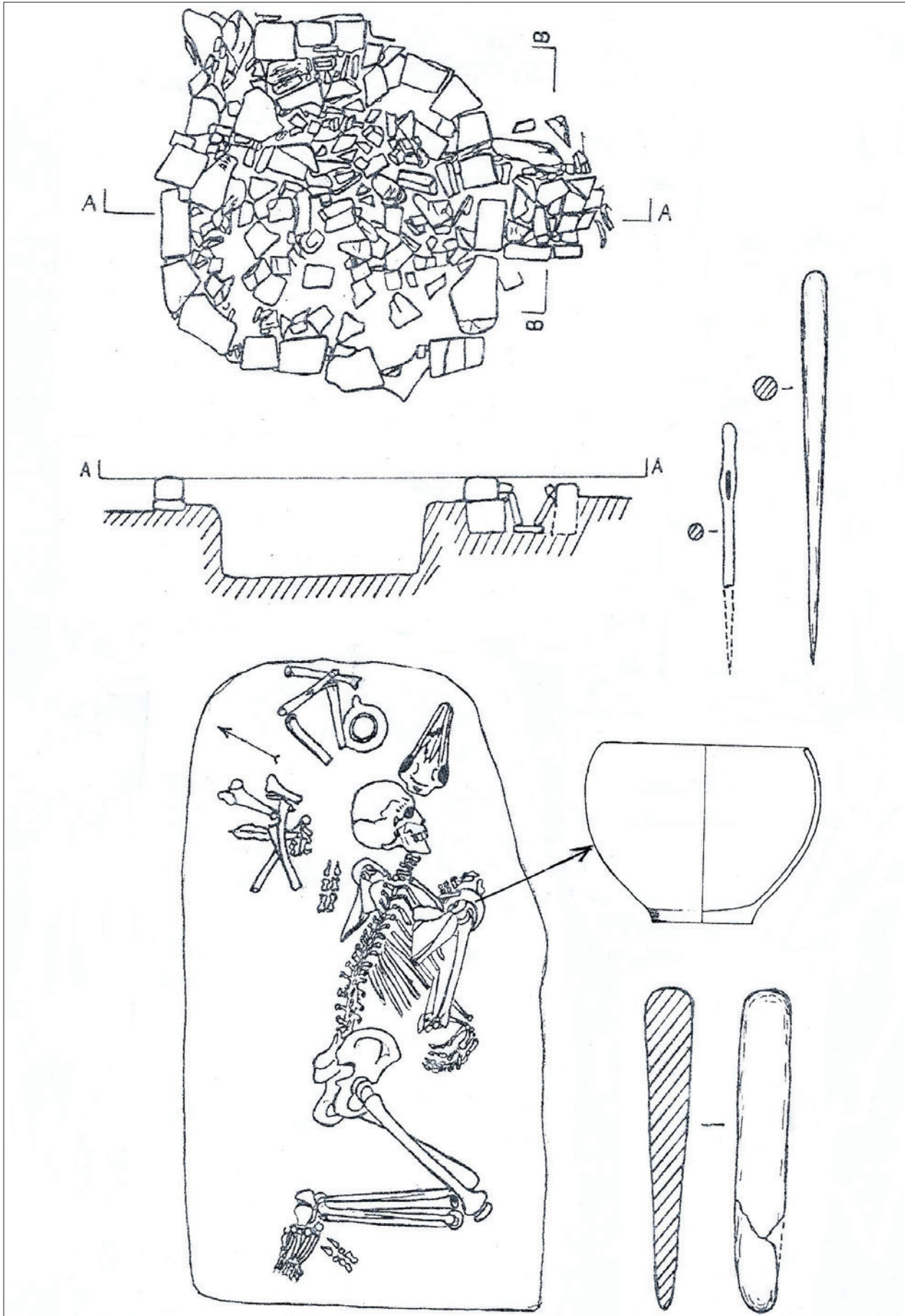


Figure 3: Early Bronze Age Earthen Grave, No. 8 / *Erken Tunç Çağı'na Ait 18 No'lu Basit Toprak Mezar.*



met at Kultepe I Eneolithic/Chalcolithic graves, this rite continues to exist till the Late Bronze Age.

The altar of burial mound number 8 is attached to the eastern side of cromlech. It is rectangular in plan made of stone (Fig. 3). It contained one black jug.

Earthen grave covered with mound of Middle Bronze Age number 22 contains, apart from other vessels, a single-handled low-tray painted vase (Fig. 4).

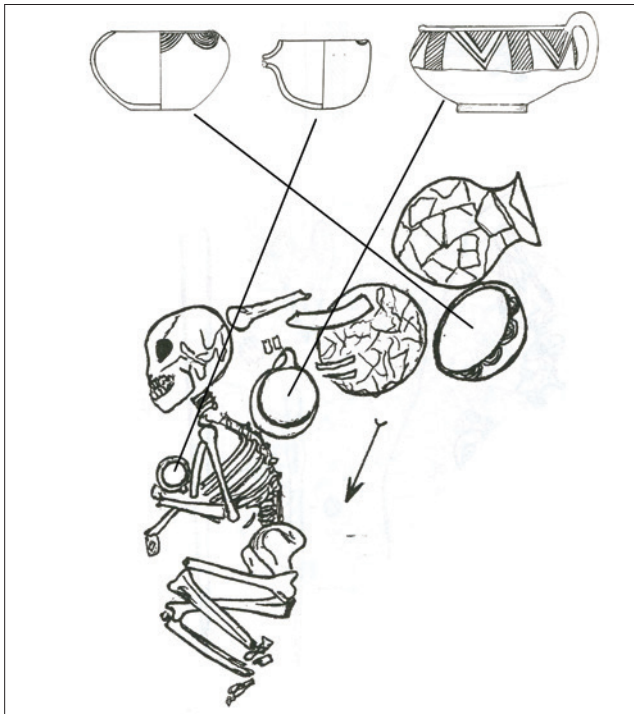


Figure 4: Middle Bronze Age Earthen Grave, No. 22 / *Orta Tunç Çağı'na Ait 22 No'lu Basit Toprak Mezar.*

Earthen grave covered with mound shows essential changes at the end of the 3<sup>rd</sup> millennium-the beginning of the 2<sup>nd</sup> millennium BC. One untouched burial of such sort was unearthed at the northern end of the central part of the second necropolis (burial mound number 33). This grave is located near and on the same level with burial mound number 25. The western sides of both burial mounds are located on the wall of an Early Bronze Age house.

The southern part of a round cromlech of burial mound number 33 has been preserved. Outer stones are not particularly different in terms of size; they all are tiled and form a single-row horizontal disc. At the depth of 1.3-1.4 m, in the center, there was a rectangular burial pit (with oval corners) stretching west-east direction. The chamber is 1.7 m long and 0.88-0.90 m wide. The burial chamber contains a male skeleton in a semi-hocker position (Fig. 5). A pebble is put next to the shoulders of skeleton, from the backside, to prevent it from falling on

the back. Earth is put under the head, to prevent it from falling and keep it horizontal. The right hand of man holds a miniature cup. The knees are a little bit separated, and the right leg is carefully put over the left one. At the left knee of body, there is a bowl with a crown slightly bent outside, a spherical body, and a straight bottom. A similar but a smaller second vessel is located at the back of body. Nothing but the bowls was found in the burial.

Some Middle Bronze Age burial mounds draw attention, primarily, by their construction. These burial mounds date back to the end of the 3<sup>rd</sup> millennium BC covering a period from Early Bronze to Middle Bronze Age. One untouched burial of such sort was excavated in the eastern part of the second necropolis (number 67). It is earthen grave covered with mound; however, it has a specific construction that is different from that of the rest burial mounds of Plovdag. A group of such burial mounds is located in the eastern part of the necropolis and covers an area of approx. 400 square m.

The 3-diam cromlech of burial mound number 67 is round. The cromlech's all stones are round, about one m long and 30-50 cm wide. They are put as horizontal layers above an earthen grave. At the eastern side, one flat gravestone is put onto its rib as if imitating the grave's entryway. The depth from the cromlech to the skeleton is 1.0 m. The skeleton of a young man lies in a earthen chamber (122 cm long, 87 cm wide, and 45 cm deep) in a semi-hocker position, on the left side, and with his head turned eastward (Fig. 6). The body is well preserved. The head is turned backwards, the mouth is open, and the lower jaw is raised. There is a ring-shaped earring on the left ear. The left hand is stretched downwards, and the right hand is bent upwards. The left knee is a bit higher than the right one. In front of the face, near the right hand, there is a miniature cup; in front of the breast, there is a pink colored vessel with a bit embedded spherical body and flat bottom (Fig. 6). No other finds were found in the grave.

## STONE BOXES GRAVES COVERED WITH MOUNDS

The end of the Early Bronze Age appeared of large burial mounds with a composite-construction stone box covered with mound. One of well-preserved mounds of such sort is burial mound number 25. It is located north of burial mound number 33. The preserved hill of the 4.2-4.6-diam mound is 45-50 cm high. 1.1-m high cromlech is built of middle-sized stones. The burial chamber stretches west-east direction, located in the center of the cromlech, and is overlapped by large stones (Fig. 7). It is a rectangular grave made of comparatively large stones. The burial chamber is 1.68 m long and 0.8 m wide. Eastern side of the chamber built with large stones. One of them is put onto its side and



Figure 5: Middle Bronze Age Grave, No. 33 / *Orta Tunç Çağı'na Ait 33 No'lu Basit Toprak Mezar.*





Figure 6: Middle Bronze Age Burial Mound, No. 67 / *Orta Tunç Çağı'na Ait 67 No'lu Kurgan.*

is located between the overlapping stone and the burial floor, so the entrance is narrowed by half. The entrance is closed by two stones. The upper stones of narrow side is located 26-28 cm above the overlapping level. In such a manner, a stone is emphasized in this burial, too. The burial chamber contains a skeleton of a middle-aged man put on his left side, in a semi-hoeker position, and with his head turned eastward. On the neck, there is necklace of cornelian and paste beads. There are two black vessels put in front of the skull. There is a dromos located between the burial chamber and the altar. The dromos is rectangular. The altar contains four vessels, including a black one and three pink one. The pink ones are equipped with a short beak. These vessels had been used, so the painted ornament of the vessels turned to be effaced before they were put into the graves; nevertheless, traces have remained. Burial mound number 25 is only grave containing vessels with a beak of the second necropolis (Fig. 7). In the opinion of some researchers, beaked vessels expanded to the territory of Nakhichevan from the Middle East.

The most illustrative, richest burial mounds of Plovdag are the Late Bronze Age graves. On the second necropolis, there were unearthed several untouched graves, one of which (number 18) is a tribal leader's grave. It appears from the accompanying burial goods that he at the same time was the priest of tribe.

Burial mound number 18 is located in the center of the second necropolis, near the top of Mt. Plovdag, 9-10 m lower than the ruins of a Late Bronze Age temple. The preserved burial mound embankment consisting of several layers is 90 cm high. The upper layer of mound is 15 to 20 cm thick; the second, crushed stone layer is 20 to 25 cm thick; and the third, 45 to 50 cm thick layer consists of middle-sized stones. The stones of latter are put in the form of a hillock located straight above the burial chamber. Similar stones are put downhill along the perim toward the overlapping stones. On the overlapping ones, there is another layer of carefully put flat stones ending in a semicircle at the western side and on the same line with the overlapping stones at the eastern side. It is interesting that the large stones of the overlapping ones end in a semicircle at the western side, too. The sense of such composition of the burial mound embankment is not clear; it might have a function of safeguarding graves against landslides.

It is noteworthy that 20-30 cm of the overlapping stones, there is one long stone that raises 23 to 25 cm above it. Such stones were found in all large burial mounds. They are always at the entrance of burial chamber, i.e. where the head of a body is turned to. It should be noted that stones of modern graves are located in absolutely the same position.





Figure 7: Early Bronze Sub-Mound Stone Box, No. 25 / Erken Tunç Çağı'na Ait 25 No'lu Taş Sanduka Mezar.



The burial chamber above has a dromos from its eastern side; the floor of the dromos is at the floor level. The walls of the dromos are built of large single-row stones. Following the burial of the body, the dromos was filled in with clay-mortared flat stones.

The burial chamber is overlapped by three thick tiles. Three walls, except for the eastern one, are built with large stones. The eastern wall - entrance- is built with one large tile. The chamber is filled in with earth that had been penetrating it for centuries because of rainwater. This is a rectangular, 150-cm long chamber; the width of its eastern wall and western wall is 70 cm and 96 cm respectively; the height chamber is 80 cm.

The skeleton of a 30-35-year old man is in the center of chamber grave. The skeleton is put in a semi-hocker position, with his back next to the northern wall (Fig. 8). No headwear was found on him. Near the left ear and pressed towards the earth by the skull, there were in-situ earrings of thirty-two small paste beads and one shell.

Two necklaces of cornelian, paste beads and organic-material beads that became carbonized as time went were found on the neck of body. Each necklace has one amulet. One of the amulets, made of a light gray stone, is disk-shaped, convex in the middle, and is larger than the rest of the beads. The convex part has a round hole and on both sides is decorated by channeled ornament. The second amulet - an elongated hexagon - is made of silver. Traces of a simple knitted collar were detected at the back of the skull.

In front of the face of body, there was a 30-cm dagger, with its haft turned toward the entrance. South of the dagger, there was a red engobed vessel. Near it, at the southern wall, there was the second, black vessel with a "mushroom-like" ear. At the bottom of vessel down the baked part, a 1-cm hole was drilled. It should be noted that the black vessel with a "mushroom-like" ear is still the only find of its sort in the composition of finds of the Plovdag burials.

The skeleton of a wild goat, with its skull located under the black vessel and its forelegs located under the red vessel in the southeastern corner. In the goat's breast, closer to the right leg, there was found an obsidian arrowhead.

A quiver with ten obsidian and flint arrowheads was found northeast of the vessel. The quiver is 60 cm long, 13 cm wide, and 6-7 cm thick. The quiver is made of a thin tree layer coated with leather. Thin, 0.8-cm wide bronze belts were found fastened to the lower and upper sides of quiver. Thin convex bronze buttons (1-cm round, 1-millim

thick) were fastened to between the belts in three rows. At the bottom of quiver found black elastic substances. The remaining traces made it possible to identify the length (60 cm) and the thickness (0.7-1.0 cm) of the arrows.

The right hand of body was empty, while the left hand held a bronze mace with four knobs. The hole of mace is rectangular on the upper side and round on the southern side. A black elastic substance existed of the hole. Near the mace, there were traces of wings of a bird and small paste beads. A bronze bracelet was found at the feet of skeleton.

It appears from the description that all the finds are located on the southern side of burial chamber, in front of the body, while the body is located on the northern side of burial chamber. This rule is observed strictly in all stone boxes. The altar of burial mound number 18 is attached to the eastern side of mound (Fig. 9).

## **TILED GRAVES WITH SURROUNDING RECTANGULAR STONE CAUSEWAYS**

The beginning of the middle of the 2<sup>nd</sup> millennium BC with the appearance of new funeral rites as the community endured great changes. By the end of the 2<sup>nd</sup> millennium BC, there appeared quite new types of burials that were different from previous ones from the point of either construction of grave or implements. These graves with a surrounding rectangular stone causeway yield only monochrome pink and painted ceramics. In the Early Iron Age, these burials replaced burial mounds everywhere, which are confirmed by materials obtained from several necropolises. Graves with a surrounding rectangular stone causeway were discovered on the northern ends of the second and third necropolises which were subsequently examined. They all were built in compliance with a strictly developed plan. The ground part of the previously robbed grave number 10 was well preserved, which is located on the very north end of the central part of the second necropolis (Fig. 10) The chamber was robbed and unearthed several times. In the center of the rectangular (3.5 m/3.2 m) stone causeway, the burial chamber is located (1.53 m/0.8 m) built of large stones put onto the rib. The burial chamber is 0.8 m deep. Probably, after a platform was made a burial earthen, there was first built the northern wall of one large stone, and then a second stone, which is properly the eastern wall of grave, was vertically attached to the eastern edge of first stone. In the same manner, the second stone was attached by the third stone, which constitutes to the southern wall. The western edges of the northern and southern stones are located in line. The western wall - the entrance of grave - is also built of a single stone. Tiles of a smaller size

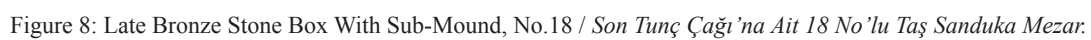






Figure 9: Altar of Burial Mound, No.18 / 18 No'lu Kurganın Altarı (Kurbangahı).





Figure 10: Tiled Grave No. 10 / 10 No'lu Sal Taşlı Mezar.

were used to the edges of chamber. Then, the chamber was covered by specially selected thick stones. These graves were also equipped with a dromos carefully filled in with stone slabs put on the rib like a stone that blocks the entrance. Around the grave, the stones are put on their flat faces. The remains of two skeletons on their left side, in a hocker position, and with heads turned southward found in the southeastern part of grave. Here, also two painted vessels with pink clay were found.

No single untouched grave of this type has so far been found. Nevertheless, the robbed, ruined graves bring out rather interesting materials, the content of which is quite different from that of burial mounds. Cylindrical seals were found only in these graves (Fig. 11). In addition, anthropomorphic bone beads are typical for these graves. The multiple burial rites are also linked to tiled graves. Finally, these graves later became the main type of Early Iron Age necropolises.

Early burial mounds at Plovdag are concentrated closer to the settlement but stand separately. They are small, round burial mounds with an embankment. The mounds that are no larger than 3-diam have the preserved height of up to 1.5-1.7 m. Stones of the cromlech at the floor of mound are large, some of them are up to 1.0-1.2 m high. The

skeletons in hocker position, on the right or left side, and with heads turned eastward found in these early burials. The goods of these graves were poor: mostly two or three gray or black vessels. It appears from the materials found in the early burial mounds of Plovdag that the owners of these graves did not live a rich life as no considerable stratification had yet occurred in the community. Their primary occupations were cattle-raising and agriculture and gathering which they still practiced.



Figure 11: Cylindrical Seals From Tiled Graves / Sal Taşlı Mezarlardan Silindir Mühürler.



Pink, black-glazed and gray pottery is typical for the Plovdag archaeological sites. Comparative analysis of pottery of graves of different types makes it possible to trace its evolution and innovations in the techniques of making and artistic application.

As mentioned above, large Plovdag burial mounds had so-called “altars”, i.e. funeral chambers<sup>15</sup>. The “altars” of the early burial mounds at Plovdag are small (0.3 m/0.4 m) and made of stones. The floor and the overlapping of these altars are also built of stone. Early altars revealed nothing but two or three vessels<sup>16</sup>.

From the end of the 3<sup>rd</sup> millennium-the beginning of the 2<sup>nd</sup> millennium BC, the sizes of altars and the number of their finds started changing considerably. At this time, large sub-mound graves with comparatively rich finds appeared. The altars of these burial mounds were also large and contained vessels of different categories and some bones of shorthorn cattle and birds, and sometimes various kinds of beads. The appearance of the altars resembles miniature burial mounds. The walls of their chambers were built of different stones. As a rule, the altars are attached to the cromlechs, so the attached part of the cromlech is simultaneously the western wall of altar. The altars had mostly rectangular chambers; however, there were also pentagonal altars.

In some altars, for instance, altar number 17, the chamber is larger than the chamber graves. Hence, the number of finds, particularly, pottery of these altars is more than those of the some graves.

The location of vessels in the chambers of altars has a fixed group that is observed in almost every altar dating back to the 2<sup>nd</sup> millennium BC. In the southwestern corner of rectangular chambers of all large altars, there is a pink jug with a flat bottom, spherical body and a flat ribbon crown fastened straight to the body. A similar vessel (number 76) was found in Chalipiragorebi. Scholars date it back to approx. the second half of the 15<sup>th</sup>-14<sup>th</sup> centuries BC<sup>17</sup>.

Graves resembling the Plovdag burial mounds, from the point of composition and finds, were also examined at the cemetery of Namgalamitsa on the Digom Plain<sup>18</sup>, at the cemetery of Lori-Berd

have burial mounds with an altar (an extra grave, or a funeral chamber). They are identical from the point of not only composition but also chronology. Identical burial mounds of Plovdag, Chalipiragorebi, Namgalamitsa, and Lori-Berd are dated back to the 25<sup>th</sup>-23<sup>rd</sup> centuries BC.

The altars were not built simultaneously with the burial mounds. More likely, they were built on the anniversary day of a deceased body. During funeral ceremonies, an altar was being built at the home of the deceased (necropolis) where they put earthenware full of meals, so a funeral ceremony was ending near the burial mound of deceased. On the third necropolis, near burial mound number 3, 16 altars were discovered (Fig. 12). Probably, in the Late Bronze-Early Iron Age, the cult of ancestors became very prominent, so the funeral ceremonies were performed pompously, in a prolonged manner.

It appears that some funeral feasts, rituals and other funeral ceremonies at Plovdag were conducted, probably, in the area of the many burial. This is proved by special floored platforms, large earthen cauldrons and bones of animals found throughout the area of the burial. It seems that funeral feasts accompanied by a special rite was performed on the

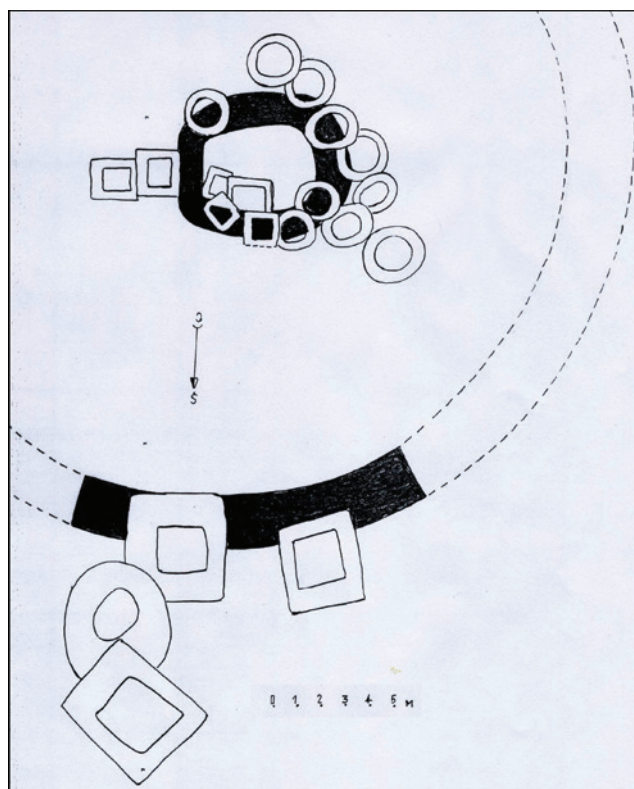


Figure 12: Late Bronze Graves with 16 Altar, No. 3 / *Son Tunç Çağı'na Ait 16 Altarlı (Kurbangahlı) 3 No'lu Mezar.*

<sup>15</sup> Ibragimov/Kashkay 2005: 104-105.

<sup>16</sup> Ibragimov/Kashkay 2005: 104-105.

<sup>17</sup> Abramishvili/Abramishvili/Başakidze/Pxaladze/Qiquaşvili/Daşvili/Sultanişvili/Turiaşvili 1995: 57-58.

<sup>18</sup> Abramishvili/Abramishvili/Başakidze/Pxaladze/Qiquaşvili/

Daşvili/Sultanişvili/Turiaşvili 1995: 60-62.

day of the first anniversary of a body, during which the “altars” were built.

A common funeral rite, with insignificant differences, survived yet to the early part of the Late Bronze Age. It goes without saying that all burial mounds (earthen graves with mounds and stone boxes with mounds) of Plovdag should be referred, regardless from the period of their existence, to a common burial rite that had existed till the end of the 2<sup>nd</sup> millennium BC. This is confirmed by the orientation and location of the dead body, the types of mounds, and the presence of altars of both types. They are different from the point of finds, especially, pottery. Stone boxes with sub-mounds have quality black-glazed and red-glazed pink pottery. In turn, in earthen graves with sub-mounds, 90% of the pottery consists of gray or black pottery finds without ornaments.

Chronologically, the Plovdag graves are distributed as follows: earthen graves identical to the burials of Kültepe I exist till the middle of the 4<sup>th</sup> millennium BC; mostly earthen graves with sub-mounds are typical for a period till the end of the 4<sup>th</sup> millennium-the beginning of the 3<sup>rd</sup> millennium BC; and stone boxes with sub-mounds built of flat stones and overlapped by comparatively large stones start appearing from the middle of the 3<sup>rd</sup> millennium BC. The latter burials were spread widely in the middle of the 2<sup>nd</sup> millennium BC; starting from the end of the 2<sup>nd</sup> millennium BC radical changes began in the funeral rite. First, burial mounds start disappearing gradually. Second, the orientation of a body in a burial chamber starts changing. Third, no common orientation is observed under the construction of altars. The latter are attached to graves from either north or south or west. Fourth, new types of burials with surrounding stone decking begins to appear. Fifth, the walls of graves consist of separate stones put onto rib and are overlapped by the same stone slabs.

At the end of the 2<sup>nd</sup> millennium BC when burial mounds, more exactly, an embankment above graves begins to disappear, stones are put very carefully around a burial, while the circular form of cromlechs still remains. However, by the beginning of the 1<sup>st</sup> millennium BC, only the rectangular form of a cromlech starts being applied while building a grave. The rectangular flat-stone decking around a burial chamber, a form that emerged at Plovdag at the end of the 2<sup>nd</sup> millennium BC, was spread widely on necropolises Munjuklutepe and Khaly-Keshan dating back to the beginning of the 1<sup>st</sup> millennium BC<sup>19</sup>.

Comparatively rich burial goods were found in burials and in altar chambers dating back to the end of the 2<sup>nd</sup> millennium BC. The vessels contain high-quality glasses, vases, and other new types, while decorations include white cylindrical beads with a carved geometrical ornament. Besides, anthropomorphic beads depicting a stylized human face found in these burials.

## CONCLUSION

Thus, the archaeological investigations of the Plovdag necropolises revealed new data concerning the funeral rite of ancient tribes of the Bronze Age Nakhichevan. First, a steady funeral rite had existed in Plovdag throughout the Bronze Age. Bodies were in a hocker position (men on the left side and women on the right side), and with heads turned eastward. Second, the rite of “altars” that had been spread widely from the end of the 2<sup>nd</sup> millennium BC. Third, stone boxes above the entrance of grave had a specially embedded with stone. Fourth, in earthen graves, the hand of a dead man held a vessel. This rite had existed at Plovdag from the end of the 4<sup>th</sup> millennium to the end of the 2<sup>nd</sup> millennium BC. Fifth, all infant stone boxes and earthen graves have one vessel.

<sup>19</sup> Aslanov/Ibragimov/Kaşkay 2002: 7-40.

## BIBLIOGRAPHY

- ABIBULLAYEV O. 1982.  
*Eneolit i bronza na territorii Naxıçevanskoy Avtonomnoy Sovetskoy Soşialistişeskoş Respubliki (ASSR)*. Baku, "Elm": 314.
- ABRAMIŞVILI, R./ABRAMIŞVILI, M./BAŞAKIDZE T./PXALADZE, B./QIQUAŞVILI, N./DATAŞVILI, M./SULTANIŞVILI, İ./TURIAŞVILI D. 1995.  
*Raskopki v Tbilisi. Polevie arxeolojişesnie v 1987 q.* Tbilisi, Meşniereba: 55-62.
- ALIYEV, V. 1991.  
*Kultura epoxi sredney bronzi Azrbaydjana. Baku, "Elm": 254.*
- AQAYEV, Q. 2002.  
*Şahtaxtı v epoxu pozdney bronzi i ranneqo jeleza.* Baku – Moskva. Aqrıdaq: 200.
- ASLANOV, Q./İBRAQIMOV, B./KAŞKAY S. 2002.  
*Drevnie nekropoli Xaraba-Qilana.* Baku, Nurlan: 64.
- BAHŞALIYEV, V. 1997.  
*Nahçıvan Arkeolojisi.* İstanbul.
- BAXŞƏLIYEV V. 2002.  
*Naxçıvanın erken demir dövrü abideleri.* Bakı, "Elm": 128.
- DEVEDJIAN, S. 2006.  
*Lori Berd II (Bronze Moyen).* Editions "GUITOUTIUN" de I ANS RA, Erevan : 419.
- İBRAQIMOV, B. 2007.  
*İzuşenie pamyatnikov Plovdaqa. Arxeolojiya, etnoqrafiya i folkloristika Kavkaza. Materialı Mejdunarodnoy Nauşnoy konferenşii.* Maxaçkala: 86-89.
- İBRAHIMOV, B. 2005.  
*Birinci Plovdağ nekropolu defn adetinin bezi xüşusiyetleri haqqında. Azərbaycan Arxeologiyası və Etnoqrafiyası,* Bakı: 154-163.
- İBRAHIMOV, B./QADIRZADE, Q./XELILOV, T. 2013.  
*Plovdağın yeni aşkar edilmiş III. nekropolu. Azərbaycanda Arxeoloji Tədqiqatlar, 2012.* Bakı: 150-154.
- İBRAQIMOV, B./KAŞKAY, S. 2005.  
*O poqrebalnıx jertvennikax. Arxeolojiya, etnoqrafiya i folkloristika Kavkaza. Materialı Mejdunarodnoy Nauşnoy konferenşii.* Baku: 104-105.
- İBRAHIMOV, B. 2007.  
*Naxçıvan bölgəsinin tunc dövrü qəbir abidələrində enənəvilik. Azərbaycan arxeologiyası. N3-4:* 36-43.
- İBRAHIMLI, B. 2011.  
*Etno-mədəni əlaqələrin öyrənilməsində qəbir abidələrinin rolu. Azərbaycan Milli Elmlər Akademiyası Naxçıvan Bölgəsinin xəbərləri. İctimai və humanitar xəbərlər seriyası, Cild 7, N3:* 86-96.
- MEŞANINOV, İ. 1926.  
*Kratkie svedeniya o rabotax arxeolojişeskoş ekspediciı v Naqornıy Karabax n Naxıçevanskiy kray, snaryajennoy v 1926 q. Obşestvom izuşeniya Azerbaydjana. Soobşeniya Qosudarstvennoy Akademii İstorii Materialnoy Kulturi (QAIŞMK), I. – Leninqrada: 217-240.*
- MILLER, A. 1926.  
*Arxeolojişeskiye issledovaniya v Naxıçevanskoy respublike letom 1926 qoda. Soobşeniya Qosudarstvennoy Akademii İstorii Materialnoy Kulturi (QAIŞMK), I. – Leninqrada: 326.*
- SEYIDOV, M. 2012.  
*Nahçıvan ərəzisinə son tunc və ərən demir dövrü mədəniyyəti.* Bakı Dəvlet Universitetinin nəşriyyatı: 187.

# IN THE LIGHT OF NEW EVIDENCE FROM THE ERZURUM PLAIN: AN OVERVIEW OF KURA-ARAXES FUNERARY PRACTICES IN EASTERN ANATOLIA

## ERZURUM OVASI'NDAN YENİ KANITLAR IŞIĞINDA DOĞU ANADOLU'DAKİ KURA-ARAS ÖLÜ GÖMME UYGULAMALARINA GENEL BİR BAKIŞ

### Makale Bilgisi

Başvuru: 19 Nisan 2018

Hakem Değerlendirmesi: 19 Nisan 2018

Kabul: 30 Ekim 2018

DOI Numarası: 10.22520/tubaar.2018.os.01.005

### Article Info

Received: April 19, 2018

Peer Review: April 19, 2018

Accepted: October 30, 2018

DOI Number: 10.22520/tubaar.2018.os.01.005

Gülşah ALTUNKAYNAK \* - Mehmet IŞIKLI \*\* - Mustafa ERKMEN \*\*\*

**Keywords:** Burial, Kura-Araxes Culture, Early Bronze Age, Erzurum, Alaybeyi Höyük

**Anahtar Kelimeler:** Ölü Gömme, Kura-Aras Kültürü, İlk Tunç Çağ, Erzurum, Alaybeyi Höyük

### ABSTRACT

*The Early Bronze Age of the Eastern Anatolian Highlands, North-western Iran and Southern Caucasus has been characterized by the Kura-Araxes cultural complex, which has major significance by way of its chronology and geography. The main problem that we have is insufficient knowledge of its funerary practices, and the principal reason for this problem is a lack of excavations on necropolis sites, or on sites with burials. According to a recent study the total number of excavated sites with burials in the Southern Caucasus numbers just 111. The picture is even darker for the Eastern Anatolian Highlands. There has been no excavated graveyard in the highland up until now. Only discrete burials have been found in the region at limited excavated Kura-Araxes sites, and so far they have failed to present a burial tradition, or typology of graves, for the Kura-Araxes culture of Eastern Anatolia. Recent rescue excavation works, within the scope of the TANAP project, have been undertaken between 2016 and 2017 at*

\* Dr., Müze Müdürlüğü Yenişehir Cad. Murat paşa Mah. No:27 Yakutiye Erzurum, E-mail: gulsahaltunkaynak@gmail.com

\*\* Prof.Dr., Atatürk Üniversitesi, Edebiyat Fakültesi, Arkeoloji Bölümü, Protohistory ve Önasya Arkeolojisi A.B.D. 25240 Erzurum/TÜRKİYE, E-mail: mehmet.isikli@gmail.com

\*\*\* Director of the Museum., Müze Müdürlüğü Yenişehir Cad. Murat paşa Mah. No:27 Yakutiye Erzurum, E-Mail: mustafaerkmen9@mynet.com



*Alaybeyi Höyük on the Erzurum Plain. A small group of Kura-Araxes graves has been found during this excavation project. The main aim of this paper is to present a general evaluation on the funerary practices of the Kura-Araxes culture in Eastern Anatolia, in the light of both older evidence, and more newly-discovered evidence.*

## ÖZET

*Kuzeybatı İran ve Güney Kafkasya ile birlikte Doğu Anadolu genelini Erken Tunç Çağ'da karakterize eden en önemli kültürel yapı; "Kura-Aras Kültürü"dür. Bu büyük, çok bileşenli kültürel yapının bünyesinde, çok sayıda özelliğin yanı sıra sorunlar da bulunmaktadır. Bu özellik ve sorunlardan biri de kültürün ölü gömme gelenekleri ile ilgilidir. Bu konunun sorun olarak ortaya çıkmasında temel ayrım, nekropol kazılarının azlığıdır. Son dönemde yapılan araştırmalara göre, tüm Güney Kafkasya'da, kazılan alanlar içerisinde mezarlık içeren birim sayısı sadece 111 dir. Konumuz olan Doğu Anadolu Bölgesi'nde ise hiç bir nekropol alanı kazılmamıştır. Bu yörede kazılan mezarlar münferit mezarlar olup, yerleşim içi gömü niteliği göstermektedirler. Bu mezarlara göre kültüre dair bir gömü geleneği ve mezarlık tipolojisi ortaya konmuş olsa da bunlar yeterli olmaktan uzaktır. 2016 ve 2017 yıllarında Erzurum Ovası'ndaki Alaybeyi Höyük'te TANAP (Trans – Anadolu Doğal Gaz Boru Hattı) Projesi kapsamında yapılan kurtarma kazılarında, bir grup Kura-Aras mezarı tespit edilmiştir. Bu çalışma hem eldeki verileri dikkate alarak Güney Kafkasya ve Doğu Anadolu'daki Kura-Aras gömü uygulamalarına dair genel bir değerlendirme hem de Alaybeyi mezarlarını kapsamlı olarak bilim dünyasına sunma amacındadır.*

## INTRODUCTION

The Kura-Araxes Cultural Complex, with its many components, was an indicator of the Early Bronze Age in the northern terrain of the Ancient Near East, spreading across an enormous area from beyond the Caucasus Mountain range to the lowlands of the Levant, and from the coast of the Caspian Sea to the Central Anatolian Plateau (Fig. 1). This cultural phenomenon continued its existence in this vast expanse, with regional variations, for more than one thousand years. Because of its geographical and chronological immensity this cultural complex has presented us with several unresolved problems which vary from its ceramics to its sequence of events. Its graves and burial customs present one of these problems, and this particular problem applies further into Eastern Anatolia, which is one of the culture's prominent expansion regions. In the Southern Caucasus we can see a clearer picture about this matter<sup>1</sup>; regrettably, despite its expanse and its influence, this region is not fortunate with respect to archaeological excavations and projects.

some excavated sites, there are no necropolis/graveyards among those sites which have been excavated. Also, during surveys which have been carried out region-wide, a very limited number of graves belonging to the Kura-Araxes Culture have been found. On the other hand, there are striking finds in regional museums which may have been obtained from graves via illegal excavations. Recently some good news has come from the Erzurum Plain. In 2016 and 2017 a small group of graves dating to the Kura-Araxes period was found within the concepts of the TANAP (*Trans-Anatolian Natural Gas Pipeline Project*) rescue excavation project at Alaybeyi Höyük on the Erzurum Plain. These graves presented significant results concerning burial traditions of the Kura-Araxes cultural phenomenon in Eastern Anatolia.

As shown here, the available evidence concerning this subject is scanty and problematic, whereas in the Southern Caucasus, which is the adjacent region, a considerable number of graveyards dating to this cultural complex have been excavated (Figs.1-2). The main aim

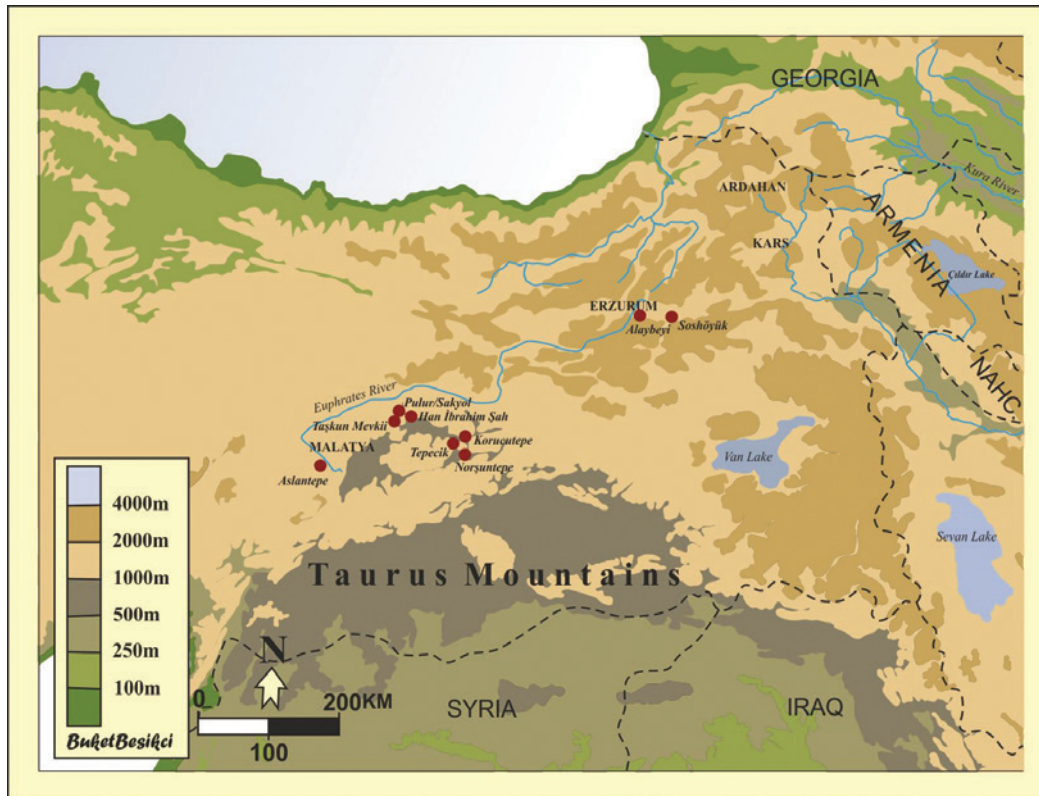


Figure 1: Map Showing the Sites Mentioned in the Text /Metin İçerisindeki Yerleşimleri Gösteren Harita

Although, historically, archaeological investigations have been undertaken for more than one hundred years in the region, unfortunately the number of systematic excavations can be counted on the fingers of two hands. Although single graves have been found sporadically at

of this study is to present and evaluate the new graves on the Erzurum Plain and to make observations and suggestions concerning this problem, by considering the limited available evidence and results of investigations from adjacent regions.

<sup>1</sup> Poulmarc'h 2014: 231-232.

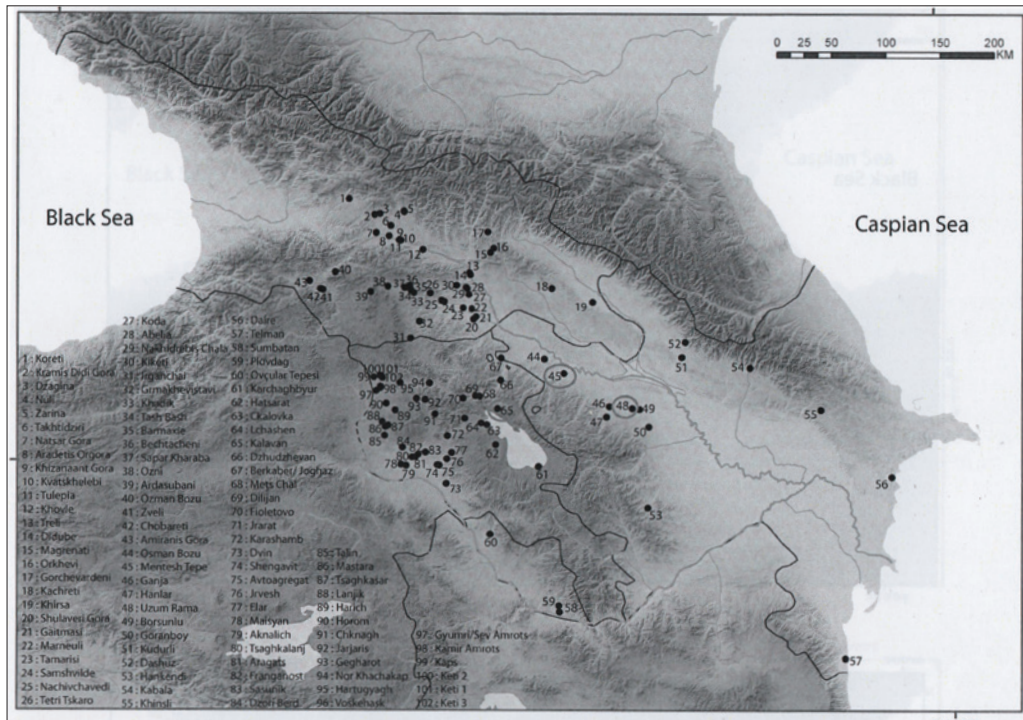


Figure 2: The Kura-Araxes Burials in Southern Caucasus / Güney Kafkasya'daki Kura-Aras Gömüleri (Paoulmarc'h 2014, Fig.2)

## AN OVERVIEW OF KURA-ARAXES FUNERARY PRACTICES

Burial practice is one of the least known subjects of the Kura-Araxes Cultural Complex. The evidence concerning this subject is scattered and mainly comes from excavated sites in the Southern Caucasus between 1940 and 2000. According to a current study, a total of 111 sites with burials was inventoried over the whole Southern Caucasus. However according to many scholars we should be prudent when looking at this evidence because of its stratigraphy. In this recent study the tomb typology and regional distribution has been revealed. Accordingly there are six different tomb types in Kura-Araxes funeral practices in Southern Caucasus: pit tomb, variable shape tomb, cist grave, kurgan, heaped stone tomb and horseshoe shaped tomb<sup>2</sup> (Fig. 3).

Surprisingly, up until today, there has been no excavated cemetery discovered in Eastern Anatolia dating to the Kura-Araxes Cultural process. Only a few discrete graves containing mostly child and baby burials have been found in buildings within settlements. It is the stratigraphy which proves to be the most problematic; however, as can be seen, the evidence coming from Southern Caucasus is of primary importance in understanding the burial practices of this cultural phenomenon. Therefore we should examine this evidence carefully (Fig. 4)

The four graves which have been found at the Grmakhevista site in the Dmanisi province of Georgia are some of the earliest samples of Kura-Araxes graves, but unfortunately these early graves have not been published, with the only report being that Kura-Araxes pots have been found in these graves. The other earliest samples of graves of the culture are at a site at Trel, where a few pit burials have produced Kura-Araxes materials<sup>3</sup>.

One of the key sites for our subject must surely be Amiranis-Gora, located on the borderland between Turkey and Georgia, where a total of 60 graves were found and excavated by T. N. Chunishvili in the 1960's. These graves are mostly stone-cist, stone-lined and horseshoe-shaped earthen graves. According to the excavator two horseshoe-shaped graves placed at Horizon I should be dated earlier than the other graves. As well as these graves, pit burials containing baby skeletons have also been found under the "long house" buildings at Amiranis-Gora. Chubinishvili suggested, when considering these pit burials, that these buildings may have been used for cultic purposes. The graves of Amiranis Gora housed individual and collective burials, and the funerary goods which have been found in these graves include pots, bone and stone tools<sup>4</sup>. (Fig.4)

In terms of funeral practices of the Kura-Araxes Culture, the other important site in Georgia is

<sup>2</sup> Paoulmarc'h 2014: 232-244, Fig.2.

<sup>3</sup> Kuşnareva/Çubinişvili 1970: 61-68

<sup>4</sup> Kuşnareva/Çubinişvili 1970: 61-68



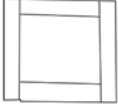
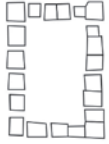
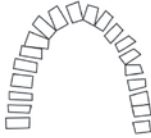

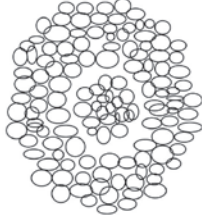
	<b>Definitions</b>	<b>Illustrations</b>
<b>Cist</b>	Tombs in which the walls and roof are constructed of stones. The slabs forming the walls are laid out on the short side and number 4 to 8. (Aurenche 1977).	
<b>Tombs of variable shape</b>	Tombs with walls consisting of one or two rows of stones for which the plan is rectangular, square, oblong or circular. The stones are very rarely joined with mortar.	
<b>Horseshoe shaped tombs</b>	Constructed tombs with walls consisting of one or two rows of stones for which the plan is rectangular, square, oblong or circular. The stones are very rarely joined with mortar.	
<b>Heaps of stones</b>	Concentrations of pebbles/stone on the ground that indicate the presence of a burial beneath. They are circular in shape and between 1 and 5 m in diameter. These heaps of stones are usually found above pit tombs but they can also be placed above tombs or variable shape.	
<b>KURGAN</b>	Cover of pebbles forming a circle of which the minimum diameter is 5 m. A funerary chamber is not always present and maybe be dug or not.	

Figure 3: The Typology of Kura-Araxes Tombs / *Kura-Aras Mezarlarının Tipolojisi* (Poulmarc'h 2014, Fig.1)

Kvatskhelebi in Sida Kartli province. Fifteen stone-lined earthen graves have been discovered during excavation at this site, and generally they are collective burials. The funerary goods of the graves in Kvatshelebi were mostly ceramics, and, rarely, metal objects. In particular, Grave Number 2 draws attention from the point of view of its grave goods. The grave held a female skeleton and comparatively wealthy grave goods comprising a copper diadem, band and

beads, silver pins, pendants, crystal and stone beads, necklaces, and bracelets, all reminding us of the royal tomb at Arslantepe. Metal weapons such as copper knives, daggers and stone arrowheads have also been found in these graves as funerary goods. According to the excavator, Graves Number 2 and 6 attract attention because of their grave goods, and may have belonged to the same family or lineage that had social status<sup>5</sup>.

<sup>5</sup> Kuşnareva/Çubinişvili 1970: 67, d.n.6.

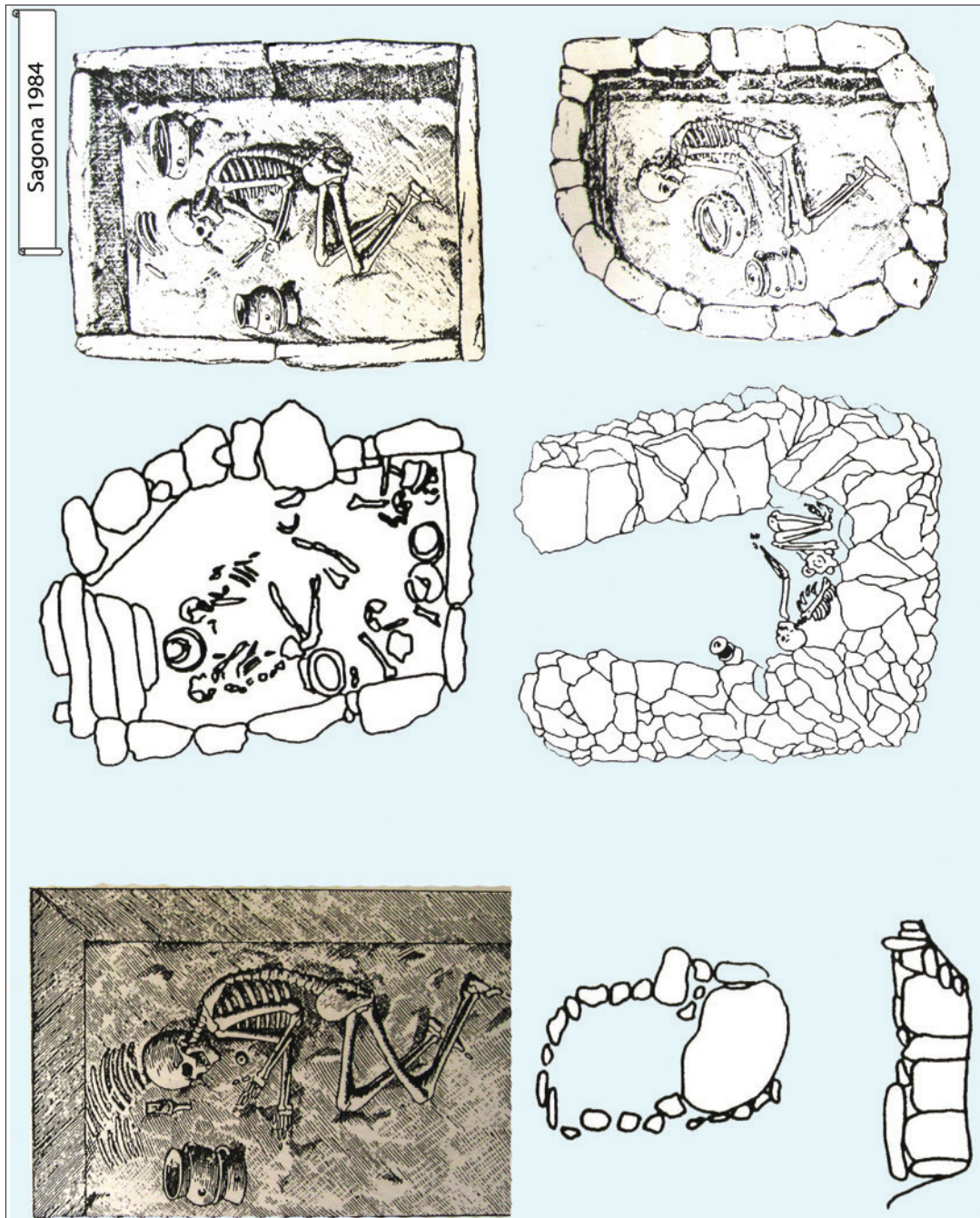


Figure 4: The Kura-Araxes Tombs from Southern Caucasus / Güney Kafkasya'dan Kura-Aras Mezar Örnekleri (Işıklı 2011: Res.25)

During the excavation carried out by B. A Kuftin and his team at Kiketi on the Kvemo-Kartli plain, fourteen graves and pits have been revealed. According to Kuftin this site was used as a cemetery area during the EBA II and III. These Kiketi graves are mostly simple earthen, cist-stone and horseshoe-shaped graves, most of which contain collective burials. In particular, Grave Number 7, which is horseshoe-shaped, attracts attention in this respect. Apart from Kura-Araxisian pottery, funerary goods in these graves include limestone beads, bone spindle whorls, rings, copper objects (bracelets) and flintstone tools<sup>6</sup>.

<sup>6</sup> Sagona 1984: 47, Plate XII:7; Fig. 131:1

The excavations at Samshvilde carried out by G. I. Mirtskhuava between 1960 and 1970 presented a total of 38 graves. They are mostly rectangular stone-lined earthen graves, with only two graves which are circular. Surprisingly no complete skeletons have been found in any graves at Samshvilde, and at the time the excavator suggested that the skeletons or bodies might have been disarticulated before being placed in the graves. The funerary goods mostly consisted of pottery, with a few metal objects, usually copper, such as rings, pins with spiral heads, ornaments and beads also found<sup>7</sup>.

<sup>7</sup> Sagona 1984: 43-44; Fig. 130; 131:2.

In relation to our subject the other important sites in Georgia are Koda, Tetris-karo, Ozni, Kiketi, Kulbakebi, Tamarisi, Ardisubani, Raçisubani, Khizinaant-Gora and Didube; however it is unfortunate that most of the graves at these sites have not been published formally. According to excavation reports the graves are mostly earthen, cist-stone and horseshoe-shaped. For example at Koda, in Kvemo-Kartli province, 30 cist-stone, stone-lined and earthen graves have been excavated which include mainly collective burials, with most skeletons in a half-bent position. In Khizinaant-Gora 9 earthen graves have been discovered outside of the settlement, but they have not been published. During the excavations at Ozni carried out by Kuftin between 1947 and 1948 four earthen, stone-lined graves were found, and they housed adult skeletons in a half-bent position. Grave goods including pots, copper and bronze bracelets and stone beads were found with them<sup>8</sup>.

Finally, in relation to evidence from Georgia, two earthen graves at Gaitmazi, a few earthen, stone lined graves at Zveli, and an earthen, stone-lined grave at Sioni should be mentioned. Funerary goods of pins with spiral heads, rings and folded wire tubes have been found in the graves at Gaitmazi<sup>9</sup>.

We should mention E. Rova's recent study on Burial Customs in the Shida Kartli Region in Georgia. Rova has been focused on burial customs between Late Chalcolithic to Early Bronze Ages in that region, and according to this study there are 90 published graves in this region<sup>10</sup>. She reached similar results after the analysis of the graves<sup>11</sup>: *"....Graves were usually located in 'extra-moenia' cemeteries situated in close proximity to the contemporary settlements, remarkable homogeneity in burial customs, preference for individual pit graves, scarce differentiation of burial goods, different treatment of newborn and young children. Kurgans (or kurgan-like burials) are attested in Shida Kartli during the KA period, but – contrary to other regional variants of the KA culture – they are very rare there..."*

The Kura-Araxian sites in Armenia are also informative about the funerary practices of the culture. Among these sites Elar is one of the most important. Twenty-one graves have been discovered at this site which was excavated by Bayburtyan and Khanzadyan. There are two types of graves at Elar: (a) horseshoe-shaped and (b) stone-lined earthen graves. According to the excavators the horseshoe-shaped graves might have been earlier than the others<sup>12</sup> (Fig.4).

The other important site in Armenia is Ketī on the Shirak Plain. The graves which have been found here are cist-stone graves which have a small corridor or entrance on the southern side, recalling the *dramos* in kurgans. Similar graves have been found at Horom and Dzoriberd as well. The graves at Ketī consist of individual or collective burials, with mostly pottery found as grave goods.

During excavations at Horom in 1992, a cist-stone grave including a collective burial (three people) has been found. In this grave three Kura-Araxian pots and two stone anthropomorphic figurines were discovered at the entrance.

Azerbaijan and Nakhchivan are significant expansion areas of the Kura-Araxes Cultural Complex; there are four important Kura-Araxian graveyards which have been reported in Nakhchivan: Diza, Garabulag, Khornu and Plovdağ. Thirty-three cist-stone, earthen and barrow graves, housing individual and collective burials, have been excavated at Plovdağ. The skeletons were discovered in half-bent positions in the graves, and funerary goods consisting mostly of pottery and a few metal objects were found with them.

The secondary grave type of the Kura-Araxes Culture is kurgans, although they were not as common during the Kura-Araxes Cultural process as they were in the Middle Bronze Ages. Kurgans and their burial customs were first seen at the end of IVth millennium and beginning of IIIrd millennium B.C., and were more prevalent on the northern side of the Caucasus Range. The earlier kurgans consisted of a cist-stone grave in the middle of a mound of stones and earth. Some kurgans had megalithic structures in the centre of tumuli. The kurgans known to have been used in the Kura-Araxes Cultural period are seen at Novosvobodnaya'da and Satchkere in the Northern Caucasus. According to some scholars Trialeti kurgans, which are the most well-known, might have been used during the EBA – in other words, in the Kura-Araxes period. In Georgia, the other kurgans which date to the Kura-Araxes period are at Şulaveris Gora Stepanakert, Sachkhere, Uc tepe and Tkviani. Funerary gifts of Kura-Araxian pottery were found in these kurgans as well as some metal; however the kurgans dating from the Kura-Araxes period were never as rich in metal objects as kurgans which dated to the Middle Bronze Ages.

In Azerbaijan five kurgans at Osman Bozu, presenting Kura-Araxian pots as funerary goods, were found to contain collective burials, some of which are cremations. Because of this feature the Osman Bozu kurgan is unique.

In conclusion: when considering the evidence coming from South Caucasus, we reach the outcomes below:

<sup>8</sup> Sagona 1984: 48-52.

<sup>9</sup> Sagona 1984: 52, Plate XVII: 4 – 7.

<sup>10</sup> For inventory of the graves, see Rova (publishing), 3

<sup>11</sup> Rova (publishing): 10-11.

<sup>12</sup> Sagona 1984: 55-56, Fig. 135.1: 135.2.



There are two main grave types in the Kura-Araxes Culture: The first is earthen graves employing different shapes and techniques, of which cist-stone is the most wide-spread sub-type of this group. The second is kurgans. In a recent study by M. Paulmarc's five different grave types in Kura-Araxes Culture in Southern Caucasus have been reported: cist tombs, tombs of variable shape, pit tombs, horseshoe shaped tombs, heaps of stone and kurgans<sup>13</sup> (Fig.3).

The Kura-Araxian graves generally have been placed out of settlement. (Kiketi, Keti and Kota.) Also graves at some sites have been placed within the settlement (Kvatskhelebi and Elar.). In the Southern Caucasus the most widespread grave types are earthen graves, cist-stone graves and horseshoe-shaped graves although the horseshoe-shaped graves are few in number. Generally they contained collective burials. According to scholars this type of grave might have belonged to the same family or line. The basic earthen (pit) graves have been in use since the Neolithic and Chalcolithic periods in the Southern Caucasus. Cist-stone graves were a new innovation which occurred in the Early Bronze Age along with the Kura-Araxes Culture. These graves have been prevalent in specific regions of Georgia, such as Kvemo-Kartli province and Armenia. The burials in Kura-Araxian graves are generally inhumation burials. Cremation burials are very few. It's not easy to put the Kura-Araxian grave types into chronological order. All grave types can be seen together in one settlement at the same period. The dating of the Kura-Araxian graves is also problematic. As said above the stratigraphic positions of most graves in the Southern Caucasus are under debate. We only have an absolute date (radiocarbon dating) coming from the cist-grave at Horom in Armenia. The Kura-Araxian graves might contain individual or collective burials, with the number of collective burials varying between four and eleven people. These collective burials can give us some clue about the socio-political organisation of the Kura-Araxian folk, with societies probably comprising large families and family lines. The Kura-Araxian graves presented with richer and more complex funerary gifts than the basic earthen graves of the early agriculturalist communities of the Neolithic and Chalcolithic periods when funerary gifts were generally standard and few in quantity and diversity. The main grave goods are: pottery; mostly copper and bronze metal objects like diadems, bracelets, necklaces, belts, pins, beads, swords, knives, arrowheads; stone objects like limestone and semi-precious stone beads; obsidian and flintstone tools and arrowheads; bone tools; and clay and stone spindlewhorls. When considering the evidence related to funerary practices and graves, it is difficult to say anything about social hierarchy and differences concerning Kura-Araxian communities.

<sup>13</sup> Poulmarc'h 2014: 232-233, Fig. 1-2

## AN OVERVIEW OF KURA-ARAXES FUNERARY PRACTICES IN EASTERN ANATOLIA: KEY SITES, EVIDENCE AND PROBLEMS

As for Eastern Anatolia, we know that this vast and harsh region is the main expansion area of the Kura-Araxes Cultural Complex; unfortunately, however, our knowledge about funerary practices of this cultural complex in Eastern Anatolia is extremely limited. The main reason for this situation is that, up until today, no graveyards belonging to the Kura-Araxes Culture have been excavated. The scant knowledge we have comes from a few individual burials at Kura-Araxian sites excavated in the region. These burials are mostly placed within settlements and contained child or baby burials. Now, before focusing on this limited evidence, we should look at the funerary practices of the period prior to the Kura-Araxes Cultural period, in other words, the Late Chalcolithic period. It is useful to understand the developing process in this matter (Fig.5).

As is known, in Anatolian and Eastern Anatolian regional chronology, the Late Chalcolithic and Early Bronze Age I periods are accepted as the one cultural period. This transition period contained highly important cultural transformations and alterations, and is accepted as the period of the formation of the Kura-Araxes Cultural Complex in Eastern Anatolia and its adjacent regions. The key sites of this founding process in Eastern Anatolia are Sos Höyük in Erzurum<sup>14</sup>, Arslantepe in Malatya<sup>15</sup>, Tepecik<sup>16</sup>, Norşuntepe<sup>17</sup> and Korucutepe<sup>18</sup> in Elazığ. Unfortunately the related layers of these sites which presented the earliest Kura-Araxian materials have not given any evidence about funerary practices of this culture (Fig.5).

The striking evidence for Late Chalcolithic burial practices in Eastern Anatolia comes from Korucutepe in Elazığ province. The two rectangular-shaped graves made of mud-brick were discovered at Level B dating to the late Chalcolithic period of Korucutepe, and belonged to two adults, one male and one female. Korucutepe graves have very rich funerary gifts. In the grave of the woman, a silver diadem, a crescent-shaped necklace, a silver wrist supporter decorated with a wild goat motif, pins and rings for hair, a lot of limestone, bone and carnelian beads and seals have been found as funerary goods. In the grave of the man, pottery, a mace head, silver wrist supporter, and a copper dagger have been

<sup>14</sup> Sagona 2010: 42-43.

<sup>15</sup> Frangipane 1998: 292.

<sup>16</sup> Yalçın 2012: 47.

<sup>17</sup> Hauptmann 2000: 420-421.

<sup>18</sup> Nocera 2000: 76.

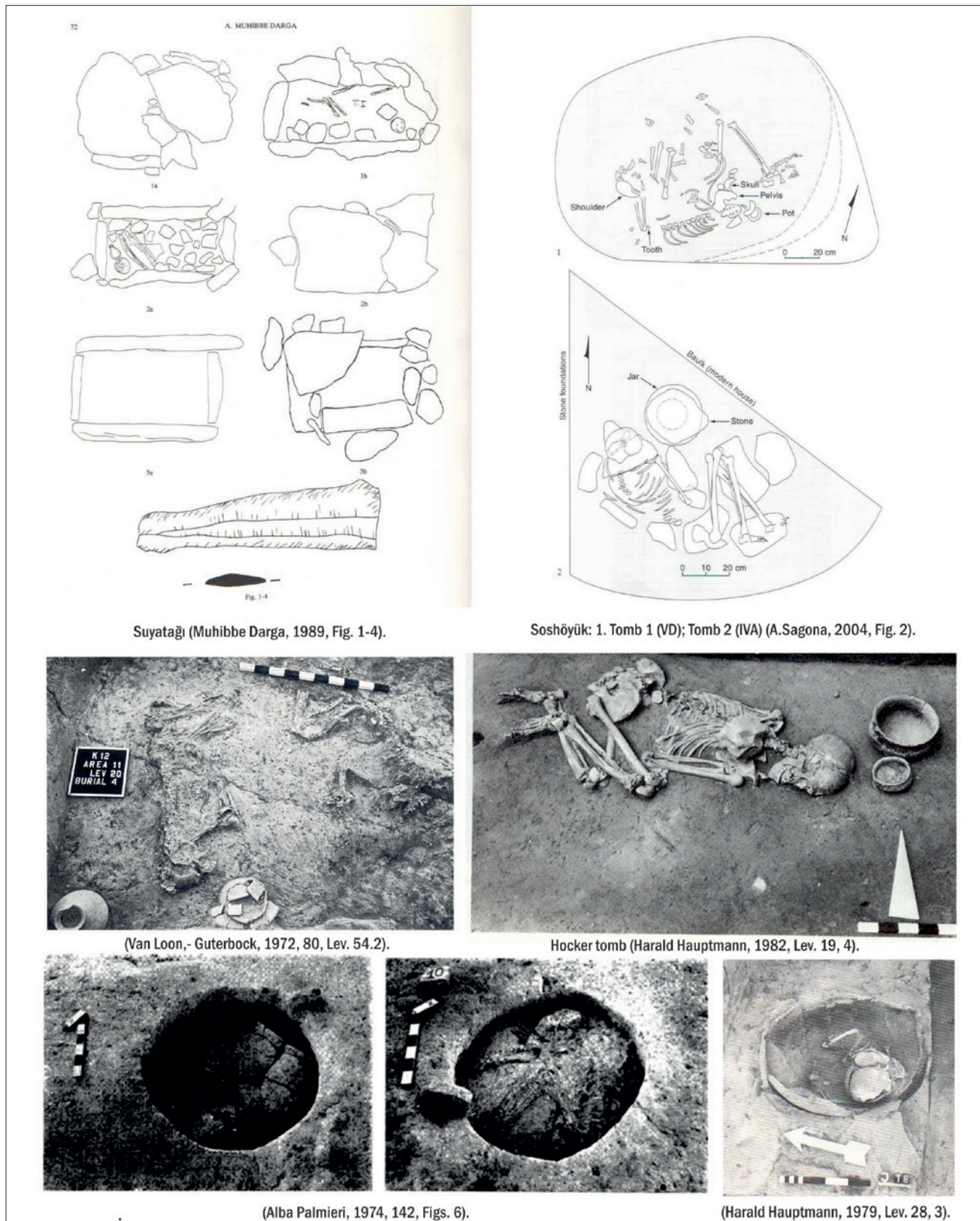


Figure 5: Kura-Araxes Burials in Eastern Anatolia / *Doğu Anadolu'daki Kura-Aras Mezar Örnekleri*

found. According to the excavators these two graves probably belonged to elites living in Korucutepe (Fig.5)<sup>19</sup>.

In level 7 and 8 of Norşuntepe, another important Chalcolithic site of the Elazığ region, a few burials placed under floors of houses have been found. They are mostly basic earthen pit graves containing young and children

<sup>19</sup> Van Loon/Guterbock 1972: 80, 54, 2.



burials (Fig. 2)<sup>20</sup>. In Arslantepe, a key site of Eastern Anatolia prehistory, very few burials dating to the Late Chalcolithic period have been found and those we have are similar to Norşuntepe samples (Fig. 3)<sup>21</sup>. At Tepecik, some traces of mud-brick graves have been found in a building dating to the Late Uruk period (Fig.5)<sup>22</sup>.

Undoubtedly the most striking find concerning burial practices of the Kura-Araxes Culture in Eastern Anatolia is the “royal tomb” at Arslantepe in Malatya. At the same time, this burial context is a good sample because of its stratigraphic position, and thus it is also known as the earliest Kura-Araxian burial to be found in Eastern Anatolia. Although this burial context presented very vital results concerning the development process of the Kura-Araxes Culture and its interrelationship among cultural regions, it cannot reflect the general burial customs of the region because of it being a unique sample. However, for the time being, this tomb is known as the most special, and the earliest, Kura-Araxian grave in Eastern Anatolia<sup>23</sup> (Fig.6).

The royal tomb, which has been the subject of much research, is located inside the ruins of monumental public buildings at Arslantepe VIA<sup>24</sup>. It is a cist-stone grave stratigraphically placed at Arslantepe VIB1, dating to the end of the IVth millennium and beginning of IIIrd millennium B.C. The shape of the grave is rectangular with rounded corners, and its surface was covered with large flat slabs<sup>25</sup>. On the slabs the skeletons of four youths aged between 12 and 18 have been found. M. Frangipane, the excavator of Arslantepe, considered their positions and interpreted them as sacrificial. The practice of human sacrifice is extremely unusual for the Kura-Araxian burial practices. Grave goods found beside the young skeletons included seven early Kura-Araxian pots, two silver-copper alloy diadems, and hair pins with spiral heads (Fig.6)<sup>26</sup>.

In a cist-stone grave an adult male skeleton in a contracted position has been discovered, along with rich grave gifts. These rich funerary gifts consist of seventy-five metal objects and many pots and beads. The inventory of the metal objects groups is: twenty-five copper objects (nine spear heads, two swords, two daggers, four axes, two cutting blades, two chisels, one knife and two vases), seven silver objects (two pins, one hair pin and three beads); twenty-eight copper-silver alloy objects (one

dagger, seven spirals, fifteen amulets, four rings, one belt) and four golden objects (three beads, one spiral for hair)<sup>27</sup> (Fig.6).

The pots are probably connected to the presentation of food and drink. According to Frangipane, the arrangement of the pottery within the grave should have a “symbolic meaning”. Frangipane also suggested that this extraordinary burial context might have belonged to an elite figure who may have been a leader or a chief of pastoral groups living on the Malatya Plain or adjacent regions<sup>28</sup>.

As said before, the royal tomb of Arslantepe is a unique sample in terms of its burial customs and funerary gifts, and for this reason it is not easy finding its parallel in Eastern Anatolia. Actually the cist-stone grave type containing rich funerary gifts has been seen in Eastern Anatolia, and particularly the Euphrates Valley, during the Early Bronze Age; however the royal tomb is the earliest and most interesting sample of them all. According to Palumbi, the most comparable royal tomb is the Maikop Burial in Georgia, and he suggested that this grave type and burial custom has become diffused from north to south through the Euphrates Valley<sup>29</sup>.

Apart from the royal tomb in Arslantepe, graves dating to the Kura-Araxes Culture in Eastern Anatolia are very limited. Among them the significant one is the cemetery of Suyatağı in the Karakaya Dam Area. In this small cemetery area a few cist-stone graves have been found during excavations. These graves recall the royal tomb by way of their construction technique, but they are poor in relation to funerary gifts, which consist mostly of Kura-Araxes pottery (Fig. 5)<sup>30</sup>. From the point of view of our topic the excavations in the Keban Dam area on the Altınova plain presented very limited evidence. A few burials have been found at Norşuntepe, which is also a regional centre, during excavations; one of them is a pot burial containing a child and located at level XXVI (transition level from Late Chalcolithic to Early Bronze Age I)<sup>31</sup>. No detailed information has been published about this burial (Fig. 5).

Also a young male skeleton has been found under the floor of a building dating to the Early Bronze Age II (level XXIII). The type of grave which housed this skeleton is unclear. An interesting detail in this burial is the placement of flat stones on/over the shoulders of the skeleton, which is surrounded by a kind of winding sheet

<sup>20</sup> Hauptmann 1979: 55, Lev. 28,3.

<sup>21</sup> Palmieri 1974: 138, Figs. 6.

<sup>22</sup> Esin 1979: 109.

<sup>23</sup> Palmieri/Hauptmann/Hess 1998: 115; Frangipane: 2003, 19-21.

<sup>24</sup> Frangipane 2008: 41.

<sup>25</sup> Frangipane 1998: 294.

<sup>26</sup> Frangipane/Di Nocera/Hauptmann/Morbidelli/Palmieri/Sadori/Schultz/Schmidtschultz 2001: 108-110.

<sup>27</sup> Marro 2011: 297.

<sup>28</sup> Frangipane, 2001: 1-2, 6-8.

<sup>29</sup> Palumbi 2007: 28, Fig. 8-10.

<sup>30</sup> Darga 1989: 68, Fig. 1-4

<sup>31</sup> Hauptmann 1982: 24, Lev. 25, 2





Figure 6: The Royal Tomb in Arslantepe / *Arslantepe'deki Krali Mezar* (Işıklı 2011: Res. 28A)

(Fig. 6)<sup>32</sup>. Apart from these details, there is no information in publications. Also in the EBA III levels (level 6-8) of Norşuntepe a few child burials in pots placed under the floors of houses have been found. Other small details about these pot burials are that some burials have been

<sup>32</sup> Hauptmann 1982: 22, Lev. 19, 4.

put in a basket, and some have wheat scattered over them<sup>33</sup>. All burials at Norşuntepe presented with a very poor funerary gifts inventory and were mostly comprised of pottery. It must be remembered that all of these details are discrete samples, and they can never reflect

<sup>33</sup> Hauptmann 1976: 42, 54, Lev. 42, 1-2.

burial traditions of the region. In Pağnik Öreni, which is another excavated site in the Keban Dam area, some pots contained child burials and an adult male skeleton, like Norşuntepe, and they have been discovered under the floors of houses located at level VIII dating to the EBA III. The adult male skeleton was covered by large pottery sherds<sup>34</sup>. Other excavated Kura-Araxian sites within the scope of the Keban Project presented very similar results. In levels of EBA III of Tepecik a pit burial including a baby skeleton was found<sup>35</sup>; at EBA levels of Pulur/Sakyol<sup>36</sup>, Han İbrahim Şah<sup>37</sup> and Taşkun Mevkii<sup>38</sup>, pits and pots mostly including children or baby burials have been discovered under the floors of the houses. Generally funerary gifts of Keban sites are extremely poor (Fig.5).

Apart from the Upper Euphrates Valley, the other important expansion areas of the Kura-Araxes Culture in Eastern Anatolia are the Erzurum-Kars Plateau and the Van Lake Basin. These areas are more unproductive in terms of our topic, as excavated sites are very few and there are no cemeteries among them. Also there are no burials dated to the earlier phase of the culture. In the Van Lake Basin, Ernis Cemetery, which is located on the north side of Van Lake, is an interesting and puzzling sample regarding our topic. According to records at Van Museum, there is a striking group of Kura-Araxian potteries which came from cist-stone graves in Ernis Cemetery by illegal excavations in the 1930's, although later excavations in the 1960's on this cemetery area show that this graveyard had been used mostly during the Iron Age<sup>39</sup>. Unfortunately no Kura-Araxian materials have been found in the graves at Ernis in these later excavations.

As for the Erzurum-Kars Plateau, the excavations at Sos Höyük, a single systematic excavation on the Erzurum-Kars Plateau, presented some evidence concerning burial traditions of later phases of the Kura-Araxes Culture. Two deep pit burials located at EBA III levels of the site have been found. In one of the graves an adult male skeleton in a contracted position (Fig. 7), along with a black burnished pot and a necklace which is made of shells, have been discovered (Fig. 5)<sup>40</sup>.

The other deep pit grave presented a young male skeleton which might have been thrown in violently, along with a pot with special decoration and a ring made of shells as funerary gifts. According to A. Sagona, the excavator of Sos Höyük, these graves have traces of Kura-Araxian

burial tradition but, at the same time, they point to a cultural transformation at the site and in the region, just as the end of the Early Bronze Age, namely EBA III period, is an indication of a cultural alteration for Eastern Anatolia<sup>41</sup>.

When considering the limited evidence centered on Eastern Anatolia, we reach the following results: The evidence concerning burial practices of the Kura-Araxes Culture in Eastern Anatolia is very limited and fragmented. There is no systematic excavation at any graveyard in the region. The evidence is coming from discrete graves and they show variations. These graves are mostly burials containing children and baby skeletons and located under the floors of the houses/buildings. In terms of grave gifts they are extremely poor. At present it is not easy to reveal the outlines of Kura-Araxian burial traditions in Eastern Anatolia because of insufficient evidence. In terms of our topic, the royal tomb at Arslantepe is an extremely striking sample; however it is a unique sample and cannot reflect the general situation of the region. Also it is not easy to say that the results attained for the Southern Caucasus are acceptable for Eastern Anatolia. Our data is limited about this matter. According to available evidence we can suggest that the cist-stone graves, which are the most widespread type of the Southern Caucasus, have spread to the south via the Euphrates Valley during the Early Bronze Age. Apart from the Upper Euphrates Valley, the rest of Eastern Anatolia, namely the Erzurum-Kars Plateau and Van Lake Basin, is unclear about burial practices. Except for the royal tomb at Arslantepe, all known grave samples, mostly placed within buildings, belong to later phases of the Kura-Araxes Culture.

## THE NEWLY-DISCOVERED KURA-ARAXES TOMBS AT ALAYBEYİ HÖYÜK ON THE ERZURUM PLAIN

Alaybeyi Höyük is located 28 km from Erzurum city and is to be found in the midst of agricultural fields on the Erzurum Plain (Fig. 1). The site was first observed within the scope of construction activities of the TANAP Project in the winter of 2016 and the excavation works on the site were started soon after. These works continued between 2016 and 2017, and although limited, they presented significant and striking results concerning regional archaeology. The work was undertaken in a narrow corridor because of the rescue excavation. (Figs. 7-8) Because of this, the detailed stratigraphic sequence and architectural layers cannot be seen in their entirety. However, as a consequence of the excavations, the stratigraphy of Alaybeyi Höyük has been produced in general terms. Accordingly the earliest level of the site can be dated to the Chalcolithic Period. Because of groundwater, earlier levels could not be reached. The

<sup>34</sup> Harper 1970: 132.

<sup>35</sup> Esin 1979: 91, Lev. 55, 4.

<sup>36</sup> Koşay 1976: 9.

<sup>37</sup> Ertem 1982: 19, Lev. 13, 3-5.

<sup>38</sup> French 1974: 34.

<sup>39</sup> Çilingiroğlu 1983: 27.

<sup>40</sup> Sagona 2004: 480, Fig. 2.

<sup>41</sup> Sagona 1999: 206.





Figure 7: Aerial Photo of Alaybeyi Höyük / *Alaybeyi Höyüğü Hava Fotoğrafi* (Alaybeyi Archive)

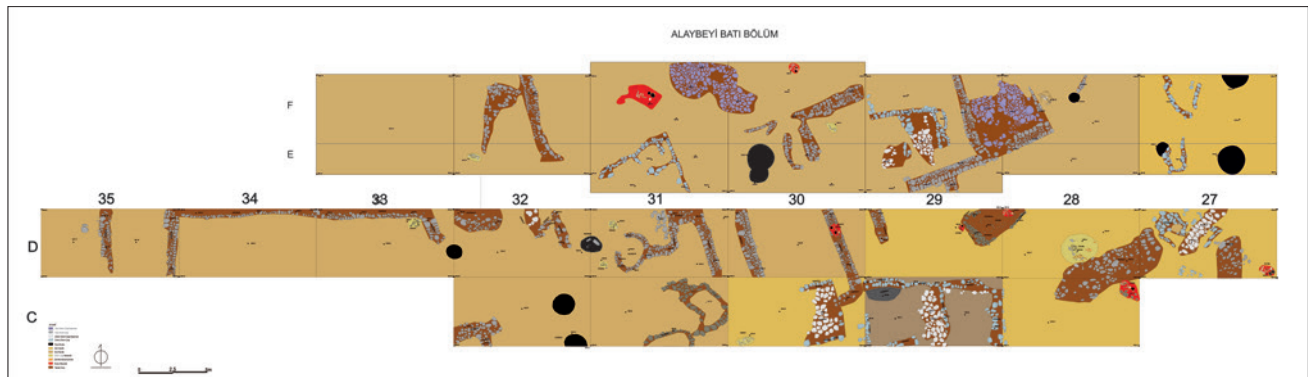


Figure 8: Plan of Excavated Areas at Alaybeyi Höyük / *Alaybeyi Höyüğünde Kazılan Alanları Gösteren Plan* (Alaybeyi Archive)

radiocarbon sample taken from this level gives 4721 BC – 4553 BC, and so the existence of the Middle Chalcolithic period for the Erzurum region has been unlocked. The earliest level presented just a few pottery sherds.

The following level belonged to the Early Bronze Age and produced well-known Kura-Araxes materials. Unfortunately sub-layers of this cultural horizon could not be distinguished and there are no radiocarbon dates from it. Apart from some architectural remains, the fragmentary portable hearths, a few typical Kura-Araxes pots, some of them well-decorated, and terracotta idols can be ranked among them. Also a group of graves, the subject of this article, has been found in the same level. (Fig. 8)

The upper level of the site, dating to the Iron Age, has Early and Late sub-phases. The latest level presented Iron Age materials well-known all across the Eastern Anatolian Highland and its neighbouring regions. Typical Early Iron Age pottery sherds are dominant among findings at this level, and there are stone and clay objects among the Iron Age materials. In the same level some graves containing Early Iron Age pottery have been found as well. The second phases of the upper level produced typical painted Late Iron Age pottery and had radiocarbon dates of 401-200 B.C.

A total of eight graves dating to the Kura-Araxes Culture have been found at Alaybeyi Höyük. Two graves have been found during the excavations in 2016, the others have been found in 2017 (Figs. 9-10).



**Grave 1: (16-ALB-D16-M1)**

This grave is a simple pit grave and located in D16 trench. The dimensions of the grave are 0.72 x 0.40 meter and its depth is 0.10 meter. The position of the body is hocker (fetal position) and its orientation is east and west, facing south. According to anthropological analysis it could be a teenager who was fifteen years old. Two pots were placed in the front of the face and both vessels are typical Kura-Araxes Pottery (Fig. 9). An interesting detail concerning one of the pots has been observed. There are traces of a restoration on this pot. According to analysis a kind of adhesive including herbal tar, turpentine and resin was used for repairing the pot.

**Grave 2 (16-ALB-D27-M1)**

This pit grave is located in D27 trench. The dimensions of the pit are 0.90 x 0.53 meters. Its depth is 0.75 meters. The hocker-positioned body has east and west direction, facing south too, like the body in Grave 2. A group of pottery in nested form has been found as gravegoods. Similarly, the pottery has been put in front of the body. They are well-known samples of Kura-Araxes pottery. One of them is a large jar and the other is a smaller jar and bowl. The skeleton belonged to a 25-45 aged adult male (Figs. 9-11).

**Grave 3 (16-ALB-D28-M2)**

This simple earth (pit) grave is distinct in that it has been found in a house. Its measurements are 1.12 x 0.50 meters, and its depth is 1.43 meters. The body in hocker position is in northeastern-southwestern orientation, facing north. The grave is not rich in terms of gravegoods, with just a small bowl dating to the Kura-Araxes period and a bone whorl which was found close to the skeleton (Figs. 9-11).

**Grave 4 (16-ALB-D28-M3)**

This pit grave measures 0.54 x 0.21 x 0.10 meters. The skeleton in the pit has not been well-preserved. According to anthropological analysis it was an adult aged between 11 and 12. The hocker-positioned body was laid down in north-south orientation. Relatively, the goods of this grave are richer: white limestone beads along with a Kura-Araxes jar have been found. A total of 46 beads are in cylindrical form (Figs. 9-11).

**Grave 5 (16-ALB-D28-M4)**

This pit grave is 1.48 x 1.00 meters and 0.50 meters deep. The position of the body lying down in a western-eastern orientation is hocker and it faces north. The goods of the pit grave consist of two jars which belonged to the Kura-Araxes period (Figs. 9-11).

**Grave 5 (16-ALB-D28-M5)**

This pit grave was found during the 2016 season. The edges of the pit grave are enclosed with large and small stones, and three stone lines are preserved. This grave is in better condition than the other. The measurements of the pit-grave are 0.86 x 0.53 meters and its depth is 1.20 meters. The face of the body which is in a northeast-southwest orientation faces to the west. The skeleton in the pit belonged to a male who was aged 25-45 years. Within the grave were found the bones of a goat, which makes us think of the possibility that they were the remains of a funeral meal or food offerings. Apart from these, a large and small jar and a bowl have been found around the body (Figs. 10-11).

**Grave 7 (17-ALB-F30-M 1)**

This pit grave has measurements of 0.70 x 0.30 meters. The skeleton was badly damaged and was lying down in a southeastern-northwestern orientation, facing south. According to anthropological analysis, this grave belonged to a male who was aged 25-45 years. One bowl and one jar have been found around the head of the skeleton (Figs. 10-11).

**Grave 8 (17-ALB-F 31-M 1)**

This grave has a rectangular shape and its edges are enclosed with stones. Its dimensions are 1.90 x 1.20 meters. The skeleton inside it, a male who was aged 25-45 years, was badly damaged. The body was in hocker position lying in a northwest and southeast orientation, facing south. The measurements of the pit grave are 1.90 x 1.20 meters. The edges of the pit have been enclosed with stones. Two vessels, a large jar with lid, a small and a large bowl, were placed on the northeastern corner of the stone line as gravegoods (Figs. 10-11).

**GENERAL EVALUATION ON THE KURA-ARAXIAN TOMBS OF ALAYBEYİ HÖYÜK**

The field works at Alaybeyi Höyük were undertaken in a narrow corridor 70 meters long and 20 meters wide (Fig. 6). In spite of significant results being obtained concerning Kura-Araxes burial customs in Eastern Anatolia, the general situation concerning graves could not be understood properly. For instance, the graves' relationship with the settlement is not clear. Are they in a graveyard or not? Are they discrete graves? Many questions are still awaiting replies because of the limited and narrow work area. However, significant details have been appointed:



Figure 9: Kura-Araxes Tombs at Alaybeyi Höyük – 1 / *Alaybeyi Höyüğü Kura-Aras Mezarları – 1* (Alaybeyi Archive)

Eight graves in total have been found, and all of them are pit-graves. They are very simple pits, and some of them have edges which are enclosed with stones. All of the bodies in the graves were placed in the hocker position, although there is no common placement for the burials. According to anthropological analysis almost all skeletons are young males – there are no females. The grave goods of the pit-graves are not rich, but grave-goods have been found in every grave. They are generally pots and typical Kura-Araxes pottery, and there are beads, stone and bone whorls. There are no metals. A few animal bones have been found in a pit-grave, and this makes us think that a funerary meal was a burial custom (Fig. 9-11).

## CONCLUSIONS

Undoubtedly, graveyards are the sources from which we gain information about diverse details, ranging from socio-political structures to the technological expansion of societies. This state is more valid for societies without written sources. The Kura-Araxes Culture, which was a hallmark of the Early Bronze Age across an enormous area from beyond the Caucasus Mountain range to the Central Anatolian Plateau, is also a cultural phenomenon without written sources. The burial practices of this cultural phenomenon with multi-components are less known. The evidence concerning this subject usually comes from excavations at sites in the Southern Caucasus during the period of Soviet Russia, and their reliability is





Figure 10: The Kura-Araxes Tombs at Alaybeyi Höyük – 2 / *Alaybeyi Höyüğü Kura-Aras Mezarları - 2 (Alaybeyi Archive)*



Figure 11: The Grave Goods from Kura-Araxes Tombs at Alaybeyi Höyük / *Alaybeyi Kura-Aras Mezarlarından Ele Geçen Mezar Hediyleri (Alaybeyi Archive)*



mostly problematic. According to this data Kura-Araxian societies conducted their burials outside of settlements and generally used earthen and cist-stone graves. Their earliest graves dated to the end of the IVth and beginning of the IIIrd millenium B.C. It is not easy to classify their chronological and typological classifications according to the available evidence. Each type can be used in the same period and the same graveyard. The Kura-Araxian burials consist of individual or collective burials with bodies placed in half-bent or contracted positions in the graves. In Kura-Araxian graves funerary gifts show diversity from pottery to metal. The most widespread gifts are pots, jewellery (from metals to shells), weapons (daggers to arrowheads), and beads (from bone to semi-precious stones).

As for burial customs and rituals, our knowledge about this matter is extremely limited. We can imagine that there might have been a funerary meal if we consider the animal bones which have been found in the graves. Also, according to some scholars, the arrangements and locations of the funerary gifts in the graves could have been related to funerary rituals and they might have symbolic meanings. The royal tomb at Arslantepe is a particularly interesting sample about this matter. According to Frangipane the arrangement of funerary gifts and the position of the four young males buried here might have symbolic meaning and be related to a mystic funerary ritual with unknown details.

As for Eastern Anatolia, the lack of sufficient evidence in the region causes confusion and disappointment. The new projects such as the excavations at Alaybeyi Höyük are not enough to enlighten the picture because most of the new excavations are rescue projects. We need more systematic and regional projects. Although almost twenty sites have been excavated throughout the region, no graveyards have been discovered up until today. Only a few individual burials have been found inside of the settlements.

## ACKNOWLEDGMENT

I would like to express gratitude to Jan Bailey (BA Hons Archaeology) for controlling our text and to Buket Beşikçi for creating the figures.

## BIBLIOGRAPHY

ÇİLİNGİROĞLU, A. 1983

“Van Gölü Havzasında M.Ö. 2. Bin Kültürüne Ait Bazı Veriler”, *I. Araştırma Sonuçları Toplantısı*. İstanbul: 25-30.

DARGA, M. 1989

“Les Tombes de Suyatağı-Mamaraş à la Région de Karakaya”, *Anatolia and the Ancient Near East. Studies in Honor of Tahsin Özgüç* (EdS. K. Emre / M. Mellink / B. Hrouda / N. Özgüç). Ankara: 67-74.

ERTEM, H. 1982

*Keban Projesi Han İbrahim Şah Kazısı 1970-1971*. Orta Doğu Üniversitesi Keban Projesi Yayınları, Seri. III, No. 3. Ankara.

ESİN, U. 1979

“Tepecik Kazısı, 1973”, *Keban Projesi 1973 Çalışmaları. Orta Doğu Teknik Üniversitesi Keban Projesi Yayınları, Seri. I- No.6*. Ankara: 79-114.

FRANGIPANE, M. 1998

“Arslantepe 1996: The Finding of an E.B.I A Royal Tomb”, *XIX. Kazı Sonuçları Toplantısı-1*. Ankara: 291-309.

FRANGIPANE, M. / DI NOCERA, G. M. / HAUPTMANN, A. / MORBIDELLI, P. / PALMIERI, A. M. / SADORI, L. / SCHULTZ, M. / SCHMIDT-SCHULTZ, T. 2001

“New Symbols of a New Power in a Royal Tomb from 3000 BC. Arslantepe, Malatya”, *Paleorient, Année 27/2*: 105-139.

FRANGIPANE, M. 2001

“The Transition Between Two Opposing Forms of Power at Arslantepe (Malatya) at the Beginning of the 3rd Millennium”, *TÜBA-AR 4*: 1-24.

FRANGIPANE, M. 2003

“Arslantepe”, *ArkeoAtlas 2*: 19-21.

FRANGIPANE, M. 2008

“Arslantepe Kazısı”, *Türkiye Arkeolojisi, Uluslararası Kazı, Araştırma ve Arkeometri Sempozyumu'nun 30. Yıl Anısına*. Ankara: 40-41.

FRENCH, D. H. 1974

“Aşvan Kazıları, 1971”, *Keban Projesi 1971 Çalışmaları, Orta Doğu Teknik Üniversitesi Keban Projesi Yayınları, Seri.1- No.4*. Ankara: 25- 58.

HARPER, R. P. 1970

“1968 Pağnik Öreni, Kaşpınar Kazısı Ön Raporu”, *Keban Projesi 1968 Yaz Çalışmaları, Orta Doğu Teknik Üniversitesi Keban Projesi Yayınları, Seri.1- Yayın: 1*. Ankara: 131- 138.

HAUPTMANN, H. 1976

“Norşuntepe Kazıları, 1972”, *Keban Projesi 1972 Çalışmaları, Orta Doğu Teknik Üniversitesi Keban Projesi Yayınları, Seri 1, No. 5*. Ankara: 41-100.

HAUPTMANN, H. 1979

“Norşuntepe Kazıları, 1973”, *Keban Projesi 1973 Çalışmaları, Orta Doğu Teknik Üniversitesi Keban Projesi Yayınları, Seri.1- No.6*. Ankara: 43- 78.

HAUPTMANN, H. 1982

“Norşuntepe Kazıları, 1974”, *Keban Projesi 1974-1975 Çalışmaları, Orta Doğu Teknik Üniversitesi Keban Projesi Yayınları, Seri 1, No. 7*. Ankara: 15-70.

HAUPTMANN, H. 2000

“Zur Chronologie des 3. Jahrtausends V. Chr. Am Oberen Euphrat Aufgrund der Stratigraphie des Norşuntepe”, *Varia Anatolica, XI, In: Chronologies des pays du Caucase et de l'Euphrate aux IVe-IIIe millénai* Fig. *From the Euphrates to the Caucasus: Chronologies for the 4th-3rd millennium B.C. Vom Euphrat in den Kaukasus: Vergleichende Chronologie des 4. und 3. Jahrtausends v. Chr. Actes du Colloque d'Istanbul, 16-19 décembre 1998. Istanbul: Institut Français d'Études Anatoliennes-Georges Dumézil* (Eds. C. Marro / H. Hauptmann). Paris: 419-438.

KOŞAY, H. Z. 1976

*Keban Projesi Pulur Kazısı 1968-1970*. Orta Doğu Teknik Üniversitesi Keban Projesi Yayınları Seri III No. 1. Ankara.

KUSHNAREVA, K. KH./CHUBINISHVILI, T. N. 1970

*Древние Культуры Южного Кавказа/Drevniye Kultury Yuzhnogo Kavkaza, (V-III tis. do n.e. ), Izdatel'stvo Nauka*. Leningrad.

MARRO, C. 2011

“Eastern Anatolia in the Early Bronze Age”, *The Oxford Handbook of Ancient Anatolia*. New York: 290-313.

NOCERA, G. M. D. 2000

“Radiocarbon Datings from Arslantepe and Norşuntepe: The Fourth-Third Millennium Absolute Chronology in the Upper Euphrates and Transcaucasian Region”, *Varia Anatolica, XI, In: Chronologies des pays du Caucase et de l'Euphrate aux IVe-IIIe Millénai* Fig. *From the Euphrates to the Caucasus: Chronologies for the 4th-3rd millennium B.C. Vom Euphrat in den Kaukasus: Vergleichende Chronologie des 4. und 3. Jahrtausends v. Chr. Actes du Colloque d'Istanbul, 16-19 décembre 1998. Istanbul: Institut Français d'Études Anatoliennes-Georges Dumézil* (Eds. C. Marro / H. Hauptmann). Paris: 73-93.

PALMIERI, A. 1974

“Arslantepe (Malatya), Report on the Excavations 1971-1972”, *Türk Arkeoloji Dergisi, Sayı XXI/1*: 137-146.

PALMIERI A.M. / HAUPTMANN, A. / HESS, K. 1998

“The Metal Objects in the “Royal” Tomb Dating from 3000 B.C. found at Arslantepe (Malatya): A New Alloy (CU-AG)”, *XIII. Arkeometri Sonuçları Toplantısı*. Ankara: 115-122.

PALUMBI, G. 2007

“From Collective Burials to Symbols of Power, The Translation of Role and Meanings of the Stone-Lined Cist Burial Tradition From Southern Caucasus to the Euphrates Valley”, *Scienze Dell'Antichita, Storia Archeologia Anthropologia 14/1*: 17-44.

POULMARC'H, M. 2014

Pecqueur, Laure Ve Jalilov, Bakhtiyar., “An Overview of Kura-Araxes Funerary Practices in the Southern Caucasus”, *Paléorient, Pluridisciplinary Journal of Prehistory of Southwestern and Central Asia 40/2*: 232-246.

SAGONA, A. 1984

*The Caucasian Region in the Early Bronze Age Part. I-III, Bar International Series 214 (i)*. Great Britain.

SAGONA, A. 2004

“Social Boundaries and Ritual Landscapes in Late Prehistoric Trans-Caucasus and Highland Anatolia”, *Ancient Near Eastern Studies Supplement 12, A View from the Highlands Archaeological Studies in Honour of Charles Burney* (Ed. A. Sagona). Peeters: 475-538.

SAGONA, A. 2010

“Sos Höyük, An Ancient Settlement Near Erzurum”, *Geçmişten Geleceğe Armağan: Arkeolojik, Kültürel ve Estetik Yansımalar* (Eds. M. Işıklı / E. Mutlugün / M. Artu). Erzurum: 42-49.

SAGONA, A. 1999

“Excavations at Sos Höyük, 1997”, *XX. Kazı Sonuçları Toplantısı-1*. Ankara: 205-206.

VAN LOON, M. / GUTERBOCK, H. G. 1972

“Korucutepe Kazısı, 1970”, *Keban Projesi 1970 Çalışmaları, Orta Doğu Teknik Üniversitesi Keban Projesi Yayınları, Seri.1- No. 3*. Ankara: 79- 85.

YALÇIN, H. G. 2012

*Die Karaz, Keramik Von Tepecik in Ostanatolien*. İstanbul.





# THE COLLECTIVE BURIAL KURGAN OF UZUN RAMA

## UZUN RAMA TOPLU MEZAR KURGANI

### Makale Bilgisi

Başvuru: 27 Ocak 2018

Hakem Değerlendirmesi: 7 Şubat 2018

Kabul: 30 Ekim 2018

DOI Numarası: 10.22520/tubaar.2018.os.01.006

### Article Info

Received: January 27, 2018

Peer Review: February 7, 2018

Accepted: October 30, 2018

DOI Number: 10.22520/tubaar.2018.os.01.006

**Bakhtiyar JALİLOV \***

**Keywords:** Kurgan, Collective Burial, Kura-Araxes, Fabric, Wooden Bowls, Juniper

**Anahtar Kelimeler:** Kurgan, Toplu Mezar, Kura-Aras, Kumaş, Ahşap Kase, Ardiç

### ABSTRACT

*Early Bronze Age kurgan Uzun Rama was built in the form of a tomb and was used for the burial belonging to one of the tribe members. The kurgan chamber was dug in a quadrangular form and was opened an entrance door in the eastern side. Its surface was covered wooden beams, then arranged with cobble-stones and finally, soil layer was added. After the tomb was filled, in accordance with the religious traditions it was fired and burnt. In the kurgan tomb a lot of ceramic examples, charred remains of the wooden vase, bone spindle heads, paste beads and pieces of fabric were uncovered. 79 persons, according to anthropological studies for bones of skulls and 83 individuals for the other bones of the body have been buried here. The Kurgan with the first phase of Early Bronze age is a long-term, cemetery of mass burial.*

\* Assoc. Prof., Institute of Archaeology and Ethnography, Azerbaijan National Academy of Science, 115, H.Javid av., Baku.  
E-mail: bakhtiyarjalilov75@gmail.com

**ÖZET**

*İlk Tunç Çağı'na ait Uzun Rama kurganı, yeraltına oda biçiminde inşa edilmiş ve bir kabile üyelerinin defini için tasarlanmıştır. Kurgan dörtgen şeklinde kazılmış, ahşapla kaplanmış, üzerine toprak eklenmiş ve doğu tarafında giriş kapısı açılmıştır. Mezar odası dolduktan sonra, dini geleneklere uygun olarak ateşe verilerek yakılmıştır. Kurgan mezarında seramik örnekleri, kömürleşmiş ahşap vazo kalıntıları, kemik ağırşaklar, boncuklar ve kumaş kalıntıları bulunmaktadır. Antropolojik çalışmalarda, kafatasına göre 79, gövde kemikleri dikkate alındığında ise en az 83 bireyin gömülmüş olduğu belirlenmiştir. Kurgan İlk Tunç Çağı'nın erken dönemine ait olmak üzere, uzun vadeli, toplu ölü gömme mezarıdır.*





Figure 1: The Spreading Areas of the Under-Tomb Culture / *Yeraltı Mezar Odası Kültürünün Yayılım Alanları*

## INTRODUCTION

Changes in paleo environmental conditions in the Caucasus at the beginning of the 5<sup>th</sup> millennium BC began to be accompanied by significant changes in the agriculture, daily life, household activities and even the religious world view of the sedentary farmers and cattle-breeder tribes. The majority of the tribes living in the area were obliged to completely change their way of life passing through semi-nomadic way of life. Archaeological excavations showed that this changes become clearly noticeable in religious views especially in the burial customs.

The investigation of the barrows situated in the West and North-West regions of Azerbaijan proved already the new burial traditions and the formation of intended for long-term burial tombs of the nomad tribes which lived semi-nomadic way of life in this region. Uzun Rama Kurgan investigated near Ganja city is of great importance in terms of studying this custom.

The Kurgan chamber was dug in a quadrangular form on the white soil area and was opened an entrance door in the

eastern side. Similar form kurgans of the same period are known from the sites of Shadily<sup>1</sup>, Gabala<sup>2</sup>, Osmanbozu<sup>3</sup>, Khanlar<sup>4</sup>, Dashuz<sup>5</sup>, Borsunlu<sup>6</sup>, Menteshstepe<sup>7</sup>, Goranboy<sup>8</sup> and Khankendi<sup>9</sup> in the territory of western Azerbaijan (Fig. 1).

Similar form mass burial chambers are found in the later stages of the Early Bronze Age in the territory of Georgia, in the kurgans of Kiketi, Koda, Bedeni, Samqor, Alazan valley. In the archaeological literature was reflected the investigation of about 20 similar crypt beneath barrows that the funeral rites has been completely preserved and material culture found there to their smallest details were identical. The relatively different aspects of the explored crypt beneath barrows were observed in the structure of the chambers. Thus, chamber walls of the tombs were

<sup>1</sup> Calilov 2012: 146-154.

<sup>2</sup> Qaziyev 1969: 42-46.

<sup>3</sup> Kesamanlı/Djafarov/Babaev 1980: 7.

<sup>4</sup> Qummel 1948: 21-24.

<sup>5</sup> Akhundov 1999: 6-9.

<sup>6</sup> Cafarov 1985: 79-88.

<sup>7</sup> Lyonnet/ Quliyev 2011: 316-318.

<sup>8</sup> Hüseyinov 2006: 278-279.

<sup>9</sup> Qummel 1939: Figs. V-VI; Qummel 1948: Fig. 6.



built using stone, brick, wood, clay plaster, and most are of the square, but a few of the circular form. In this regard, in the example of Uzun Rama kurgan, views (out of relatively original structure of the chamber) that will be said about different cultures of the Early Bronze Age tribes, concern to crypt beneath barrows in the territory of Azerbaijan that have already been investigated.

## UZUN RAMA KURGAN

The explored Kurgan is located in the area of Goranboy district, in the steppe of Uzun Rama. The location coordinates of the kurgans: N40392870, E46345890. The kurgans area is on 302 meters above sea level. The upper layer's diameter of the collective burial under Early Bronze Age Kurgan was 17 m and height-1.2 m. There was a cromlech consisting of cobble-stones in the edges of the top layer of the Kurgan (Fig. 2). Chamber walls of Uzun Rama crypt beneath barrow were built using mud bricks (clay blocks). A part of the Kurgan wall was built above the ground level. Thus, only 100 cm of the Kurgan chamber was dug in the virgin (untilled land) land. Later during the construction of the walls it was erected to 1,7 meter high. The back side of the wall's upper part was tempered with soil and cobble-stones on inside. In the construction of the walls 2-3 cm thick white soil solution was used as fixing solution. (Fig. 3). The chamber walls were of the 70 to 75 cm width, but of the dromos 40-50 cm width. Bricks (clay blocks) used in the construction are of the same thickness - 8-9 cm, the length is sometimes 22-23, and 30-35 cm and non - standard. During the construction not fully dried mud bricks (clay blocks) were used. This can be more clearly observed in the north wall of the chamber, in the corners and in the junctions with the entrance. (Fig. 4). Thus, due to more flexible mud bricks the north wall of the chamber could not bear the weight, had become deformed and flared towards the inside of the chamber, while in the corners and in the junctions with dromos not the bricks which have encased to each other, but their arrangement in the oval form owing to flexibility can be observed. Therefore, the



Figure 2: The Location Area of Uzun Rama Kurgan / *Uzun Rama Kurganının Bulunduğu Yer.*



Figure 3: The General View of Uzun Rama Tomb's Capping / *Uzun Rama Kurganının Genel Görüntüsü.*



Figure 4: The Mass Burial Chamber of Uzun Rama Tomb / *Uzun Rama Kurganının Mezar Odası.*

corners of the chamber, including junctions with dromos are whole and oval-shaped. The closest analogue of the construction technology in Uzun Rama Kurgan is known from Arslantepe.<sup>10</sup>

The width of the Kurgan chamber is 5,5 m, length-6,5 m, height-1,7 m. The width of its entrance in the eastern side is 1,3 m, the length-2,4 m and height-1,6-1,4 m. (Fig. 5) Early Bronze Age Kurgan Uzun Rama was built in the form of a tomb and was used for the burial of one tribe members. Its surface was covered with wooden beams, then arranged with cobble-stones and finally was added soil layer. The white soil solution was prepared and chamber surface was covered with two, 10-15 cm thick layers, with 35-40 cm interval. Perhaps, it was made to temper the top layer of soft white soil and the arrangement of stones that were used as capping. When the capping of the Kurgan was taken, at a 70 cm depth, in soil layer a few pieces of large obsidian stones, lined up side by side were found. According to the initial signs can be said that they were

<sup>10</sup> Frangipane 2009: 136.



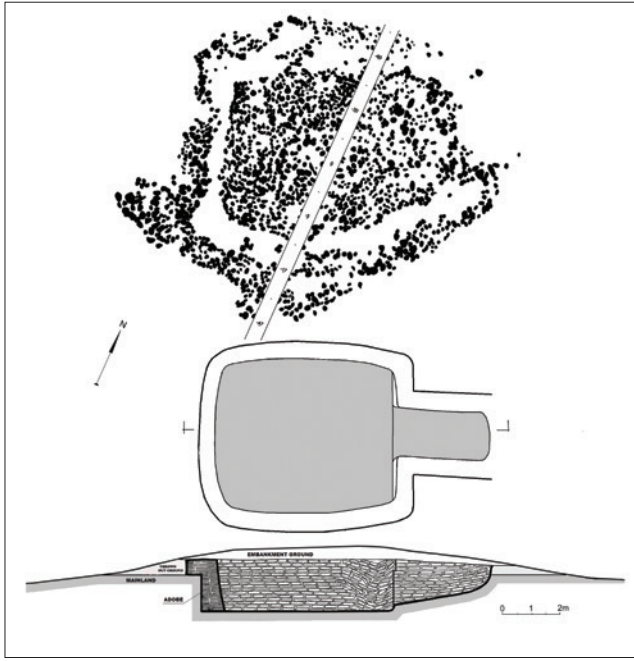


Figure 5: The Schematic Plan of Uzun Rama Tomb / *Uzun Rama Kurganının Planı*

used as a raw material. Over a large obsidian stones, is clearly visible the spots of numerous splinters torn from them. (Fig. 6)

Woods used in the construction for their firmness were a special kind of trees. Thus, the thickness of the stone coating on the wooden beams that were lined in horizontal position was about 2 m, which needed to maintain firm logs to bear such a load. Based on the laboratory analyses of tree remnants found in kurgans intact, i.e. not burnt and rotten, was defined that it was firm and perennial kind of juniper tree (*Junipers*).<sup>11</sup> (Fig. 7)

According to charred wood remnants which were found inside the chamber and out of the walls can be assumed that they were probably quite large, 20-30 cm diameter and more. The chamber floor of the Kurgan was spread with small gravel and tempered. In all four corners of the chamber were detected small pits with 30-35 cm diameter and 25-30 cm depth. In these pits were embedded wooden logs. While cleaning their inside, decomposed remnants of the logs were revealed. The wooden logs embedded in the four corners of the chamber had played a role of foothold centers when the tomb was constructed. Remains of two wooden logs placed with 60 cm interval on the entrance door of the Kurgan chamber were found. The timber that was placed towards the entrance remained out of the burning process, but instead was subjected to a strong decay. The other timber that was towards the chamber, because of burning was found charred.

<sup>11</sup> Calilov / Farzaliyev / Seyfullayev 2016: 194-201.

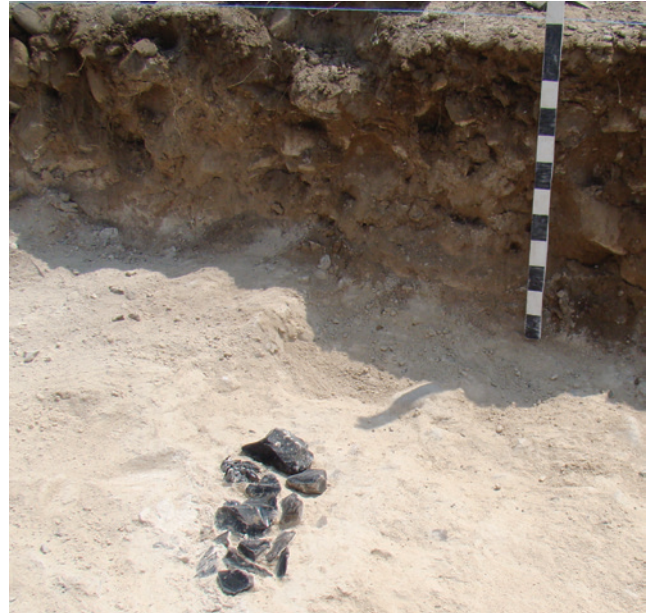


Figure 6: Obsidian Items / *Obsidien Öğeler*.



Figure 7: The Mass Burial Chamber of Uzun Rama Tomb / *Remains of Wood / Uzun Rama Mezar Odasının Ahşap Kalıntıları*

The tomb was considered for long-term burial. After a while, i.e. in connection with the burial of a newly died tribe member, the human bones of the previous dead body were put aside in the chamber. Therefore, their initial position has completely been changed, so it was not possible to determine their direction. As this action was repeated for several times, except the central part of the tomb, in the other parts, especially in the side parts it caused 50 cm thick layer of human bones. Therefore, to determine the directions and forms of the buried people was impossible.

After the tomb was full of bones, in accordance with the religious traditions it was fired and burnt. Apparently, burning was not only connected with religious outlook, it may occur a tradition for wanting to avoid pillage of the tomb in the future. But in any case, burning of the tomb



was a tradition. While burning of the tomb a part of capping along the western wall was opened and then by giving fire was burned. Thus, the western wall of the Kurgan chamber was wholly, the north-west and south-west walls exposed to high temperature have got red color. During the burning process the entrance door was kept open. As a result, a strong air flow entering through the dromos had amplified the fire and the flame came out from the opening in the top. Therefore, the human bones, as well as grave goods were severely burnt. As the wind entering through dromos from the east side, drove off the flame to the west, these parts are less burnt. The burning process in the tomb had been brought to a level that gave the effect of oven or furnace.

In some cases the bones have turned to ashes, and sometimes have become charred. Affected by the fire in some cases cobble-stones began to melt, scarified and stuck to each other. One can meet various views of the researchers who conducted the excavation of the analogical kurgans on the burial traditions. Some of them state that the burial ceremony took place at the same time as a result of the death of the people<sup>12</sup> happened due to these and other diseases, but the others note that these kurgans belonged to one tribe

and the funeral rites was carried out at different times.<sup>13</sup> Moreover, there are different opinions about the funeral rites of this type of kurgans or rather, about the existence of cremation or exhumation traditions. Some researchers tried to associate the tradition of burning of the dead and rituals related to fire with fire worship and to explain it with the belief to cleaning force of the fire<sup>14</sup>. In our opinion, in this type of tombs the cremation had not been a burial tradition. Taken into account that all the structure of one of the Kurgan chambers, most chambers' capping consisted of wooden beams, in this case, the cremation of the initially buried man could have resulted in the destruction of the entire tomb. During the firing of the tomb as a result of burning and sinking of the capping all the things in the grave, including the bones, ashes, coal, wood pieces and stones have formed a completely mixed layer (Fig. 8).

Preliminary result of the bio-archaeological studies made by D. Erdal and Y. Erdal have determined that the minimum number of individuals buried in the grave was between 79 (skulls) and 83 (other ones), and that most were adults between 15-35 years old, but that infants and children over 2-3 years old, or elders are also present. As yet, no specific infectious



Figure 8: A Fragment from the Mass Burial of Uzun Rama / *Uzun Rama Mezar Odasındaki Toplu Gömüden Bir Kesit*

<sup>12</sup> Kesamanlı/Djafarov/Babaev 1980: 8; Cafarov 1985: 83-84.

<sup>13</sup> Qummel 1948: 17.

<sup>14</sup> Kosarev 1984: 223-26; İvanova 1978: 116-126.

diseases have been observed and people did not seem to have died in warfare<sup>15</sup>.

Basing on results of bioarchaeological investigations on the human bones it has been drawn a conclusion that the main occupation of the community which this Kurgan belonged to was cattle-breeding and they always had nomadic mode of life.<sup>16</sup> Based on the analysis of human bones was determined that the temperature hesitated between 300-1200 degrees Celsius within the tomb.

In the Kurgan tomb were discovered a lot of intact and broken ceramic examples, charred remains of the wooden vessel, charred remains of the wooden niche, bone spindle heads, paste beads and pieces of fabric.

## Ceramics

64 pieces of ceramic vessels dating to Early Bronze Age was discovered and taken from the kurgan. Some of them were completely destroyed at the result of the sinking of top layer during the fire. Most of the vessels are the jug and bowl-type containers. Thus, 38 pieces of the pottery are jug-type and 17 pieces are the bowl-type vessels. 62 ceramic vessels found in the Kurgan were completely restored. Ceramic samples are represented by pitchers, bowls, jugs, pots, cups and so on (Fig. 9-11).

Most of the ceramic vessels are in a small-capacity. In general, the pottery is black, gray and light yellowish-red with a polished surface. The clay was tempered with fine sand inclusions. Some bowl-type clay pots are containing a mixture of large coarse sand, and even small pieces of stone. The preparation of pottery is observed the continuation of Chalcolithic traditions. Thus, ceramic samples were formed in the molds made using cloth sacks. In this case, to the composition of clay mixture relatively large sand particles and small stones were added. Then, both the inward and outward of the ready vessels were slipped and polished. However, in some areas, traces of fabric are clearly observed at the base of the pot, especially in inaccessible parts.

For shape and place of grips the jug-type pottery is divided into two types. Most of the ceramic vessels have one or two belt-type cross-sectional handles on the sides in some which connect the shoulder and mouth, in the others the shoulder and neck. In the first group of jug-type containers because of short or too short neck the transition from shoulder to mouth was directly.

Seat of some jug-type ceramic vessels are curved inwards. In general, vessels are of a simple form. Thus, except the three pieces of jug-type vessels, on most of them are not found any pattern or geometric lines. On 3 jug-type ceramic vessels, on four sides of the body was drawn vertical, slant to the left and right thin-elongated modeling. Modeling pattern on a jug is one, while on the other is twin.

One of the potteries found in the Kurgan dominating in quantity are bowls. Bowls draw attention due to their relatively large capacity. They are of a simple form, large, black and gray or the mixture of gray and black. In the rim of some bowls were projections in the form of double nipple, on the other a single oval-shaped projection, but in the middle of some were small modeling with the hole on the flank. In some bowls this kind of modeling reminding the handle was on the one flank, but in the others on both flanks.

Bowls are of identical shape but differ from each other for their volume, height and mouth edges. The mouth edges of some are rectangular, of the others are oval, relatively wide and flat, the third are oval and inclined to inward.

Three pieces of charred wooden bowls was discovered in the tomb. The wooden bowls are of the similar shape with ceramic one. (Fig. 12)

## Wooden Niche

In the south-west corner of the tomb the remnants of a charred wooden niche was found. In the upper part of the niche was put a ceramic dish and human bones. We can assume that the bones on the niche belong to a reputable member of the tribe. When he was buried he had been laid in the most worthy place of the tomb, on the niche and pottery had been arranged next to him.

## Spindle Heads

8 pieces of bone spindle heads were found in the tomb. They were designed in the conical form. The spindle heads are of the identical form. Diameters are 3,5-4 cm. In the middle of some still have remained the charred remnants of the wooden helves. As a labor tool, only a number of spindle heads and the remains of rolled cloth were revealed, for which we can assume that these tribes were mainly dealing with weaving (Fig. 13).

## Adornment

A lot of small beads made of black, white and gray paste were found in the tomb. They all found in the same

<sup>15</sup> Polumarch/ Pesqueur/ Jalilov. 2014: 244.

<sup>16</sup> Researches were realized the by Assoc. Prof. Dilek Erdal, and by Prof.Dr. Yılmaz Erdal, Hacettepe University.





Figure 9: The Pottery Revealed from the Mass Burial of Uzun Rama / *Uzun Rama'nın Toplu Mezarlığında Bulunan Çanak Çömlek.*



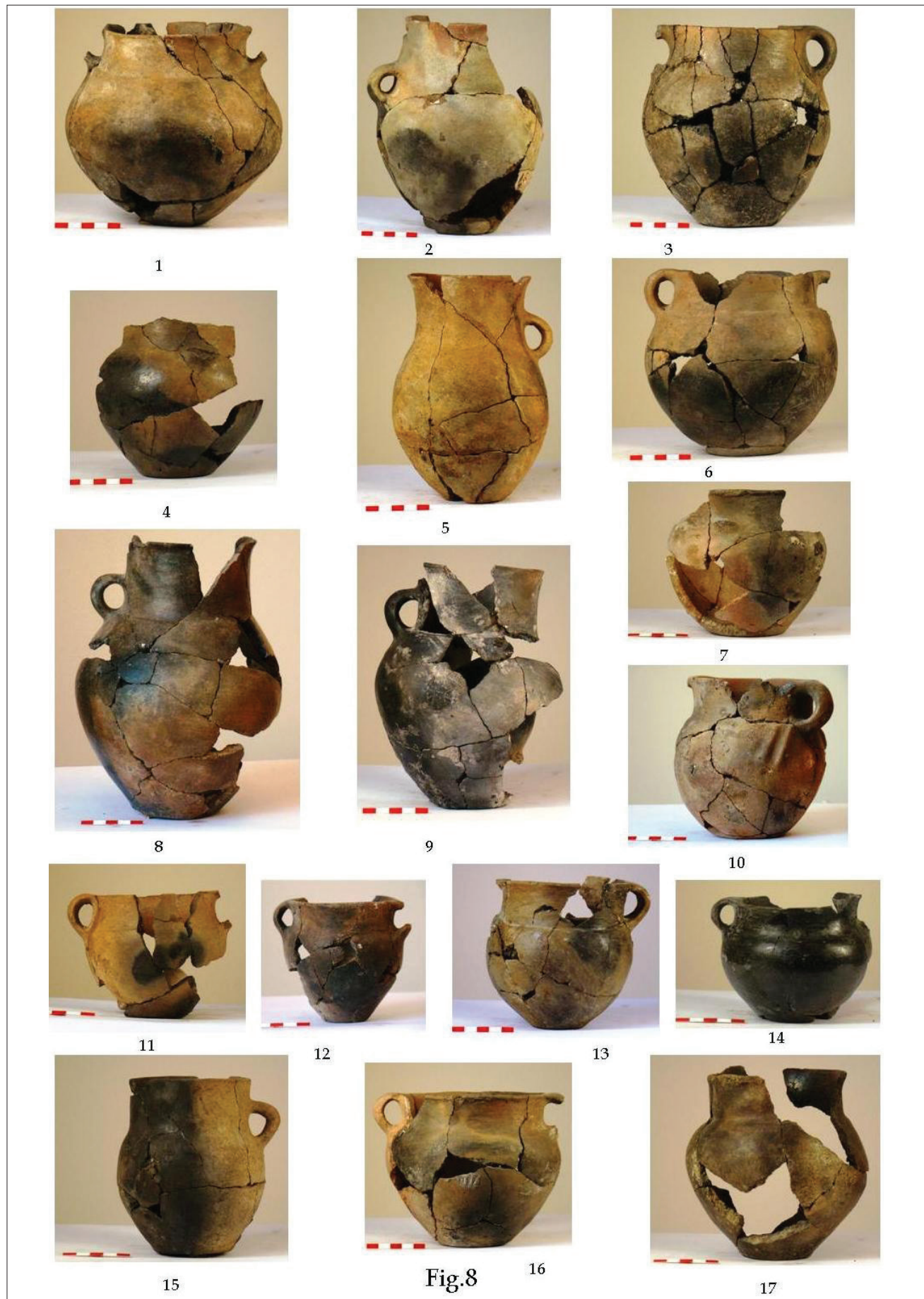


Figure 10: The Pottery Revealed from the Mass Burial of Uzun Rama / *Uzun Rama Mezar Odasında Bulunan Çanak-Çömlekler*

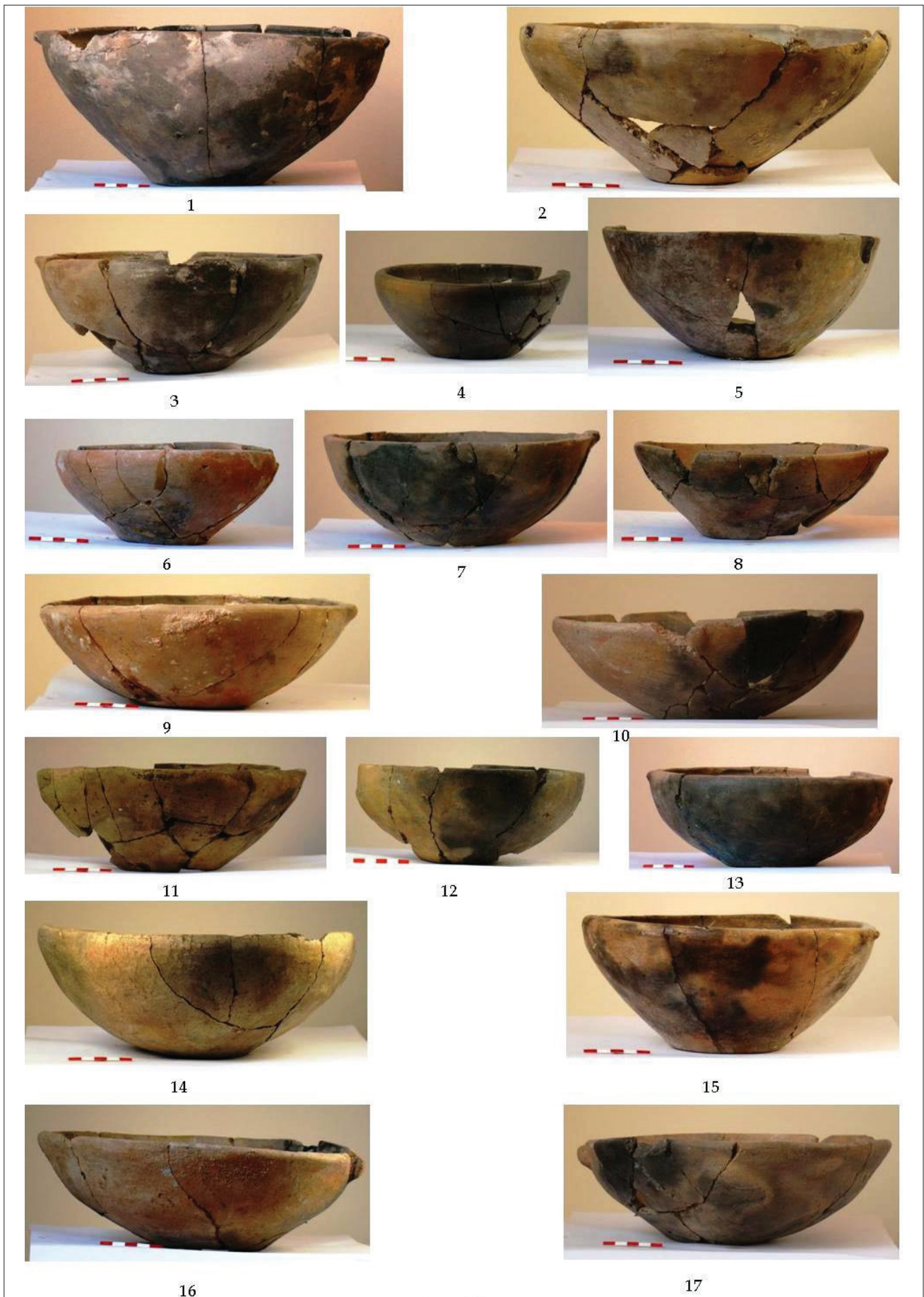


Figure 11: The Pottery Revealed from the Mass Burial of Uzun Rama / *Uzun Rama'nın Toplu Mezarlığında Bulunan Çanak Çömlekler*.





Figure 12: Carbonized Remains of a Wooden Bowl from the Mass Burial of Uzun Rama / *Uzun Rama Mezar Odasında Bulunan Kömürleşmiş Ahşap Kase Kalıntıları.*



Figure 14: Beads / *Boncuklar.*



Figure 13: Spindle Heads / *Ağırşaklar.*

place, i.e. on the child's skeleton. The beads were wheel-shaped. They were identical in shape and size. Diameter of the beads is 2-3 mm. (Fig. 14)

### Cloth remnants

One of the most interesting findings that were revealed, in the tomb are fabric remains. In some cases they were found rolled, in the others on the bones. A part of the fabrics was burned, some parts was converted into coal. (Fig. 15)

### Animal Remains

The excavations of Kurgan yielded almost exclusively cranial remains (skull and mandible) along with a few post-cranial remains (especially a couple of ribs and vertebra fragments). Most of the remains belong to domestic



Figure 15: Pieces of Fabric / *Kumaş Parçası.*

caprines (domestic sheep or domestic goat). At least 13 horn cores fragments attest of the deposit of goat skulls. Mandible fragments are numerous but usually lacking their teeth. The analysis of the mandibles shows that at least five heads were disposed in the kurgan, four of them belong to animals younger than two years while one belong to an animal between two and six years old<sup>17</sup>. From the presence or absence of a foramen on the lateral face of the mandible<sup>18</sup> it can concluded that the younger heads belong to three goats and one sheep while the older head belong to a goat. Beside goat and sheep remains, a few fragments (including a horn core fragment) have been identified as domestic cattle. The animal remains assemblage from Kurgan also contains the distal part of a heavily burnt hare humerus.

To sum up, the most common animal deposit in the Uzun Rama kurgans consisted of domestic young goat and sheep

<sup>17</sup> Payne 1973.

<sup>18</sup> Halstead/Collins/Isaakidou 2002: Fig. 3.



heads. Four complete heads (skull and mandible) of goat and one of sheep were placed in the chamber. Considering the age of the sheep and goat (below two years old), it can be hypothesised that these animals were slaughtered especially to consume their meat, maybe in the frame of the burial of humans in the kurgans. It should be stressed that these animal remains, collected from a peculiar funeral context, can't provide any information related to the economy of the peoples who used the kurgans. For example, seven spindle whorls made from cattle femur have been found in the kurgan<sup>19</sup>. These objects attest of the exploitation of domestic cattle in this Early Bronze Age society even if this species is underrepresented in the kurgans.<sup>20</sup>

As for the periodisation of crypt beneath barrows, based on their structure, construction traditions and the analytical analysis of samples of the revealed material culture we can say that the tombs relate to the Early Bronze Age.

First of all, it should be noted that the early forms of these kurgans are known from Soyugbulag kurgans<sup>21</sup> and they have been formed on the basis of these traditions. So, the methods used here for the construction of kurgans in several forms are found in Soyugbulag kurgans.<sup>22</sup> The traditions of digging chambers in the mainland in a quadrangular form with brick walls, as well as of ground burial chambers continue in crypt beneath barrows, that are not found in the later stages of the grave chambers of Kura-Araxes culture. The remains of the building from similar clay blocks are known from Arslantepe VII<sup>23</sup>, Galayeri<sup>24</sup> settlements.

## CONCLUSION

For characteristic features and in comparison with the classic samples of the Kura-Araxes culture material culture samples revealed in the tomb we can say that they differ for their relatively unique features. In particular, this difference is clearly seen in making the vessel grips. Almost hemisphere, as well as the handles reminding bull nose have not been encountered. Especially the projecting patterns on the edge of grips which form a complex with the handles of the classic Kura-Araxes were not arranged. Ceramic vessels found in the tomb have simple-form, oval cross-section, and sometimes a belt-shaped grips. On the other hand, if in the classical Kura-Araxes vessels the sharp transition of the body to the shoulder

draws attention, it is not felt in these one. This distinction is clearly manifested in the texture, manufacturing technology, even in the quality of the vessels. The potteries draw attention with their relatively non-symmetric structure, for to be baked in alternating temperature and rough preparation. We would like to emphasize in particular, that in the preparation of these vessels were used moulds made of cloth sacks. After forming their body in these molds, neck and mouth were formed with hands. Thus, as mentioned above, the Chalcolithic traditions are being observed in manufacturing of ceramic vessels. It is manifested not only in the technology of their production, as well as in the texture and form. In particular should be noted that belt-form grips are characteristic for most late Chalcolithic vessels. Production quality of the pottery is lower than the samples of Kura-Araxes culture, but identical to the local Chalcolithic ceramic vessels. Aeneolithic traditions are reflected in the production of ceramic vessels in their patterning, more precisely in the simple development. The first striking examples of Early Bronze Age, Chalcolithic traditions are the ceramic ware found in Chalcolithic -Early Bronze Age settlements of Babadervish<sup>25</sup> and Golyeri<sup>26</sup>. Thus, similar patterns of the ceramic vessels revealed in the tombs have been found on the surface of Chalcolithic layer of the ancient settlements mentioned above, in Bronze Age layer. Taken into account the above-mentioned, as the bearer of Chalcolithic traditions it would be right to relate these crypt beneath barrows traditions to an early stage of the Bronze Age.

Roughly 20 crypt beneath barrows have already been investigated in the Azerbaijan territory; only from 3 of them were taken samples for radiocarbon analysis. The results of C 14 analyzes of charcoal samples taken from crypt beneath barrows that had been investigated by us give reason to date them to the end of the IV millennium BC. Or rather to the early stage of Kura-Araxes culture.

Charcoal samples taken from the crypt beneath barrows of Uzun Rama and Shadili were analyzed in Japan, at Tokyo University in the laboratory for radiocarbon periodization.<sup>27</sup> It is no coincidence that the result of radiocarbon analysis of coal samples taken from the analogical crypt beneath barrow in Mentesh tepe was dated with the same period (end of the IV millennium B.C.)<sup>28</sup>. The results of radiocarbon analysis, once again confirm the above-mentioned views on the periodization of crypt beneath barrows. Basing on historical and analytical investigations, relating this to the same period with early Kura-Araxes culture, we can say that either this is a different culture, or the laconic version of the early Kura-Araxes culture.

<sup>19</sup> Calilov 2013: Fig. 7.

<sup>20</sup> Researches were realized the by Dr. Rémi BERTHON, UMR 5133 "Archéorient - Environnements et sociétés de l'Orient ancien", CNRS/Maison de l'Orient et de la Méditerranée – Jean Pouilloux, Lyon, France.

<sup>21</sup> Lionne/Almamedov/Buke/Kurse/Djelilov/Xuseynov/Lut/Maxaradze/Reynard 2011: 50-51.

<sup>22</sup> Lyonnet/Akhundov/Almamedov/Bouquet/Courcier/Jalilov/Huseynov/Louye/Makharadze/Reynard 2008.

<sup>23</sup> Frangipane 2009: 136.

<sup>24</sup> Museibli 2011: 5.

<sup>25</sup> İsmailov 1977: 25-42.

<sup>26</sup> Huseynov 2010: 72.

<sup>27</sup> Laboratory for Radiocarbon Dating, the University Museum the University of Tokyo, Hongo 7-3-1, Bunkyo, Tokyo 113-0033, Japan. e-mail. [nendai@um.u-tokyo.ac.jp](mailto:nendai@um.u-tokyo.ac.jp).

<sup>28</sup> Lyonnet/Guliyev 2012: 92.

## Radiocarbon dates

Sample	Lab-ID	Our-ID	Conventional $^{14}\text{C}$ age	$\delta^{13}\text{C}$ for correction
Uzun Rama	PLD-23944	TKa-15795	4521 $\pm$ 24 BP	-23.64 $\pm$ 0.16‰
Shadily 2011	PLD-23945	TKa-15796	4524 $\pm$ 24 BP	-21.72 $\pm$ 0.14‰

## Calibrated radiocarbon dates

Sample	Material	Calibrated date (1SD)	Calibrated date (2SD)	Dataset
Uzun Rama	Charcoal	3350BC(13.5%)3324BC 3234BC(30.7%)3173BC 3161BC(24.0%)3118BC	3355BC(29.9%)3264BC 3241BC(65.5%)3103BC	IntCal09
Shadily 2011	Charcoal	3351BC(14.3%)3325BC 3233BC(30.0%)3173BC 3161BC(23.9%)3118BC	3356BC(20.7%)3308BC 3303BC( 8.5%)3264BC 3241BC(66.2%)3104BC	IntCal09

## REFERENCES

- AKHUNDOV, T.I. 1999.  
*Drevneyshie Kurgan yujnoqo Kavkaza, kultura podkurqannix sklepov*. Baku, Elm: 89
- CALILOV, B.M. 2012.  
Göygöl-Goranboy arxeoloji ekspedisiyasının Goranboy rayonu erazisində apardığı tədqiqatlar. *Azərbaycanda arxeoloji tədqiqatlar-2011*. Baku: 146-154
- CALILOV, B. M. 2013.  
Göygöl-Goranboy arxeoloji ekspedisiyasının apardığı arxeoloji tədqiqatlar. *Azərbaycanda arxeoloji tədqiqatlar-2012*, Bakı: 128-137.
- CALILOV, B. / FARZALIEV, V. / SEYFULLAYEV, F. 2016.  
İlk tunc dövrünə aid kurqanaltı serdabeden tapılmış oduncaq nümunələrinin dendroarxeoloji tədqiqi. *Azərbaycan MEA-nın Haberleri*. İctimai elmlər seriyası, № 2: 194-201
- CAFAROV, H.F.1985.  
Borsunluda ilk tunc dövrü kurqanı. *Az.SSR EA Heberleri* (tarih, felsefe, hüquq seriyası) Baku, № 3: 79-88
- CAFAROV, H.F. 2000.  
*Azərbaycan m.ö IV minilliyin axırı-I minilliyin evvellerində*. Bakı, Elm, 187
- DJAFAROV, H.F. 1985.  
İssledovaniya u selo Borsunlu. *Arxeologicheskie otkritiya* 1983 q. Moskva: 484-487
- DJAFAROV, I.F. / KESAMANLI, Q.P. / NARIMANOV, I. Q. 1982.  
Arxeologicheskie raskopki v zone stroitelstva plotini Shamxorskoy QES. *Arxeologicheskie i etnoqraficheskie issledovaniya v Azerbaydjane* (1978). Baku: 5-11
- FRANGIPANE, M. 2009.  
Non-Urban Hierarchical Patterns of Territorial and Political Organization in Northern Regions of Greater Mesopotamia: Tepe Gawra and Arslantepe. // *Subartu XXIII*. A propos de Tepe Gawra: 133-146
- HALSTEAD, P. / COLLINS, P. / ISAAKIDOU, V.2002.  
Sorting the Sheep from the Goats: Morphological Distinctions between the Mandibles and Mandibular Teeth of Adult Ovis and Capra. *Journal of Archaeological Science*, 29: 545-53.
- HUSEYNOV, M.M. 2006.  
Goranboy rayonu erazisinde 2006-cı il, 01 iyul-24 avqust tarixlərində aparılmış arxeoloji tədqiqatlar haqqında. *Azərbaycan Arxeologiyası və Etnoqrafiyası*. №1, Baku: 278-279.

IVANOVA, Y.V. 1978.

Obryadoviy oqon. V kniqe: *Kalendarniy obichay i obryadi v stranax zarubejnoj Evropi. V razvitie obichayev*. Moskva: 116-130

ISMAILOV, Q.S. 1977.

*Arxeoloqicheskoe issledovanie drevnego poseleniya Baba Dervish*. Baku: 101

KESAMANLI, Q.P. / DJAFAROV, I. F. / BABAIEV, I.A. 1980.

Arxeoloqicheskie issledovaniya v zone stroitelstva Shamxorskoy QES. *Arxeoloqicheskie i etnoqraficheskie issledovaniya v Azerbaydjane* (1978). Baku: 7-10

KOSAREV, M.F. 1984.

*Zapadnaya Sibir v drevnosti*. Moskva: 282

QAZIYEV, C.M. 1969.

Qabala kurqanları və ölüleri yandırma (kremasiya) adeti. *Azərbaycan SSR EA Haberleri* (tarih, felsefe, hüquq seriyası) Baku, № 3: 42-46.

QUMMEL, Y.I. 1948.

Nekotorie pamyatniki rannebronzovoy epoxi Azerbaydjane. // *KSII MK Moskva*, Vip. XX: 15-21

QUMMEL, Y.I. 1939.

Raskopki v Naqorno-Karabaxskoy Avtonomnoy oblasti v 1938 q. *Izv. Az. FAN. SSSR*, №4: 77-88

LYONNET, B. / AKHUNDOV, T. / ALMAMEDOV, K. / BOUQUET, L. / COURCIER, A. / JALİLOV, B., HUSEYNOV, F. / LOUYE, S., MAKHARADZE, Z. / REYNARD, S. 2008.

Late Chalcolithic Kurgans in Transcaucasia: the cemetery of Soyuq Bulaq (Azerbaijan) *Archaologische Mitteilungen aus Iran und Turan*, Band 40, Berlin: 27-44

LIONNE, B. / ALMAMEDOV, K. / BUKE, L. / KURSE, A. / DJELİLOV, B. / XUSEYNOV, F. / LUT, C. / MAXARADZE, Z. / REYNARD, C. 2011.

Moqilnik epoxi pozdnoqo eneolita Soyuq bulaq v Azerbaydjane. *Rossiyskaya arxeologiya*. № 1: 48-61

LYONNET, B. / QULIYEV, F. 2011.

Menteştəpə qədim yaşayış yerində arxeoloji tədqiqatlar. *Azərbaycanda arxeoloji tədqiqatlar 2010*. Baku

LYONNET, B. / GULIYEV, F. ET AL. 2012.

Ancient Kura 2010-2011: The first two seasons of joint field work in the Southern Caucasus. *Archaologische mitteilungen aus Iran und Turan*. Band 44, Berlin: 196

MUSEIBLI, N.Ə. 2011.

Leylatepe arxeoloji mədəniyyəti: Ön Asiya kökləri və Qafqaz eneolitində yeri. *Azərbaycan Arxeologiyası və Etnoqrafiyası*. Bakı: 5-29

NƏRİMANOV, İ.H. 1958.

*Genceçay rayonunun arxeoloji abidələri*. Bakı: 142.

PAYNE, S. 1973.

Kill-off Patterns in Sheep and Goats: The Mandibles from Aşvan Kale. *Anatolian Studies*, 23: 281-303.

POULMARC'H, M. / PECQUEUR, L. / JALİLOV, B. 2014.

An overview of Kura-Araxes funerary practices in the Southern Caucasus. *Paléorient*, Vol. 40, No. 2, The Kura-Araxes culture from the Caucasus to Iran, Anatolia and the Levant Between unity and diversity: 231-246.



# DEVRET HÖYÜK ÖLÜ GÖMME GELENEKLERİ VE MEZAR UYGULAMALARI

## BURIAL CUSTOMS AND GRAVE PRACTICES OF DEVRET HÖYÜK

### Makale Bilgisi

Başvuru: 27 Ocak 2018

Hakem Değerlendirmesi: 7 Şubat 2018

Kabul: 30 Ekim 2018

DOI Numarası: 10.22520/tubaar.2018.os.01.007

### Article Info

Received: January 27, 2018

Peer Review: February 7, 2018

Accepted: October 30, 2018

DOI Number: 10.22520/tubaar.2018.os.01.007

**Atila TÜRKER \* - Ayşegül ŞARBAK \*\***

**Mustafa Tolga ÇIRAK \*\*\* - Cahide Gizem TIRIL \*\*\*\***

**Anahtar Kelimeler:** Amasya, Devret Höyük, Ölü Gömme Gelenekleri, Erken Tunç Çağı

**Keywords:** Amasya, Devret Höyük, Burial Customs, Early Bronze Age

### ÖZET

*Devret Höyük, boyutları itibariyle Anadolu'nun en küçük (50 x 60 x 12 m) höyüklerinden birisidir. 2013 yılında gerçekleştirilen kurtarma kazılarında, yerleşim içinde, Erken Tunç Çağı'na tarihlenen 17 mezar ve dağılmış olanlarla birlikte toplam 21 birey açığa çıkarılmıştır. Üçü küp mezar, diğerleri basit toprak mezardır. Bulunan toplam 36 mezar armağanının çoğunluğu madeni eserdir. Bulunan pişmiş toprak kaplar ise madeni örneklerin taklitleridir. Bu armağanlar döneminin bölgesel karakterini yansıtmakla beraber, Anadolu'nun erken geleneğinden süre gelen güçlü etkilerini de bünyesinde taşır. Definlerin yerleşime dağılımları ve armağanların niteliği, bireyler arasında sosyo-ekonomik açıdan belirgin bir sınıflaşmanın oluşmadığını gösterir. Mezarların yön birliği ve gömü pozisyonu gibi özellikleri, belirgin bir yöntemin bilinçli uygulandığını kanıtlar. Ölülerin yaş ve cinsiyet dağılımları eşit orandadır. İki bireyde görülen anemi dışında, toplumun genel olarak sağlıklı olduğu, tahıl ağırlıklı beslendikleri paleoantropolojik analizlerle anlaşılmıştır. Buluntuların karşılaştırılması Devret Mezarları'nın Erken Tunç Çağı II Sonu ile ağırlıklı olarak Erken Tunç Çağı III'e tarihlenebileceğini göstermiştir.*

\* Dr. Öğr. Üyesi, Ondokuz Mayıs Üniversitesi Fen Edebiyat Fakültesi, Arkeoloji Bölümü, Protohistorya ve Önasya Arkeolojisi Anabilim Dalı, Kurupelit Kampüs 55139 Atakum, Samsun. E-posta: atilaturker@gmail.com

\*\* Dr. Öğr. Üyesi., Hitit Üniversitesi Fen Edebiyat Fakültesi Antropoloji Bölümü, Çorum. E-posta: aysesarbak@gmail.com

\*\*\*Dr. Öğr. Üyesi., Hitit Üniversitesi Fen Edebiyat Fakültesi Antropoloji Bölümü, Çorum. E-posta: mtolgacirak@hitit.edu.tr

\*\*\*\*Yük. Lis., Ondokuz Mayıs Üniversitesi Fen Edebiyat Fakültesi, Arkeoloji Bölümü, Protohistorya ve Önasya Arkeolojisi Ab.D, Kurupelit Kampüs 55139 Atakum, Samsun. E-posta: gizemtiril74@gmail.com

**ABSTRACT**

*Devret Höyük is one of the “smallest” (50 x 60 x 12 m) mounds of Anatolia. Salvage excavations carried out in 2013 and a total of 17 intramural graves along with those which are dispersed a total of 21 individuals were unearthed. Three of these are pithos graves, others are simple earthen graves. A total of 36 burial gifts found are metal artifacts. The discovered terracotta vessels are imitations of metal wares. These gifts reflect the regional character of the period along with representing the strong influence of the early tradition of Anatolia. Distribution of burials among the settlement and the quality of the gifts, indicates that there were no significant socio-economic classification between the individuals. The features of the tombs, such as directional union and burial position, proves that a distinct method is applied consciously. The age and sex distributions of the individuals are equal. Except for anemia disease sighted on two individuals, it is understood that by paleoanthropological analyzes the community was generally healthy and was predominantly consuming cereal. The comparision of the finds of Devret burials reveal that the burials could date to the end of Early Bronze Age II and mainly to Early Bronze Age III.*

## GİRİŞ

Devret Höyük, Amasya İl merkezinin 40 km kuzeybatısında, Merzifon İlçesi'nin 28 km güneydoğusunda ve Suluova İlçesinin 13 km güneyinde, Kanatpınar (eski Gödelez) Köyünün 2 km kuzeydoğusunda konumlanır. Çakırdağı'ndan Suluova'ya uzanan bir sırt terası üzerindeki höyüğün, her iki yakasından kuzeye doğru genişleyen sıg vadiler vardır; vadilerde mevsimlik akan dereler, Yeşilirmak'la birleşen Tersakan Çayı'nda son bulur. Yüksekliği 12 m.yi bulan höyük, 60 x 50 m ölçülerine sahip küçük bir yerleşim birimidir (Res. 1).

## KAZI ÇALIŞMALARI, TABAKALANMA VE MEZARLAR DOĞU AÇMASI (G/4-5 PLANKARE: AC ALANI)

### Tabakalanma

Höyüğün doğu ucundaki vadiye bakan yamaçta 621.38 m kodunda başlayan çalışmalar, 617.89 m kodunda, toplam 3.50 m'lik bir derinleşmeyle son bulmuştur. Açmanın kuzey ve doğu kesimi iyi korunagelmiş; güney, doğu ve kuzeydoğu kesimi ise -kimi yerinde 2 m'ye varan 5 x 6 m genişliğinde çukurların olduğu- defineci tahribatına maruz kalmıştır (Res. 2).



Resim 1: Devret Höyük, Kuzeydoğudan Görünüm. / Devret Höyük, View from Northeast.

Kaçak kazı tahribatlarından dolayı höyüğün kurtarma kazısı, 2013 yılında bu metin yazarının bilimsel danışmanlığında ve Amasya Arkeoloji Müzesi'nin başkanlığında gerçekleştirilmiştir<sup>1</sup>. Dört ayrı plankarede gerçekleştirilen çalışmalar sonucu beş tabakalı bir yerleşim olduğu tespit edilmiştir (bkz. Tablo). Üç plankarede (AC, B ve D Açmaları) 17 mezar bulunmuş olmakla birlikte, kaçak kazı çukurlarının tahrip ettiği alanlarda ufalanmış ve dağınık halde bulunan insan kemikleriyle birlikte sayının 21 olduğu anlaşılmıştır. Mezarlar, höyüğün IIIa-b ve IVA tabakasının üç değişik evresinde tanımlanmıştır<sup>2</sup>.

### AC1a-c Seviyesi (Tabaka I)

0.30 m'lik derinleşme sonrasında höyüğün batı kesitinin kuzey yarısında mimarî buluntulara ulaşılmıştır. Orta boy düzensiz moloz taşlarla örülmüş 0.70 m genişliğindeki temel duvarı, açma kesitinden doğu yönünde 1.40 m uzandıktan sonra kuzeye doğru döner; bu yöndeki duvarın korunan uzunluğu 0.90 m'dir. Duvarın sonraki doğu ve kuzey uzantıları ile güneyde kalması gereken kısımları tahrip edildiğinden korunamamıştır. Temel duvarının kuzey-güney kesiminin altında, aksı 0.10 m içeride kalan ikinci duvar, bu kısmı hariç, korunamamıştır (AC1a). Üstündeki duvarla yöndeş olmakla birlikte duvarın her iki kenarında nispeten

<sup>1</sup> Türker 2014: 363 vd.

<sup>2</sup> Türker 2014: 370.





Resim 2: Devret Höyük Doğu Açması (G/4-5 Plankare: AC Alanı).  
/ Eastern Trench Devret Höyük (G/4-5 Grids: Area AC)

daha iri, yassılaştırılmış ve basitçe düzeltilmiş ikinci duvar taşları bakımından farklılaşır (AC1b). Batı kesit içerisinde dağılmış hâlde görülen orta boy taşların teşkil ettiği duvar koruna gelmemiş olmakla birlikte, sıkıştırılmış toprakla yapılmış taban yapısı üst seviye duvarlarının temas etmediği dar alanda gözlenmiştir (AC1c).

### AC2 Seviyesi (Tabaka II)

Toprak görece sertleşmiş ve açık kahverengi tonunu almıştır. Bu seviyenin tamamında, kimi yerde kümeleşen ancak belirgin bir mimarî arz etmeyen iri boy taş dağılımları gözlenmiştir.

### AC3a-d Seviyesi (Tabaka III)

Kimi yerlerin çöp çukurlarıyla, doğu ucunun ise toprak kaymasıyla tahribata uğrattığı taban yapısı, ilk seviyeyi tanımlayan tek unsurdur (AC3a). Bunu izleyen seviyede tesviye edilmiş bir kullanım alanına rastlanmıştır. Son iki seviye (AC3c-d) tabanlar arasında 0.30 m kalınlığında, yanarak kızıllaşmış toprak, kırık kerpiç atıkları ve yoğun kül kümelerinin yer aldığı tesviye dolguları gözlenmiştir. Her iki tabanda bir bütünlük arz etmeyen mimariye ait orta boy taşlar vardır. Tabanlar, doğu kesimde yamaç erozyonundan dolayı kaybolmaktadır. Tabakanın son evresinde ayrıca çapları 0.50 m'ye ulaşan ancak çeperleri bozularak tabanları korunagelmiş fırınlara ait yanmış kerpiç izlerine de tesadüf edilmiştir.

### AC4a-b Seviyesi (Tabaka IV)

III. Tabakanın taban ve dolguları kaldırıldıktan sonra toprak renginin yeniden kahverengiye döndüğü, mimarî unsurlara ait korunagelmiş temel yapılarının bulunduğu tabaka, onarım ve tabanları bakımından iki evrelidir. Doğu-batı yönünde uzanan orta ve iri taşlarla örülmüş

duvarın korunmuş ikinci sırasının hizasına taban dolgusu yapılmıştır. Doğu kesitine yakın ve güney kesitinden buna dikey uzanan ikinci bir duvar üst tabaka tarafından tahrip edilmiştir. Doğu-batı duvarının kuzey paralelindeki orta boy taşlarla tek sıra örülmüş üçüncü duvar, ilk duvara paraleldir; ortaya çıkan plan, tek geniş odalı ve dar koridorlu bir yapı karakterindedir. Bunun erken evresinde (AC4b) açığa çıkarılan duvar yapılarının temeli hizasında, üst tabakanın tesviye çalışmaları sırasında kısmen tahrip edilmiş bir taban yapısı daha bulunmuştur. Bu seviyede özellikle kumsal gevşeklğinde ve safran sarısı rengindeki ana toprağın kaygan zeminini üzerine yerleşmek ve kalın bir taban alt yapısı için sıkıştırılmış dolgu yapıldığı gözlenmiştir.

### AC5 Seviyesi (Tabaka V)

Höyüğün ana toprağını oluşturan kumul kıvamındaki safran sarısı seviye içine yapılmış, üst evre yapısının 0.40 m. altından kuzeye devam eden bir yapı açığa çıkarılmıştır. Doğu kesitine yakın kuzey-güney doğrultusunda uzanan, köşe yaparak tekrar batıya yönelen duvarlarla çevrilmiş bu mekân, üst seviyenin 0.40 m. çapındaki ocağı tarafından tahrip edilmiştir. Araştırılan son tabaka itibarıyla açmanın güney kesiminde ana toprağa ulaşıldığı ancak kuzey kesiminde kültür tabakasının devam ettiği görülmüştür.

### Mezarlar:

#### MA.1 Mezarı

619.20-618.73 m, I-III. tabaka (IVa tabakası iç) (Res. 7). Dağınık mezar. Tahribat çukurunda yaklaşık 0.50 m çapında bir alana dağılmış ve uflanmış, aralarında phalanx (parmak), humerus (kol), costae (kaburga) ve insitu vertebra (omurga) parçalarının bulunduğu bir veya birden fazla bireye ait insan kemiği parçaları bir aradadır. Alanda ve yakın çevresinde küp ve benzeri bir unsura rastlanmamış olup, basit toprak mezar özelliği göstermektedir.

Antropolojik analizi yapılmamıştır.

Mezar armağanı 9 adettir. İnsitu kalan kemik parçaları yanında insitu bir bakır hançer (MA.1/1) ve bir yassı bronz balta (MA.1/3); aynı mezarın dağınık kemik parçaları arasında bir ip delikli bilek taşı (MA.1/4), bir bronz kalem keski (MA.1/5) ve iki bakır delici (MA.1/6 ve MA.1/11); dağınık kemiklerin 0.50 m çapındaki tahribatlı alanında sap delikli bir bronz balta (MA.1/7), bir bakır ok ucu (MA.1/8), bir bronz asa (MA.1/2), bir bronz iğne (MA.1/9) ve 1 m doğusunda bir gaga ağızlı bakır testi (MA.1/10) bulunmuştur (Res. 3).

## DEVRET HÖYÜK ÖLÜ GÖMME GELENEKLERİ VE MEZAR UYGULAMALARI



Resim 3: MA.1 Mezarı Buluntuları. / Findings of Grave MA.1



### MA.2 Mezarı

618.40 m, III. Tabaka (IVb tabakası içi) (Res. 4). Basit toprak mezar. III. tabaka tesviye seviyesi altında açığa çıkarılmıştır. Basit açılmış çukur içine tam hocker pozisyonundadır. Gövde soluna yatık, başı batıya, yüzü kuzeybatıya ve gövdesi kuzeye bakıktır. Elleri çene altında bağlanmıştır.

Antropolojik analizi yapılmıştır. Kafatası parçalarından bireyin kadın olduğu tespit edilmiştir. Diş aşınmalarından ve clavicula (köprücük kemiği) kesitinden bireyin ileri erişkin olduğu bulunmuştur. Yapılan paleopatolojik analizler sonucunda bireyde herhangi bir patolojik olguya rastlanmamıştır.

Mezar armağanı 7 adettir. Armağanları, dizi hizasından ayak bileği yönüne iki sıra halinde üst üste bırakılmıştır. Üstte sırasıyla bir ip delikli bilek taşı (MA.2/1), bir bronz ok/mızrak ucu (MA.2/2), bir bakır hançer (MA.2/3) ve bir yassı bronz balta (MA.2/4); altta sırasıyla bir bronz kalem keski (MA.2/5), bir bronz sivri uç (MA.2/7) ile bir sap delikli tören baltası (MA.2/6) bırakılmıştır.

### MC.1 Mezarı

619.26 m, II. Tabaka (IIIb tabakası içi) (Res. 5). Basit toprak mezar. İskeletin korunma durumu kötüdür. Göğüs kafesi itibarıyla alt yarısı noksandır. Başı güneybatı, gövde sağ tarafına yatırılmış, yüz ve gövde güneye bakıktır.

Antropolojik analizi yapılmıştır. Adölesan (18 yaş) bireye ait iskelet parçaları bulunmaktadır. Bireyin yaşı epifiz kaynaşma derecelerine göre tespit edilmiş ve humerusunda (üst kol kemiği) olecrani varyasyonu bulunmuştur.

Mezar armağanı yoktur.

### MC.2 Mezarı

619.10-618.89 m, II. Tabaka (IIIb-c tabakası içi) (Res. 6). Küp mezar. Küp içine sırt üstü yatırılmış iskeletin omurgası, omuz ve kısmen göğüs kemikleri korunmuş, başı ve gövde alt yarısı dağılmış, ufalanmıştır.



Resim 4: MA.2 Mezarı ve Buluntuları. / Grave MA.2 and its Findings





Resim 5: Armağansız Mezarlar (MC.1, MC.4 ve MD.1) / *Graves Without Gifts (MC.1, MC.4 and MD.1)*





Resim 6: Mc.2 Mezarı ve Buluntuları. / Grave Mc.2 and its Findings.



Antropolojik analizi yapılmıştır. Mezardan elde edilen iskeletin paleodemografik analizleri sonucunda 5 yaşında çocuk bireye ait olduğu saptanmıştır. Çocuğun yaşı, diş çıkış zamanına göre tespit edilmiştir. Bireyde herhangi bir patolojik olguya rastlanmamıştır.

Mezar armağanı 8 adettir. Sol omzunda bir bronz iğne (MC.2/1), sol bileğinde bir bakır sarmal bilezik (MC.2/2) ve karın hizasına düşmüş iki gümüş küpe (saç halkası?) (MC.2/3-4); küpün dışında, küp ağzının hemen 15 cm önüne bir pişmiş toprak boyunlu küçük çömlek (MC.2/7) ile onun da 30 cm çapındaki çevresine bir taş kirman topuz başı (-kirman ağırlığı?) (MC.2/5) ile bir bakır hilal sembolü (MC.2/6) bulunmuştur. Boyun altı memecik sıralarına ve gövde üstünde iki idol kabartmasına sahip küp mezarın kendisi (MC.2/8) 105 cm yüksekliğe ve 35 cm genişliğinde ağız çapına sahiptir.

### MC.3 Mezarı

618.91-618.59 m, II. Tabaka (IIIb-c tabakası içi) (Res. 7). Basit toprak mezar. MC.2 Mezarının 0.5 m doğusundadır. Üst tabaka duvarının yapımı sırasında tahrip olmuştur. Kemikler çok kırıklı ele geçmiş, sadece vertebrae (omurga), costae (kaburga) ve humerus, radius ve ulna (kol) kemiği parçaları gözlenebilmiştir.

Antropolojik analizi yapılamamıştır.

Mezar armağanı 1 adettir. Dağınık kemiklerin arasında bulunan bir pişmiş toprak meyvelik parçası (MC.3/1) ölü armağanı olarak değerlendirilmiştir.

### MC.4 Mezarı

617.89 m, IV. Tabaka altı (V. tabaka içi) (Res. 5). Basit toprak mezar. Basitçe açılmış çukurun tabanına uygun olarak hafif bükülmüş ve sırt üstü yatırılmıştır. Bireyin başı batıya, yüzü doğuya, gövdesi yukarıya bakıktır. Tam hocker pozisyonunda dizler karna tam çekilmiştir.

Antropolojik analizi yapılmıştır. Bireye ait uzun kemik parçaları, cranium ve mandibula (çene) parçaları, sternum (göğüs), clavicula (köprücük), vertebrae (omurga) ve phalanx (parmak) bulunmaktadır. Paleodemografik analizler sonucunda bireyin 11 yaşında çocuk olduğu tespit edilmiştir. Yaşı, diş çıkış zamanına göre belirlenmiştir. Herhangi bir patolojik olguya rastlanmamıştır.

Mezar armağanı yoktur.

### GÜNEY AÇMASI (E/5 PLANKARE: D ALANI)

#### Tabakalanma

Kazı çalışmaları 622.51 m. kodunda başlanmış ve 619.83 m. kodunda tamamlanmıştır. Çalışmalar, defineci yarmasının güney bitişiğinde, nirengi



Resim 7: Dağınık Mezarlar (MA.1, MB.2, MB.6 ve MC.3). / Scattered Graves (MA.1, MB.2, MB.6 and MC.3)



noktasının batısında kalan alanda; kültür toprağının çökme ihtimalinin olduğu tahribatın doğu kesitinden 2.80 m, batı kesitinden 4.30 m daraltılan plankare güney hattının 5 m'lik kısmıyla sınırlandırılmıştır (Res. 8).

### D1a-b seviyesi (Tabaka I)

Yüzey toprağının kaldırılmasının ardından gözlenen sığ kül birikintilerinin olduğu ilk seviyenin (D1a) ardından, açmanın ortalarında, güney kesitinden başlayıp kuzeyde tahribat alanına dek devam eden kesimde, en geniş yerinde 1.10 m.ye dek genişleyen yüzeyi düzgün kesilmiş orta ve iri boy taşlarla yapılmış taban döşemesi açığa çıkarılmıştır (D1b). Taban döşemenin büyük bir kısmı tahribata maruz kalmıştır.

### D2a-e seviyesi (Tabaka III)

Höyük toprağının hemen ilk 0.10 m.si itibarıyla doğu kesitinde orta ve küçük taşlarla tek sıra örülmüş şekilde açığa çıkan duvar yapısının temelleri, batı yönünde ilk tabakanın (D2a-b) taş taban döşemesinin altına doğru ilerlemiştir (D2b); bu temel duvarlarının üzerinde orta boy taşlarla basitçe tek sıra örülmüş 0.90 x 1.10 m. ölçülerinde bir sandık oda gözlenmiştir (D2a). Bu

mimarî unsurlar kaldırıldıktan sonra açmayı ortalayan ve güney-kuzey yönünde uzanan iri ve orta boy taşlarla örülmüş 0.4 m kalınlığında bir duvar yapısı açığa çıkarılmıştır. Duvarın doğu yarısındaki temel hizasında bir taban gözlenmiştir (D2c). Açığa çıkarılan duvarın doğusunda kalan taban kaldırıldığında 0.25 m. kalınlığındaki enkazının altında aynı karakterde ikinci taban yapısı açığa çıkarılmıştır (D2d). Derinleşme çalışmaları sonrasında D1b tabanı ve D2a duvarı tarafından batı yarısı büyük ölçüde tahrip edilmiş olan yer yer korunagelmiş taban kalıntıları gözlenmiştir (D2e).

### D3a-b seviyesi (Tabaka IV)

Açmanın batı yarısında sürdürülen derinleşme çalışmalarında IIIe tabanının hemen altında, D2a duvarına paralel doğrultuda bir duvar yapısı daha ve ona dikey birleşen, iri taşlarla örülmüş ve üst kısmında kerpiç kalıntısı kısmen korunmuş bir duvar açığa çıkarılmıştır. Duvarın güneyinde, duvar temel seviyesinde büyük ölçüde korunmuş taban yapısı (D3a-b) ve tabanın altında tesviye edilmiş yanmış kerpiç döküntüleriyle dolgulanmış ve kızıl renk almış toprak seviyesine ulaşılmıştır. Kazı çalışmaları bu seviyede sonlandırılmış, ana toprağa inilememiştir.



Resim 8: Devret Höyük Güney Açması (E/5 Plankare: D Alanı). / Southern Trench Devret Höyük (E/5 Grid: Area D).

## MEZARLAR

### MD.1 Mezarı

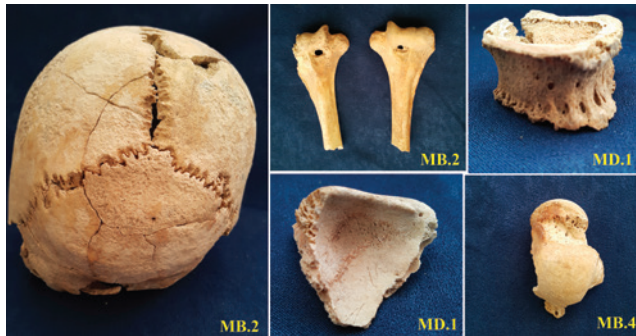
620.05 m, III. tabaka (IV. tabaka içi) (Res. 5). Basit toprak mezar. Gövde sağ tarafına yatırılmış, başı batıya, yüzü ve gövdesi güneye bakıktır. Tam hocker pozisyonunda dizler karna çekilmiştir. Dirsekten kıvrılmış elleri yüzün altında birleştirilmiştir.

Antropolojik analizi yapılmıştır. İskelete ait kafatası parçaları, Mandibula ve maksilla (üst çene) parçaları ve dişler yanı sıra Phalanx (parmak), metacarpal ve meta tarsal (bilek kemikleri), vertabrae (omurga) parçaları bulunmuştur. Paleodemografik analizler sonucunda orta erişkin bir kadın birey olduğu tespit edilmiştir. Paleopatolojik analizler sonucunda bireyde anemiden kaynaklanan kafatasında kalınlaşma, cribra orbitalia patolojik olgularının yanı sıra vertebralarında az derecede osteofite rastlanmıştır. Ayrıca tarsallerde (bileklerde) kemik çıkıntılarına rastlanmıştır (Res. 9 ve 13). Korunma durumu orta derecededir.

Mezar armağanı yoktur.

### MD.2A-B Mezarları

619.93 m, III. tabaka (IV. tabaka içi) (Res. 10). Basit toprak mezar. Gövde sağ tarafına yatırılmış, başı batıya, yüzü ve gövdesi güneye bakmaktadır. Tam hocker pozisyonunda dizler karna çekiktir. Kol dirsekleri dizlere dayanmış ve gövdeye yaklaştırılmış, elleri yüze bitişik verilmiştir. Kollarının altında bir bebeğe ait kemik parçaları bulunmuştur. Bir erişkin Erkek (MD.2A) ve bir Bebek (MD.2B) olmak üzere 2 birey tespit edilmiştir.



Resim 9: Vormian Kemik ve Parietal Foramen varyasyonu (MB.2) ve Kemik Anomelileri (Olecrani, MB.2), (Osteofite, MD.1), (Cribra Orbitalia, MD.1), (Talus Trigonum, MB.4). / *Vormian Bones, Parietal Foramen variation (MB.2) and Anomalies on Bones (Olecrani, MB.2), (Osteofite, MD.1), (Cribra Orbitalia, MD.1), (Talus Trigonum, MB.4)*

Antropolojik analizi yapılmıştır. Bebeğe ait iskelet materyaller parçalı olduğu için yaşı tespit edilememiştir. Erkek bireyin cinsiyeti kafatası ve coxae (kalça kemiği) parçalarından tespit edilirken, yaşı erişkin olarak belirlenmiştir. İskelet materyallerde herhangi bir patolojik olguya rastlanılmamıştır.

Mezar armağanı 1 adettir. Yüzün önünde birleştirilmiş ellerin parmaklarına bitişik vaziyette bir pişmiş toprak boyunlu küçük çömlek (MD.2A/1) bırakılmıştır.

### MD.3 Mezarı

619.81 m, III. tabaka (IV. tabaka içi) (Res. 11). Küp mezar. Küpün ağzı kuzeye bakıktır. İçinde çok tahrip olmuş ve büyük ölçüde kaybolmuş kemik parçaları bulunmuştur.

Antropolojik analizi yapılmıştır. Kemik parçaları bir bebeğe aittir. Bireyin yaşı diş çıkış zamanına göre 6 ay olarak belirlenmiştir.

Mezar armağanı yoktur. Yüksekliği 0.98 m ölçülen mezar küpü (MD.3/1), mal ve form özellikleri bakımından MC.2 mezarına benzerdir.

### MD.4 ve MD.5 Mezarları

620.35 m ve 620.34 m, I. tabaka (III. tabaka içi) (Res. 12). Basit açılmış büyük çukur içerisine sırt sırta, batıya “V” açısı yapacak şekilde iki birey yatırılmıştır.

İlk birey (MD.4) sol tarafına yatırılmış, başı batıya, yüzü ve gövdesi kuzeye dönüktür. Kollar gövdeye yakın dirsekten kırılmış, elleri yüzün önünde birleştirilmiştir. Dizler karna tam çekik (tam hocker) pozisyonundadır.

Antropolojik analizi yapılmıştır. Paleodemografik analizler sonucunda kafatası parçalarına bakılarak kadın bireye ait olduğu belirlenmiştir. Diş aşınmalarına göre ise bireyin Erişkin bir bireye ait olduğu tespit edilmiştir. Bireyin patellasında (diz kapağı) vastus çentiği görülmüştür (Res. 13).

Mezar armağanı 1 adettir. Yüz hizasında ellerine bitişik bir pişmiş toprak boyunlu küçük çömlek, ölü armağanı olarak bırakılmıştır (MD.4/1).

İkinci birey (MD.5) sağ tarafına yatırılmış, başı batıya, yüzü ve gövdesi güneye dönüktür. Kollar gövdeden uzak, eller yüzün altında birleştirilmiştir. Dizler karna yarı çekik (yarı hocker) pozisyonundadır.





Resim 10: Md.2A Mezarı ve Buluntusu. / Grave Md.2A and its Finding.



Resim 11: MB.1 ve MD.3 Küp Mezarları. / Pithos Graves MB.1 and MD.3.

Antropolojik analizi yapılmıştır. Cranium (kafatası) ve mandibula (çene) parçaları, uzun kemik parçaları, phalanx (parmak), costae (kaburga) ve sternum (göğüs) bulunmaktadır. Bireyin kafatasından kadın olduğu tespit edilmiştir. Diş aşınma dereceleri bireyin genç erişkin olduğunu göstermektedir. Bireyin calcaneusunda (topuk kemiği) anterior calcanel facet varyasyonu bulunmaktadır. İskeletlerin korunma durumları kötüdür.

Mezar armağanı 1 adettir. Yüz ile kolları arasına bir pişmiş toprak kupanın üst yarısı (çanak kısmı) (MD.5/1) ölü armağanı olarak bırakılmıştır.

## BATI AÇMASI (E/4A PLANKARE: B ALANI)

### Tabakalanma

Höyüğün batı kesiminde, defineci çukurunun batı yamacında, arazinin sert eğimi dikkate alınarak 5x4 m ölçülerinde oluşturulan açmada kazı çalışmasına 618.77 m kodunda başlanmış, 615.73 m kodunda tamamlanmıştır (Res. 14).

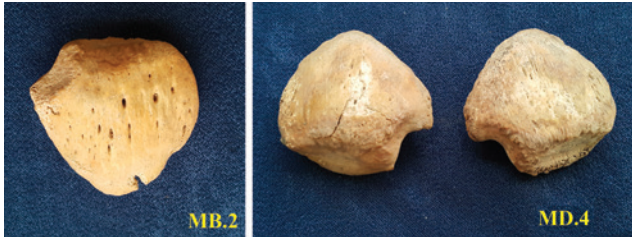
### B1 seviyesi (Tabaka II)

Kazının 0.25 m'si itibarıyla açmanın kuzey kesitine yakın, doğu-batı doğrultusunda alçalarak süregiden 1.0 m genişliğinde, boyları 0.50 m'yi bulan taşlarla örülmüş





Resim 12: MD.4 ve MD.5 Mezarları ve Buluntuları. / Graves MD.4 and MD.5 and Their Findings.



Resim 13: Vastus Çentiği, MB.2 ve MD.4 Mezarları. / Vastus, Graves MB.2 and MD.4.



Resim 14: Devret Höyük Batı Açması (E/4Aplankare: B Alanı). / Western Trench Devret Höyük (E/4A Grid: Area B).

duvar yapısına ve sıkıştırılarak sertleştirilmiş açık kahverengi toprak dokusuna tesadüf edilmiştir. Kaçak kazılar sonucu tahrip edilmekle birlikte alanın güney kesiminde de benzer taş döşemelerine rastlanmıştır. Ortalama 1.2 m kalınlığındaki duvara ait iri taşlarla aynı zamanda açmanın batı kesiti yakınında tek sıra döşeme şeklinde bir bozaj oluşturulduğu görülmüştür.

### B2a-c (Tabaka III)

Üst tabaka bozajının tahrip ettiği alanın orta kesiminde zayıf taban yapısı gözlenmiştir (B2a). Tabanın altında yanmış kerpiçlerin tesviye edildiği kalın bir enkaz aşamasından sonra ikinci tesviye dolgusuyla karşılaşmıştır; her iki (B2a-b) tesviye dolgusunun kalınlığı 0.90 m'yi bulmaktadır. İlk iki seviyeden sonra sıkıştırılmış ve rengi koyu kahveye çalan, yer yer yangın izleri gözlenen kullanım alanı açığa çıkarılmıştır (B2c).

### B3a-c seviyesi (Tabaka IV)

Bu seviyede birinin üç, diğerinin iki kesik duvarı korunagelmış iki hücre planlı yapı açığa çıkarılmıştır; yapıların iki sıra orta boy taşlarla örülmüş temel kalıntısı korunagelmıştır (B3a). Açmanın güneybatı köşesi yakınından kuzeydoğu yönünde hafif kavis yaparak devam eden üç ince duvar hattı birbirine yaslanarak 1.5 m kalınlığında bir duvar meydana getirmiştir. Batı yamacını kuşatan ve onarım safhasına (B3b-c) sahip bu duvar yapısı bir berkitme görünümü vermektedir.

### B4 seviyesi (Tabaka V)

Üstteki berkitme temeli seviyesinin altından itibaren tesviye edilmiş ve yer yer yangın izleri gösteren dolgunun altında dağılmış, fakat güney-kuzey aksı belirgin iki sıra orta boy taşla örülmüş bir duvar yapısı açığa çıkarılmıştır. Açığa çıkarılan duvar yapıları yerinde korunduğundan alan daralmış ve 615.73 m kodunda derinleşme çalışmalarına son verilmiştir. Ana toprağa ulaşılammıştır.

## Mezarlar

### MB.1 Mezarı

617.25 m, III. tabaka (IVa-b tabakası içi) (Res. 11). Küp Mezar. Küp genişliğinde basit çukur açılmış, çukura yatırılan küpün dip kısmı sağ yanından bir orta boy taşla desteklenmiştir. Küpün ağzı batıya dönüktür. Küpün dip kısmına kaymış olan birey tahrip halde bulunmuştur.

Antropolojik analizi yapılmamıştır.



Mezar armağanı yoktur. Yüksekliği 0.85 m ölçülen mezar küpü (MB.1/1) mal ve form özellikleri bakımından MD.3/1 mezarına benzerdir.

### MB.2 Mezarı

616.68 m, III. Tabaka (IVc tabakası içi) (Res. 7). Basit toprak mezar. Birey, toprak zemine basitçe açılan çukurun içine gömülmüştür. Ayak kemikleri sağlam korunagelmiş, diğer uzuvları II. Tabaka taş bozajının yapımında tahrip olmuştur. Kemik parçaları, altında kaldığı kesitten toplanmıştır. Korunagelen bacakların pozisyonu, tam hocker olabileceğini göstermektedir. Yönlendirme belirsizdir.

Antropolojik analizi yapılmıştır. Kadın bireye ait cranium (kafatası) parçaları, uzun kemik parçaları pelvis, vertebrae, scapula (kürek kemiği), costae (kaburga), phalanx, patella gibi kemik parçaları bulunmaktadır. Bireyin cinsiyeti kafatası kemiklerinden tespit edilmiştir. Kemikler çok parçalı olduğu için bireyin tam yaşı

belirlenemese de, kemik dokularının yoğunluğundan, bireyin orta erişkin olabileceği düşünülmüştür. Paleopatolojik analizler sonucunda bireyin humerusunda (kol kemiği) olecrani, patellada (diz kapağı) vastus çentiği ve kafatasında vormian kemik varyasyonları ve parietal foramen varyasyonları tespit edilmiştir (Res. 9 ve 13).

Mezar armağanı yoktur.

### MB.3 Mezarı

616.43 m, III-IV. Tabaka (V tabaka içi) (Res. 15). Basit toprak mezar. III. Tabaka duvarını tahrip etmiş, basit bir çukur içine gömülmüştür. IV. tabakanın tesviyesi sırasında vücudun alt yarısı tahrip olmuşsa da dizlerin karna çekik tam hocker durduğu anlaşılmaktadır. Baş kuzeybatıya bakan bireyin yüzü ve gövdesi güneye dönüktür. Sol tarafına yatırılmıştır. Her iki eli başın sağ altında birleştirilmiştir. Sol omuzu çene hizasındadır.



Resim 15: MB.3 Mezarı ve Buluntuları. / Grave MB.3 and its Findings.

Antropolojik analizi yapılmıştır. Kafatası parçalarından bireyin erkek olduğu tespit edilmiştir. Bireyin yaşı tam olarak tespit edilememişse de erişkin bir birey olduğu iskelet materyallerden anlaşılmaktadır. Bireyin, cranium (kafatası) kemikleri ve orbitallerine bakıldığında anemi olabileceğiyle ilgili yargıya varılmıştır.

Mezar armağanı 2 adettir. Mezar armağanları, sol omuz ve el hizasında, yüzün üstünde bulunmuş bir bakır iğne (MB.3/1) ile başın arkasında, ağzı ölünün başına bakacak şekilde bırakılmış bir pişmiş toprak boyunlu küçük çömlektir (MB.3/2).

#### MB.4 Mezarı

616.16 m, III-IV. Tabaka (V tabaka içi) (Res. 16). Basit toprak mezar. Genişçe açılmış basit çukur içine gömülmüş bireyin kemikleri, III. tabaka tabanı tesviyesi yüzünden çok tahrip olmuştur.



Resim 16: MB.4 Mezarı ve Buluntuları. / Grave MB.4 and its Findings.

Antropolojik analizi yapılmıştır. Uzuvarları çok ezilmiş ve dağılmıştır. Uzun kemik parçaları, kafatası parçaları, parmak ve bilek kemikleri, omurga, kaburga ve pelvis parçaları bulunmaktadır. Kemiklerin genel yapısı ve kafatası parçalarına bakılarak bireyin kadın olduğu tespit edilmiştir. Bireyin orta erişkin olduğu düşünülmektedir. Paleopatolojik analizler sonucunda talusunda (aşık kemiği) trigonum (kemik çıkıntı) (Res. 9), humerusda olecrani, calcaneusda Anterior Calcenel Facet tespit edilmiştir.

Mezar armağanı 2 adettir. Bir adet bakır iğne (MB.4/1) ve bir adet pişmiş toprak fincan (MB.4/2) bulunmuştur.

#### MB.5 Mezarı

616.31 m, III-IV. tabaka (V tabaka içi) (Resi. 17). Basit toprak mezar. III. tabakanın duvarları tarafından tahrip edilmiş, IV. tabaka tabanı altına basitçe kazılmış çukur içine gömülmüştür. Kalça itibarıyla gövde üst yarısı ve





Resim 17: MB.5 Mezarı ve Buluntusu. / Grave MB.5 and its Finding.

baş kısmı hemen kuzeyine itilerek dağıtılmıştır. Gövde sol tarafına yatırılmış, kuzeye bakıktır. Yarı hocker pozisyonunda gömülmüştür.

Antropolojik analizi yapılmamıştır.

Mezar armağanı 1 adettir. Yüzü hizasında, bireyin yaklaşık 0.30 m karşısına bir adet pişmiş toprak boyunlu küçük çömlek (MB.5/1) bırakılmıştır.

### MB.6 Mezarı

616.59 m; III-IV. tabaka (V tabaka duvarı içi) (Res. 7). Basit toprak mezar. III. tabaka tarafından tahrip edilmiş, V. tabakanın duvarı içine defnedilmiştir. Diz kemiğinden itibaren üst yarısı tahribatla yok olmuştur. Mevcut durumuna göre yarı hocker pozisyonunda gömüldüğü, gövdenin sol tarafına, kuzeye bakık defnedildiği anlaşılmaktadır.

Antropolojik analizi yapılmamıştır.

Mezar armağanı yoktur.

### MB.7A-C Mezarları

619.17 m, Dağınık mezar; III. tabakaya içinde dağınık ve ufalanmış halde kemik parçaları bulunmuştur.

Antropolojik analizi yapılmıştır. Kemiklerin biri erişkin, biri çocuk ve biri bebek olmak üzere toplam üç bireye ait olduğu tespit edilmiştir. Erişkin bireyin cinsiyeti tespit edilememiştir. Çocuk bireyin yaşı diş çıkış zamanına göre 5 olarak tespit edilmiştir. Bebeğin yaşı clavícula uzunluğuna göre 3 aydır.

Mezar armağanı yoktur.

### MEZAR ARMAĞANLARI

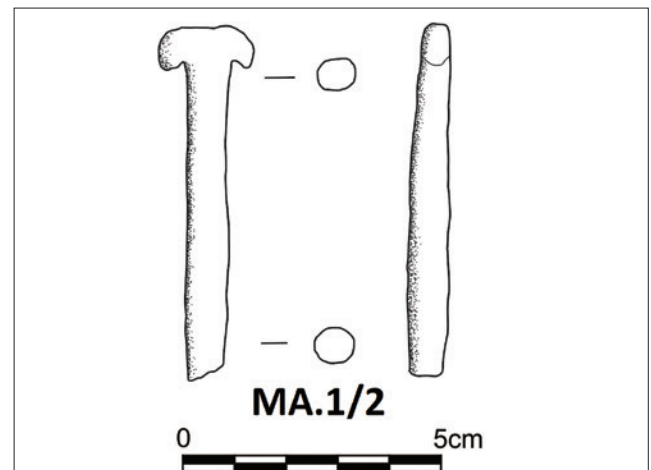
Mezar armağanlarının çoğunluğunu madeni buluntular oluşturmaktadır. Bunu pişmiş toprak kaplar ile taş buluntular izler.

### MADENİ ESERLER

#### Bronz Asa

Bulunan çubuk biçimli 'T' başlı bronz asa (model) (MA.1/2, Çizim 1) Devret Höyük kazılarında bir örnekle temsil edilir. 'T' başlığın üst ortası hafif bastırılmış, her iki yana genişleyen başlığın uçları hafif aşağı sarkıtılarak yuvarlatılmıştır. Başlık altında kabaca dörtgen kesiti, aşağıya doğru tam yuvarlaklaşır. Asanın alt yarısı kırıktır (Başlık Gen. 1.8 cm, Uz. 6.8 cm, Kal. 0.8 cm).

Orta Karadeniz Bölgesi'nde değişik materyallerden yapılmış farklı tipte başlıklara sahip çubuk biçimli asalara, müelliflerince tümü ETÇ sonuna tarihlenen,

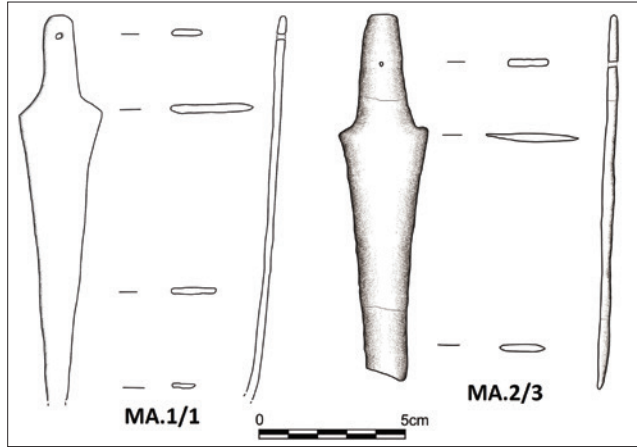


Çizim 1: Bronz Asa (MA.1/2). / Bronze Scepter (MA.1/2).

Alaca Höyük 'H' Mezarı<sup>3</sup>, Salur<sup>4</sup> ve Kaledoruğu'nda<sup>5</sup> rastlanmıştır.

## Hançerler

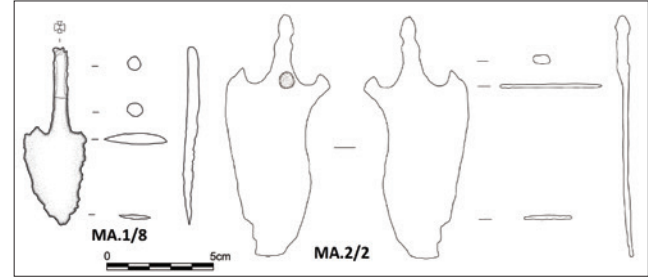
Bulunan iki adet bakır hançer aynı tiptedir (MA.1/1 ve MA.2/3, Çizim 2). Tek perçin delik, uzunca kabza sapı, düşük ve orantısız omuz, aşağıya doğru düzensiz daralan yassı kesit ve zıhsız gövde, her ikisinde de ortak özelliştir. Uç kısımları kırık ve noksandır. Aralarındaki küçük farklar, sap üstlerinin birinde yuvarlatılmış diğerinde düz bırakılmış olması ile perçin deliklerinin konumudur. Ölçüleri birbirine yakındır. (MA.1/1: Uz. 13.2 cm, Omuz Gen. 2.9 cm, Göv. Gen. 1.1 cm, Üst Kal. 0.8 cm, Alt Kal. 0.5 cm, İp Delik. 0.2 cm; MA.2/3: Uz. 12.6 cm, Omuz Gen. 3.0 cm, Göv. Gen. 1.5 cm, Üst Kal. 0.8 cm, Alt Kal. 0.4 cm, İp Delik. 0.2 cm).



Çizim 2: Hançer (MA.1/1 ve MA.2/3). / Dagger (MA.1/1 and MA.2/3).

Mızrak uçlarının bakırı düşük kaliteli, formları orantısız ve düzensizdir. Özensiz işçilik gösteren bu mızraklar, imalat sürecinin belli bir aşaması elle biçimlendirilmiştir. Orta Anadolu ETÇ hançer tipleri arasında yaygın görülen Devret höyük örnekleri, MÖ 3. binyılın ikinci yarısında Doğu Balkanlar ve Kuzey Ege ile Yakındoğu'da geniş yayılım gösteren<sup>6</sup> ortak bir form özelliğine sahiptir. En yakın benzerleri Bayındır Nekropolü<sup>7</sup>, Bademağacı<sup>8</sup>, Ahlatlıbel çift gömülü mezarı<sup>9</sup>, Sarıket Nekropolü<sup>10</sup> ile

İkiztepe'den<sup>11</sup>; diğer benzerleri Troya<sup>12</sup>, Beycesultan<sup>13</sup>, Kayapınar<sup>14</sup>, Alishar<sup>15</sup>, Tepe Yahya IVA<sup>16</sup> ve Amasya ile Tokat Müzesi'ndeki üç örnekten<sup>17</sup> bilinmektedir.



Çizim 3: Ok ve Ok/Mızrak Uçları (MA.1/8 ve MA.2/2). / Arrow and Arrow/Spear Heads (MA.1/8 and MA.2/2).

## Ok ve Ok/Mızrak Uçları

Devret kazılarında bulunan üç ok ucundan<sup>18</sup> ikisi mezarlarda ele geçmiştir (Çizim 3). Her ikisi de ince uzun saplı, kanatlı ve yaprak gövdelidir; kırık ve noksandırlar. Küçük olanı (MA.1/8) niteliği düşük bakırdan mamuldür. Yuvarlak sapı derin yivli ve üçgen artı/haç kesitli, gövdesi ince ve yassıdır. Büyük olanı (MA.2/2) bronzdur. Dörtgen kesitli sapı üst yarısında boğumlu, gövdesi yassı ve incedir. Bir yüzünde (gövde üst yarısında) memecik kabartması bulunur.

Ok uçlarının tam benzerleri bulunmamakla birlikte, büyük olanın (MA.2/2) yakın örneği Tokat (veya Amasya) Müzesi'nde bulunmaktadır<sup>19</sup>; ayrıca İkiztepe'de bulunmuş<sup>20</sup> boğumlu ve geniş saplı örneklerle de karşılaştırılabilir.

## Sap Delikli Baltalar

İki farklı mezarda birer adet sap delikli balta ele geçmiştir. Bunlardan birisi çekiç başlı ve teber ağızlı, diğeri çengel başlı ve tarak uçludur (Çizim 4).

Çekiç başlı, teber ağızlı ve sap delikli balta bronzdur (MA.1/7). Yuvarlak sap deliği üst yarısında verilmiştir;

<sup>3</sup> Koşay 1951: Lev. CXXXV/2.

<sup>4</sup> Mathews 2007: Fig. 13 (örnek, bir iğne parçasına benzemektedir!).

<sup>5</sup> Bilgi 2004: 20.

<sup>6</sup> Stronach 1957: Type IA, 90 vd., Fig. 1/1-2, 2/7; Sazcı 2016: 185 vd., Fig. 7.

<sup>7</sup> Bittel 1955: 113.

<sup>8</sup> Duru 2008: Res. 356 a.

<sup>9</sup> Koşay 1934: 75 vd., 92 vd., VIII-IX Mezarı, Ab-585.

<sup>10</sup> Seeher 2000: Abb. 34 (G.266 a), Abb. 37 (G.305 g), Abb. 48 (G.485 b).

<sup>11</sup> Bilgi 1984: Fig. 13/50-51.

<sup>12</sup> Schmidt 1902: 229, no. 5850-51 ve no. 5853.

<sup>13</sup> Mellaart/Lloyd 1962: Fig. 9/4-5 (ETÇ I).

<sup>14</sup> Temizer 1954: Fig. 17.

<sup>15</sup> von der Osten 1937: Fig. 96, c 289 (GKÇ).

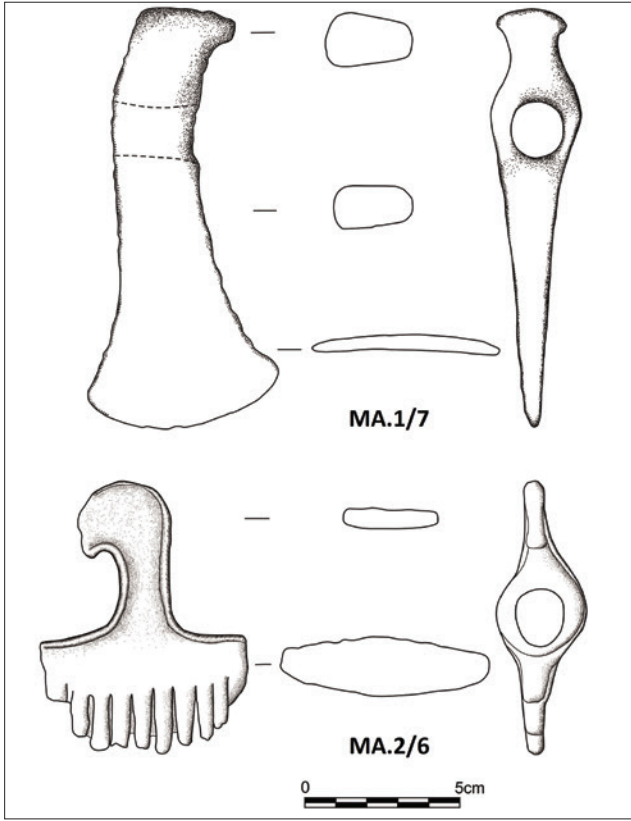
<sup>16</sup> Beale/Lamberg-Karlovsky 1986: Fig. 8.2 c.

<sup>17</sup> Özgüç 1978: Fig. 77-79.

<sup>18</sup> Türker 2014: Res. 9.

<sup>19</sup> Özgüç 1978: Lev. 68/7.

<sup>20</sup> Bilgi 1990: Fig. 15/207; 1993: 74, Lev. 65/22-23.



Çizim 4: Sap Delikli Baltaları (MA.1/7 ve MA.2/6). / Shaft-Holed Axes (MA.1/7 and MA.2/6).

deliğinde ahşap parçaları korunagelmıştır. Çekiç başın arka yarısı daraltılarak hafif çıkıntı şeklinde uzatılmış, iç kavsi dışa göre daha açılı verilmiştir. Sap deliği itibariyle uca doğru incelenerek genişleyen baltanın keskin yüzeyi teber biçiminde her iki yana genişletilmiştir (Çekiç Baş: 3.2 x 5.0 cm, Delik Çap: 1.6 cm, Göv. Gen. 2.2 x 3.9 cm, Uz.: 13.4 cm, Uç Gen. 5.7 cm).

Baltanın değişik tip ve ölçülerdeki örneklerinden ETÇ III'e tarihlenen Horoztepe buluntusu<sup>21</sup>, Devret baltasının birebir kopyası gibidir<sup>22</sup>.

İkinci balta bakırdır (MA.2/6). Çengel biçimli bükülmüş başı bir yüzde yuvarlatılmış, diğer yüzde sivriltilerek sonlandırılmıştır. Baş ile alt yarı arasındaki oval sap

<sup>21</sup> Özgüç/Akok 1957: 206, Res. 15 a-b, 37, Horoztepe baltasını "ince-uzun gövdesi ve sap deliğine yakın verilmiş çekiç başlı" gibi özellikleriyle Anadolu ve Önasya'da eşsiz olduğunu ifade etmişlerdi. Devret buluntusu yanı sıra tipin varyasyonu Bakla Tepe (Erkanal/Erkanal 2015: Abb. 15) ve Polatlı (Lloyd/Gökçe 1951: Fig. 14/13) kazısı ile Yortan (Kâmil 1982: Fig. 88/336), Resuloğlu (Yıldırım 2011: 461, Şek. 4) ve Sariket nekropolünde (Seeher 2000: Abb. 49/G.49 b) ETÇ II'ye tarihlenen, sap deliği çevresi kalınlaştırılmış ve üst sap kesiti sekizgen verilmiş çekiç başlı balta formu, söz konusu balta tiplerinin Anadolu'daki sayısının artabileceğini göstermiştir.

<sup>22</sup> Devret Höyük baltasının Horoztepe baltasıyla aynı atölyede, benzer bir kalıpta üretildiği düşünülebilir.

deliğinin içinde ahşap parçaları korunagelmıştır. Kenarlarda kabartma şerit şeklinde verilmiş gövde bağlantısı uç kısma düz kenar ve kısa sapla bağlanmış, alt yarısı, tek sıra halinde sık dizilmiş 10 adet diş tanesi uzantılarıyla tarak biçimli tamamlanmıştır; düşük nitelikli bakırdan yapılan balta ucunun dış bükey görünümüne sahip olduğu anlaşılmaktadır (Çengel Baş: 3.0 x 0.9 cm, Delik Çap: 1.5 x 1.8 cm, Alt Göv. Gen. 6.6 cm, Uz. 8.5 cm).

Tarak/dişli uçları bakımından özgün olan çengel başlı Devret Höyük baltası, ETÇ III'e tarihlenen Mahmatlar kazısı<sup>23</sup> ve Kayseri Felahiye-Çukur<sup>24</sup> buluntularıyla karşılaştırılabilir<sup>25</sup>.

### Yassı Bronz Baltalar

İki farklı mezardan birer tane iki tip yassı bronz balta (veya keski) bulunmuştur (Çizim 5). Her ikisi de teber biçimli dışa taşkın ağza doğru hafif genişleyen, dörtgen kesitli ve yassı gövdelidir. Tek fark; birinin üst kenarının yuvarlatılmış (MA.1/3), diğerinin düz (MA.2/4) verilmiş olmasıdır. İkinci örneğin ucunda ayrıca kertik biçimli kırığı vardır<sup>26</sup>. Her ikisinin üzerinde dokuma parçaları yer yer korunagelmıştır (Res. 18) (MA.1/3: Uz. 10.4 cm, Göv. Gen. 4.0 cm, Kal. 0.6 cm, Uç Gen. 5.3 cm; MA.2/4: Uz. 13.2 cm, Göv. Gen. 3.3 cm, Kal. 1.2 cm, Uç Gen. 4.5 cm).

Her iki tipteki yassı bronz baltanın değişik formları, başta bronz olmak üzere taş ve az sayıdaki gümüş örnekleri, MÖ 5. binyıldan itibaren uzun bir kronolojik süreçte Avrupa'dan Ural Dağları ve İran'a dek geniş bir coğrafyaya yayılmıştır<sup>27</sup>. Devret formları ve tip varyasyonları da Anadolu'da çok sayıda örnekle bilinmektedir. Bunlardan GKÇ'a tarihlenen Kuruçay<sup>28</sup> ve Ilıpınar<sup>29</sup> dışında Anadolu'da bulunan diğer

<sup>23</sup> Koşay/Akok 1950: 484 vd., Lev. XL/3. Üst yarısı kırık olan Mahmatlar baltasının da çengel biçimli tamamlanabileceği çizimle gösterilmiştir, bkz. a.g.e. Ayrıca, Mahmatlar baltasının bronz oluşu, teber biçimli uçlarındaki dişlerin sivri ve seyrek dizilişi, sap bağlantısının düz değil de düşük verilmesi, Devret baltasından oldukça farklıdır.

<sup>24</sup> Kayseri-Felahiye'ye bağlı Çukur Bucağı'nın Kağıcı Deresi'ndeki kum ocaklarında bulunmuş 29 adet bronz eser arasındadır (Kodan 1987: 581 vd., Res. 17, 38). Düz sap bağlantısı dışında Devret'ten ziyade Mahmatlar buluntusuna daha yakındır.

<sup>25</sup> Çengel başlı, kısa saplı ve sap delikli dişsiz teber uçlu baltalar sayıca daha fazla olmakla birlikte, Mahmatlar (Koşay/Akok 1950: Lev. XL/1-2, Res. 15) ve Felahiye-Çukur (Kodan 1987: Res. 15-16, 36-37) dışında Çorum çevresinde bulunan bir örnekten (Özgüç 1980: Lev. XIII/3) bilinmektedir.

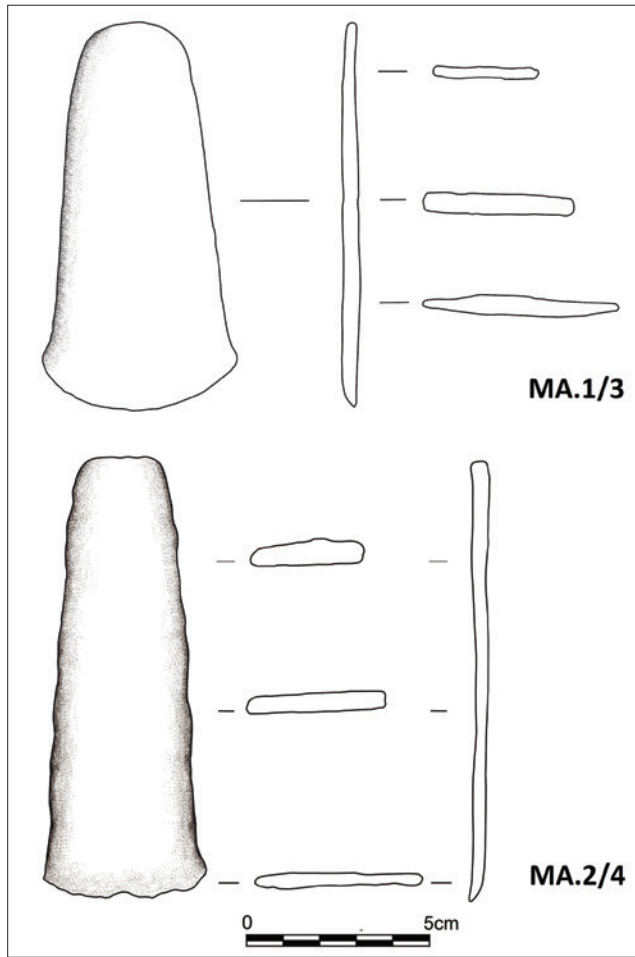
<sup>26</sup> Aynı tipte bir diğer yassı balta, kazının mezar dışı kontekstinde de bulunmuştur, Türker 2014: Res. 9.

<sup>27</sup> Coğrafi ve kronolojik dağılım için topluca bkz. Schaeffer 1948; Müller-Karpe 1968; 1974; Cernykh/Avilova/Orloskaya 2002; Courcier 2007; Hansen 2013; 2014.

<sup>28</sup> Duru 1996: Lev. 160/2-3, Lev. 161/7-8; 2008: Res. 287.

<sup>29</sup> Roodenberg 2001: Fig. 7/2.





Çizim 5: Yassı Baltalar (MA.1/3 ve MA.2/4). / Flat Axes (MA.1/3 and MA.2/4).

örnekler ağırlıklı olarak ETÇ II ve III'e tarihlenmektedir. Devret Höyük üstü yuvarlatılmış bronz yassı baltanın en yakın benzerleri Sarıket Nekropolü<sup>30</sup>, Küllüoba<sup>31</sup>, İkiztepe<sup>32</sup> ve Horoztepe'den<sup>33</sup>; üstü düz bırakılmış bronz yassı baltanın en yakın benzerleri Alaca Höyük 'H'<sup>34</sup> ve 'P'<sup>35</sup> mezarları, Karaz<sup>36</sup>, Akyazı<sup>37</sup>, Yeni Hayat Nekropolü<sup>38</sup> ve Amasya Müzesi'nden<sup>39</sup> bilinmektedir.

### Kalem Keskiler

İki bronz kalem keski iki farklı mezardan (Çizim 6) ele geçmiştir. Boyutları dışında ikisi de ortak özellikleri taşır:

<sup>30</sup> Seeher 2000: Abb. 25 (G.132 b), Abb. 28 (G.171) ve Abb. 55 (Dağınık Buluntu, no. 16).

<sup>31</sup> Efe/Fidan 2006: Fig. 21/18.

<sup>32</sup> Bilgi 1984: Fig. 14/69.

<sup>33</sup> Özgüç/Akok 1958: Lev. XVIII/12-14; Tezcan 1963: Lev. XXV/1-5, Lev. XXVI/1-3.

<sup>34</sup> Koşay 1951: Lev. CXXXV/1, no. 98.

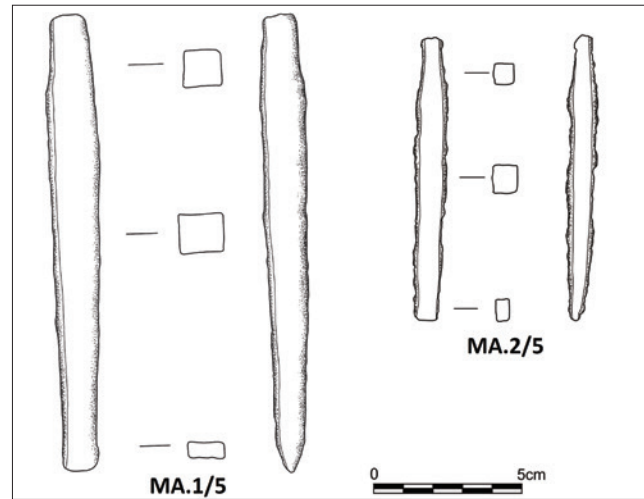
<sup>35</sup> Koşay/Akok 1973: Lev. LXXXIV, Al. p. 53.

<sup>36</sup> Koşay/Tufan 1959: 409, a.175.

<sup>37</sup> Müller-Karpe 1994: Taf. 91, no. D.3.

<sup>38</sup> Müller-Karpe 1994: Taf. 91, no. 3, 6, 8.

<sup>39</sup> Müller-Karpe 1994: Taf. 91, no. A.3; Bilgi 2001: Res. 29, no. 031.



Çizim 6: Kalem Keskileri (MA.1/5 ve MA.2/5). / Point Chisels (MA.1/5 and MA.2/5).

Kısa sapları ile hafif kalınlaştırılmış gövdelerin kesitleri kare biçimli olup, keski ucu iki yandan inceltilmiştir. İlk örneğin sap kısmında ahşap kalıntıları koruna gelmiştir (MA.1/5: Sap Gen. 1.3 x 1.3 cm, Göv. Gen. 1.6 x 1.6 cm, Uç Gen. 1.7 cm, Uz. 15.4 cm; MA.2/5: Sap Gen. 0.7 x 0.7 cm, Göv. Gen. 1.0 x 1.0 cm, Uç Gen. 0.8 cm, Uz. 9.5 cm).

Orta Karadeniz Bölgesinde bulunan bronz keskinin iki tipte olduğu görülür. Gövdeleri değişken kalınlığa sahip ve iki yana genişleyen yuvarlatılmış, kimi omuzlu uçları bulunan örnekler, bölgede yaygın görülen tiplerdir. Devret tipindeki kalem keskinin ise Önasya'da, Troya ve özellikle Orta Anadolu'nun doğusunda kalan bölgelerde sık karşılaşılan örneklerdendir<sup>40</sup>.

### Sivri Uç

Devret mezarlarında bir adet bronz sivri uç (kargı ucu; sivri mızrak ucu) bulunmuştur (MA.2/7, Çizim 7). Sapı yuvarlak, gövdesi bronz kalem keskinin gibi kare kesitlidir (Sap Çap: 0.5 cm, Göv. Gen. 0.8 x 0.8 cm, Uz. 9.6 cm).

Alaca Höyük 'S' Mezarı<sup>41</sup>, Karkamış ETÇ mezarlığında<sup>42</sup>, İkiztepe kazılarında<sup>43</sup> ve Simav çevresinde<sup>44</sup> bulunan örnekler, en yakın benzerleri olarak karşılaştırılabilir.

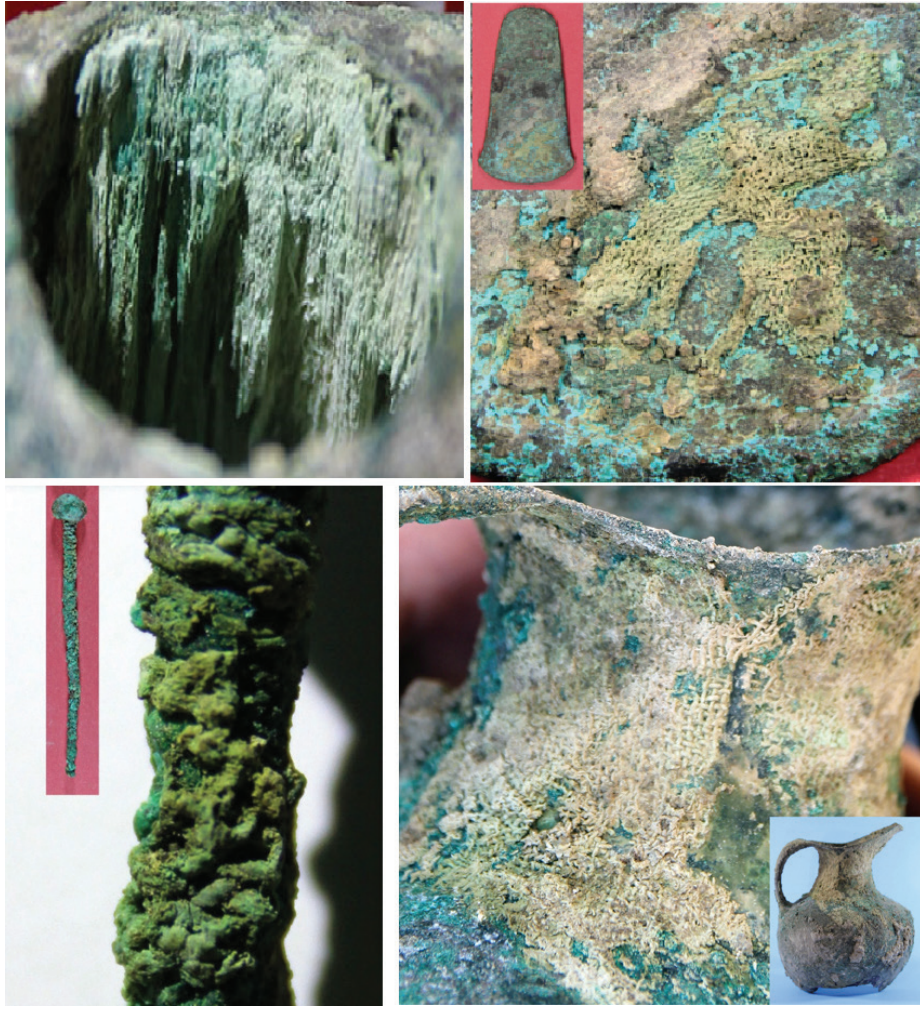
<sup>40</sup> Karşılaştırmak için topluca bkz. Müller-Karpe 1994: Taf. 66-70, 72-73, 76, 89.

<sup>41</sup> Koşay/Akok 1951: Lev. CCV/2.

<sup>42</sup> Hogarth/Thompson/Woolley 1978: 218 vd., Pl. 60 (KCG 2, 9, 14), Pl. 61 (KCG 1 ve 15).

<sup>43</sup> Bilgi 1990: Fig. 13; 2002: 29 vd.

<sup>44</sup> Müller-Karpe 1994: Taf. 76/26 ve Taf. 90/10.



Resim 18: Ahşap ve Dokuma Parçası Örnekleri. / Examples of Wood and Woven Pieces.

## Bakır Deliciler

Aynı mezarda bulunan iki delici de bakırdır (Çizim 7)<sup>45</sup>. Daha uzun olan ilk delici (MA.1/11) üstte yassı ve ortada yuvarlak kesitli (Göv. Çap 0.6 cm, Uz. 7.2 cm), diğeri (MA.1/6) dörtgen kesitlidir (Göv. Çap 0.4 x 0.5 cm, Uz. 4.4 cm). İkisinin de üst ve orta kesiminde dokuma parçaları korunagelmıştır.

## Bakır İğneler

Devret mezarlarında dört adet bakır iğne bulunmuştur; hepsi kırıklı, bazıları noksandır (Çizim 8). Biri belirsiz (MC.2/1: Kal. 0.5 cm, Korunan Uz. 9.9 cm), diğeri basık topuz başlıdır. Bezemeli olan iki örnekten ilkinde, baş kısmının tepe noktasından dikey inen yivler vardır (MA.1/9: Topuz 1.7 cm, Kal. 0.7 cm, Korunan Uz. 9.2 cm). İkincinin bezemesi, gövde üst bitimine, topuz başı

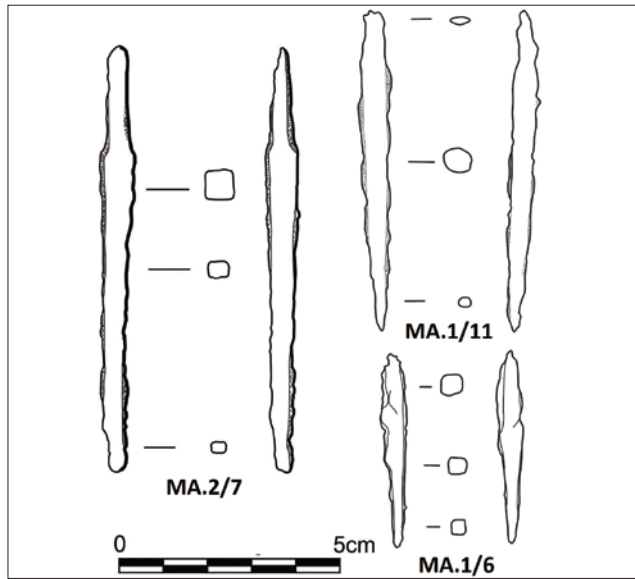
altına yapılan şerit kabartmasıdır (MB.4/1: Topuz 1.1 cm, Kal. 0.4 cm, Korunan Uz. 14.0 cm). Sade bırakılmış son örnek (MB.3/1: Topuz 1.1 cm, Kal. 0.4 cm, Korunan Uz. 7.9 cm) ile ikinci bezemeli iğnenin gövdesi üzerinde dokuma (veya ip) parçaları koruna gelmiştir.

## Gaga Ağızlı Bakır Testi

Dağınık mezarın 1 m yakında, tahribatlı alanda bulunan testi, ölü armağanları arasında değerlendirilmiştir (MA.1/10, Çizim 9). Yuvarlak kısa boyunlu ve yuvarlak gövdeli testinin alt yarısı kırıktır; kırık parçalardan düz dipli olduğu anlaşılmıştır. Gövde genişliği üstünden başlayan şerit kesitli kulbu ağız kenarına bağlanmış. Kulbun karşısında, ağız kenarı seviyesinden yükselerek uzayan oluk biçimli gaga akıtacağı düzdür. İçinde dövme izleri vardır. Sap dahil, gövdenin tamamına yakınında dokuma parçaları korunagelmıştır (Ağız Çapı 4.5 cm, Karın Gen. 12.0 cm, Korunan Yük. 12.0 cm).

Anadolu madeni kapları arasında ETÇ kontekstlerinde bulunan gaga ağızlı testiler Alaca Höyük Kral

<sup>45</sup> İkiztepe (Bilgi 1986: Fig. 14/79-91 ve Fig. 15/92-106) ve diğer Anadolu örnekleriyle karşılaştırmak için topluca bkz. Mül-ler-Karpe 1994: Taf. 70-73.



Çizim 7: Sivri Uç (MA.2/7) ve Deliciler (MA.1/11 ve MA.1/6). / Pointed Head (MA.2/7) and Piercers (MA.1/11 and MA.1/6).

Mezarlarının dokuzunda<sup>46</sup>, Mahmatlar<sup>47</sup>, Horoztepe<sup>48</sup> ve Polatlı-Karahöyük<sup>49</sup> ile Merzifon-Oymaağaç yöresinden<sup>50</sup> ve Anadolu kökenli bir örnekten<sup>51</sup> bilinmektedir.

### Hilal Sembolü

Hilal biçimli yassı bakır sembol (MC.2/6, Çizim 10) idol kabartmalı küp mezarın içinde, boyun-göğüs arasında, kırık parçalar halinde bulunmuştur. Üstteki en geniş yerinden her iki kenara doğru hafif daralan gövdelidir (Göv. Gen. 6.7 cm, Korunan Alt Gen. 3.0 cm, Kalınlık 0.2-0.35 cm).

İkiztepe ETÇ III mezarında bulunmuş en yakın benzerine göre<sup>52</sup> kapalı ve yuvarlatılmış uçlu olmalıdır.

<sup>46</sup> Alaca Höyük 'A' Mezarı (Koşay 1938: Lev. LXXXVIII, MA 75), 'B' Mezarı (Arık 1937a: Şek. 30; 1937b: Lev. CLXIX, VII, Al. 242), 'R' Mezarı (Arık 1937a: Şek. 43; 1937b: Lev. CCXXXV, XIII, Al. 1082), 'H' Mezarı (Koşay 1951: Lev. CXXXII), 'D' Mezarı (Koşay 1951: Lev. CXLVII), 'E' Mezarı (Koşay 1951: Lev. CLXV), 'K' Mezarı (Koşay 1951: Lev. CLXXVI ve Lev. CLXXIX, aynı mezara bir de pişmiş toprak gagağızlı testi bırakılmıştır, a.g.e. Lev. CLXXXIV/4), 'L' Mezarı (Koşay 1951: Lev. CXCVI/2) ve 'S' Mezarı (Koşay 1951: Lev. CCIV/1).

<sup>47</sup> Koşay/Akok 1950: 483, Res. 7-8. Metropolitan Museum of Art'da bulunan bir örneğin de Mahmatlar'dan getirilmiş olduğu kayd edilmiştir, bkz. Tezcan 1960: 14, Lev. 15.

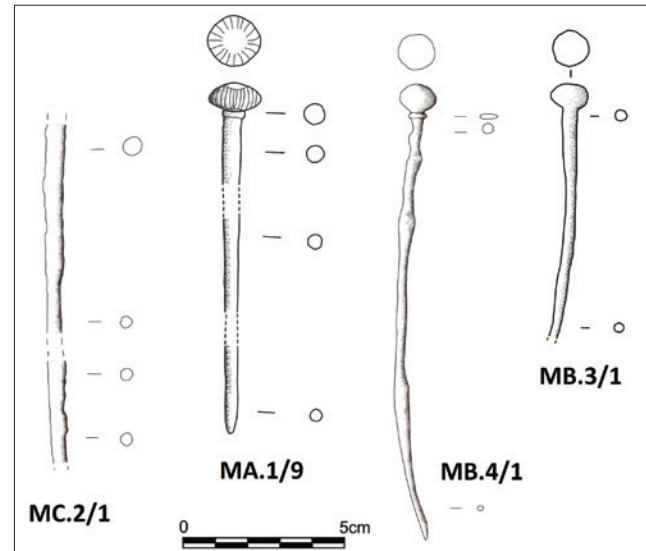
<sup>48</sup> Özgüç/Akok 1958: Lev. IV/3, Res. 3.

<sup>49</sup> Lloyd/Gökçe 1951: Fig. 14/14.

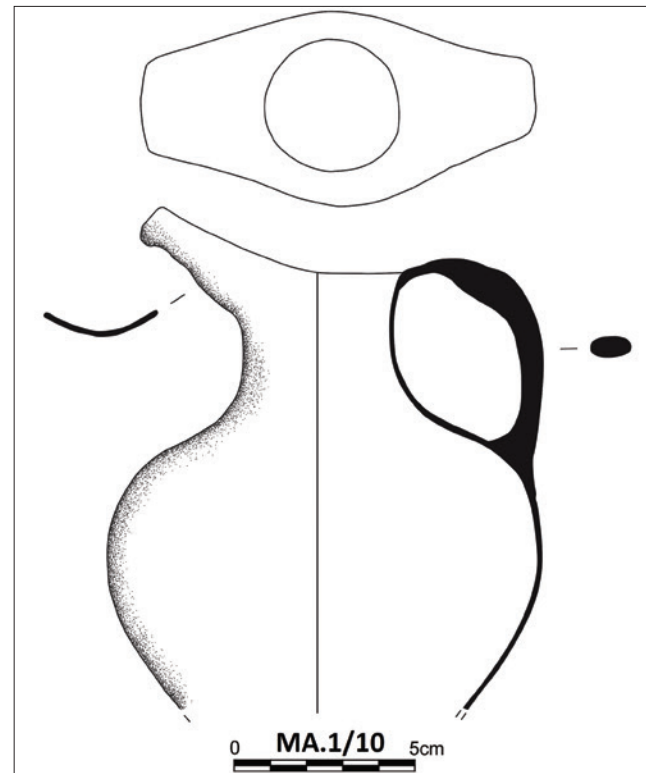
<sup>50</sup> Dönmez 2014: Pl. 9/3. Sadberk Hanım Koleksiyonu için ayrıca bkz. Anlağan 1993: 68, Res. 15.

<sup>51</sup> V&A Gilbert Koleksiyonu, bkz. <http://collections.vam.ac.uk/item/O156363/ewer-unknown/> (Kayıt No. Loan: Gilbert.65-2008) (Erişim: 26/11/2017).

<sup>52</sup> Bilgi 2014: 116, Res. 3.



Çizim 8: Bakır İğne Buluntuları (MC.2/1, MA.1/9, MB.4/1 ve MB.3/1). / Copper Needle Finds (MC.2/1, MA.1/9, MB.4/1 and MB.3/1).

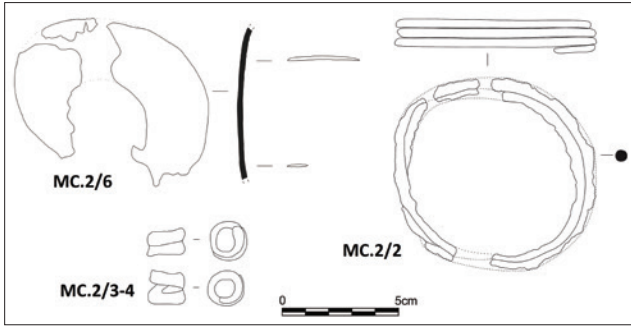


Çizim 9: Gaga Ağızlı Bakır Testi (MA.1/10). / Spouted Pitcher of Copper (MA.1/10).

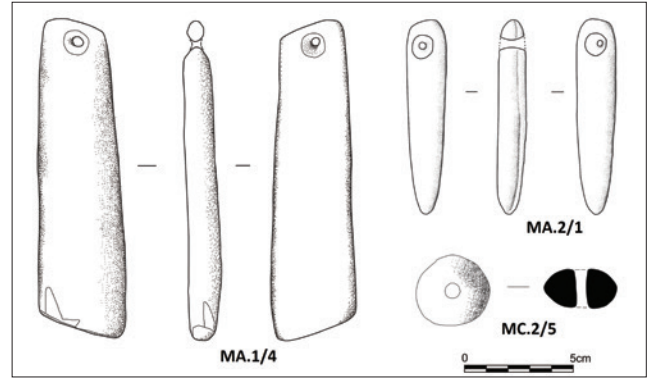
### Sarmal Bilezik

Bakır sarmal bilezik (MC.2/2, Çizim 10), idol kabartmalı küp mezar defininin sol dirseğinde, yüksek oranda korozyona uğramış ve parçaları birbirine kaynaşmış, çok kırıklı halde bulunmuştur. Yuvarlak kesitli kalın bakır tel, üç sıra halinde üst üste gelecek şekilde dolanmış ve açık uçlu bırakılmıştır (Çap 7.0 cm, Kal. 0.6-0.7 cm).





Çizim 10: MC.2 Mezarı Ziyne Eşyaları (MC.2/6, MC.2/2 ve MC.2/3-4). / Jewellery Articles (MC.2/6, MC.2/2 ve MC.2/3-4) of Grave MC.2.



Çizim 11: Biley Taşları (MA.1/4 ve MA.2/1) ve Taş Topuz (Kirman) Başı (MC.2/5). / Whetstones (MA.1/4 and MA.2/1) and Stone Macehead (MC.2/5).

Uçları açık, yuvarlak kesitli ve üçlü sarmal benzerleri İkiztepe ETÇ II-III mezarlarında bulunmuştur<sup>53</sup>.

### Sarmal Küpe

Tek sarmallı iki adet gümüş küpe (veya saç tokası) (MC.2/3-4, Çizim 10) idol kabartmalı küp mezar içinde, karın hizasına kaymış biçimde bulunmuştur. İki sıra halinde, uçları açık ve biri bitişik, diğeri hafif aralıktır (Her ikisi Çap 1.4 cm, Kalınlık 0.2 ve 0.4 cm).

Anadolu ve Önasya'da en yaygın küpe tiplerindendir. Orta Karadeniz Bölgesi'nde Alaca Höyük 'R'<sup>54</sup> ve 'E'<sup>55</sup> mezarları, İkiztepe<sup>56</sup> ve Eskiypar<sup>57</sup> örnekleriyle karşılaştırılabilir.

### TAŞ ESERLER

#### Taş Asa Baş

Tören asası fonksiyonuna sahip olması muhtemel bir diğer buluntu, taş topuzdur; tipi itibarıyla kirman ağırlığı olarak da değerlendirilebilir (MC.2/5, Çizim 11). Yuvarlak ve basık-yassı gövdeli, deliği ortada verilmiş grimsi lacivert sert taştan yapılmış kirman başı biçimlidir (Çap 3.4 cm, Kal. 3.2 cm ve Delik Çap 0.7 cm).

Elmalı-Karataş yassı taş topuz örneklerinde<sup>58</sup> olduğu gibi kullanıldığı, ayrıca Alaca Höyük 'K' Mezarında<sup>59</sup> bulunmuş sapı altın kaplama asa benzeri bir yöntemle taşındığı düşünülebilir.

<sup>53</sup> Bilgi 1986: Fig. 17/245-247 ve Fig. 18/251-254; 2001: Şek. 49/c-d; 2004: 65.

<sup>54</sup> Arık1937b: Lev. CCXXXI.

<sup>55</sup> Koşay 1951: Lev. CLXVII, Res. 1.

<sup>56</sup> Bilgi 2002: no. 71-72.

<sup>57</sup> Özgüç/Temizir 1993: Lev. 107/10-11.

<sup>58</sup> Warner 1994: Pl. 191/a-c.

<sup>59</sup> Karşılaştırmak için bkz. Koşay 1951: Lev. CLXXXIII/1.

### İp Delikli Biley Taşları

Devret Höyük mezarlarında iki farklı boy ve tipte iki biley taşı ele geçmiştir (Çizim 11). İkisi üzerinde de kullanım izi yoktur.

Küçük olan ilki (MA.2/1), sarı renkli kum taşından yapılmış, kalın şerit kesitli ve uca doğru sivrilen gövdeli; üstü daraltılarak kenarlardan yuvarlatılmış ve küttür (Uz. 8.9 cm, Gen. 1.6 x 0.9 cm).

Büyük olan ikincisi (MA.1/4), grimsi lacivert taştan yapılmış, dörtgen-yassı kesitli ve alt kısmı hafif genişletilmiş yamuk-dörtgen gövdeli; alt ve üst kenarları gövdeye düz çapraz kenarlıdır (Uz. 14.0 cm, Gen. 2.2 cm, Kal. 1.2-1.6 cm).

İlk tipteki biley taşları Anadolu'da uzun bir kronolojik aralıkta ve Önasya'da yaygın görülen biley taşı tiplerindedir. İkiztepe'de tam benzeri bulunmuştur<sup>60</sup>. İkincisi, tam benzeri bulunmayan özgün tiplerdendir.

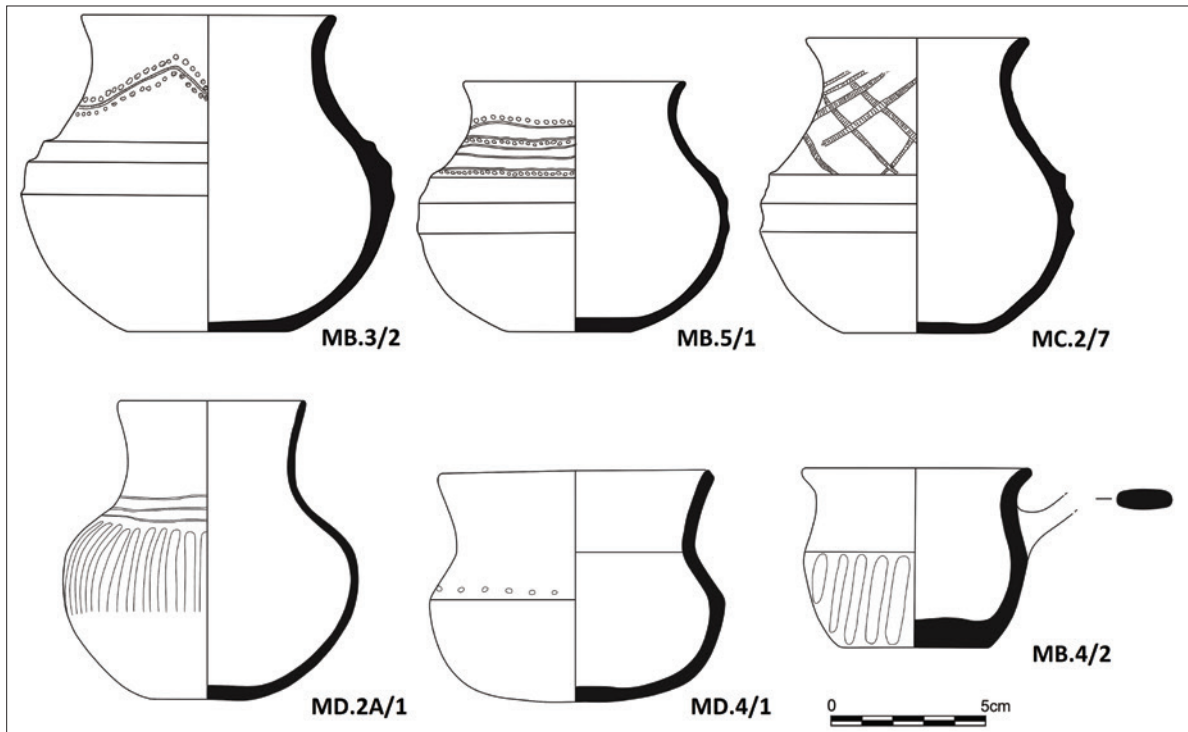
### PİŞMİŞ TOPRAK KAPLAR

#### Boyunlu Küçük Çömlekler

Devret Höyük ilk üç tabakasında çok sayıda örneği ele geçen pişmiş toprak boyunlu küçük çömleklerin beşi (Çizim 12) mezarlarda da bulunmuştur<sup>61</sup>. Dışa dönük basit ağız kenarlı, boyunlu, yuvarlak gövdeli ve düz diplidirler. Ölçüleri birbirine yakın olup, ağız çapları 6.5 - 10.0 cm ve yükseklikleri 7.2 - 10.0/14.8 cm aralığında değişmektedir.

<sup>60</sup> Bilgi 1999: No. 69 ve 75. Tipolojik karşılaştırma için ayrıca bkz. Müller-Karpe 1994: Taf. 77-78.

<sup>61</sup> Devret Höyük'te aynı mal grubundan tek kulplu masrapa örneği mezar dışı kontekste bulunmuştur, bkz. Türker 2014: Res. 12/4.



Çizim 12: Pişmiş Toprak Boyunlu Küçük Çömlek ve Fincan Armağanları.(MB.3/2, MB.5/1, MC.2/7, MD.2A/1, MD.4/1 ve MB.4/2). / *Terracotta Gifts of Necked Small Pot and Cups (MB.3/2, MB.5/1, MC.2/7, MD.2A/1, MD.4/1 and MB.4/2).*

“Koyu Yüzlü Açıklı Mallar” grubundadırlar: El yapımı, çok iyi artılmış ve iyi pişmiş hamurları gri/kahvemsi gri tonlarındadır. Cidarları incedir. İç dudak altından itibaren dışın tamamı parlak ve ince perdahlı siyah, içleri boyun altına kadar ince astarlı ve koyu devetütyü- açık kahve tonlarında, diğer kısmı hamuru renklerinde yalıdır. Kulp ve memecik eklentileri yoktur.

Yüzeylerinde iki farklı düzenlemeye verilmiştir. İlki, boyun altı itibariyle gövde yüzeyini dik veya çapraz inen sığ ve geniş oluk düzenlemeler (MD.2A/1 ve MD.4/1); ikincisi, boyun ile gövde birleşiminde iki veya üç omuz halinde yatay verilen düzenlemelerdir (MB.3/2, MB.5/1 ve MC.2/7). İlk düzenlemenin bir örneğine (MD.2A/1) boynun alt yarısına yatay verilmiş derin kazıma bezemeleri yapılmış, diğerinde sığ çukur sırasına seyrek (MD.4) yer verilmiştir. İkinci düzenlemede örneklerinin hepsinde yine boyun genişliğine yapılmış ince dalgalı yiv boyunca kondurulmuş küçük sığ çukurlar ile birbirini çapraz kesen sık tarak bezemelerdir.

Amasya’da Göller Mezarlığı, Merzifon-Oymaağaç<sup>62</sup> ile Doğanıtepe<sup>63</sup> kazılarında, Tokat’ta Maşathöyük<sup>64</sup>,

Horoztepe<sup>65</sup>, Turhal-Ulutepe<sup>66</sup> ve Kayapınar<sup>67</sup> kazılarında ve Çorum’da Alaca Höyük<sup>68</sup> ile Resuloğlu<sup>69</sup> kazılarında çok sayıda örnekleri bulunmuştur. Ayrıca bu formdaki eserlerin çok sayıdaki madeni kap örneği<sup>70</sup> hem bunların örnek alındığını hem de çok sevilerek taklit edildiklerini göstermektedir. Devret Höyük’te çok sayıda örnekle temsil edilen parlak perdahlı, ince cidarlı ve boyunlu çömlekler, baskın bir çoğunlukla Erken Tunç Çağı’nın son evresinde Canik Dağları’nın güneyi boyunca uzanan ve Çorum-Amasya-Tokat illerini kapsayan “Orta Karadeniz Ovaları” hattında yayılmışlardır. Anadolu’nun diğer kesimlerinde, batıda Kusura B<sup>71</sup> ve güneyde Kültepe’de<sup>72</sup> olduğu gibi,

<sup>65</sup> Özgüç/Akok 1958: Lev. XV/6.

<sup>66</sup> Tokat Müzesi teşhirinde sergilenmektedir. Turhal-Ulutepe için ayrıca bkz. Dönmez 2007.

<sup>67</sup> Temizer 1954: Res. 10, a ve 13, a.

<sup>68</sup> Koşay 1938: Lev. LXXXVI/4-5.

<sup>69</sup> Yıldırım 2006: Fig. 12/2; Yıldırım/İpek 2010: 34, Res. 11.

<sup>70</sup> Boyunlu küçük çömleklerin madeni örnekleri Alaca Höyük Kral Mezarlarından, Horoztepe ve koleksiyonlardan bilinmektedir. Alaca Höyük ‘B’ (Arık 1937: Lev. CLXIX, Al. 241) ve ‘H’ (Koşay 1951: Lev. CXXXI, H.17) mezarlarında üstü altın, altı gümüş örnekleri ile ‘K’ (Koşay 1951: Lev. CLXXVI) mezarından altın örneği; Horoztepe’den gümüş ve bronz örnekleri (Özgüç 1963: Fig. 2-3), Kayapınar’da bronz/bakır (Temizer 1954: Res. 16, a) açığa çıkarılmıştır. Ayrıca Haluk Perk Müzesi koleksiyonunda üç gümüş (Perk 2014: 22-24, Res. 2.2, 2.3 ve 2.4) ile Sadberk Hanım Müzesi koleksiyonunda bir elektum (Anlağan 1993: 68, Res. 16) örnekleri bilinmektedir.

<sup>71</sup> Lamb 1938: Fig. 10-2 ve Pl. LXXXIII/12.

<sup>72</sup> Kültepe’de bulunan örnekler (Özgüç 1947: 315, Fig. 2; Ezer 2014: 22, Fig. 18) aynı mal grubunda olmakla birlikte, Maşathö-

<sup>62</sup> Özgüç 1978: Lev. 71/1-4.

<sup>63</sup> Amasya Müzesi teşhirinde sergilenmektedir.

<sup>64</sup> Maşathöyük’te kulplu örneği bulunmuştur, Emre 1979: Lev. VII/1.

tekil diyebileceğimiz az sayıdaki örneklerle temsil edilirler. Hem kapların Orta Karadeniz Ovaları bölgesindeki yoğunluğu, hem de mezar armağanları arasında çok tercih ediliyor olması, söz konusu üç ilin sınırladığı alanın bütün bir kültür bölgesi olarak nitelenebileceğini göstermektedir.

## Fincan

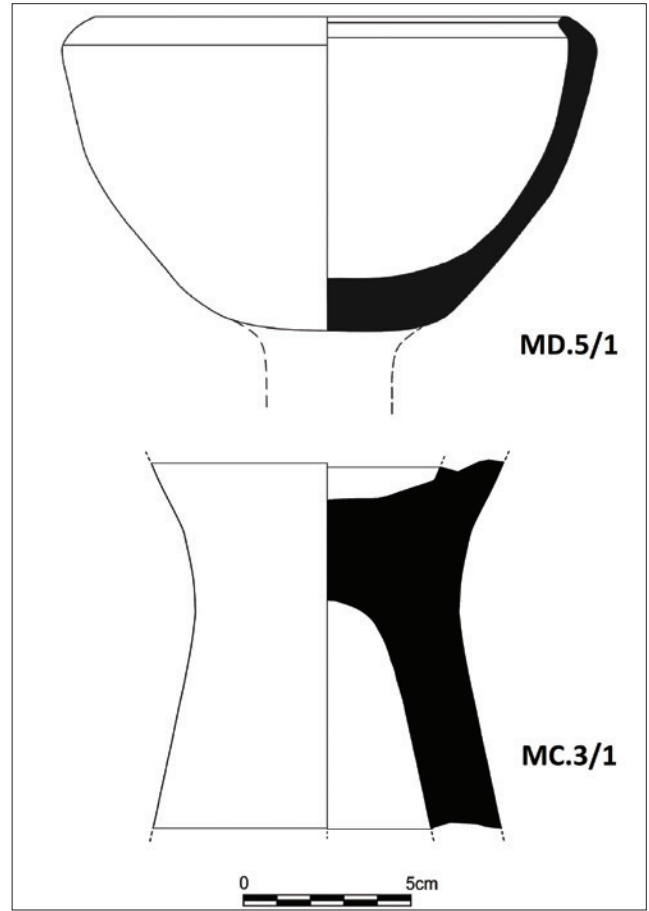
Mezar armağanları arasında sadece bir pişmiş toprak fincan vardır (MB.4/2, Çizim 12). Dışa dönük basit ağız kenarlı, kısa boyunlu, yuvarlak gövdeli ve düz dipli olup, şerit kesitli tek kulbu gövde genişliği üzerinden çıkmaktadır; gövdenin 1/3'ü, dudağın bir kısmı ve kulbun üst yarısı noksanıdır. El yapımı, az saman katkılı ve artılmış, orta pişmiş hamuru koyu gri/siyahıdır. Cidarı incedir. Boyun içinden itibaren dışın tamamı hamuru renginde ince perdahlanmıştır. pişmiş toprak boyunlu küçük çömleklerde olduğu gibi (bkz. yukarıda) boyun altı itibarıyla gövde yüzeyini çapraz inen sıg ve geniş oluk düzenlemelere sahiptir (Ağız Çap 7.0 cm, Yük. 8.8 cm).

Orta Karadeniz Bölgesi'ndeki pek çok paraleli yanı sıra Horoztepe'de bulunan gümüşten bir fincanla<sup>73</sup> karşılaştırılabilir.

## Yüksek Ayaklı Kupa ve Meyvelik

Bir erişkin kadın mezarına, yüz ile kolları arasında bir pişmiş toprak kupanın çanak kısmı (MD.5/1) ve dağınık bir mezarın kemikleri arasında meyvelik parçası (MC.3/1) açığa çıkarılmıştır (Çizim 13); bunlardan meyvelik mezar buluntusu olup olmadığı kesin olmamakla birlikte, burada ölü armağanları arasında değerlendirilmiştir. Devret Höyük'te çok sayıda örneği bulunan meyvelik parçası (Korunan Yük. 11.1 cm, Bel Kal. 7.4 cm), Orta Karadeniz Bölgesi'nde yaygın görülen dışı siyah içi kırmızı mal grubundandır<sup>74</sup>.

Mezar armağanları arasındaki pişmiş toprak çanağın dip kısmında genişçe bir ayağa bağlandığını gösteren iz yer almaktadır; ayak parçası bulunamamıştır. İçe dönük basit ağız kenarlı ve omuzlu, dibe doğru belirgin daralan gövdelidir. El yapımı, az saman ve taşçık katkılı, gözenekli kötü/orta pişmiş hamuru koyu gri/siyah kalın özlüdür. Kalın cidarlıdır. İç-dış kendinden astarı gri-koyu devetüyü alacalanmış, basitçe sıvazlanmıştır (Ağ. Çap 13.5 cm, Yük. 9.0 cm).



Çizim 13: Pişmiş Toprak Kupa (MD.5/1) ve Meyvelik (MC.3/1) Buluntuları. / Terracotta Cup (MD.5/1) and Fruit-Stand (MC.3/1).

Form ve ayak bağlantı yeri özelliği dikkate alındığında Mahmatlar<sup>75</sup> ile Horoztepe<sup>76</sup> kaçak kazılarında birer, Alaca Höyük 'B' mezarında bir<sup>77</sup> ve 'K' mezarından iki<sup>78</sup> adet bulunan madeni kupalara öykünüldüğünü düşündürür.

## Küp Mezarlar

Devret Höyük iki mezar tipinden birini oluşturan küp mezarların kendisi, ölüyü muhafaza ettiği kadar, birer ölü armağanı olarak da kabul edilebilir. Her üç küpün mal ve form özellikleri aynıdır (MB.1/1, MD.3/1 ve MC.2/8): Yükseklikleri 0.85-1.05 m. arasında değişen boyunlu küpler siyah özlü, taşçık katkılı ve iri gözenekli, kötü pişmiş hamurludurlar. Kalın cidarlı, kısa geniş boyunlu ve basit ağız kenarlı küplerin dışı koyu laciverte çalan siyah, içi kızılımsı açık devetüyü renklerindedir. Her üç küpün de oldukça kötü pişirilmiş olmasının sebebi için iki öneri ele alınabilir: Küpler, mezara konulacağından ya yeteri kadar pişirme ihtiyacı duyulmamıştır ya da kötü pişmiş küpler, günlük kullanıma uygun olmadığından, mezar olarak değerlendirilmiştir.

yük (Emre 1979: Lev. VII/1) ve Resuloğlu'nda (Yıldırım/Ediz 2005: 1, 5) olduğu üzere, kulplu özelliklere sahiptir.

<sup>73</sup> Özgüç 1963: Fig. 1.

<sup>74</sup> Orthmann 1963: Taf. 5 (no. 2/15, Alishar), Taf. 44 (no. 11/51-53, Alaca Höyük), Taf. 72 (no. 21/04, Kayapınar).

<sup>75</sup> Koşay/Akok 1950: Lev. XXXIX/11-12.

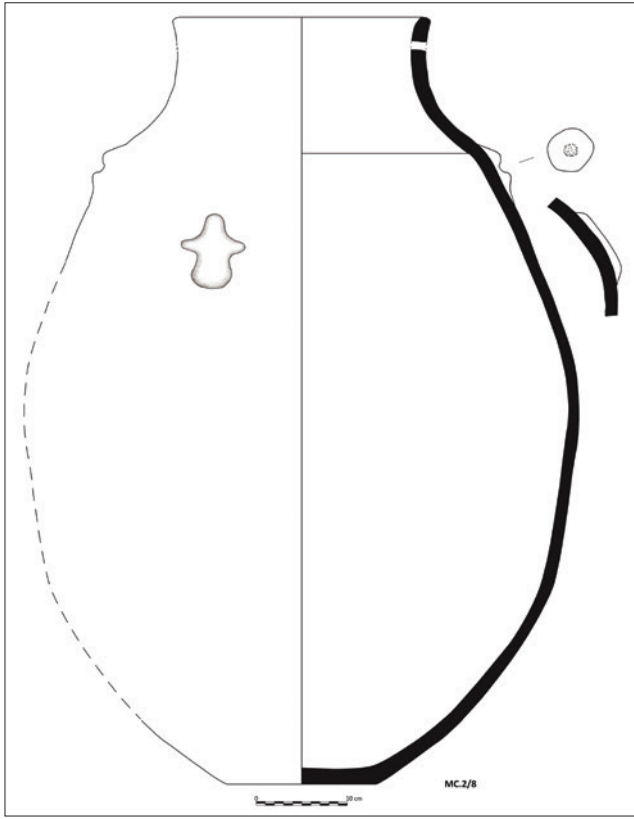
<sup>76</sup> Özgüç/Akok 1958: Lev. IV/1.

<sup>77</sup> Arık 1937a: Şek. 29.

<sup>78</sup> Koşay 1951: Lev. CLXXVII; ayrıca bkz. Bilgi 2012: 256, R 57.



Küplerden sadece birisi (MC.2/8, Çizim 14), bezemelerinden dolayı, özelliklidir: Küpün ağız kenarı altına ip delikleri açılmış, boynun alt kesimine eşit aralıklarla yerleştirilmiş, içi parmak baskıyla çukurlaştırılmış, dört iri memecik kabartısı yapılmıştır. Memeciklerin alt hizasında, gövdenin üst yarısına karşılıklı gelecek şekilde iki adet keman biçimli idol kabartması konurulmuştur<sup>79</sup>. İçi parmak baskıyla çukurlaştırılmış dört iri memecik kabartma bezemenin benzerlerine Kalinkaya küp mezarlarında<sup>80</sup> rastlanır. Küp üzerine aplike edilen keman gövdeli idol kabartması, Anadolu keman biçimli idollerinin mezar kabı üzerinde kullanılmış olmasının ünik bir örneğidir<sup>81</sup>.



Çizim 14: MC.2/8 Küp Mezarı. / Pithos Grave MC.2/8.

## DEĞERLENDİRME VE SONUÇ

Devret Höyük kazıları ilk raporlarında defnedilen birey sayısının 17 olduğu ancak tahribatlı alanlarda ufalanmış ve dağınık halde bulunan insan kemikleriyle birlikte sayının 20'den fazla olabileceği ifade edilmiş idi<sup>82</sup>. Definler üzerinde yapılan antropolojik analizler birey sayısının 21 olduğunu göstermiştir. Mezarlardan 15'i insitu ele geçmiştir. Bunların 12'si basit toprak, 3'ü küp mezardır. Diğerleri kısmen tahrip edilmiş veya dağınık halde bulunmuşlarsa da, basit toprak mezar oldukları anlaşılmıştır.

Basit toprak mezarlar, bireyin gömüleceği genişlikte oval diyebileceğimiz belirgin bir düzen arz etmeyen basitçe açılmış çukurlardır. Defnedilecek alan basitçe tesviye edilmiş, tabanına ve kenar profiline herhangi bir düzenleme yapılmamış, definiden sonra tekrar toprakla örtülmüştür. Örtülen toprağa özel bir sıkıştırma yapılmamış, hatta kimi mezarların üzeri gevşek bırakılmış, asıl koruyucu sert zemin dökülen taban çamuruyla sağlanmıştır. Küp mezarlar için de benzer bir çukur uygulaması söz konusudur; küpün yatırılacağı derinlik ve genişlik gözetilmiş, birinin (MB.2 mezarı) orta boy taşla desteklenmesi dışında, özel bir uygulamada bulunulmamıştır. Bulunan üç küp mezar içerisindeki bireylere ait iskeletler, küpün ezilmesinden dolayı, oldukça kötü korunagelmıştır. Yüksekliği 0.85-1.05 m. arasında değişen küpler siyah özlü, taşçık katkılı ve iri gözenekli, kötü pişmiş hamurludur. Kalın cidarlı, kısa geniş boyunlu ve basit ağız kenarlı küplerin dışı koyu laciverte çalan siyah, içi kızılımsı açık devetüyü renklerindedir. Küp ağızları batı (MB.1 Mezarı), güney (MC.2 Mezarı) ve kuzey (MD.3 Mezarı) olmak üzere değişik yönlere sahiptir.

Devret Höyük'te tespit edilen mezarların tamamı intramural gömü tipindedir. Yerleşimin yakın çevresinde extramural olabilecek bir mezarlık alanına rastlanmamıştır<sup>83</sup>. Kamusal-ortak alanlara değil, müstakil konut alanlarının altına gömülmüşlerdir. Mezarlar için açılan çukurlar yerleşimin alt tabakasını -çoğunlukla birden fazla tabakasını- ve kimi yerde de duvarlarını tahrip etmiştir. Açığa çıkardığımız bazı mezarların ezilmiş olması, mezarların yeterince derin kazılmamasından ve örtülen toprağın kiminde gevşek bırakılmasındandır.

Basit toprak mezarlardan sadece 8'inin yönü kesin belirlenebilmiş olup (biri güneybatı, bir diğeri kuzeybatı

<sup>79</sup> Türker 2014: 371, Res. 7; Türker/Özdemir/Bozkurt 2015: 111. Keman biçimli idollerin dönemsel özellikleri için ayrıca bkz. Türker 2012: 405.

<sup>80</sup> Zimmermann 2007: 36.

<sup>81</sup> ETÇ II'ye tarihlenen Alaca Höyük buluntusu (Koşay 1951: Lev. CVII, Al. b 193), gövde bakımından benzemekle birlikte, bir kolunu başına götürmüş olması yönüyle Devret örneğinden farklılaşır.

<sup>82</sup> Türker 2014: 370 vd.; Türker/Özdemir/Bozkurt 2015: 110.

<sup>83</sup> Höyüğün yaklaşık 2 km güneydoğusundaki Kulduran Tepe'nin 500 m kadar güneyinde kalan Tilkitepe, tarafımızdan (Türker/Özdemir/Bozkurt 2015: 112) ETÇ'ye ait bir extramural mezarlık olarak değerlendirilmiştir.

TABAKA / AÇMA	AC	B	D	E
I	AC 1 a-e		D 1 a-b	E 1
II	AC 2	B 1		
III	AC 3 a-d	B 2 a-e	D 2 a-e	E 2
IV	AC 4 a-b	B 3 a-e	D 3 a-b	
V	AC 5	B 4		

Tablo 1: Devret Höyük Tabakalanması. / *Stratigraphy of Devret Höyük.*

Cinsiyet Dağılımı Tablosu		
Cinsiyet	n	%
Bebek	3	18,75
Çocuk	3	18,75
Adölesan	1	6,25
Kadın	6	37,5
Erkek	2	12,5
Belirsiz	1	6,25
<b>Toplam</b>	<b>16</b>	<b>100</b>

Tablo 2: Cinsiyet Dağılımı Tablosu. / *Gender Distribution Table.*

Yaş Dağılımı Tablosu		
Yaş	n	%
Bebek	3	18,75
Çocuk	3	18,75
Adölesan	1	6,25
Genç Erişkin	1	6,25
Orta Erişkin	4	25
İleri Erişkin	1	6,25
Erişkin	3	18,75
<b>Toplam</b>	<b>16</b>	<b>100</b>

Tablo 3: Yaş Dağılımı Tablosu. / *Age Distribution Table.*

olmak üzere) hepsinin batıya yönlendirildiği görülmüştür. Böylece Devret Höyük ölü gömme geleneklerinde bir yön birliği olduğu anlaşılmıştır. Bunlardan 5'inin yüzü güneye, 2'sinin kuzeye, 1'inin kuzeybatıya ve 1'inin de doğuya bakıktır. Gövde yönlendirilmesinde 8 birey güneye ve 3 birey kuzeye dönüktür; 5 bireyin gövde yönlendirmesi belirsizdir. Tanımlanabilen mezarlardan 9'u tam hocker, 2'si yarı hocker pozisyonundadır. IV. Tabakada açığa ait tek birey (MC.4 Mezarı), sırtüstü yatırılması ve el-kol konumu bakımından üst tabakalardakinden farklılaşmaktadır; 10 mezardan sadece biri sırtüstü, diğerleri ya sağına ya da soluna yatırılmışlardır. Yatış pozisyonu belli olan bireylerden 7'si tam hocker, 3'ü yarı hockerdir. Tamamına yakınında kollar göğüs hizasında dirsekten bükülmüş, eller ise baş

kısmına götürülmüştür<sup>84</sup>. Eller, 5 bireyde başın altında ve başın toprakla temas ettiği yerde, 2 bireyde ise yüzün önünde birleştirilmiştir. Bireylerden 6'sının başı, birleştirilen iki elin üzerine yatırılmış, bir bireyin kolları karın üzerinde bağlanmıştır. Sadece IV. tabakada, sırtüstü yatırılmış bireyin elleri karın hizasında bırakılmıştır. Durumu belirsiz dağınık olanların dışında, her mezara sadece bir birey defnedilmiştir. Sadece bir mezarda (MD.2A-B) bir erişkin erkek ve bir bebek olmak üzere 2 birey tespit edilmişse de, birlikte gömülmeekten ziyade, erkek mezarı kazılırken daha önce gömülmüş bulunan bebek kemiklerinin karıştığı izlenimi edinilmiştir.

Tanımlanabilen bireylerin yaş ve cinsiyetlerinin kendi içinde sayıca yakın oldukları ve höyüğün geneline eşit dağıldıkları görülmüştür. Erişkin bireylerin çoğunluğunu orta erişkin (35– 44,9 yaş) bireyler oluştururken genç erişkin (20 – 34,9 yaş) ve ileri erişkin (50 yaş üstü) birey sayısı birdir. Toplumdaki paleopatolojilere bakıldığında sadece 2 bireyde (MD.1 ve MB.3 Mezarları) anemi olduğu tespit edilmiş, toplumun diğer bireylerinde herhangi bir travma ya da patolojik bulgular tespit edilmemiştir. Bu da toplumun sağlıklı bir yaşam sürmüş olabileceğini düşündürmektedir. Dişler üzerinde yapılan gözlemlerde diş taşı ve diş aşınmasının fazla olması, bu toplumun özellikle tarım ürünlerini beslenmelerinde yoğun olarak kullandıklarını ve karbonhidratlı besinleri (buğday, arpa vb. tahılları) yoğun olarak tükettiklerini göstermesi açısından önemlidir.

Bebek ve çocukların toplumdaki sayısı hemen hemen yetişkinlerle aynı orandadır. Bu, diğer Anadolu toplumlarıyla benzer bir durumdur. Toplum içerisinde karşılaşılan varyasyonları genetik sebeplerle açıklamak doğru olacaktır. İskeletlerin genel olarak korunma durumlarının çok kötü olması tamamen toprağın yapısıyla ilgili bir durumdur.

Devret Höyük mezarlarının çeşit ve sayı bakımından -görece- zengin oldukları söylenebilir. Basit toprak mezarlardan 9'una ve küp mezarlardan birine ölü armağanı bırakılmış, diğer mezarlarda armağanlara rastlanmamıştır; başka bir ifadeyle her iki mezardan birinde ölü armağanı bırakılmıştır. Toplam armağan sayısı 36'dır. Armağan bırakılmayan mezarların biçimleri ve defin uygulamalarında farklılık görülmez. Bazı mezarlarda armağan sayısı tek buluntudan ibaret iken, bazılarında buluntu sayısının birden fazla olması durumu söz konusudur. Bulunan madeni eserler, özellikle yassı baltalar ile iğneler Önasya'nın çok geniş

<sup>84</sup> Definlerin hocker pozisyonunda yapılması yanı sıra kolların dirseklerden bükülmesi ve baş hizası veya baş altında birleştirilmesi Orta Karadeniz Bölgesi'nde görülen yaygın bir uygulamadır, Türker/Özdemir/Bozkurt 2015: 119.

bir coğrafyasında paralellikler kurarken, form ayrıntıları ve diğer tip özellikleri, kültürel ilişki coğrafyasının daraltılmasına, ağırlıklı olarak da Orta Karadeniz Bölgesi çevresinde sınırlanmasına sebeptir. Bunlar arasında özellikle Devret Höyük'te çok sayıda örneklerle temsil edilen koyu yüzlü açıkta mallar grubundaki parlak perdahlı, ince cidarlı ve boyunlu küçük çömlekler, baskın bir çoğunlukla Erken Tunç Çağı'nın son evresinde Canik Dağlarının güneyi boyunca uzanan ve Çorum-Amasya-Tokat illerini kapsayan "Orta Karadeniz Ovaları" hattında yayılmışlardır. Literatürdeki karşılaştırmalarına bakıldığında asıl yoğunluğunun Amasya ovalarında görülüyor olması dikkat çekicidir ve bölge, keramik kültürünün yayıldığı merkez için bir referans konumundadır. Ayrıca bu ve pişmiş toprak fincan ile kupa buluntularının çok sayıda madeni tip benzerlerinin Orta Karadeniz Ovaları hattında bulunmuş olması, kültürün çerçevesini de sınırlayabilmektedir. Örneğin, mezarların madeni buluntu formları İkiztepe'de çokça benzeriyle karşılaştırılabilirken, keramikler İkiztepe mezarlarında aynı paydaşlığa sahip değildir.

Madeni eserler, bir gümüş hariç, ya bakır ya da bronzdur. Bunlardan bakır buluntularının çoğunlukla düşük nitelikli olması, günlük kullanım pratiğinden uzakta olduklarını göstermekte, özellikle de mezarlara armağan bırakmak üzere üretildiklerini düşündürmektedir. Nitekim mezar olarak kullanılan küplerin de düşük mukavemetli olması, mezar için özel üretildikleri fikrini destekleyebilir. Öte yandan, görece varsıl olmayan bireylerin mezarlarına bırakıldığı izlenimi veren düşük nitelikli bakır objelerin daha çok sembolik bir anlam taşıdığı, bu anlamın dinsel olabileceği kadar, sosyal statüyle de ilgili olabileceği kabul edilebilir; dinsel olsaydı, mezar armağanı bulunmayan diğer bireylerde de en azından birkaç parça buluntunun olması beklenirdi! Bu da Devret toplumunun ortak inanç ve duygularla hareket ettiğini göstermelidir. Dönemi için değerli buluntular arasında sayılabilecek bronz eserlerin az sayıdaki varlığı ve değerli ziynetlere de rastlanmaması, ölüm-yaş oranlarının eşit dağılımı, küçük bir köy yerleşimi olan Devret toplumunun eşit gelir düzeyine sahip olduğunu; bireysel hiyerarşinin varlığı mümkünse de, sosyo-ekonomik açıdan belirgin bir sınıf farklılığının oluşmadığı resmini çizmektedir<sup>85</sup>.

Bakır ve bronz eserlerin bazıları üzerinde korunagelmüş dokuma izleri, mezar armağanı için özel bir kılıf hazırlanış izlenimini vermektedir. Dudakları V biçimli kopartılmış boyunlu küçük çömleklerle bilerek zarar verdikleri açıktır; bununla birlikte bazı madeni eserlerdeki küçük kırıklar ve bazı deformasyonlar da özellikle yapılmış olabilir<sup>86</sup>.

Mezarların büyük çoğunluğu III. Tabakanın taban seviyeleri altına gömülmüş, mezar üzerinde yapı tabanları definden sonra tekrar kaplanmış. Tahrip edilmiş kesimlerde I-III. tabaka veya II-III. tabaka gömüleri olarak kayd edilen mezarların yine ağırlıklı olarak III. tabaka aidiyeti gösterdikleri söylenebilir. Definden sonra tabanları yeniden dökülerek üzerleri kaplanmış diğer mezarlar ise III-IV. tabaka ve IV. tabakanın taban seviyeleri altında bulunmuşlardır. Tabakaların buluntuları ve mezar buluntuların karşılaştırılan örnekleri, Devret mezarlarının, Anadolu Geç Kalkolitik Çağı'ndan gelen bazı unsurları bünyesinde taşıdığını, ancak, ETÇ II sonu ile ağırlıklı olarak ETÇ III'e tarihlenebileceğini göstermiştir<sup>87</sup>.

<sup>87</sup> Devret madeni buluntuları en çok Alaca Höyük Kral Mezarları, İkiztepe, Horoztepe yerleşimlerinin dönem buluntularıyla yakın benzerleriyle karşılaştırma olanağı vermektedir. Bunlardan madeni buluntular sayısal olarak Alaca Höyük Kral Mezarlarından en çok 'B', 'H' ve 'K' mezarlarıyla paralellik vermiştir; bunu 'R' ve 'S' mezarları izler. Birer örnek 'A', 'D', 'L' ve 'P' mezarlarıyla karşılaştırma olanağı sunar. Sayısal çoğunluk bakımından madeni buluntu yanı sıra pişmiş toprak kaplar da yine 'B', 'H' ve 'K' mezarlarıyla daha çok örtüştüğünden, tarihlleme bakımından çağdaş olduklarını daha yüksek ihtimalle kabul edebiliriz. Alaca Höyük Kral Mezarlarının tarihlendirilmesi çok tartışılan gelen bir konudur. Devret Höyük ile paralellik kurduğumuz mezarlardan 'B', 'H', 'K' yerleşimin 4-7. tabakasına ve 'R' ile 'S' mezarları yerleşimin 5. tabakasına verilmiştir (Özgüç 1948: 40 vd.; Koşay 1951). Stratigrafiyi tartışan W. Orthmann (1963: 32 vd., 38 vd., Tab. 6) ilgili mezarları 5.-8. tabaka aralığında (ETÇ II-III) ve C. Bachhuber (2014: Tab. Fig. 2) 4.-6. tabaka (Troy II-III) aralığında görmüşlerdir. Yakın zamanda yapılan C-14 analizler sonucunda, değinilenlerden 'S' Mezarının MÖ 3. bin yılın başlarına (MÖ 2850-2500) tarihlenmesi gerektiği ve ETÇ II'ye karşılık geldiği önerilmiştir, bkz. Yalçın 2011: 62. Diğer ağırlıklı karşılaştırma olanağı veren İkiztepe Mezarlığı ise Alaca Höyük IV.-VII. ve Troya II.-V. Tabakalarıyla (ETÇ III) tarihlendirilmiştir (Bilgi 2001: 76-77).

<sup>85</sup> Tartışma için bkz. Türker/Özdemir/Bozkurt 2015: 116 vd.

<sup>86</sup> Topluca bkz. Türker/Özdemir/Bozkurt 2015: 121.



**KAYNAKÇA**

ANLAĞAN, Ç. 1993.

“Sadberk Hanım Müzesi’nde Bulunan Bir Grup Eski Tunç Çağı Eseri”, *X. Türk Tarih Kurumu Kongresi-I*: 65-70.

ANLAĞAN, Ç./BİLGİ, Ö. 1989.

*Protohistorik Çağ Silahları / Weapons of the Protohistoric Age*. İstanbul.

ARIK R.O. 1937a.

“Alaca-Höyük Hafriyatının İlk Neticeleri”, *Belleten I/1*: 210-221.

ARIK R.O. 1937b.

*Alaca-Höyük Hafriyatı 1935*. Ankara.

BACHHUBER, C. 2014.

“The Treasure Deposits of Troy: Rethinking Crisis and Agency on the Early Bronze Age Citadel”, *Anatolian Studies* 59: 1-18.

BEALE, T.W. / LAMBERG-KARLOVSKY, C.C. 1986.

*Excavations at Tepe Yahya, Iran, 1967-1975, Volume I: The Early Periods*. Harvard.

BİLGİ, Ö. 1984.

“Metal Objects from İkiztepe-Turkey”, *Beiträge zur Allgemeinen und Vergleichenden Archäologie* 6. Bonn: 31-96.

BİLGİ, Ö. 1990.

“Metal Objects from İkiztepe-Turkey”, *Beiträge zur Allgemeinen und Vergleichenden Archäologie* 9-10. Bonn: 119-219.

BİLGİ, Ö. 1993.

“1974 ile 1986 Kazı Dönemlerinde Bulunan Tunç Silahların Işığı Altında İkiztepe’nin Önasya’daki Yeri”, *X. Türk Tarih Kurumu Kongresi-I*. Ankara: 71-77.

BİLGİ, Ö. 1999.

“İkiztepe’de Ele Geçen Son Buluntuların Işığında Orta Karadeniz Bölgesi Protohistorik Çağ Maden Sanatı Hakkında Yeni Gözlemler”, *XII. Türk Tarih Kurumu Kongresi-I*. Ankara: 41-50.

BİLGİ, Ö. 2001.

*Protohistorik Çağ’da Orta Karadeniz Bölgesi Madencileri, Hint-Avrupalıların Anavatanı Sorununa Yeni Bir Yaklaşım / Protohistoric Age Metallurgists of the Central Black Sea Region A New Perspective on the Question of the Indo-Europeans’ Original Homeland*. İstanbul.

BİLGİ, Ö. 2002.

“İkiztepe’nin Anadolu İTÇ Maden Sanatının Gelişimine Olan Katkıları”, *XIV. Türk Tarih Kurumu Kongresi-I*. Ankara: 21-35.

BİLGİ, Ö. 2004.

*Anatolia, Cradle of Castings / Anadolu, Dökümün Beşiği*. İstanbul.

BİLGİ, Ö. 2012.

*Anadolu’da İnsan Görüntüleri, Klasik Çağ Öncesi*. İstanbul.

BİLGİ, Ö. 2014.

“Bir İlk Tunç Çağı Yerleşmesi İkiztepe’den Sembol Nitelikli Metal Buluntular”, *Anadolu Kültürlerine Bir Bakış: Armağan Erkanal’a Armağan / Some Observations on Anatolian Cultures: Compiled in Honor of Armağan Erkanal* (Eds. N. Çınardalı Karaaslan / A. Aykurt / N. Kolonkaya-Bostancı / Y.H. Erbil). Ankara: 115-130.

BİTTEL, K. 1955.

“Einige Kleinfunde aus Mysien und aus Kilikien”, *Istanbul Mitteilungen* VI: 113-118.

CERNYKH, E.N./AVILOVA, L.I./ORLOSKAYA, L.B. 2002.

“Metallurgy of the Circumpontic Area: From Unity to Disintegration”, *Anatolian Metal II / Der Anschnitt 15* (Ed. Ü. Yalçın). Bochum: 83-100.

COURCIER, A. 2007.

“La Métallurgie dans les pays du Caucase au Chalcolithique et au début de L’Age du Bronze: Bilan des Études et perspectives Nouvelles”, *Les Cultures du Caucase (VI<sup>e</sup>-III<sup>e</sup> millénaires avant notre ère) Leurs relations avec le Proche-Orient*. Paris: 199-232.

DÖNMEZ, Ş. 2007.

Orta Karadeniz Bölgesi’nde Önemli Bir Geç Kalkolitik – İlk Tunç Çağı Yerleşmesi: Turhal-Ulutepe”, *Refik*

*Duru'ya Armağan / Studies in Honour of Refik Duru* (Ed. G. Umurtak/Ş. Dönmez/A. Yurtsever). İstanbul: 75-84.

DÖNMEZ, Ş. 2014.

“Early Bronze Age Metallurgy in Amasya Province, North - Zentral Anatolia”, International Conference Problems of Early Metal Age Archaeology of Caucasus and Anatolia, November 19-23, 2014, Georgia, Proceedings (Ed. M. Kvachadze/M. Puturidze/N. Shanshashvili). Tblisi: 182-197.

DURU, R. 1996.

*Kuruçay Höyük II: 1978-1988 Kazılarının Sonuçları, Geç Kalkolitik ve İlk Tunç Çağı Yerleşimleri / Results of the Excavations 1978-1988, The Late Chalcolithic and Early Bronze Age Settlements* (TTKY V/44a). Ankara.

DURU, R. 2008.

*MÖ 8000'den MÖ 2000'e Burdur-Antalya Bölgesi'nin Altıbin Yılı*. Antalya.

EFE, T./FİDAN, M.E. 2006.

“Pre-Middle Bronze Age metal objects from inland Western Anatolia: A typological and chronological Evaluation”, *Anatolia Antiqua* 14: 15-43.

EMRE, K. 1979.

“Maşathöyük'te Eski Tunç Çağı”, *Belleten* XLIII/169: 1-47.

ERKANAL, H./ERKANAL, A. 2015.

“Neue Forschungen im vorgeschichtlichen Mittelwestanatolien: Bakla Tepe, Liman Tepe, Çeşme Bağlararası und Panaztepe”, *Anatolien – Brücke der Kulturen, Aktuelle Forschungen und Perspektiven in den deutsch-türkischen Altertumswissenschaften* (Der Anschnitt 27) (Ed. Ü. Yalçın/D. Bienert). Bochum: 185-203.

EZER, S. 2014.

“Kültepe-Kanesh in the Early Bronze Age”, *Current Research at Kültepe-Kanesh An Interdisciplinary and Integrative Approach to Trade Networks, Internationalism, and Identity* (Ed. L. Atici/F. Kulakoğlu/G. Barjamovic/A. Fairbairn). Chicago: 5-23.

HANSEN, S. 2013.

“Innovative Metals: Copper, Gold and Silver in the Black Sea Region and the Carpathian Basin During the 5th and 4th Millennium BC”, *Metal Matters, Innovative Technologies and Social Change in Prehistory and*

*Antiquity* (Forschungscluster 2/12) (Ed. S. Burmeister/S. Hansen/M. Kust/N. Müller-Scheeßel). Leidorf: 137-167.

HANSEN, S. 2014.

“The 4th Millennium: A Watershed in European Prehistory”, Western Anatolia before Troy: Proto-Urbanisation in the 4th Millennium BC? Proceedings of the International Symposium held at the Kunsthistorisches Museum Wien, Vienna, Austria, 21-24 November, 2012 (Oriental and European Archaeology 1) (Ed. B. Horejs/M. Mehofer). Vienna: 243-259.

HOGARTH, D.G./ THOMPSON, R.C./WOOLLEY, C. L. 1978.

*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. Oxford.

KÂMİL, T. 1982.

*Yortan Cemetery in the Early Bronze Age of Western Anatolia*. Oxford.

KODAN, H. 1987.

“Kayseri Müzesindeki Eski Tunç Çağı Definesi”, *Belleten* LI/200: 581-586.

KOŞAY, H.Z. 1934.

“Türkiye Cumhuriyeti Maarif Vekâletince Yaptırılan Ahlatlıbel Hafriyatı”, *Türk Tarih, Arkeologya ve Etnografya Dergisi* II: 3-101.

KOŞAY, H.Z. 1938.

*Türk Tarih Kurumu Tarafından Yapılan Alaca Höyük Hafriyatı 1936'daki Çalışmalara ve Keşiflere Ait İlk Rapor* (TTKY V/2). Ankara.

KOŞAY, H.Z. 1951.

*Türk Tarih Kurumu Tarafından Yapılan Alaca Höyük Kazısı 1937-1939'daki Çalışmalara ve Keşiflere Ait İlk Rapor / Les fouilles d'Alaca Höyük Entreprises par la Societe d'Histoire Turque: Rapport Preliminaire sur les Travaux en 1937-1939* (TTKY V/5). Ankara.

KOŞAY, H.Z./AKOK, M. 1950.

“Amasya Mahmatlar Köyü Definesi”, *Belleten* XIV/55: 481-485.

KOŞAY, H.Z./AKOK, M. 1973.

*Alaca Höyük Kazısı 1963-1967 Çalışmaları ve Keşiflere Ait İlk Rapor / Alaca Höyük Excavations Preliminary Report on Research and Discoveries 1963-1967* (TTKY V/28). Ankara.

- KOŞAY, H.Z./TUFAN, K. 1959.  
“Erzurum – Karaz Kazısı Raporu”, *Belleten XXIII/91*: 349-413.
- LAMB, W. 1938.  
“Excavations at Kusura near Afyon Karahisar: II”, *Archaeologia LXXXVII*: 217-272.
- LLOYD, S./GÖKÇE, N. 1951.  
“Excavations at Polatlı: A New Investigation of Second and Third Millennium Stratigraphy in Anatolia”, *Anatolian Studies I*: 21-75.
- MATTHEWS, R. 2007.  
“An Area for Cultural Contact: Paphlagonia (North-Central Turkey) through Prehistory”, *Anatolian Studies LVII*: 25-34.
- MELLAART, J./LLOYD, S. 1962.  
*Beycesultan I. The Chalcolithic and Early Bronze Age Levels*. London.
- MÜLLER-KARPE, A. 1994.  
*Anatolisches Metallhandwerke*. Neumünster.
- MÜLLER-KARPE, H. 1968.  
*Handbuch der Vorgeschichte, Zweiter Band: Jungsteinzeit*. München.
- MÜLLER-KARPE, H. 1974.  
*Handbuch der Vorgeschichte, Dritter Band: Kupferzeit*. München.
- ORTHMANN, W. 1963.  
*Die Keramik der Frühen Bronzezeit aus Inneranatolien (Istanbuler Forschungen 24)*. Berlin.
- ÖZGÜÇ, T. 1947.  
“Typical Pottery of the Anatolian ‘Cooper’ and ‘Bronze’ Ages (New Finds from Kültepe near Kayseri)”, *Artibus Asiae 10/4*: 312-323.
- ÖZGÜÇ, T. 1948.  
*Ön Tarih’te Anadolu’da Ölü Gömme Adetleri* (TTKY V/17). Ankara.
- ÖZGÜÇ, T. 1978.  
*Maşat Höyük Kazıları ve Çevresindeki Araştırmalar / Excavations at Maşat Höyük and Investigation in its Vicinity* (TTKY V/38). Ankara.
- ÖZGÜÇ, T. 1980.  
“Çorum Çevresinde Bulunan Eski Tunç Çağı Eserleri”, *Belleten XLIV/175*: 459-466.
- ÖZGÜÇ, T./AKOK, M. 1957.  
“Horoztepe Eserleri”, *Belleten XXI/82*: 201-209.
- ÖZGÜÇ, T./AKOK, M. 1958.  
*Horoztepe. Eski Tunç Devri Mezarlığı ve İskân Yeri / An Early Bronze Age Settlement and Cemetery* (TTKY V/18). Ankara.
- ÖZGÜÇ, T./TEMİZER, R. 1993.  
“The Eskiypar Treasure”, *Nimet Özgüç’e Armağan. Aspects of Art and Iconography: Anatolia and Its Neighbors Studies in Honor of Nimet Özgüç* (Ed. M.J. Mellink/E. Porada, T. Özgüç). Ankara: 613-628.
- PERK, H. 2014.  
*Halûk Perk Müzesi Koleksiyonundaki Anadolu İlk Tunç Çağ Toplu Buluntusu / The Anatolian Early Bronze Age Collective Foundling in the Halûk Perk Museum Collection* (Ed. H. Perk). İstanbul.
- ROODENBERG, J. J. 2001.  
“A Late Chalcolithic cemetery at Ilıpınar in Northwestern Anatolia”, *Lux Orientis, Archæologie zwischen Asien und Europa, Festschrift für Harald Hauptmann zum 65. Geburtstag* (Ed. R.M. Boehmer/J. Maran). Rahden: 351-355.
- SAZCI, G. 2016.  
“The Metal Finds of the 3rd Millennium in Troy and their Counterparts in the Early Bronze Age World”, *Early Bronze Age Troy Chronology, Cultural Development, and Interregional Contacts. Proceedings of an International Conference held at the University of Tübingen, May 8-10, 2009* (Studia Troica Monographien 8) (Ed. E. Pernicka/S. Ünlüsoy/ S.W.E. Blum). Bonn: 183-195.
- SCHAEFFER, C.F.A. 1948.  
*Stratigraphie Comparée et Chronologie de l’Asie Occidentale (III<sup>e</sup> et II<sup>e</sup> millénaires)*. London.
- SCHMIDT, H. 1902.  
*Heinrich Schliemann’s Sammlung Trojanischer Altertümer*. Berlin.



SEEHER, J. 2000.

*Die Bronzezeitliche Nekropole von Demircihüyük-Sariket. Ausgrabungen des Deutschen Archäologischen Instituts in Zusammenarbeit mit dem Museum Bursa, 1990-1991* (Istanbuler Forschungen 44). Tübingen.

STRONACH, D.B. 1957.

“The Development and Diffusion of Metal Types in Early Bronze Age Anatolia” *Anatolian Studies* VII: 89-125.

TEMİZER, R. 1954.

“Kayalıpınar Höyüğü Buluntuları”, *Belleten* XVIII/71: 89-125.

TEZCAN, B. 1963.

“Yeni Horoztepe Buluntuları”, *Anadolu / Anatolia* V: 13-28.

TÜRKER, A. 2012.

“Suluca Karahöyük İdoller”, *Colloquium Anatolicum* XI: 403-414.

TÜRKER, A. 2014.

“Devret Höyük 2013 Yılı Kazısı ve İlk Sonuçlar”, 36. *Kazı Sonuçları Toplantısı-1*: 363-382.

TÜRKER, A./ÖZDEMİR, C./BOZKURT, D. 2015.

“Orta Karadeniz Bölgesi Erken Tunç Çağı Ölü Gömme Geleneklerine Bir Bakış”, 5. *Çorum Kazı ve Araştırma Sempozyumu*. Çorum: 105-132.

VON DER OSTEN, H.H. 1937.

*The Alishar Hüyük: Seasons of 1930-32* (OIP XXVIII/I). Chicago.

WARNER, J.L. 1994.

*Elmalı-Karataş II: The Early Bronze Age Village of Karataş*. Bryn Mawr.

YALÇIN, Ü. 2011.

“Alacahöyük İlk Tunç Çağı Kral Mezarları Üzerine”, 1. *Çorum Kazı ve Araştırma Sempozyumu*. Çorum: 55-64.

YILDIRIM, T. 2006.

“An Early Bronze Age cemetery at Resuloğlu, near Uğurludağ, Çorum. A Preliminary report of the archaeological work carried out between years 2003-2005”, *Anatolia Antiqua* XIV: 1-14.

YILDIRIM, T. 2011.

“Resuloğlu Mezarlığında Ele Geçen Bir Grup Sap Delikli Balta”, *Karadenizden Fırat’a Bilgi Üretimi / From the Black Sea to the Euphrates Knowledge Production. Studies Presented in Honour of Önder Bilgi’ye Armağan Yazılar* (Ed. A. Öztan/Ş. Dönmez). İstanbul: 457-469.

YILDIRIM, T./EDİZ, İ. 2005.

“2004 Yılı Uğurludağ Resuloğlu Kazısı”, *Çorum Kültür Sanat* 3. Çorum: 2-6.

YILDIRIM, T./İPEK, Ö. 2010.

“2008 Yılı Resuloğlu Eski Tunç Çağı Mezarlık Kazısı”, 31. *Kazı Sonuçları Toplantısı-3*: 21-36.

ZIMMERMANN, T. 2007.

“Hatti’den Yeni Haberler: Kalınkaya’nın Kalkolitik ve Erken Tunç Çağı Mezar Buluntuları Hakkında İlk Gözlemler”, 24. *Araştırma Sonuçları Toplantısı-2*: 35-42.



# CENOTAPHS IN THE BACTRIA MARGIANA ARCHAEOLOGICAL COMPLEX DOMAIN: A CASE STUDY OF NORTHEAST IRAN

## BACTRIA MARGIANA KÜLTÜREL KOMPLEKSİ İÇİNDE ANIT MEZARLARI: KUZEYDOĞU İRAN'DA BİR ÇALIŞMA

### Makale Bilgisi

Başvuru: 7 Şubat 2018

Hakem Değerlendirmesi: 5 Mart 2018

Kabul: 30 Ekim 2018

DOI Numarası: 10.22520/tubaar.2018.os.01.008

### Article Info

Received: February 7, 2018

Peer Review: March 5, 2018

Accepted: October 30, 2018

DOI Number: 10.22520/tubaar.2018.os.01.008

**Farshid İRAVANI GHADIM \* - Hamed TAHMASEBI ZAVE \*\***

**Keywords:** Bactria Margiana Archaeological Complex's Culture (BMAC), Northeast Iran, Cenotaph, Rituals

**Anahtar Kelimeler:** Bactria Margiana Arkeoloji Kompleksi Kültürü (BMAC), Kuzeydoğu İran, Anıt Mezar, Ritüeller

### ABSTRACT

*Spanning 2300-1500 BC, the Bactria Margiana Archaeological Complex (BMAC) was developed with a series of material and spiritual innovations in a vast region today comprising Northeast Iran, South Turkmenistan, North Afghanistan, and parts of Tajikistan and Uzbekistan.*

*Burial traditions can provide an understanding of the intangible aspects of past societies. In this context, it is witnessed that the rise of the Bactria Margiana culture in Northeast Iran is concomitant with the appearance of a new burial form come to known as cenotaph. The term applies to a series of graves that lack human remains and only contain a group of burial gifts deposited in ritual context to honor the deceased.*

*Since the new mortuary practice is of primary importance in reconstructing the belief and ritual systems of the BMAC populations, the present paper sets to present and discuss the cenotaphs recorded in NE Iran, an attempt*

\* Associate Professor Dr. Farshid İravanî Ghadim, Department of Archaeology Faculty of Conservation Art University of Isfahan.  
E-mail: iravanline@au.ac.ir

\*\* PhD student in Archaeology Hamed Tahmasebi Zave, Department of Archaeology, Faculty of Conservation, Art University of Isfahan.  
E-mail: Hamed.tahmasebizave@yahoo.com



*which might shed some light on the belief system of these groups. Related burials in the study area come from the two settlement sites of Shahrak-e Firouzeh in Neyshabur and Chalow in Jajarm. The instigation of cenotaphs in the region can be attributed to the dissemination of the BMAC's beliefs and ideology.*

## ÖZET

*MÖ 2300-1500 yıllarına tarihlenen Bactria Margiana Arkeoloji Kompleksi (BMAC) günümüzde Kuzeydoğu İran, Güney Türkmenistan, Kuzey Afganistan ve Tacikistan ile Özbekistan'ın bir bölümünü kapsayan geniş bir alanda maddi ve manevi yeniliklerle gelişti.*

*Mezar gelenekleri, geçmiş toplumların maddi olmayan yönlerini anlamayı sağlayabilir. Bu bağlamda, Kuzeydoğu İran'daki Bactria Margiana kültürünün yükselişinin, Anıt Mezar olarak bilinen yeni bir mezar türünün ortaya çıkışı ile eşzamanlı olduğu görülmektedir. Bu terim, insan kalıntıları bulunmayan ve sadece merasimi onurlandıran ritüel bağlamda bırakılan bir grup mezar hediyesi içeren bir dizi mezar için geçerlidir.*

*Yeni mezar uygulaması BMAC nüfuslarının inanç ve ritüel sistemlerini yeniden yapılandırmada birincil önem taşıdıklarından, bu yazı, bu grupların inanç sistemine ışık tutabilecek bir girişim olan Kuzeydoğu İran'da yeni defin türünü tartışmaya başlamıştır. Çalışma alanındaki ilgili gömüler, Neyshabur'daki Shahrak-e Firouzeh ve Jajarm'daki Chalow yerleşim yerlerinden gelmektedir. Bölgedeki defin türü BMAC inanç ve ideolojisinin yaygınlaştırılmasına bağlanabilir.*

## INTRODUCTION

Archaeologists embark upon studying graves and burial customs in an attempt to grasp some intangible dimensions of past populations. In this regard, considering the ways in which the dead was treated, burial types and structure of graves or tombs can impart important information regarding the religious beliefs dominating the concerned communities. This paper is an attempt to present the so-called cenotaph burial form, which occurs for the first time in the earlier half of the 3<sup>rd</sup> millennium BC at Shahr-i Sokhta and in the latter part of the same millennium in the BMAC archaeological horizon. A novel, distinct burial tradition may either reflect the emergence of a new cult or the arrival of new groups. In northeastern Iran, these peculiar burials occur at two settlement sites, namely Shahrak-e Firouzeh in Neyshabur and Chalow in Jajarm. Interestingly enough, cenotaphs have thus far been reported simply from the BMAC horizon (2300-1500 BC) of the region and remain completely unattested in the earlier or later periods. Here we present the cenotaphs from the region to enhance our view of this mortuary practice. A brief description of the BMAC will precede the main discussion.

## BMAC

The term BMAC refers to a group of settlements that emerged and thrived between 2300-1500 BC and were characterized by the use of distinctive pottery types, a series of prestigious and ordinary objects made of indigenous and exotic stones (lapis lazuli, chlorite, turquoise, and marble), widespread use of bronze and precious metals (gold and silver), a series of unique and possibly ritual objects such as miniature marble columns, Bactrian hybrid statuettes, scepters, luxury mattocks, and most importantly cenotaphs.

Sarianidi forged the term the Bactria Margiana Archaeological Complex to describe the culture, a designation that would be embraced by several scholars, including Hiebert (Hiebert / Lamberg-Karlovsky 1992: 2). The term derived from the assumption that the culture flourished in the two oases of Bactria and Merv (Margiana). Francfort and Lamberg-Karlovsky condemned the term as being both “tongue-twisting” and of Greece origin; they instead suggested the moniker the Oxus Culture on the consideration that it stretched along the Oxus River (Lamberg-Karlovsky, 2013: 23; Francfort, 2005: 102). Recent archaeological evidence from the BMAC settlements in northeast Iran recorded in the course of excavations at Shahrak-e Firouzeh, Chalow, Tepe Eshq (Bojnurd), and Razeh Cemetery (Darmian) pushes the expansion of the culture beyond its previously defined boundaries. A glimpse at the distribution of the respective settlements over northern Afghanistan, south Turkmenistan, eastern Uzbekistan,

and northeast Iran suggests that the BMAC was not formed along the Oxus River or within the Bactria and Merv oases, and that its core falls in what became to be known as Khorasan in the Islamic period. Hence, Biscione suggested the term the Greater Khorasan Culture for this archaeological horizon.<sup>1</sup>

It is noteworthy that chronologically<sup>2</sup> the BMAC may be split into a flourishing phase (2003-1750 BC) followed by a gradual decline phase (1750-1500/1450 BC) (Lunaeu, 2015: 303; Francfort, 2013: 166).

## BMAC SETTLEMENTS IN NE IRAN

Prior to the recent fieldwork in Khorasan, the characteristic BMAC material culture in NE Iran was known from such sites as Tepe Hissar (Schmidt, 1937: pl. LX / LXI / LXII), Turang Tepe (Deshayes, 1975: fig. 1), and Shah Tepe (Arne, 1945: 282). It included a series of typical luxury items as well as ritual and mortuary objects. Surveys and excavations in the last decade recovered relevant settlements and burial grounds, providing new information on the local nature of the culture in Khorasan (Map 1). In light of the new data, Chalow (Biscione / Vahdati, 2011: 238), Tepe Eshq (Vahdati, 2014: 19-27), Shahrak-e Firouzeh (Basafa / Rahmati, 2012: 613-623), Tepe Damghani (Vahdati / Francfort, 2010: 17-36), Tepe Farizi (Sabouri / Tala'i / Garazhian 2014: 91-111) and Tepe Mokhar of Torbat-e Jam in Kharasan Razavi Province, and Razeh of Darmian in South Khorasan (Sorush / Yousefi, 2014: 271-273) are now known to contain indications of the BMAC presence.

## CENOTAPHS

Between 3000-2500 BC, in Southeast Iran (at Shahr-i Sokhta) emerged an innovative type of burial custom utterly devoid of human remains, which has come to be known as cenotaph in the archaeological literature. In this funeral form a number of offerings are deposited within the empty grave to commemorate the deceased who failed to return to home (a war martyr or one who died abroad). The reason behind and the imperative for the creation of these graves is yet to be quite settled. What one can say is that the relatives were

<sup>1</sup> Since the designation has not yet gained currency in the archaeological literature and given that this part of the Bronze Age in the Greater Khorasan is not confined to this culture, here the Bactria Margiana Archaeological Complex is preferred.

<sup>2</sup> Note that the exact chronology of the culture is subject of some scholarly contention. Hiebert Lamberg-Karlovsky dated it to 2100-1700 BC (Hiebert / Karlovsky 1992: 2). Lamberg-Karlovsky later refined it to 2200-1700 BC (Karlovsky 2013: 22). Its beginning is dated to 2300 BC (Francfort 2013: 166; Basafa / Rahmati, 2012: 614; Biscione / Vahdati, 2011: 238). A date between 1500-1400 BC has been suggested for its ending (Francfort 2013: 166; Lunaeu 2015: 304).



Map 1: Distribution of Settlements of BMAC in the North East of Iran / *İran'ın Kuzeydoğu Bölgesindeki BMAC Yerleşmelerinin Dağılımı* (Vahdati, 2014:25).

particularly concerned with memorializing their dead loved ones, and it was for this reason that they built a grave to commemorate them as in they normally did for the other dead members. Their commitment to hold the customary cemetery required by the prevailing tradition is manifest in the placement of burial gifts within the empty grave. Erection of these graves would also offer console to next of kin.

In Shahr-i Sokhta Periods I and II,<sup>3</sup> cenotaphs were graves with a simple bipartite burial pit.<sup>4</sup> They mark the earliest attestations in the Iranian plateau. The available data suggests Shahr-i Sokhta as the region of origin for the burial custom, thence it presumably made its way to southern Turkmenistan via extended cultural and trade interactions.

The excavator of Shahr-i Sokhta observes: “A number of graves lacking human skeletons were also attested among the excavated burials..., which were ready in all respects to receive corpse but were never used so for certain reasons. A possible reason would have been that the deceased had died elsewhere; thus the grave with the

accompanying objects was erected to honor him/her”<sup>5</sup>. Some of these cenotaphs were merely simple and ready pits, while others contained between 3 to 18 gifts<sup>6</sup>. Note that in the context of the present paper, cenotaph denotes a grave that contains funeral gifts and lacks corpse, and those void of these gifts are merely considered graves ready to receive body. Thus, a distinction is made between cenotaphs and empty graves by virtue of the presence/absence of mortuary objects<sup>7</sup>. Empty, ready for burying graves occur at Gonur Depe<sup>8</sup> and Shahr-i Sokhta<sup>9</sup>.

Given the broad cultural and trade relations that Shahr-i Sokhta maintained with southern Turkmenistan and northeast Iran, one may reasonably credit the site with the spread of the burial custom to the BMAC realm by means of these intensifying ties.

Cenotaphs are attested in the timespan of 2300-1500 BC in the BMAC zone—southern Turkmenistan (Togolok

<sup>3</sup> Period I dates to 3150-2800 BC and Period II spans 2800-2500 BC (Ascalone, 2015: 93-95).

<sup>4</sup> Cenotaphs No. 1608, 3000, 4000 and 5007 belong to Period I and Burials No. 3505 and 4100 date to Period II (Sajjadi 2007: 122-123/2009: 20-24).

<sup>5</sup> Sajjadi 2010: 435.

<sup>6</sup> Sajjadi 2006: 31.

<sup>7</sup> Mortuary gifts at Gonur Tepe are: a) ceramic vessels (n= 2-9) in 100% of the graves; b) stone beads (n = 1-2) in 41%; c) kaolin pieces (n= 1-3) in 15%; d) bronze mirrors, flint arrowheads, and miniature stone columns in 11%; and d) gold and bronze beads and cosmetic tools in 7.5% (Sarianidi, 2007: 51). Those in Shahrak-e Firouzeh simply contained pottery vessels (Basafa 2014: 260-261).

<sup>8</sup> Sarianidi 2007: 31.

<sup>9</sup> Sajjadi 2006: 31.





Figure 1: Cenotaph of Gonur Tepe, No. 1230/ *Gonur Tepe'de 1230 No'lu Anıt Mezar* (Sarianidi 2007:51)



Figure 2: Cenotaph of Ulug Tepe, Southern Turkmenistan / *Ulug Tepe'de Anıt Mezar; Güney Türkmenistan Güney Kısım* (Lecomte 2013:182).

21, Gonur, Ulug Tepe) and Northeast Iran (Shahrak-e Firouzeh, Chalow). They represent a fairly important funerary custom among the BMAC groups, accounting for about 3.1% of the total burial types at Gonur Depe necropolis (Fig. 1)<sup>10</sup>. In particular, 74 of the total of 2853 graves excavated up to 2007 belong to this type<sup>11</sup>. A single instance was reported from Ulug Tepe (Fig. 2)<sup>12</sup>.

<sup>10</sup> Sarianidi 2007: 51.

<sup>11</sup> Sarianidi 2007: 31.

<sup>12</sup> Mamedov/Lecomte/Bendezu-Sarmiento 2012: 23-24.

## CENOTAPHS IN NE IRAN

As stated above, cenotaphs are known from Shahrak-e Firouzeh and Chalow. Among the late Bronze Age graves at the latter site a number of related burials were identified that typically lacked human remains but were associated with grave offerings<sup>13</sup>. Likewise, cenotaphs from the same chronological horizon were recovered at Shahrak-e Firouzeh in the form of simple pits with plain, utilitarian gifts<sup>14</sup>.

<sup>13</sup> Vahdati/Biscione 2004: 321.

<sup>14</sup> Basafa, 2014: 262; Basafa /Rahmati, 2012: 617

Given the chronology of the attested instances, one may attribute their advent in NE Iran to the development of the BMA culture, which was probably responsible for the establishment of novel ritual and ideological traditions bearing on burial and death in NE Iran. Lighting fire inside and outside the grave,<sup>15</sup> the dog burials,<sup>16</sup> the diversity and profusion of the burial gifts, and more importantly the cenotaphs, whose earliest attestations occur in the same horizon in NE Iran, are but a few manifestations of the said innovations. While their deposition not being peculiar to this period, it features an intensified diversity and plentitude of mortuary gifts. These incidents may be an upshot of the infiltration into NE Iran of the BMAC's beliefs and ideology, which obliged the society to fully observe the funeral rites even in case of those failed to return to their homeland. The gifts within the vacant graves give evidence to deep commitment to these rites.

Archaeological finds and indications at Tepe Hissar (Period IIIC) lend support to the existence of cenotaphs at the site. An assemblage of small finds was discovered from Period IIIC in Treasure Hill by E. Schmidt, who designated it as Treasure Hill Hoard II (Fig. 3)<sup>17</sup>. However, Hiebert tentatively interpreted the published hoards from the site as potential cenotaphs<sup>18</sup>. And, a quick look at the list of objects making up the hoard,<sup>19</sup> presence of ceramic vessels and total absence of precious objects suggest a rather commonplace and trivial group of artifacts, undermining their designation as a hoard cached for any reasons. The claim becomes manifest if one compares these objects to the rich burial gifts of Treasure Hill Period IIIC both in quantity and nature of objects.<sup>20</sup> Given the presence of Period IIIC burials in Treasure Hill and their contemporaneity with the BMAC cenotaphs, the assemblage can be burial gifts from a cenotaph, which presumably honored a female judging from the nature of the recovered artifacts.<sup>21</sup>

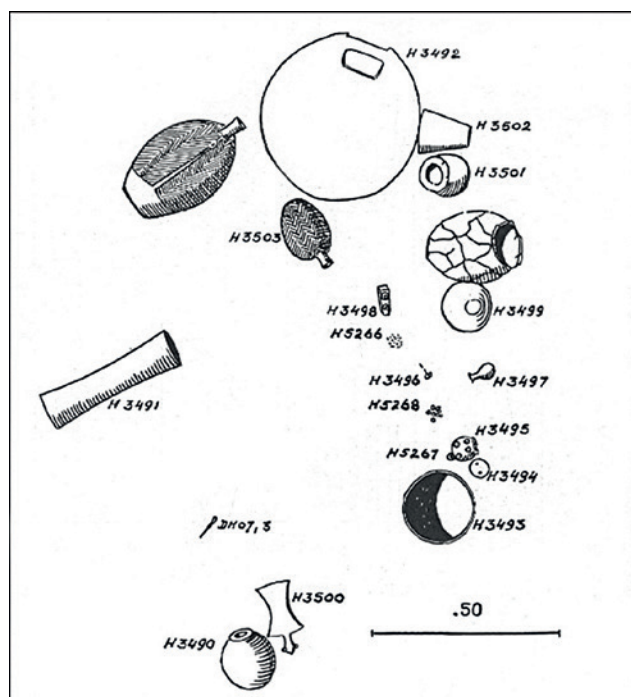


Figure 3: Cenotaph in the Tepe Hissar (Treasure No. 2 Tepe Ganj) / Tepe Hissar'da Anıt Mezar (Tepe Ganj'da 2 No'lu Mezar Hediyeleyeri) (Schmidt, 1937:175).

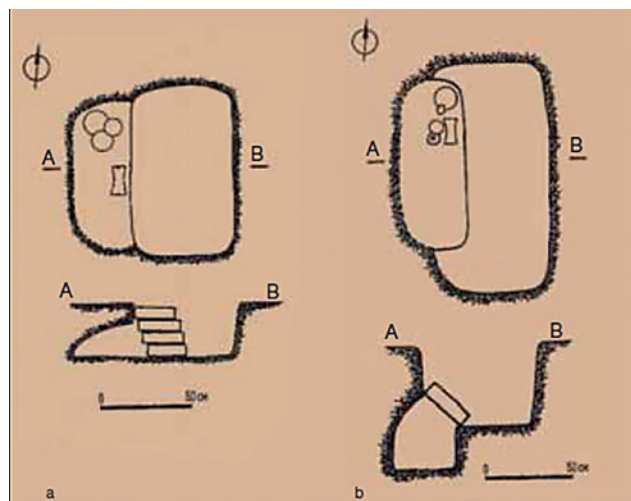


Figure 4: Various Structure of Cenotaph in the Gonur / Gonur Tepede Çeşitli Anıt Mezar Yapısı (Sarianidi, 2007:51).

<sup>15</sup> For more details on the indications of lighting fire as part of the funeral ceremony in Northeast Iran, see Basafa 2014: 260; Vahdati, 2014: 26.

<sup>16</sup> For more details on the dog burials associating human skeletal materials at Tepe Eshq in Bojnurd, see Vahdati 2014: 26.

<sup>17</sup> Schmidt 1937: 140-142

<sup>18</sup> Hiebert 1994: 75

<sup>19</sup> A miniature column (H3491), a disc (H3492), vessels (H3494-5), a cosmetic container (H3498), a phylae (H3499), a jar (H3501), a marble statuette (H3500), a lead cosmetic container and a copper kohl stick (H3496-7), another phylae (H3502), a stone bead (H5268), a serpentine button (H5267), a strand of bead (faience, marble and stone) (H5266), two jars (H3490, H3503), and a grey pottery bowl (H3493).

<sup>20</sup> For more details on the burials of Hissar IIIC and their associated gifts, see Schmidt, 2012: 329-343).

<sup>21</sup> On this same basis, the Hoard I from Treasure hill and the hoard

Also notable in this respect is a group of finds labeled North flat CF37 architectural remains. These include three miniature columns in marble (H1841-3), two marble discs (H1845-6), and a vessel in grey ware (H1848)<sup>22</sup>. The first two (miniature columns and discs) are usually found in burial contexts and are almost unattested in architectural contexts.<sup>23</sup>

from the main mound may be interpreted as belonging to cenotaphs.

<sup>22</sup> Schmidt 2012: 249, 291

<sup>23</sup> Their discovery within this structure even came as a surprise for Schmidt himself. He even admitted that architecture here was feeble (Schmidt 2012: 249).



If questions such as their association with architecture and the reason behind their placement can be solved, this group can be described as burial gifts belonging to a cenotaph. Regarding their location within the structures, it is notable that constructing cenotaphs in abandoned buildings is a tradition already recorded at Togolok 1, 21 and in the building complexes at Gonur South<sup>24</sup>. The small finds from the latter complex find close parallels in the assemblages from a cenotaph excavated at Ulug Depe of southern Turkmenistan, which includes, among others, miniature columns and discs<sup>25</sup>. These evidences all combine to suggest the North flat CF37 architectural remains as a cenotaph.

Given the nature of their gifts and the timespan in which they were erected (i.e. post-Burned Building IIIB), the cenotaphs at Tepe Hissar appear to have had their roots in the BMAC rather than Shahr-i Sokhta. Therefore, if substantiated, the existence of this distinct mortuary practice at Tepe Hissar will be a further support for the propagation of the ritual system of the culture in question in western Khorasan.

## STRUCTURE OF THE CENOTAPHS

The cenotaphs at Shahr-i Sokhta fall in two classes of ordinary pits<sup>26</sup> and bipartite graves<sup>27-28</sup>. Various burial customs are attested at the cemetery of Gonur Depe, where 89.1% (n = 66) of the whole cenotaphs are shaft graves and about 9.4% (n = 7) are ordinary pits. A single cist cenotaph is of particular interest<sup>29</sup>. Also excavated at the site where other 54 shaft graves and 11 ordinary pits, all being void of any human remains (Fig. 4)<sup>30</sup>. As already stated, these must be differentiated from the cenotaphs and be classified as empty ready graves as they lacked burial gifts.

The various grave forms at Ulug Depe are in marked contrast with those excavated in Iran. The chambers at Challow<sup>31</sup> and Shahrak-e Firouzeh<sup>32</sup> are simple pits. The reason for the observed discrepancy between southern Turkmenistan and East Iran will continue to remain unclear due to the limited excavated exposures of BMAC settlements in the latter region.

## ANIMAL BURIAL IN CENOTAPHS

The earliest animal burials within cenotaphs were documented for the first time at the BMAC site of Gonur Depe. The contemporary cenotaphs may contain the full skeleton of a single or more animals. So far 39 cenotaphs with animal burials have been excavated at Ulug Depe, where such species as sheep, camel, cattle and donkey were identifiable.

## CONCLUSIONS

Cenotaph as a mortuary custom reflects aspects of the funeral, ritual and religious traditions of the BMAC. It is characterized by empty graves furnished with gifts to honor the deceased whose remains never returned home for certain reasons. Presence of the gifts testifies to the fact that the same customary rites were fully observed even in these particular funeral cases. The funerary tradition would have made its way through the intensified trade and cultural contacts between Shahr-i Sokhta and Southern Turkmenistan to the region that would make up in the later periods the BMA cultural realm. And whence the tradition would have been destined to return to NE Iran (Tepe Hissar, Shahrak-e Firouzeh, and Challow) at the same time the BMAC flourished in the former region. The appearance of cenotaphs in NE Iran was perhaps provoked by the penetration into northeastern Iran of new beliefs and ideology, which might evince the diffusion of the belief and ritual systems of the Bactria Margiana Archaeological Complex. In a sense, one may safely conceive the cenotaphs recovered in NE Iran to be evidences attesting to the ideological and cultural impacts of the BMAC.

<sup>24</sup> Hiebert 1994: 113

<sup>25</sup> Lecomte 2013: 182

<sup>26</sup> Cenotaphs 2915, 3505, 4000, 4100 and 5007 had a simple pit burial chamber (Sajjadi 2009: 20-24).

<sup>27</sup> The burial chamber in Cenotaphs 1608 and 3000 was bipartite (Sajjadi 2007: 122/2009: 20).

<sup>28</sup> Sajjadi 2007: 122-123; 2009: 20-24

<sup>29</sup> Sarianidi 2007: 51

<sup>30</sup> Sarianidi 2007: 51

<sup>31</sup> Vahdati/Biscione 2014: 321

<sup>32</sup> Basafa 2014: 262



no.	Cenotaph no.	sheep/goat	camel	dog	cattle	donkey
1	258			1		
2	1939			1		
3	2087			1		
4	87/2002			1		
5	2845	1				
6	2872			1		
7	3038	1				
8	3124	3				
9	3130	3				
10	3340					1
11	3377	1				
12	3398	1				
13	3547	1				
14	3548	1				
15	3597	3				1
16	3600		1			
17	3612	1				
18	3621	1				
19	3622	1				
20	3623	1				
21	3739	1				
22	3790	1				
23	3813			2		
24	3829			2		
25	3830	2				
26	3855	1				
27	3895				1	
28	3925	1				
29	3955			1		
30	3959			1		
31	4065			7		
32	4069			1		
33	4073			1		
34	4075			1		
35	4077			3		
36	4095			1		
37	4099			2		
38	4140	1				
39	18 North Palace		2			

Table 1: Genur Depe: Cenotaphs Associated with Animal Burials (extracted from Dubova 2015: 17-21, Table 2.1) / *Genur Tepe: Hayvan Gömüleri ile İlişkili Anıt Mezarları (Dubova 2015: 17-21, Table 2.1)*

## BIBLIOGRAPHY

- ARNE, T.S. 1945.  
*Excavations at Shah Tepe*, Iran. Stockholm.
- ASCALONE, E. 2015.  
*Archeologia dell'Iran antico: interazioni, integrazioni e discontinuità nell'Iran del 3. millennio a.C.* (Translated by S.M.S. Sajjadi) Tehran: SAMT. (in Farsi)
- BASAFI, H. / RAHMATI, M. 2012.  
*Preliminary Report on the Excavation at Shahrak-e Firouzeh, Neyshabur* (Eds. J. Kianfar / P. Estakhri Mazdaknameh) vol. 5. 613-523.
- BASAFI, H. 2014.  
Late Bronze Age Burial Customs in Neyshabur Plain (Northeast Iran), *Proceedings of the 4<sup>th</sup> Symposium of Young Iranian Archaeologists*. (Eds. M.H.A. Kharanaghi/R. Naseri/M.Khanipour) Tehran: 257-266.
- BISCIONE, R / VAHDATI, A. 2011.  
"Excavations of Tepe Challow, Northern Khoarasan Iran", *Studi Micenei ed Egeo-Anatolici* 53: 236-241.
- BOVINGTON, C.H / DAYSON, J.R / MAHDAVI, A / MASOUMI, R. 1974.  
"The Radiocarbon Evidence for the Terminal Date of the Hissar IIIC Culture," *Iran* 12: 195-199.
- DESHAYES, J. 1975.  
"Les fouilles recentes de Tureng Tepe: La terrasse haute de la fin du 3e millenaire," *Comptes Rendus de l'Académie des Inscriptions* 119: 522-530.
- DUBOVA, N. 2015.  
"Animal Burials and Their Cults in Margiana", *Defining the Sacred Approaches to the Archaeology of Religion in the Near East*. (Ed. N. Loneri) 13-23.
- FRANCFORT, H-P. 2005.  
"La Civilisation de l'Oxus et les Indo-Iraniens et Indo-Aryens en Asie Centrale", *Āryas, Aryens et Iraniens en Asie Centrale* (Eds. G.Fussman/J.Kellans/Z-P. Francfort/X.Tremblay). 253-285.
- FRANCFORT, H-P. 2013.  
"Black Stone and Art in Kerman and Central Asia. *Archaeology of the Halil Rud Basin, Jiroft. Proceedings of the 2<sup>nd</sup> International Symposium on the Halil River Basin Culture*. (Eds. Y. Majidzadeh / M.R. Miri). Tehran.
- HIEBERT, F. / LAMBERG-KARLOVSKY, C.C. 1992.  
"Central Asia and the Indo-Iranian Borderlands," *Iran* 30: 1-17.
- HIEBERT, F. 1994.  
*Origins of the Bronze Age Oasis Civilization in Central Asia*. Cambridge.
- LECOMTE, O. 2013.  
"Activités archéologiques françaises au Turkménistan" *L'Archeologie Francaise en Asie Centrale. Cahiers d'Asie Centrale* 21-22. 165-190.
- LEMBERG-KARLOVSKY, C.C. 2013.  
"The Oxus Civilization," *CuPAUAM* 39: 21-63.
- LUNEAU, E. 2015.  
"A New Assessment of the End of the Oxus Civilization (Southern Central Asia, ca. 1750-1500/1400 BCE): Overview of The Transformations of the Society", *Broadening Horizons 4*. BAR International Series 2698. 303-308.
- MAMEDOV, A. / LECOMTE, O. / BENDEZU-SARMIENTO, J. 2012.  
*Ulug Depe a Forgotten City in Central Asia*. 1-30.
- SAJJADI, S.M.S. 2003.  
"Excavations at Shahr-I Sokhta First Preliminary Report on the Excavations of the Graveyard, 1997-2000," *Iran* 41: 21-97.
- SARIANIDI, V. 2007.  
*Necropolis of Gonur, 2<sup>nd</sup> edition*. Athens.
- SABOURI, H. / TALA'I, H. / GARAZHIAN, O. 2014.  
"A Survey of the Post-Depositional Processes: A Case Study of Tepe Farizi in Sabzevar Plain", *Motaleat Bastanshenasi* 6/2: 91-111.
- SAJJADI, S.M.S. 2006.  
*Shahr-i Sokhta a Vast Laboratory in a Small Desert*. Zabol: Shahr-i Sokhta Cultural Heritage and Tourism Research Base.

SAJJADI, S.M.S. 2007.

*Reports on Shahr-i Sokhta I (Excavation at the Cemetery 1997-2000)*. Tehran.

SAJJADI, S.M.S. 2009.

*Reports on Shahr-i Sokhta II (Excavation at the Cemetery 2001-2003)*. Zahedan.

SAJJADI, S.M.S. 2010.

*Earliest Cities on the Iranian Plateau*. Vol. 2. Tehran.

SCHMIDT, E. 1937.

*Excavations at Tepe Hissar, Damghan 1931-1933*. Philadelphia.

SCHMIDT, E. 2012.

*Excavations at Tepe Hissar, Damghan* (Translated by K. Roustaei) Semnan. Farsi.

SOROUSH, M.R. / YOUSEFI, S. 2014.

“Razeh as an Evidence of the 3<sup>rd</sup> Millennium BC-Historical Period Settlements in South Khorasan” *Short Papers of the 12th Annual Symposium on Iranian Archaeology* (Eds. K. Roustaei / M. Gholami). Tehran: 271-273.

VAHDATI, A.A. / FRANCFORT, H-P. 2010.

“Preliminary Report on the Sounding at Tepe Damghani, Sabzevar” *Bastanshenasi va Tarikh* 24/48: 17-36.

VAHDATI, A.A. / BISCIONE, R. 2014.

“A Concise Report on the Second Season of Excavation at Tepe Chalow, Jajarm Plain, NE Iran”, *Proceedings of the 13<sup>th</sup> Annual Symposium on Iranian Archaeology*: 320-324.

VAHDATI, A. 2014.

“BMAC Grave from Bojnord, North-Eastern Iran” *Iran* 52: 19-27.



# THE EARLY IRON AGE CEMETERIES OF THE LAKE VAN BASIN: AN OVERVIEW OF BURIAL TRADITION OF PRE-URARTIANS

## VAN GÖLÜ HAVZASI ERKEN DEMİR ÇAĞ MEZARLIKLARI: PRE-URARTU DÖNEMİ GÖMÜ ANLAYIŞININ GENEL BİR DEĞERLENDİRMESİ

### Makale Bilgisi

Başvuru: 29 Eylül 2018

Hakem Değerlendirmesi: 1 Ekim 2018

Kabul: 30 Ekim 2018

DOI Numarası: 10.22520/tubaar.2018.os.01.009

### Article Info

Received: September 29, 2018

Peer Review: October 1, 2018

Accepted: October 30, 2018

DOI Number: 10.22520/tubaar.2018.os.01.009

Aynur ÖZFIRAT \*

**Keywords:** Nairi, Uruatri, Early Iron Age, pre-Urartu, Urartu, Lake Van Basin, Eastern Anatolia, Grave

**Anahtar Kelimeler:** Nairi, Uruatri, Erken Demir Çağ, pre-Urartu, Urartu, Van Gölü Havzası, Doğu Anadolu, Mezar

### ABSTRACT

*The aim of this article is to evaluation of the burial tradition of pre-Urartians in the basin of Lake Van. After the Middle Bronze Age, which had a strong pastoral character, and towards the end of the Late Bronze Age, new pottery, architectural and metallurgical traditions, new settlement pattern and new burial customs emerged in the highland of eastern Anatolia in the Early Iron Age. One of the most remarkable changes is the settlement system, great numbers of fortresses and their cemeteries in the highlands and foothills have been recorded in eastern Anatolia which is also the case southern Caucasia and northwestern Iran. A ruling elite together with a hierarchical social structure and the steps towards the sedentary life started to form around the socio-economic centers, a lifeway between pastoralism and sedentary had taken place in the whole region. Lake Van Basin is the most investigated area, excavations at cemeteries of Ernis (Ünseli) Karagündüz, Yoncatepe, Dilkaya, and a great number of cemeteries which is mainly connected with the highland fortresses found in the survey represent the Early Iron Age burial tradition in the basin. The graves and stelae from Hakkari are quite remarkable finds of the pre-Urartian elite, or the rulers of Uruatri and Nairi lands. This paper also emphasizes the role of Early Iron Age investigations in the basin which is important for the foundation period of the Urartian Kingdom as well as understanding the local polities of pre-Urartians.*

\* Prof. Dr., Mardin Artuklu Üniversitesi, Edebiyat Fakültesi, Arkeoloji Bölümü, Kampüs Yerleşkesi, 47200 Artuklu-Mardin.  
E-posta: aynurozfirat@gmail.com

**ÖZET**

*Makalede Van Gölü Havzasında Erken Demir Çağ (pre-Urartu) gömü anlayışının genel bir değerlendirmesi yapılmıştır. Doğu Anadolu yüksek yaylasında, pastoral karakteri oldukça güçlü olan Orta Tunç Çağı'nın ardından, Son Tunç Çağı içinde gelişerek dönemin sonunda ortaya çıkan yeni çanak çömlek, metal, mimari, yerleşim sistemi ve gömü geleneği Erken Demir Çağı'nı temsil eder. Bu dönemin yenilikleri arasında en dikkat çekici olanlarından biri yerleşim sistemidir. Doğu Anadolu bölgesinde, Güney Kafkasya ve Kuzeybatı İran'da olduğu gibi yüksek alanlarda ve dağ eteklerinde çok sayıda kale ve mezarlık ortaya çıkar. Hiyerarşik bir yapıya sahip yönetici sınıf ve yerleşik yaşama doğru atılan adımlar sosyo-ekonomik merkezler etrafında toplanma şeklinde kendisini gösterir. Tüm bölgede pastoralizm ve sedentar hayat arasında bir yaşam tarzı görülür. Van Gölü havzası bu dönem gömü geleneği için en fazla araştırma yapılmış alandır. Ernis (Ünseli) Karagündüz, Yoncatepe ve Dilkaya kazıları ile yüzey araştırmasında bulunmuş ve genellikle yüksek alanlarda ve dağ eteklerinde yer alan çok sayıdaki kale-mezarlık havzada Erken Demir Çağ gömü geleneğini temsil eder. Hakkari mezarları ve stelleri ise pre-Urartu ya da Uruatri ve Nairi ülkeleri yönetici sınıfı için oldukça dikkat çekici bulgulardır. Makalede ayrıca, havzadaki Erken Demir Çağ araştırmaları, pre-Urartu yerel güçlerini anlamının yanısıra Urartu Krallığı kuruluş evresi içindeki etkileri açısından da ele alınmıştır.*

## INTRODUCTION

Archaeological information on the cemetery of Early Iron Age (EIA, c. 1300/1200-900 BC) in the highland of eastern Anatolia comes only from the excavations at cemeteries of Hakkari, Lake Van basin and some in northeastern Anatolia. Burial context was a significant element of the pre-Urartian landscape. A large number of EIA fortresses and their cemeteries in the highlands and foothills have been recorded in eastern Anatolia which is also the case southern Transcaucasia and northwestern Iran. The cemeteries which are located at the major fortresses or settlement complexes contain hundreds of graves.

Radical changes came up towards the end of the Middle Bronze Age (MBA, c. 2300/2200-1500 BC) which has strong pastoral character associated with wide range of highland cemeteries with no considerable settlement traces, new culture being formed in the Late Bronze-Early Iron Age (LBA-EIA) in these vast grazing lands of the highland of eastern Anatolia. The characteristics of the EIA in the region are the emergence of highland fortresses-cemeteries; chamber graves and multiple burials; the disappearance of the 'Araxes painted ware' of the MBA; the appearance of new monochrome pottery (grooved ware); and the iron weapons-ornaments. A large number of the fortresses and cemeteries of pre-Urartians found widespread on the high pastures, foothills and lower areas imply the existence of a considerable population. A ruling elite together with a hierarchical social structure and the steps towards the sedentary life started to form around the socio-economic centers, as indicated by the large number of fortresses-cemeteries and fortress-cities. On the other hand, semi-nomadism and transhumanism based on animal husbandry survived. It seems that, in the EIA, a lifeway between pastoralism and sedentary had taken place in the region. Basically, there were no major changes in the socioeconomic system based on animal husbandry and transhumance in the Urartian Kingdom as shown by some of the highland fortresses of pre-Urartians and seasonal settlements have been used in Urartian period.

Landscape of pre-Urartians appears to have shared a common culture and by numerous local polities, which could be named as fortress-state, small kingdom, chiefdom or regional confederacies in tribal structure. State formation of these small highland polities marked by the appearance of local states centered in major fortresses or fortress-cities with urban character. Hakkari chamber graves and stelae of EIA is the most prominent evidence of this strong ruling elite. Highland of eastern Anatolia, southern Caucasia and northwestern Iran were divided among a great number of local polities in the

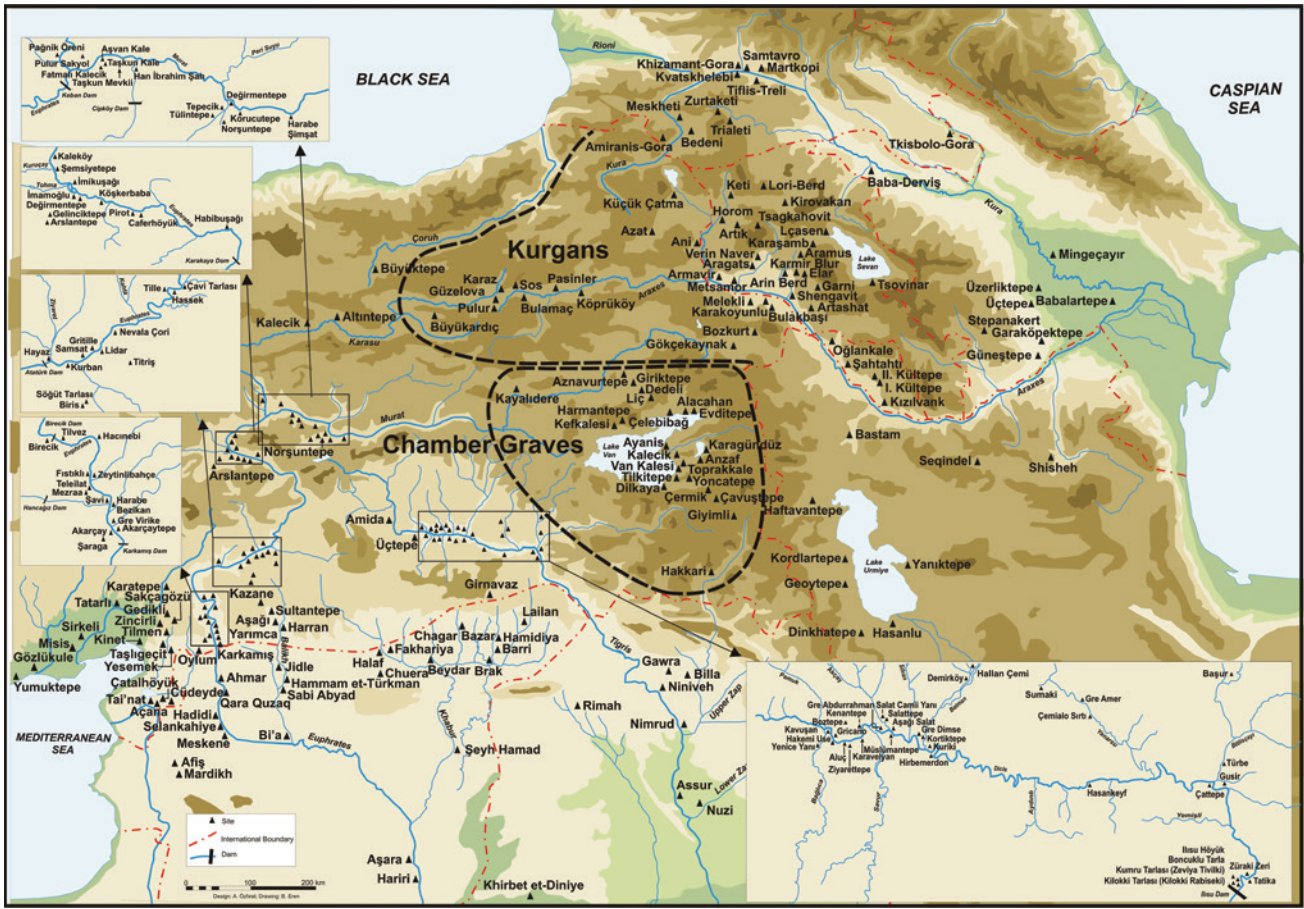
EIA according to written sources. Assyrian epigraphic records starting from king Shalmanasar I (1274-1244 BC) reported under the name of Nairi and Uruatri lands ruled by the kings or chiefdoms reaching in the number to 60 and afterward Urartian written sources give information about these independent local polities. Many kings, countries, cities, fortresses and people of these territorial highland polities of pre-Urartian landscape are mentioned in the Assyrian and Urartian texts. Information on the territories of these local states or small kingdoms in eastern Anatolia is extremely limited. It seems that the region was divided into numerous geographical small units ruled by a central fortress-city. EIA is also accepted as a period in the basin of Lake Van that these small kingdoms prepared the foundations of the Urartian Kingdom. Later, central fortress-cities of these local polities or local fortress-states of pre-Urartians became provinces or major cities of Urartu.

## CEMETERIES

Highland of eastern Anatolia is characterized by high plateaus with the great range of high volcanoes of Bingöl, Nemrut, Süphan, Aladağ, Tendürek and Ağrı. Lake Van is a depression basin surrounded by these volcanoes and Mt Southern Taurus. It has a special role in the region not only for its geography and also being the central area of the Urartian Kingdom. The main feature of this high and extensive volcanic terrain is fertile pastures which is better suited for animal husbandry than for agriculture. River valleys-plains and the highland pastures have been the living spaces between these high mountain ranges. As well as the archaeological sites concentrated in the lowlands which include river valleys-plains, the fortresses-cemeteries situated on the mountain slopes and highlands create the settlement system of the region in the EIA-MIA. Although the highland of eastern Anatolia having a homogeneous culture, it is divided three geographical and cultural sub-regions which is mainly identified by the burial tradition, pottery, metal and chronology: Lake Van basin, Northeastern Anatolia (Mt. Ağrı and Erzurum Kars Plateau) and Mt Southern Taurus-Hakkari (Fig. 1). The chronological and archaeological distinctions of sub regions are clearly seen in the pottery and grave types. The monochrome pottery tradition of EIA in eastern Anatolia which is also known as 'Grooved or Nairi ware' shows a homogeneous character with its regional variations, from the Upper Euphrates in the west, to the southern Caucasus in the east, to the behind of Mt Southern Taurus in the Upper Tigris Valley in the south<sup>1</sup>. This monochrome pottery

<sup>1</sup> Grooved ware have been continued decreasingly into the Urartian Period (Middle Iron Age) with some changing in form and technic as suggested by Sevin 1986: 285-286; 1989: 453-454; Sevin 1995: 26-3; Sevin 1996: 445; Sevin 2005a: 380, Harita 2;





Figür 1: Highland of Eastern Anatolia: Bronze-Iron Age Sites and Burial Traditions of Early Iron Age / *Doğu Anadolu Yüksek Yaylası: Tunç-Demir Çağ Yerleşimleri ve Erken Demir Çağ Mezar Gelenekleri.*

which is mainly decorated with grooves, notches and triangles dominated the eastern Anatolia with variations in color in sub-regions, such as, black burnished ware in northeastern Anatolia, pinkish-buff, red slipped and red-brown wares in the basin of Lake Van, red-brown ware in Upper Euphrates Valley.

The most striking difference between sub-regions were seen in the burial traditions, northeastern Anatolia was in the borders of kurgans-cromlechs and the related cultures. On the contrary, Lake Van basin and Hakkari remains outside of the kurgan zone. Kurgans-cromlechs are a few, only to the north of basin, there are some on the slopes of Süphan and Tendürek and Aladağ volcanoes which were geographically connected to Mt Ağrı and at the same time to a large barrier separating Lake Van basin and northeast Anatolia. In spite of a large number of kurgan cemeteries found in northeastern Anatolia, investigations are limited. Except for the Mt. Ağrı-Bozkurt kurgan cemetery, the cemeteries of Köprüküy, Ani, Küçük Çatma and Gökçekaynak were short term excavations and there is insufficient data (Fig. 1)<sup>2</sup>. Chamber graves and

stelae from Hakkari are quite remarkable discoveries of the EIA in the region, and also they are discussed in this article due to their connection with the basin (Fig. 1). Lake Van Basin is the most investigated area for the EIA burial tradition represented by stone lined and chamber graves. Excavations of the EIA cemeteries in the basin of Lake Van were carried out at first at Emis (Evditepe and Alacahan) on the northern shore of lake, mound-cemetery at Dilkaya on the southeastern shore of lake, mound-cemetery at Karagündüz on the eastern shore of Lake Erçek and finally cemetery at Yonca Tepe on the eastern slope of Mt Ereğ overlooking to the Van Plain (Figs. 1-2).

### Ernis-Ünseli

The settlement complex at Ernis (the town of Ünseli) is located at a small coastal plain between the plains of Muradiye and Erciş on the northeastern shore of Lake Van (Figs. 1-3). This small coastal plain (former Kanikan) is sheltered area bordered from south by the shore of Lake Van and from the other directions by the Mt Esruk. It contains settlements which cover separate units in a vast area within a long time, related to each other. Settlements at Ernis span from the EBA-Kura-Araxes to the LIA-Achaemenid periods, except for an interruption in the

Sevin 2015: 91-92; Erdem 2009; Erdem 2012; Özfirat 2018. For the Upper Tigris Valley material see Brancato 2017; Guardicci 2012, 2016; Okse 2014; Okse *et al.* 2014.

<sup>2</sup> Özfirat 2014a; Özfirat 2014b; Özfirat In press a.

## THE EARLY IRON AGE CEMETERIES OF THE LAKE VAN BASIN: AN OVERVIEW OF BURIAL TRADITION OF PRE-URARTIANS

THE EIA SITES OF LAKE VAN BASIN  
SURVEY and EXCAVATIONS

## SURVEY SITES

L66/1	Tıkızlı
L68/1	Yukarı Göçmez
L73/1	Tahttepe-Somkaya
M66/1	Nurettin
M66/2	Okçuhan
M66/3	Toptepe/Dereboğazı-Hasretpınar
M66/6	Kırgöze
M66/7	Çaygeldi
M66/8	Elmakaya
M67/1	Düzceli
M67/2	Grebudo-Doğansu
M68/1	Konakbey
M68/3	Bağdıran-Patnos
M68/5	Gönlüaçık
M68/6	Esenbel
M68/7	Büyük Taştepe-Çaputlu
M68/10	Şato Çeşmesi-Köseler
M68/14	Duluz
M68/16	Akçaören
M68/18	Kamışlı
M68/19	Gavurkale-Tepeli
M69/1	Ganiyi Neso-Duracak

M69/4	Meydantepe-Meydan
M69/9	Toptepe-Kocapınar
M69/13	Dedeli
M69/14	Hazinetepe-Orta Damla
M70/1	İn Mevkii-Şehirpazar
M70/2	İt Kalesi-Çakırbey
M70/5	Köşkköprü-Incesu
M70/6	Kengerkor-Uncular
M70/12	Şekerbulak-Evbeyli
M71/3	Tırmıklı
M71/5	Bakırtas
M71/6	Zirçilitaş-Topraklı
M71/7	Teketaş-Deredam
M72/3	Büyük Gır-Avcıbaşı
M72/7	Yukarı Mutlu
M72/9	Hacı İbrahim-Aşağı Çanak
M73/7	Çubuklu
N63/1	Graaver-Sürügüden
N63/2	Gre Mezra-Sürügüden
N63/3	Yılankale-Sürügüden
N66/3	Segran-Burcukaya
N66/4	Yuvadamı
N67/3	Haydarkale-Develik
N68/1	Dizginkale

N69/7	Mino-Bayramlı
N69/8	Zınarizer-Bayramlı
N70/7	Aliler-Tutumlu
N71/5	Üzerliktepe-Ovapınar
N71/6	Çolpan
N71/8	Beyaztaş-Yukarı Gölalan
N73/1	Eski Karakol-Dorutay
N73/6	Aşağı Koçkiran
N73/7	Hato Göleti-Çubuklu
070/5	Siyahtaş-Aşit
070/8	Kıratlı
070/11	Ciyyəesor-Alabayır
070/12	Ağazik-Alabayır
070/13	Keklikbulak-Şahbağı
070/17	Gülsünler
071/1	Abdullah Çeşmesi-Erçek
072/1	Harabekale-Yatısirt
072/10	Kırkbulak-Boğazkesen
073/1	Dağdeviren
073/2	Şehitlik/Usobiti-Saray
073/4	Şehitler-Tepedam
P70/4	Eski Norgüh-Yolaşan
P70/9	Obtiğer-Gürpınar
P70/12	Kurubaş-Ayazpınar

Figür 2: Sites of EIA in the Basin of Lake Van: Survey and Excavations / Van Gölü Havzası Erken Demir Çağ Yerleşimleri: Yüzey Araştırması ve Kazılar.

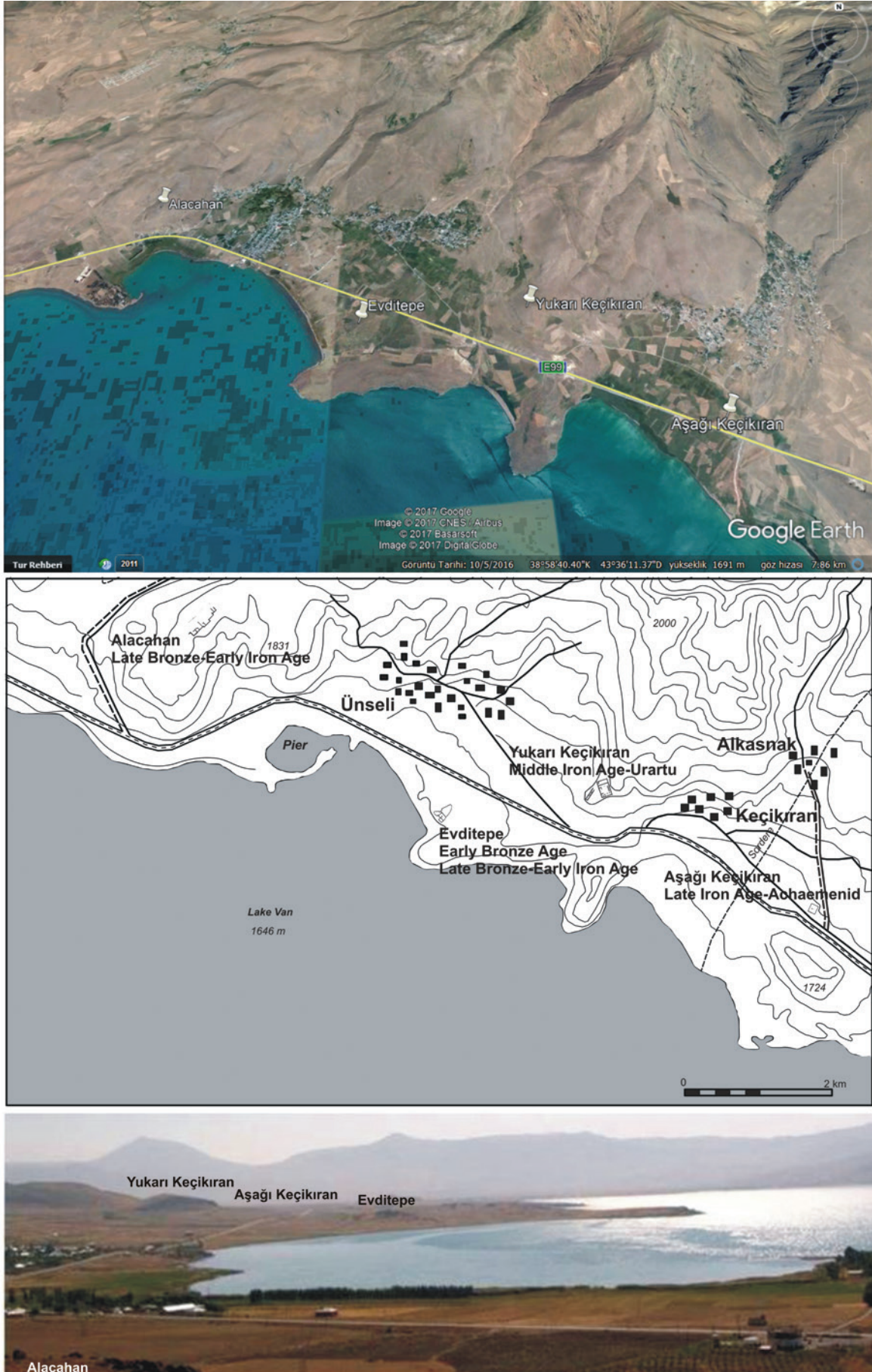
MBA (Figs. 3-4): Kura-Araxes settlement at Evditepe; EIA fortresses-cemeteries at Evditepe and Alacahan; Urartian road station (?) and a cult building at Yukarı Keçikıran; small LIA (Achaemenid) fortress at Aşağı Keçikıran.

First excavation at Evditepe (Varşak Tepe) cemetery was undertaken during the First World War by N. J. Marr, then a short trip in 1938 by K. Lake. The cemeteries at Evditepe and Alacahan which named as Ernis excavated

by A. Erzen and E. Bilgiç in 1962-1964. V. Sevin (1997) and author (2002-2008) conducted surveys at the site. Records of A. Erzen and E. Bilgiç excavations and their findings in the museums of Van and Anatolian Civilizations together with material from our survey were studied by V. Sevin<sup>3</sup>. The information on cemeteries at Evditepe and Alacahan excavated by A. Erzen and E.

<sup>3</sup> Sevin's study based on the excavation reports given to him by A. Erzen and materials in Van and Ankara Anatolian Civilizations museums with survey material.





Drawings and Photos: Sevin Archivi

Figür 3: Ernis-Ünseli Settlement Complex / Ernis-Ünseli Yerleşim Kompleksi.



Bilgiç is limited to a few published excavation reports. The number of the graves and their finds, detail on locations and types of the graves are largely in the dark. There were finds from 8 or 9 graves from Evditepe and 4 graves from Alacahan according to records of the Van Museum while more graves were excavated, and since the finds in the Anatolian Civilizations Museum were largely recorded as Ernis it is impossible to separate two different cemeteries.

The EIA settlements of Ernis are fortresses-cemeteries at Evditepe and Alacahan (Figs. 4-7). Evditepe fortress-cemetery is situated on a low rocky at the southern edge of plain and on the shore of lake (former Varşak Tepe)<sup>4</sup>. Early Bronze Age-Kura-Araxes settlement and a fortress of EIA lies on a rocky surrounding EIA cemetery. This large cemetery covers an area of approximately 1 km. K. and S. Lake, which gave information on the first excavation at the cemetery of Evditepe-Varşak Tepe by Marr, report that more than 500 graves were excavated<sup>5</sup>. The investigation of Marr, excavation of Varşak Tepe and the other settlements on the plain were only reported in the visit of Lake's. Later, in the excavations of Erzen and Bilgiç 20 graves excavated out of 100 around the fortress at Evditepe<sup>6</sup>. Alacahan fortress-cemetery is located on the north western edge on the plain and on a rocky hill extending to the lake<sup>7</sup>. The fortress overlooks the plain and the lake, and the cemetery located at the western and southwestern slopes. 6 tombs are excavated by Erzen and Bilgiç at Alacahan. But, the number of the graves and their finds, detail locations and types of the graves are largely in the dark. There were only finds 8 or 9 graves from Evditepe and 4 graves from Alacahan according to records of the museums.

The graves of Ernis divided into three groups according to the ones excavated by Erzen and Bilgiç and the ones examined by Sevin in survey (Figs. 5-7): Stone lined graves, chamber graves and chamber graves with cromlech. They built in roughly or regular rectangular plan with uncut stones and covered by heavy roof stones. Outline of graves are oval at the floor level, narrows to its edges. The walls are built into a false arch, the roof was sealed by heavy cover stones. All of them have multiple burials. The relation between the burial tradition, small finds and pottery cannot be determined because of the lack of systematic records of excavation.

Stone-lined graves are the most common ones and comprise the first group (Fig. 7: 1-4). The entrance to the graves was provided by removing one of the cover stones. But, in one of the graves (No 7 and possibly No 6) there is an entrance space on one of the narrow sides, and additionally a step leading to the inside of the grave 6. The skeletons were found superimposed one upon another, separated by layers of earth. In one of the graves (No 8) 40 to 50 pieces, in two of them over 30 pieces and in another one of them around 80 pieces of pottery were found. Dimensions of graves are No 6 (3.85 x 1.25 m, at the ends 0.70 m), No 7 (width 1.70 m, at the ends 0.65 m); No 8 (1.30 m height); No 3 (1.10 x 0.65 m) in Evditepe. Stone-lined graves are divided into two types in Alacahan cemetery, first one are three tombs and one of these are rectangular in plan, approximately in 1.00 x 1.50 x 1.50 m in dimensions. No iron objects could have been recovered and only ten pieces of pottery were found in these graves, no information about skeletons. Second type of stone lined graves are square planned and 0.50-0.60 m in height. It suggest that it can be children's graves.

Chamber graves constitute the second group (Figs. 6; 7). They show differences in planning and burial tradition to the first group. Chamber graves can be classified in two groups, as with dromos and simple entrance, they are longer and higher than the stone lined tombs. The entrance to chambers is a low door on the narrow sides, and to some have a simple shaft dromos and in one example (no 4) the burial chamber is reached by the steps. The bodies were gathered on a pile on the floor by the back wall of the grave. Again, different from the first group, there are no iron objects found in these graves. One of these tombs (Evditepe No 4) had fifteen and the second one (Evditepe no 5) had sixteen pieces of pottery. Dimensions of graves are No 4 (4.50 x 1.30 m, at the ends 0.70 m, height 1.25); No 5 (4.20 x 1.10 m, at the ends 0.50 m); some of the grave which is investigated in survey are those: M2 (4,60 x 1,20 x 1.00 m); M15 (4,60 x 1,50 x 1.00 m, height of dromos 0.60 m, Fig 6: 1); M20 (3,70 x 1,40 x 1.40 m, height of dromos 0.50 m). The original height of both chambers and dromoi were not determined. A chamber grave with dromos in Alacahan has a rectangular plan 6.60 x 3.25 x 2.80 m. This large burial chamber has a stepped entrance. The roof were covered by pebble stones in shape of a herringbone pattern at the top. Dimensions of some of the grave in Alacahan which is investigated in survey are those (Fig. 7: 2-3): M2 (2.50 x 1.20 x 1.00 m); M3 (3.20 x 1.20 x 1.30 m), M4 (3.30 x 1.80 x 1.90 m, Fig. 7: 3). Their original height and if they have dromos were not determined.

Graves with cromlech are the third group, they are located on the northern edge of the cemetery. In one of them, in an approximately 12 m wide cromlech there are two graves in north-south direction<sup>8</sup>. One of the graves are

<sup>4</sup> Özfirat 2013; Özfirat In press b; Sevin 1987; Sevin 1996; Sevin 2003; Sevin 2005; Sevin 2014.

<sup>5</sup> Korfmann 1982: 188-189.

<sup>6</sup> Erzen 1963: 542; Erzen 1964: 570-572; Erzen/Bilgiç/Boysal/Öğün 1962 (1964): 20; 1963 (1965): 34. For detailed information for the cemetery see Sevin 1987; Sevin 1996; Sevin 2005a; Sevin 2014.

<sup>7</sup> Bilgiç 1964: 20; Bilgiç 1964: 570-572; Erzen/Bilgiç/Boysal/Öğün 1963 (1965): 34; Sevin 2014; Marro/Özfirat 2004; Özfirat 2013.

<sup>8</sup> Sevin 2014: Çiz. 7



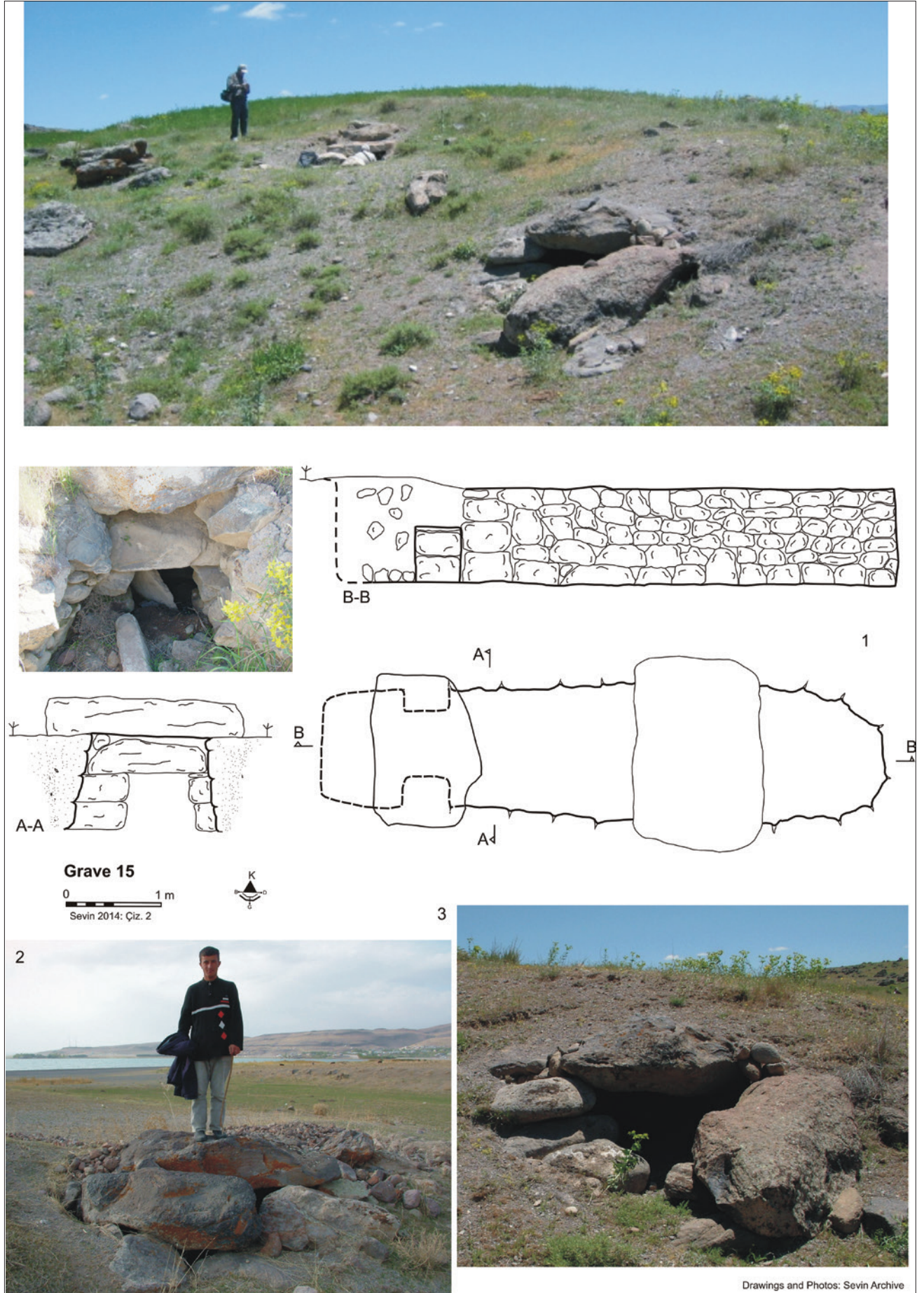
Figür 4: Ernis-Ünseli Evditepe Fortress and Cemetery General View / Ernis-Ünseli Evditepe Kale ve Mezarlık Genel Görünüm.





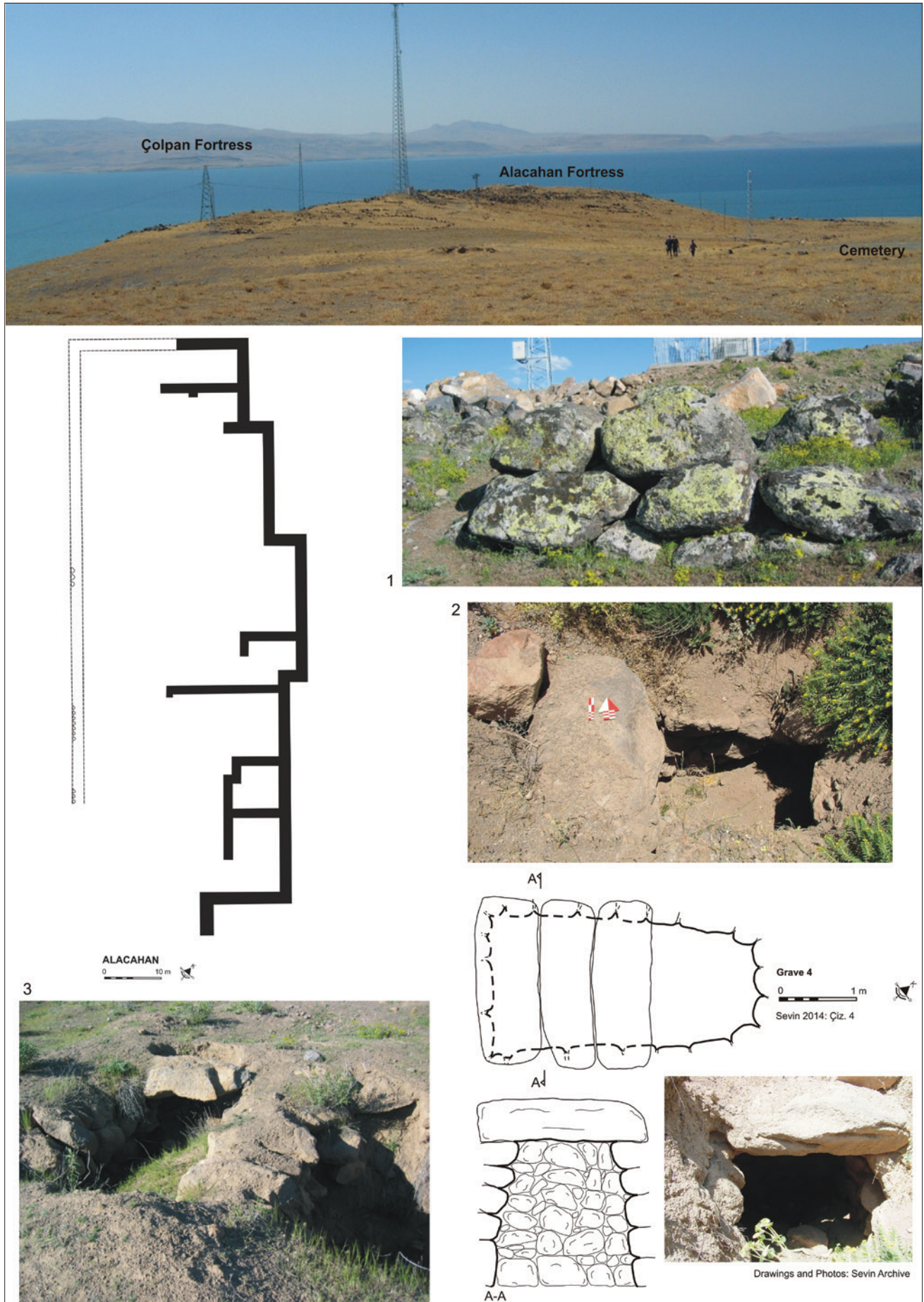
Figür 5: Ernis-Ünseli, Evditepe Graves / *Ernis-Ünseli, Evditepe Mezarları.*





Figür 6: Ernis-Ünseli, Evditepe Graves / Ernis-Ünseli, Evditepe Mezarları.





Figür 7: Ernis-Ünseli, Alacahan Fortress and Graves / *Ernis-Ünseli, Alacahan Kalesi ve Mezarları.*

partially covered with two heavy cover stones. Because they were only investigated in the survey we have no information about their graves goods.

The grave goods are around two hundred of pottery, around thirty ceremonial weapons such as iron daggers, mace heads and axes (Fig. 5: 5) and ornaments such as bracelets, needles, rings and beads<sup>9</sup>. The only bronze pieces are a ring-circle and a bracelet<sup>10</sup>.

The fortresses-cemeteries at Evditepe and Alacahan show characteristics of EIA by their building technic and irregular plan based on topography were made of uncut or roughly shaped stones and by the remains of extensive cemetery and by their pottery (Figs. 3-4, 7: 1). In chronological sequence of Ernis, stone lined and chamber graves respectively represent early phase where iron ceremonial-ornamental grave goods and pinkish-buff were intensively found. They were built roughly rectangular in layout with irregular walls. Chamber graves with dromos contains latest phase, red slipped ware and bowls with thick rims appear first in these graves. The chamber graves built with more regular rectangular plan and walls in layout, their height increased and dromos arisen. 270 pottery were studied by Sevin from the cemeteries of Erzen and Bilgiç excavations, they can be separated into pinkish-buff ware, red slipped ware and red-brown ware. The pottery of excavations and survey in Evditepe and Alacahan fortresses-cemeteries have contemporary properties. However, because of the insufficiency of the excavation documents and the recording of some other pottery under the name of Ernis it is hard to separate the evidence<sup>11</sup>. EIA is the largest

group in the pottery which we have collected on the fortress at Evditepe, contemporary with the cemetery. No pottery was found on the fortress at Alacahan, some EIA potsherds were only found from the cemetery.

Pre-Urartian settlements at Evditepe and Alacahan which is known as Ernis in the literature might suggested to be the part of the same settlement due to their closeness and being contemporary fortress-cemeteries. Even though a large citadel and a lower city that will support the population of these cemeteries were not found, Ernis can be seen as the most populated settlement on the northern shore of lake dated to the EIA when the cemetery enclosing a large area is considered. Major fortresses which is mainly located in settlement complexes that cover long periods, along with citadels, lower cities, cemeteries and mounds such as Ernis, suggest that the region was divided into numerous small units ruled by a central city in the EIA. Ernis (Evditepe and Alacahan) can be considered a central fortress-city of a small local polity on the northern shore of basin in Uruatri lands by its remarkable fortresses-cemeteries of pre-Urartian and Urartian structures on the neighboring hill (Yukarı Keçikıran) and by its location. The fortresses and some cemeteries that was located on the surrounding foothills and highlands, and around the plains of Muradiye and Erciş can be considered as the seasonal or permanent fortresses built for the territorial control of the pastures and agricultural lands of this central fortress. The northern shore of Lake Van is the most fertile area of the basin in terms of pastures and agricultural lands and also it is situated on the crossroad of main routes of the basin. It is surrounded by the volcanoes of Süphan to the west and Aladağ and Tendürek to the north which also function as a large barrier separating the Lake Van basin and northeastern Anatolia. The plains of Muradiye, Erciş and Patnos and large rivers going through them like Bağdişan-Murat, Ilıca (Zilan), Deliçay and Bendimahi lie in this great range of volcanoes. The limited agricultural lands in the basin of Lake Van are mostly in these plains and river valleys. The largest and richest pastures of eastern Anatolia are located on surrounding volcanoes. The northeastern shore of lake is the crossroad of main routes from the Van Plain to the northwards the Araxes Valley - southern Transcaucasia - northwestern Iran, to the westwards the Upper Euphrates Valley and Erzurum region.

## Karagündüz

Karagündüz mound and cemetery (Karagündüz village) is located on the eastern shore of Lake Erçek at the point where the Memedik River (Büyük Çaylak, Özalp) flows (Figs. 1-2, 8). The mound situated on the shoreline, the EIA cemetery lies 1.5 km east of the mound within a

<sup>9</sup> There is a confusion for Ernis iron artefacts: The bronze hilted iron sword which was published by Belli/Konyar in the EIA finds of Evditepe cemetery is a typical Late Urartian (7<sup>th</sup> century BC) weapon (Belli 2001: 148, Fig. 6; Belli/Konyar 2003a: cover photo, upper left, 111, Fig. 38/3; pl. 25; Belli/Konyar 2003b: 187-189, Figs. 22: 3, 23); besides the origin of this is nor Ernis. The find spot of it which was delivered to us during the excavation of Van-Altıntepe (Tuşpa) Urartian cemetery was mentioned as Kalecik (070/9) near Van, see Marro/Özfirat 2004: Fn 6; Sevin 2014: Fn 12. For the Ernis metals see Sevin 1987; Sevin 2003; Sevin 2005a.

Besides some of the iron artefacts with origins defined as Evditepe by Belli/Konyar (Belli 2001: 148, Figs. 6-9; Belli/Konyar 2003a: 110-112, Figs. 36-39, pl. 23-26; 2003b: 179-194, Figs. 17-27) have brought to Van Museum by purchase or grant. Therefore the argument that they originated from Ernis is baseless, see Marro/Özfirat 2004: Fn 6; Sevin 2005a: Fn 6-7.

<sup>10</sup> Sevin (2005a: 362) suggests that the bronze is used scarcely at the beginning of EIA, even so this situation is quite interesting, it may be because some of the bronze objects haven't been recorded in excavation documents. It is reported that bronze objects are much fewer than the iron ones, Erzen/Bilgiç/Boysal/Öğün 1963 (1965): 34; Bilgiç 1964: 22.

<sup>11</sup> 270 pottery were studied by Sevin from the Erzen and Bilgiç excavation, 236 of them in the Van Museum and 30 from Anatolian Civilizations Museum, see Sevin 1996; 2004; 2005.



wide alluvial plain of the Memedik River. The area is also one of the richest pastureland and wetland in the basin. The site was in the middle of these fertile plain which covers an area of 80 km, today, and the mound appears to be an island because of the rising water level of lake. The Memedik River valley, on the western edge Karagündüz located, is also one of the most important route going to Iran in the basin through Van, Özalp and Saray. The mound heavily destructed by the rising of water of lake and village of Karagündüz which lies mainly on the mound. Excavations of both mound and cemetery were carried out between 1992 and 1999 by V. Sevin and Van Museum<sup>12</sup>. The sequence of mound spans from the Early Bronze Age (Kura-Araxes) to the Medieval Age in 7 levels. Earlier levels are still unknown because of the excavation didn't reach under the level of Late Kura-Araxes (7). Karagündüz mound has brought out to light almost uninterrupted occupation of which the most important architectural layers are those of the Kura-Araxes (Level 7) and Urartu (Level 4). Even though the architectural remains of MBA-EIA (Levels 6-5) and Late Iron Age (LIA, Achaemenid) are very weak, pottery of EIA (Level 5) and LIA (Level 3) are remarkable.

The EIA level 5 at the mound represented only by some earthen pits showing characteristics of a temporary settlement. A radiocarbon dating from this level gives a date of calibrated 1092-956 BC. This pre-Urartian level 5, even though it was either weak architectural remains clearly separate from the Urartian level 4a-4b by its pottery. The pottery of level 5 is the same those in the cemetery, pinkish-buff and red slipped wares are the most common groups.

In the EIA cemetery, eight chamber graves (K1-K8, K10) and a simple inhumation of an infant (K9) were excavated (Figs. 9-13). The chamber graves are divided into two group: chambers graves and chamber graves with dromos. They are rectangular in plan and the walls are built into a false arch roofed by large stones. Entrance to the burial chambers was provided by a simple door (width varies between 0.50 and 0.60 m) covered with a vertical slab on the narrow side or from the simple shaft dromos. Some of the burial chambers were reached by steps and some were not. Some graves have sections included for additional space for the burials, these are the earthen pits (K1, K2) on the ground or the holes (K6-7, K10) dug on the side walls of the chambers. All of graves contain multiple burials, the number of inhumations varies from twenty to one hundred six which belong to women, men, children and infants wrapped in a textile or dressed. The bodies were in the hocker position, when new bodies were added, the remains of earlier skeletons

were pushed toward the back of the chamber creating a pile of older skeletons and burial gifts, and only the last body in each tomb was found in its original position, right in front of the entrance. Cremation was found only in the grave K5 together with inhumations, forty four bodies, and burnt bones of an infant were encountered in the northeastern corner of chamber, not buried in an urn, but possibly wrapped in a textile. Among the grave goods, a bowl with open rim and a high or shallow necked pot for each body, near the head are invariable, in bowls, generally the pieces belonging to sheep or goats and in pots the liquid residues were uncovered (Figs. 10, 12). In the grave K6-7, other than the food left in the vessels, bones belonging to sheep and goats were found. Additionally, three hearths found next to graves K3, K5 and K10, probably sacrificed animals were cooked of the during funeral ceremony in these hearths. Sevin also suggest that all these evidence and so many pots in the graves may indicate that the feast included all the people who attended the funeral ceremony<sup>13</sup>. As shown by some pieces, in order to light the dark burial chambers, terracotta lamps were used.

The chamber graves which is the first group of the cemetery (K2, K4, K6-7) are lower compared to those in the second group. The main feature of these graves are roughly rectangular in shape and a low and simple door which is covered with a vertical slab on the narrow sides. Grave K2 which is the smallest and most irregular one, reaches only 0.70 m in height, its length between are 2.50 and 2.70 m (Fig. 9, 10). The entrance is 0.53 m wide, from here by a corridor-like part the main room in 2.30 m in diameter is accessed, in this elliptic second part were largely dug into the ground and it's walls were not supported by the masonry. In the northeastern end of chamber an earthen pit (1.2 m diameter and 0.45 m depth), in which were found burials and grave goods. Thirty one bodies are found in the chamber. The grave K2 is separated from the others by its architectural features, it can be suggest that it is a transitional grave type from stone lined to chamber grave by the reason of its primitive chamber. It has features of stone lined by its being very shallow and with its flat roof covering heavy stones, and also has characteristic of chamber grave by its door. Dimensions of the grave K4 are 1.75 x 1.15 x 1.50 m. The last tomb in this group K6-7 is 1.30 x 3.35 x 1.50 m in dimensions (Fig. 9, 11). There is a separate hole (K7) dug on the ground level in the southeastern corner of the main chamber (K6). This hole used as an additional space for the bodies was dug into the ground and has a diameter of 2.00 m. Forty one bodies were found in both chamber. A radiocarbon result (with 1 sigma confidence) yielded a calibrated date range of 1250-1120 BC for grave K6.

<sup>12</sup> Sevin/Kavaklı 1996; Sevin 1999; Sevin 2003; Sevin 2004; Sevin 2005a.

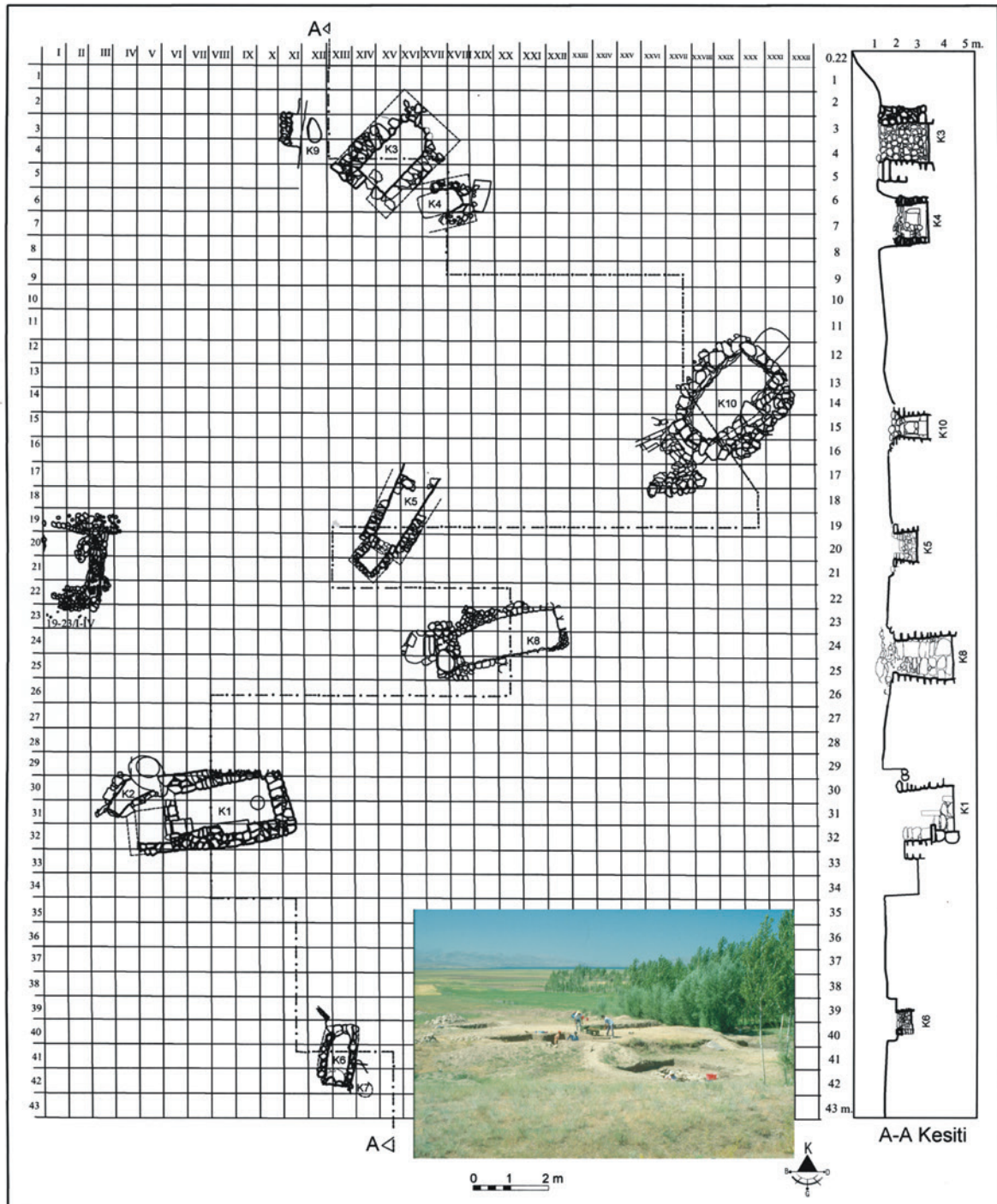
<sup>13</sup> Sevin 1999: 162.



Figür 8: Karagündüz Mound and Cemetery General View / Karagündüz Höyük ve Mezarlık Genel Görünüm



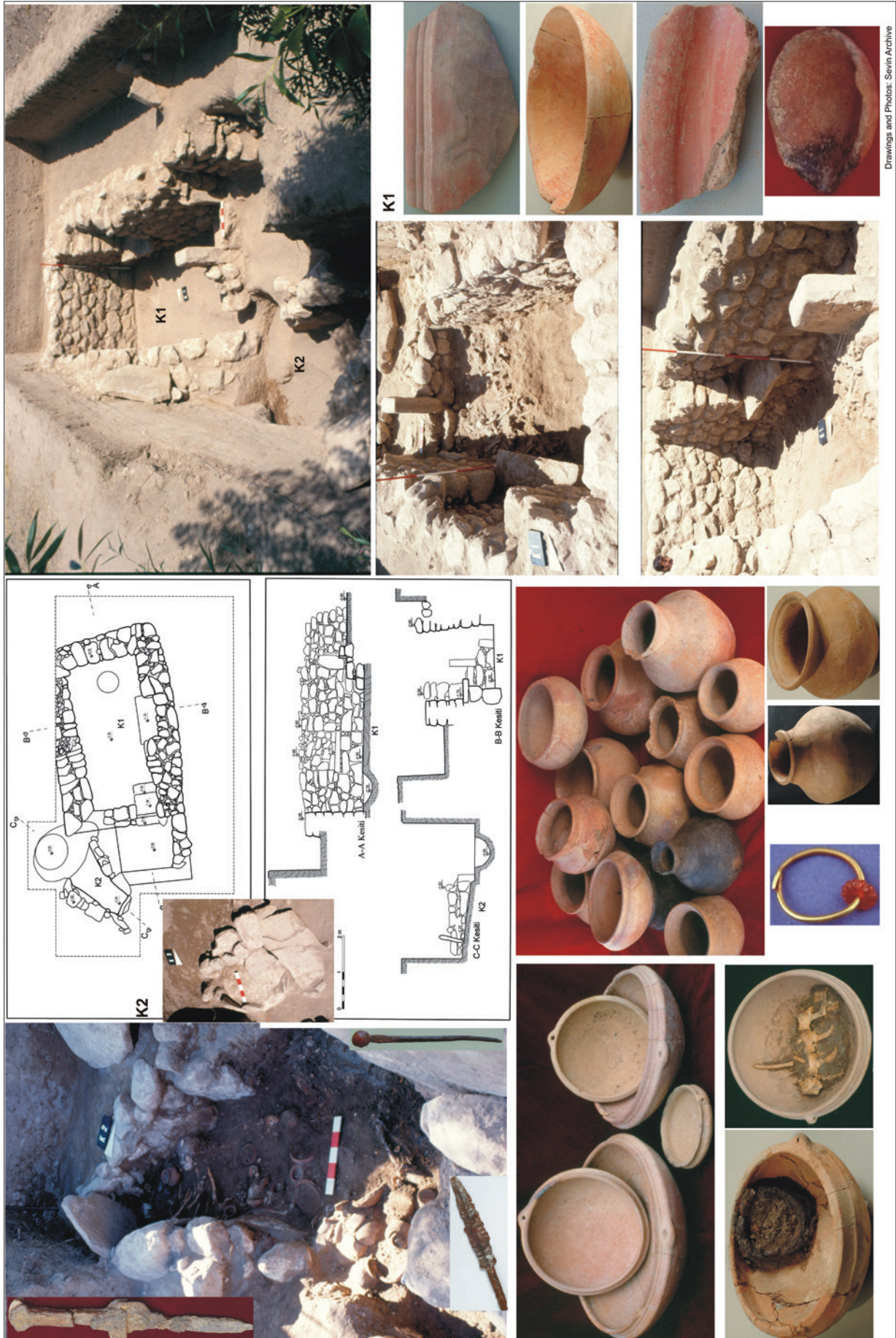
## THE EARLY IRON AGE CEMETERIES OF THE LAKE VAN BASIN: AN OVERVIEW OF BURIAL TRADITION OF PRE-URARTIANS



Drawings and Photos: Sevin Archive

Figür 9: Karagündüz Cemetery / Karagündüz Mezarlığı.





Figür 10: Karagündüz Graves K1 and K2 / Karagündüz K1 ve K2 Mezarları.

The chamber graves with dromos constitute of the second group of cemetery (K1, K3, K5, K8, K10). These graves built more regular in plan and building technic, the chamber is lower than the dromos which is on their narrow sides. Simple shaft dromoi are sometimes a simple pit (K3, K8), sometimes a pit partly (K10) or completely (K1, K5) surrounded by stone walls which is separated from the grave by a low and simple door covered with a vertical slab, reached by the one or a few steps to chambers in some graves. Dimensions of dromoi are varies between from 0.50 to 0.65 m, except for 1.50 x 1.50 (K1), 1.30 x 1.15 (K8), 1.00 x 1.10 (K5). The grave K1 is the largest one grave in the cemetery, its dimensions are 2.10 x 4.20 x 2.50 m, dromos 1.50 x 1.50 m (Figs. 9-10). Entrance to the chamber provided by a more regular door and two steps. Differently, there is a large niche (1.15 x 0.95 x 0.45 m.) in the middle of the south long wall of the grave, creating a protrusion of 0.20 m into the chamber. At the eastern end of the tomb there is a pit (0.30 x 0.40 m) for the burials. Dimensions of other graves of this group are: K3 (1.75 x 3.30 x 2.30 m), K5 (length is 3.20 m, 1.30 m wide in the southern end and 1.50 m wide in the northern end, height is 1.20 m), (Figs. 9, 11). Grave K8 has one hundred six bodies, its length is 4.30 m, 1.64 m wide in the middle, 1.25 m wide in the eastern end and 1.45 m wide in the western end, height is 2.50 m (Figs. 9, 12). The grave K10 has dimensions in 2.42 x 1.85 x 1.50 m. On the middle of northeastern wall of the chamber, in the level of floor there is a separate hole dug into the ground for the additional burials (0.63 X 0.72 m).

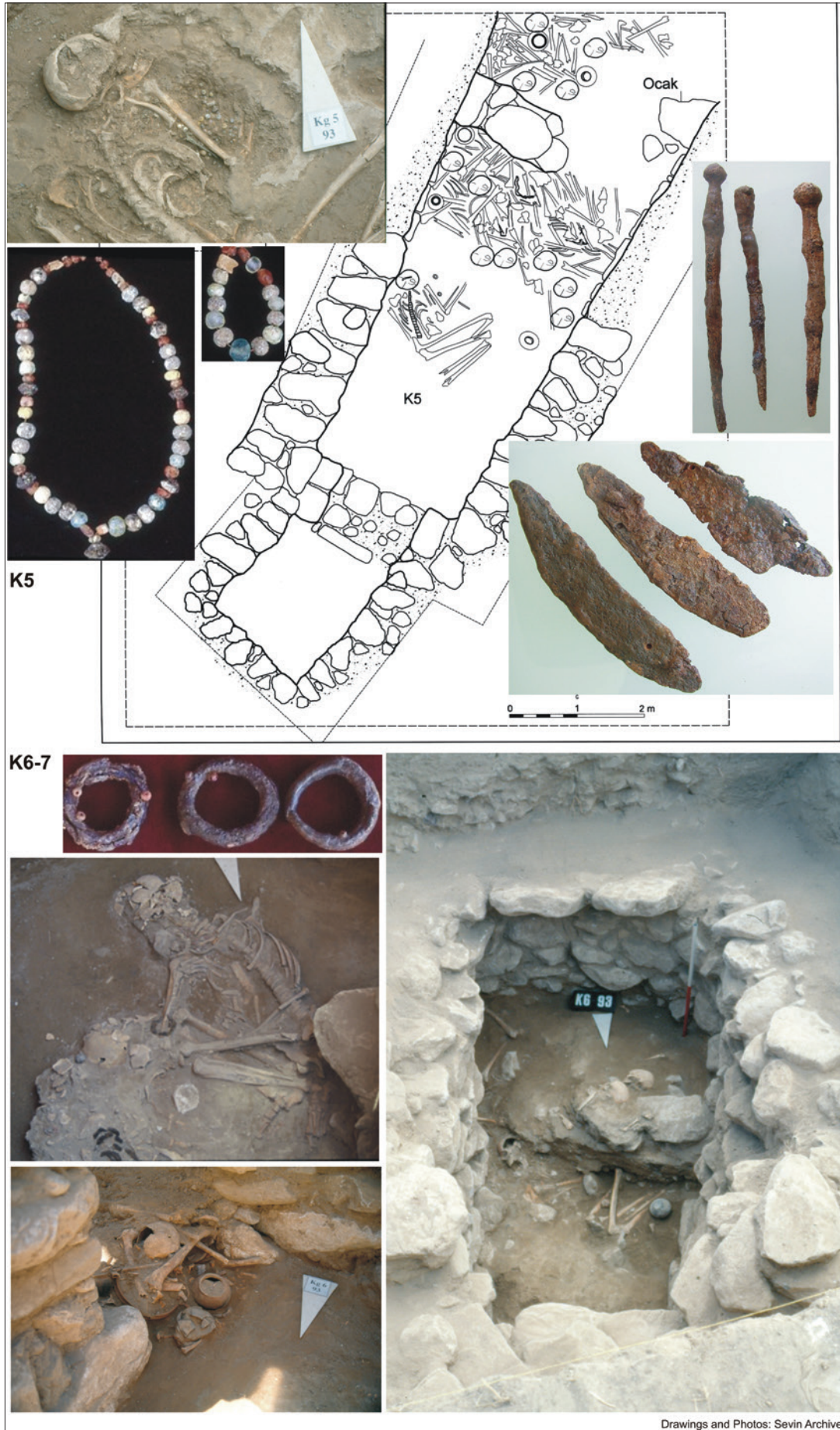
The grave goods contain mainly hundreds of vessels and large quantities of beads, ceremonial weapons and ornaments (Fig. 10, 12-13). Beads were used largely for necklaces, pin-pendants and amulets. Most of beads are made from semi-precious stones, agate and cornelian or from glass and frit, examples in bronze, bone, antimony, rocky crystal and faience are less used, one made from sea-shell. Iron bracelets, armlets, anklets and rings, iron and bronze pins and earrings, gold earring constitute other ornaments. Bronze ornaments are very few compared to iron, these are small disk, one pair of earrings with frit beads, rings and pins. Ceremonial weapons are only made in iron, no bronze used, these are daggers, spear-heads and mace-heads. Other objects of iron are knives, staffs and chains, and two stone seals. Pottery consist of two groups, pinkish buff ware and red slipped ware (Figs. 10, 12-13). Pinkish buff ware is the majority in these vessels numbering 553 which found all of the graves. Red slipped ware are seen in the second group of graves, it has two subgroups: Thin and patchily red slipped ware which is derived from pinkish buff ware; and thick and bright burnished red slipped ware. Jars with ribbed shoulder and jugs with trefoil rims in thick and bright burnished red slipped ware are the closest forms to

Uartian examples (Fig. 13) and, in the same way, bowls with rounded bodies and thick rimmed vessels that can mostly be seen in grave K1 found only in the second group of graves (chamber tombs with dromos). The lack of both these characteristics in the first group of graves proves the chronological differences between two groups of graves. The jug with trefoil rim found in the simple pit grave K9 is the closest to the Uartian examples. The thick and bright burnished red slipped ware with metallic surface in the chamber tomb with dromos (second group) quite resembles to the Uartian pottery characteristics in technic and shape. However, the thin and patchily red slipped ware which are the earlier examples are different with their more mat surface. Red slip was applied irregularly over the pinkish buff ware in these vessels, which is indicated earlier examples. The higher intensity of iron and the much lesser bronze in the first group of graves, only a ring (K4) and a hook (K6); the increase of the number of bronze finds with the number of iron in the second group of graves are most of the remarkable differences between two groups of graves.

The chronological sequence of Karagündüz is divided into two phase based on pottery, finds and architectural features. The chamber graves (first group: K2, K4, K6-7) represent early phase, those in the chamber graves with dromos (second group: K1, K3, K5, K8, K10) and a simple pit grave (K9) are in the late phase. According to architectural features and finds, the earliest grave is K2, the latest one is grave K1 in the cemetery. The most striking architectural differences between two groups are that the first group of graves were built with a more irregular lay out and built with a smaller in size with a lower height. Graves K2 and K4 were partially destroyed during the construction of graves K1 and K3, this stratigraphic situation also provides a relative chronology between two groups of graves. Although some clear differentiations between two groups of graves in architecture, pottery and bronze ornaments, and also there is a continuity of burial tradition, iron ornaments-weapons and pinkish buff ware which are still main grave goods in both phases.

Cemetery at Karagündüz was used during the EIA as it was shown by the early and late phases of the graves. The EIA level (5) at the mound of Karagündüz has a weak architecture just as the other mounds in the region, the pottery of this layer shows contemporary characteristics with the cemetery. Karagündüz level 5 is a temporary settlement, people were most probably living in tents, moving seasonally. It can be suggest that the people buried in the cemetery which lies in the middle of the richest grazing pastures of the region and the Memedik River valley were members of a tribe with a pastoral lifestyle.





Figür 11: Karagündüz Graves K5 and K6-7 / Karagündüz K5 ve K6-7 Mezarları.





Figür 12: Karagündüz Grave K8 / Karagündüz K8 Mezarı.





Figür 13: Karagündüz Cemetery Pottery, Beads, Seals and Metal Finds / Karagündüz Mezarlığı Çanak Çömlek, Boncuklar, Mühürler ve Metal Buluntular.

## Yoncatepe

Yoncatepe building complex and cemetery (Yukarı Bakraçlı village) located on the western slope of mountains Ereğ and Varak surrounding on the eastern side of the Van Plain (Figs. 1-2, 14). The site is situated on this high slope overlooking all the plain and lake, and on the route of small lake in Keşiş (Turna) yaylası which is the richest pastureland and water source in the basin. The Urartian building complex is situated on the highest section of the settlement, some buildings which is defined lower settlement lies at the northern skirt of it, the EIA cemetery lies at the northern skirt of the building complex. Excavations were carried out between 1997 and 2009 by O. Belli and Van Museum<sup>14</sup>.

Eight chamber graves were excavated in the cemetery (Fig. 14). The chamber graves are divided into two groups: chambers tombs (M2, M5, M6, M9) and chamber tombs with dromos (M1, M3, M4, M8). They are rectangular or roughly rectangular in plan and the walls are built into a false arch roofed by large stones. Dimensions of graves are: M1 (two sections, length 1.20 and height 1.70, 2.40 x 1.80 x 1.50 m), M2 (4.20 x 1.20 x 1.20 m), M3 (5.95 x 1.54 x 2.10 m), M4 (5.95 x 1.54 x 2.10 m), M4 (two chambers 1.20 x 0.85, 1.60 x 1.85, height 1.70 m), M5 (1.00 x 2.20 x 1.95 m); M6 (two chambers and a section, 5.95 x 1.60 m, 2.75 x 1.30, height 2.50, section 2.60 x 1.98 x 1.83 m, because of the height difference between the units the height of grave reaches 4.20 m). Although, the walls of graves built with stones, some of the burial chambers fully or partially were built into the ground. Entrance to the graves are provided by removing one of the roof stones on the narrow sides or by dromos which is separated from the chamber by a low and simple door covered with a vertical slab. Some of the chambers are reached by the one or a few steps (M3, M4, M5, M6). In the grave M9 (4.00 x 2.30 m at the ends 1.80 m, existing height 1.70 m) the burial chamber shows difference in architectural features by its regular door (0.60 x 0.70 m, lintel is 0.90 m) on the northern long wall. Yoncatepe graves mostly have various units, some has multiple rooms (M1, M4, M6, M8). These separate units inside the tombs were covered by the vertical slabs just like their entrances. In these tombs M8 has an irregular plan and a construction technique, it is dug into the ground has three different chambers and a spherical section in its complex plan. At the east of the chamber (M8I: 1.85 x 2.45 m) reached by dromos (1.00 x 1.05 m) there is a section M8II (length 1.55, height 0.70 m), at the south another section M8II (length 1.30, height 1.20 m) with another section one M8III (length 2.20 m). Another distinction is that the presence of the niches in the M8

tomb. In some tombs there are earthen pits on the ground of the chambers or the room shaped large holes on the side walls (M1, M6, M8), these holes dug into the earth constructed for additional space reach up to 1.50 m in depth (M1).

Dromoi were shaped a deep shaft surrounded by slabs, they are 1.20 x 1.00 m in average dimensions, the deepest being 1.70 m (M1). The graves contain multiple burials, the number of inhumations are thirty eight (M6) and forty (M2). The bodies were in the hocker position, only the last body was found in its original position (entrance of M3, M9), the remains of earlier skeletons were pushed toward the back of the chamber creating a pile of older skeletons and gifts. A large number of dog skeletons and bones of sheep and cattle were encountered in the chambers and entrances, especially in the grave M6, one and two dog skeletons were found *insitu* respectively in the graves of M5 and M4.

The grave goods are mainly vessels, iron ceremonial weapons and ornaments, beads, and a small amount of bronze ornaments (Fig. 14). Ceremonial iron weapons are daggers, knives. Iron ornaments are pins, bracelets, rings and mace heads. A few bronze ornaments are rings, pins, earrings, two fibulae and an arrowhead. Beads of necklaces made of various stones, agate, carnelian, glass and frit. Other ornaments are one pair of gold earrings and pendant, and antimony buttons in a small quantity. Pottery is mainly pinkish buff ware which is variation of grooved ware in the basin and its painted samples (M3), second group is red slipped ware which is found in lesser numbers mainly in the graves of M5 and M6.

## Dilkaya

Dilkaya mound and cemetery (Dilkaya village) is located on the eastern shore of Lake Van at the point where the Güzelsu (Hoşap) River flows (Figs. 1-2, 15). The mound situated on the shoreline, the EIA cemetery lies 200 m north of the mound, it is heavily destructed by water of the lake. Güzelsu River valley, on the western edge where Dilkaya is located, is one of the main route reaching Iran through Van, Gürpınar and Hakkari in the basin. Excavations both mound and cemetery were carried out between 1984 and 1991 by A. Çilingiroğlu<sup>15</sup>. The sequence of mound spans from the Early Bronze Age II (Kura-Araxes) to the Medieval Age in five levels. The EIA level IIb (11-10 centuries BC) no architectural remains, only pottery was found which is same those in the cemetery.

<sup>14</sup> Belli/Konyar 2001; Belli/Konyar 2003a: 116-119; Belli/Tozko-paran 2005; Belli 2009; Konyar 2005: Fig. 8.

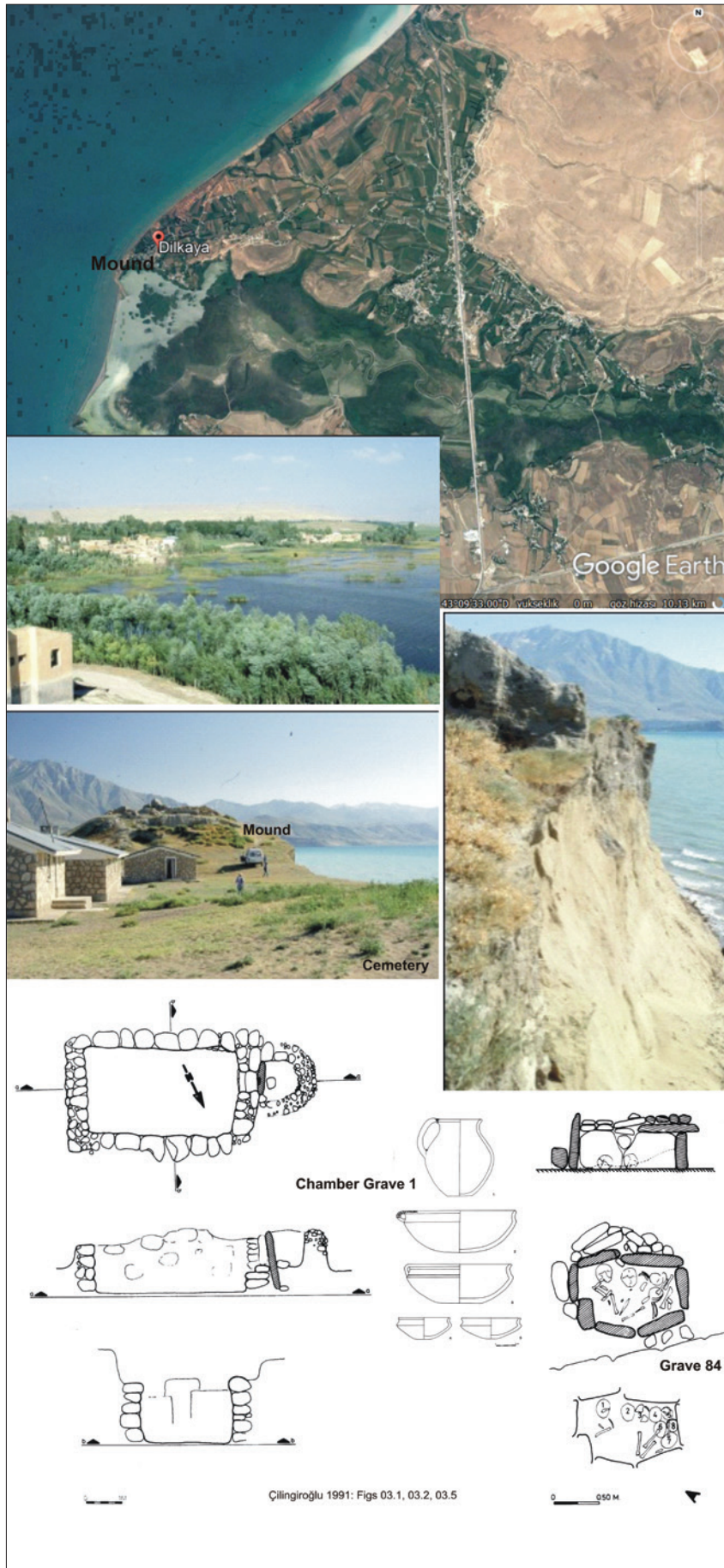
<sup>15</sup> Çilingiroğlu 1991; Çilingiroğlu 1993; 2012; Sağlamtimur 1984.





Figür 14: Yoncatepe Graves M2, M3 and M6 / Yoncatepe M2, M3 ve M6 Mezarları.





Figür 15: Dilkaya General Views of Mound and Cemetery, Chamber Grave 1 and Grave 84 / Dilkaya Höyük ve Mezarlık Genel Görünüm, Oda Mezar 1 ve Mezar 84.

Dilkaya cemetery belong to EIA, Urartu and Medieval Ages. Two chamber graves and some stone cist graves dates to the EIA which has inhumation burials, only in chamber grave 2 inhumation and cremation burial seen together (Fig. 15). Chamber graves have partially been destroyed, they probably had been robbed in ancient times, this is the reason why the finds from both these graves doesn't represent the whole inventories of chamber graves 1 and 2 and except for the hocker burial that was found in the chamber grave 1 no skeleton or finds found *in-situ*. Chamber grave 1 is rectangular in plan with semi-circle simple shaft dromos which is separated from the chamber by a small door covered with a vertical slab, two steps leading to the inside of the grave. The walls built into a false arch and the roof was covered by large stones. The dimensions of grave are 2.40 m and 4.60 m and height is 1.65 m. It contains multiple burials, the number of inhumations are eleven, and one body was in a hocker position in the northeastern corner of grave. The grave goods were only six vessels. Chamber grave 2 has oval plan, the walls are partly destroyed, thus it is undetermined whether the grave has a dromos and roofed by large stones or not. The diameter of grave is 1.75 m, and height is 1.70 m. At least thirty bodies and traces of cremation were found in the grave. The grave goods were bronze bracelets, iron mace-head, stone beads and potsherds that the tomb was used until the Urartian period.

In the stone cist graves, No 84 is roughly rectangular in plan covered by slabs, dimensions are 0.70 x 1.10 m. The grave had been robbed in ancient times. It contains eight bodies, they were pushed toward the southern part of the grave, and those in the northern part were found in hocker position, right in front of the entrance. The grave good was only an iron pin. No 91 were divided two parts, bodies were hocker position. The grave good were one vessel and iron knife. No 88, dimensions are 2.50 x 2.75 m, and it has two bodies.

The EIA cemetery at Dilkaya is dated to the end of the EIA, to the 11-10 centuries BC as in the level IIb of mound.

## Hakkari

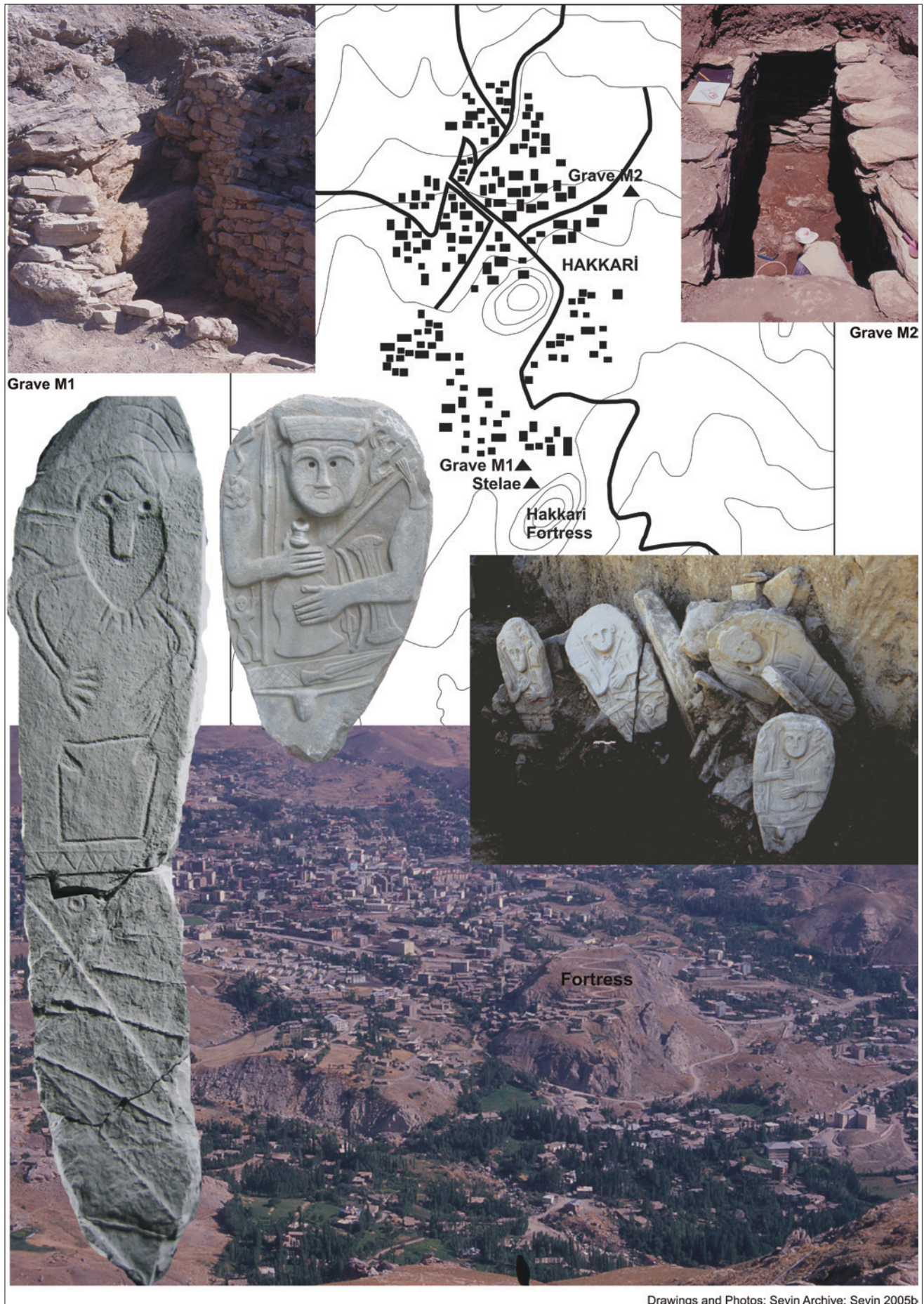
Hakkari stelae and two chamber graves (M1-M2) is located in the city center of Hakkari (Figs. 1, 16-18). The excavation carried out between 1997 and 2000 by Prof. Dr. V. Sevin and Museum of Van<sup>16</sup>. The city of Hakkari lies within the graben of mountains where at the convergence point of Mt Southern Taurus and Mt Zagros. Katramas Çay Stream, a branch of the Great Zap River, flows by the south of the city located in the basin of Great Zap.

In the excavation discovered thirteen stelae and two chamber graves (M1-M2) in the city center of Hakkari. Stelae were found with their original positions on the western slope of fortress at Hakkari (Mir Fortress), (Fig. 16). Thirteen stelae erected side by side at the outskirts of the western cliff of the fortress, eleven of them male, two of them are most probably female figurines. They sculpted from local stones of limestone, their techniques are the bas-relief, the bas-relief and engraving, and linear. The main theme is a frontal view of the upper part of a human body which all are naked. The main figures of male stelae are a warrior together with a number of symbolic objects, weapons, tents, human and animal figures, their height are between 0.81 m and 1.42 m. Two female stelae have distinctive features with their linear technic and lack of weapons and other symbols, their height are 1.10 m and 3.30 m.

Hakkari chamber grave M1 is located at the western slope of Hakkari fortress and 19.00 m north of the stelae (Figs. 16-17). It contains multiple burials, at least 75 individuals were found in the grave. It is not possible to discern the exact number individuals, to define burial rite and architectural features since the grave was largely destroyed. Chamber grave M1 has irregular plan looking primitive, it is roughly rectangular in lay out, on southern and southeastern walls partially the bedrock was utilized. The length of the tomb is 3.00 m, its width is 1.20 m in the southern and 0.70 m in the northern end, the existing height of the wall is 2.00 m. The walls must have been built into a false arch and the roof was sealed by large cover stones. The totally destroyed northern section is the narrowest part of the tomb and it is not fully determined if there is an entrance here. Therefore, it is uncertain whether the grave has an entrance or not, probably, the entrance to the chamber was provided by removing one of the stones that cover it. In the grave, scattered amongst the grave goods, were numerous animal bones, these are the remains of the food that were left here as a burial ceremony. Since there is a heavy destruction in the grave, the finds do not represent all the inventory of the tomb and no skeletons and finds are *in-situ*. The grave goods included two bronze daggers, obsidian arrowheads, bronze and bone pins, gold, silver and bronze earrings, bronze and bone rings, fragments of bronze bracelets ?, mainly bronze, frit, stone (mostly agate), a few glass and shell beads, bone, stone and terracotta amulets, bone and stone spindle whorl, bronze hair rings and astragals (Fig. 17). Pottery was the main goods in the grave, these vessels of almost 700 in number are mostly pinkish red-brown ware, a small number of Khabur ware and Van-Urmia ware (Araxes painted ware), (Fig. 17).

<sup>16</sup> Sevin 2005b; Sevin 2015.





Drawings and Photos: Sevin Archive; Sevin 2005b

Figür 16: Hakkari Stelae and Graves / Hakkari Stelleri ve Mezarları.



Hakkari chamber grave M2 located to the north of fortress (Figs. 16, 18), approximately 1 km. It is rectangular in plan, 4.10 x 1.60 m in dimensions and height is 2.10 m, width is 1.60 m on the floor and 1.00 m uppermost of the walls. The walls are built into a false arch, the roof was covered by large stones. The entrance to the grave was provided by removing one of the stones that cover it and there is a step leading to the inside on the southern wall of the chamber. There are also small holes scattered all over the walls, with their purposes undetermined. Chamber grave has multiple burials, eleven bodies were found. Bodies were piled up in front of the northern short wall across the entrance, back of the tomb, probably creating more space for the new bodies. Probably, the skeletons were stacked in two layers, but since they were at least partially destroyed neither skeletons nor any finds were *in-situ*. The grave goods are iron dagger, iron bracelets, bronze blades, bronze pins, bronze pectoral, stone objects, gold and silver discs, bone spindle whorl, cornaline, bronze and stone beads and amulets (Fig. 18). Pottery was the main goods in the grave number around 200 pinkish red-brown ware (Fig. 18).

In chronological sequence of Hakkari, the oldest group of the pottery is Khabur ware in the grave M1 (Fig. 17) which is related to northern Mesopotamia-Syria and it is dated approximately between 1.800-1.700 BC (Period 2)<sup>17</sup>. The presence of Khabur ware in Hakkari is quite remarkable, it also found eastwards in Dinkha Tepe IV and Hasanlu VI in southwest of Lake Urmia which proves the political and economic relations between Mesopotamia and Zagros regions at the beginning of second millennium BC. Since Khabur ware was found in a chamber grave (M1) in Hakkari, adjacent to the stelae can be considered as a reflection of a long range tin trade which can be associated with these stelae. Accordingly, the first burials of grave M1 belong to trade system at the period of Old Assyrian and Old Babylonian and it is clearly much earlier from the stelae which are dated 1450-1000 BC. King Samsi-Adad I expanded Assyrian borders to the Rania Plain which is located 150 km south of Hakkari and conquered the city of Susarra (Şemşara) here. It might suggest that the warriors depicted in the Hakkari stelae are not them, their ancestors should be the ones who were in the control of this trade. The absence of Late Khabur ware should point out the breaking of the trade between Hakkari and Mesopotamia. The end of the Old Babylonian kingdom and the rise of the Hittite kingdom in central Anatolia should have been caused crises and changes in the trade systems. It is not clear that how these changes effected southern Urmia and Hakkari regions which were owing to their location on the long range trade route between east and Assyrian Kingdom.

Khabur ware is followed by Late Van-Urmia ware which is a sub group of the Araxes painted ware culture in the grave M1 (Fig. 17)<sup>18</sup>. Araxes painted ware appeared on the western shores of the Lake Urmia, southern Caucasia and the highland of eastern Anatolia during the MBA-LBA with some regional variations<sup>19</sup>. This change in the pottery is considered an evidence of a significant breaking point, a new beginning. The latest phase which was proposed for the Araxes painted ware is c. 1650-1400/1300 BC<sup>4</sup>. It seems that the pottery of LBA is represented by polychrome painted ware of Van-Urmia tradition in the basin of lakes Van and western part of Urmia. Van-Urmia ware of the grave M1 shows trade relationship with the region of western and southern part of Lake Urmia.

Pinkish red-brown ware represents last phase which is the largest group in the grave M1 (Fig. 17)<sup>20</sup>. A part of this group is contemporary with the Araxes painted ware and the other part of them is related to the transition period to the grave M2. Khabur and Araxes painted wares are not local groups, but pinkish red-brown ware shows strong local character. While some fragments of the pinkish red-brown ware, on which we don't have too much information, were similar to the LBA-EIA pottery of eastern Anatolia other forms and such as crescent, snake and ibex reliefs evidence a local character. Additionally, it can be said that it is in limited relation with the region of western Urmia. In the extensive excavations and surveys made in the basin of Lake Van no pinkish red-brown ware has been found until now. Their intensive presence in the graves of Hakkari point towards their widespread use in this region and even a new zone that can be called as the northern Zagros culture. In the grave M1, a fragment of grooved ware bowl is typical of the eastern Anatolia EIA. The emergence of grooved ware dated in the second half of or end of 13<sup>th</sup> century in eastern Anatolia; similarly, two small pieces resembling iron studs or wires uncovered in the grave M1 proves that the EIA I period was reached.

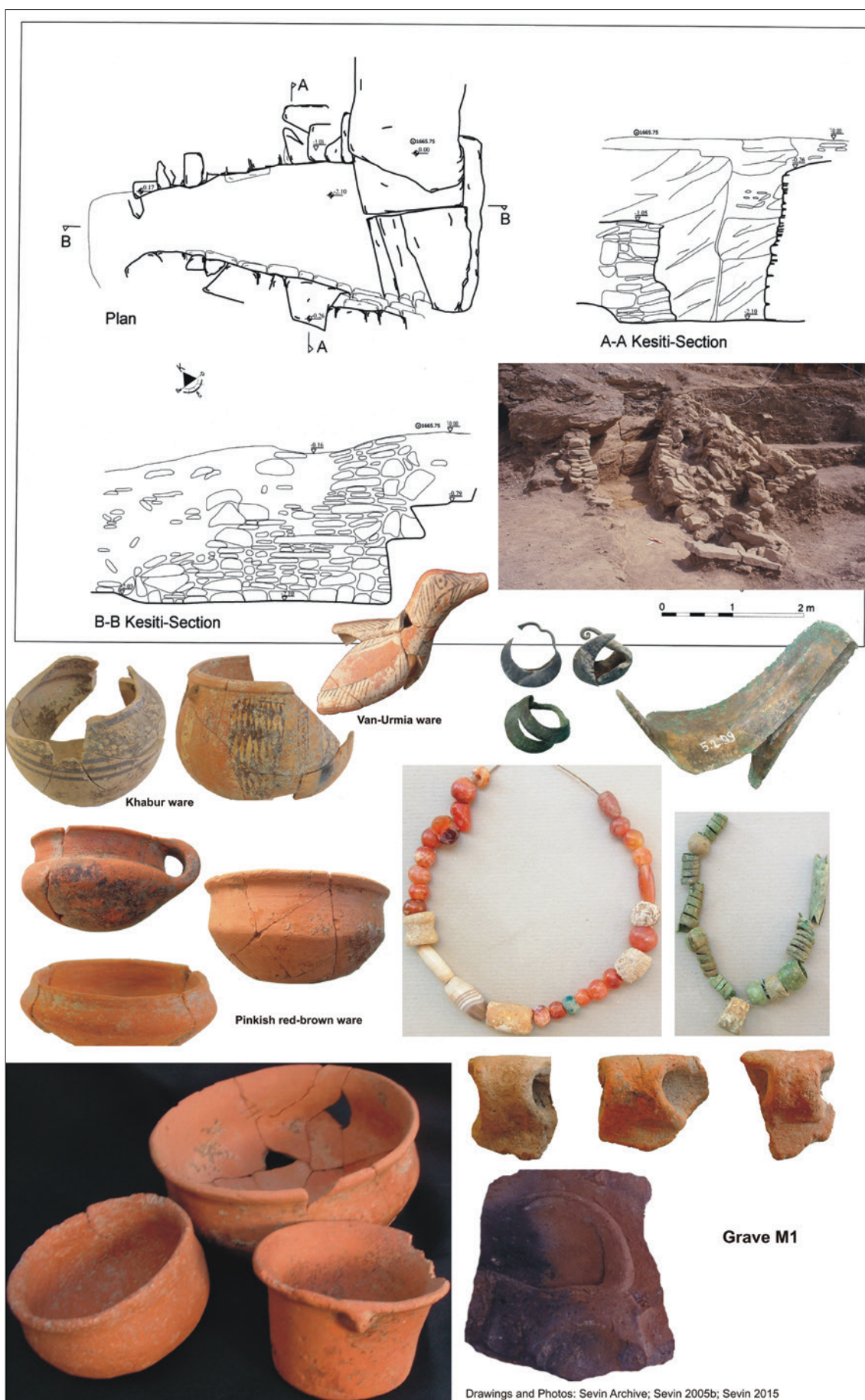
Grave M1 is used for c. 300 years, from the end of first quarter of second millennium BC to the third quarter of same millennium showing the relationships with a wide region. The warriors described in the EIA stelae and the period when chamber grave M1 was in use is partially coincide with. It is remarkable that in the grave M1, there are no weapons or object which were depicted in the stelae of Hakkari, although the pottery shows that partly used in the a same period. It seems that the owners of this grave to share it with their ancestors as shown by the earlier pottery of Khabur ware which provides us a *terminus post*

<sup>18</sup> Özfirat 2002b; Sevin 2015: 73-79.

<sup>19</sup> Özfirat 2001; Özfirat 2018.

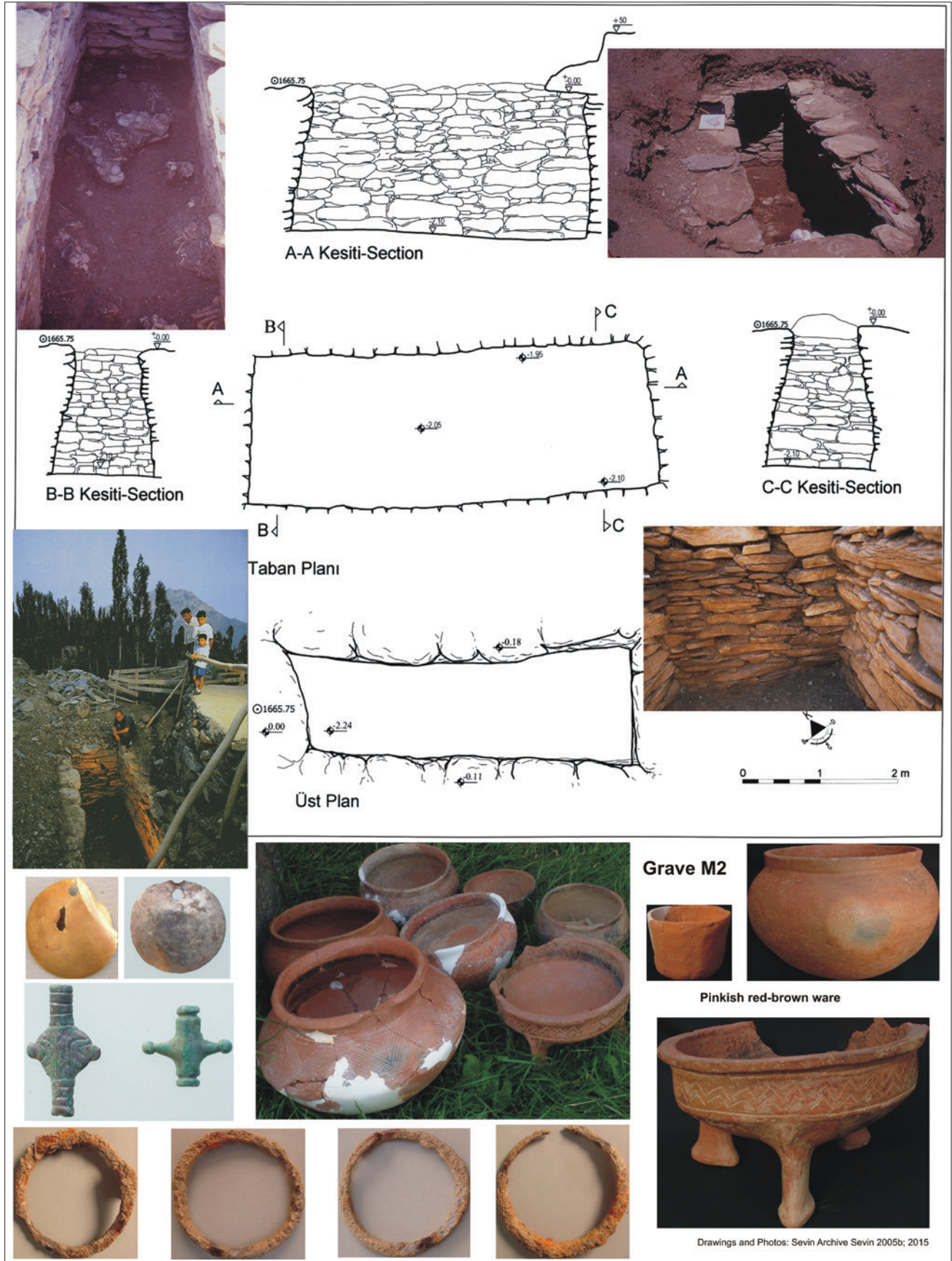
<sup>20</sup> Sevin 2015: 53-72; Özfirat 2018.

<sup>17</sup> Özfirat 2002a; Sevin 2015: 72-73.



Figür 17: Hakkari Grave M1 / *Hakkari M1 Mezarı*.





Figür 18: Hakkari Grave M2 / Hakkari M2 Mezarı.

*quem* for the grave M1. The radio-carbon analysis on the human bones of the grave M1 also give the dates of 1885-1745, 1995-1690, 1950-1835 and 2030-1780 BC. Even though it is represented with small number of potsherds the grooved ware presents a *terminus ante quem* for the grave M1. Accordingly, the grave M1 is dated to the LBA-EIA I in eastern Anatolia chronology. Pinkish red-brown ware of the grave M2 belongs to the later phase of this group, some continuity in forms and decoration shows that there is not a large time gap between the two tombs. It seems that with the end of usage of the grave M1 in the beginning of EIA, grave M2 started to be used just after. This transition is more of a continuation rather than an interruption. This also makes us think that both people buried in two graves could be ethnically be related, but it is not possible to further comment only by the archaeological evidence. Grave M2 was used for a short timeframe. The small number of finds and the number of bodies limited to eleven is the evidence of that. It should most probably be used from the last centuries of second millennium BC to the beginning of first millennium BC. Along with the changes of pottery, the large number of iron finds which in the grave M1 lacks evidences of this later phase. Accordingly, grave M2 is dated to the later phase of EIA chronology, to EIA II. At this last stage the owners of the grave gives an outlook of total isolation, there is no traces with neighboring regions contrary to their ancestors in those grave M1.

The mountainous and isolated geographic characteristics of the Hakkari region makes it harder to ascertain the typological and chronological development and to reach archaeological and cultural evaluation. There is no settlement traces with the characteristics of mound or sedentary settlement in our survey cooperated with the excavation. In throughout the history this region must have been the homeland of semi-nomadic peoples in pastoral characteristic that sustain themselves with animal husbandry and trade. It is possible that these semi-nomadic groups moved seasonally between Mt Zagros and the region southern part of Caspian Sea. Aside the strong local character, the chiefdoms of Hakkari region that by the first centuries of second millennium BC established relations with Mesopotamia and dominated the ore trade that spans from central Asia to Assyria, can be considered as a mountain dynasty with a nomadic characteristics. The stelae on which some ruling elites are described and graves of Hakkari appear to belong to a local dynasty of the EIA kingdom. These powerful people might have been small local kings or chiefdoms, together with royal women in Nairi land during the period of pre-Urartians. The possible relation between stelae which is dated *c.* 1450-1000 BC and the chamber grave M1 where many people were buried shows that they might be gravestones for their dead ancestors. But this context might be considered thought that these stelae were not

gravestones but more related to the cult of ancestors and its funerary rites. There should have been other graves in this area but reaching exact conclusion is difficult since the whole area haven't been excavate, but the presence of so many burials in a single grave (M1) and its close proximity of the stelae suggests us a cemetery in the area.

## DISCUSSION-SUMMARY

The common features of EIA cemeteries in the Lake Van Basin are the chamber graves, high number of the iron items and the grooved pottery (Fig. 19). Most of the cemeteries which are located on the rich pastures of the highlands and foothills belong to MBA-EIA in the basin. Information of MBA-LBA burial tradition is limited to these cemeteries which has only been investigated in survey. There is no settlement traces of MBA-LBA, graves are mainly stone lined or simple earthen pit graves and a few very shallow kurgans with single inhumation burial together with Van-Urmia ware (Araxes painted ware) (Fig. 19).

To the contrary, settlement system of the EIA defined by the highland fortresses-cemeteries in the whole region, some of the EIA fortresses and cemeteries located in the lowlands (river valleys-plains) despite weak levels or gaps from the MBA to the EIA in the mounds. The EIA highland fortresses-cemeteries were investigated only in survey in the region (Fig. 20). Large cemeteries which is sometimes containing over one hundred separate graves are mainly in direct association with contemporary fortresses. Excavations at cemeteries of Ernis, Dilkaya and Karagündüz located in lowlands, except for Yoncatepe. Cemeteries at Ernis (Evditepe-Alacahan) directly connected with contemporary fortresses, cemeteries at Dilkaya and Karagündüz associated with mounds, cemetery at Yoncatepe adjacent to an Urartian structure complex. No related settlement traces to the Hakkari graves were found, fortress of Hakkari, in whose outskirts the stelae and the Grave M1 were located, belongs to the Middle Ages. Even though the levels of the Karagündüz 5 and Dilkaya IIB had weak architectural evidence their pottery shows contemporary features with the cemeteries. In both cases when we compare population of these pre-Urartian cemeteries and some of the cemeteries investigated in survey, the remains of the settlement are scanty, they do not appear to be connected to a permanent settlement, probably they belong to nomadic or seminomadic tribes. It seems that the population of cemeteries at Hakkari, Karagündüz, Dilkaya and Yoncatepe were not sedentary, probably they were moving seasonally and living in tents with their flocks indicating pastoralism as shown by the descriptions of on the stelae of Hakkari. Pastoralist lifeway is also indicated by fortresses-cemeteries which are located on the rich grazing pastures of



the highlands and foothills in the basin. Otherwise, such as Ernis (Evditepe-Alacahan), Aliler-Tutumlu (N70/7), Gönüaçık (M68/5) and a large number of highland or lowland cemeteries have associated with contemporary fortresses (Fig. 2, 20)<sup>21</sup>. It seems that, fortified cities or major fortresses of rulers of small local polities or ruling elite of the pre-Urartians surrounded by rich pastures and seasonal or permanent settlements-fortresses built for the territorial control of the pastures and agricultural lands. This settlement pattern indicates the existence of nomadic and semi-nomadic groups beside the sedentary ones.

Chronological sequence of the EIA based mainly on these cemeteries since the mounds have substantially thin layers between the MBA and EIA in the region. Excavations at mounds of Karagündüz 6-5, Van Fortress mound IV-III, Tilki Tepe O, Dilkaya IIB and those in survey had found thin levels of the MBA-EIA, they mainly settled during the EBA-Kura-Araxes and MIA-Urartu (Fig. 20). Due to lack of insufficient stratigraphical context, only the evidence from cemeteries can provide data for both chronology and material of the EIA in the basin. The chronology of the EIA in the basin of Lake Van were defined in two phases by Sevin based on evidences of excavations at Ernis, Karagündüz and Hakkari, EIA I, c. 1300-1100 BC and EIA II (1100-850/800 BC)<sup>22</sup>. The polychrome painted pottery of MBA (Araxes painted ware) seems to have continued up to the 1400-1300 BC, at least around in the basin of Lake Van. EIA I started from the middle 13<sup>th</sup> century BC and EIA II which follows this period probably during the 10<sup>th</sup> and 9<sup>th</sup> centuries BC when the kingdom of Urartu was founded with Tuşpa as its capital, 850-800 BC. Actually, it is difficult to determine the exact time span between two phases, but development of pre-Urartians and process of preparing the foundation of the kingdom of Urartu seems to have been ended in the last centuries of 2<sup>nd</sup> millennium BC and at the beginning of the 1<sup>st</sup> millennium BC.

The cemeteries of Lake Van basin and Hakkari contain stone lined, chamber graves and chamber graves with dromos developing from one another. Common features of the graves are those: The graves lies at 0.70-1.50 m below the surface. They constructed with stones dug into the earth and built into a false arch roofed by large stones. Burial tradition is multiple burials, they were inhumation burials with one or two cremation. The bodies were in the hocker position, when the new bodies were added, the remains of earlier skeletons and burial gifts were pushed toward the back of the chamber creating a pile. The early phase (EIA I) of graves are stone lined and chamber

graves. They respectively represent early phase, iron ceremonial weapons-ornaments and pinkish-buff ware intensively found in these graves, no red slipped ware was encountered. The late phase (EIA II) represented by chamber graves with dromos, pinkish-buff ware, red slipped ware, increasing of bronze and cremation. On the other hand, pinkish-buff ware and iron weapons-ornaments were most common grave goods during both phases. Bronze was found only in ornaments and in a small number of compared to iron artefacts, similarly, red slipped ware is much lesser amount compared to pinkish buff ware. Burial architecture and grave goods indicate continuity in two phases. The early phase (EIA I) comprise chamber graves of Karagündüz (first group) and stone lined and chamber graves of Ernis (first group). The earlier graves are stone lined which is only known from first group of Ernis, they were roughly rectangular in plan and irregular construction, the height of walls was low, one and a half meters. The walls were built into a false arch covered by large slabs, and entered by raising one of the cover stones. Chamber graves seems as a transitional type between stone lined and chamber graves with dromos, Karagündüz grave K2 is the most remarkable and earlier example of this phase by its primitive chamber. Their distinctive characteristics from stone lined are their more regular construction, higher walls, a low and simple door on one of the narrow sides with one or two steps leading to the inside of in some graves. According to C14 dates taken from chamber grave K6-7 in Karagündüz goes back as far as the last quarter of second millennium BC. But, the chamber grave tradition must be much earlier in the region, Hakkari M1 is used for c. 300 years, from the end of first quarter of the second millennium BC to the third quarter of same millennium. Although Hakkari grave M1 shows an irregular construction and primitive looking, it can be accept in transitional phase from stone lined to chamber grave as Karagündüz K2.

In the second phase (EIA II) chamber graves with dromos, red slipped ware, jugs with trefoil rims and ribbed on the shoulders, bowls and jars with thick rims in the forms appear first, groove decoration decreases, the usage of bronze increases and cremation appears. Construction of graves were more regular and detailed. They were entered through a simple or shaft dromos is separated from the chamber by a door, with steps leading to the inside of the some graves, height of chamber walls increased and niches on the walls were seen. The characteristics of Urartian kingdom start to arise as shown by these new features. But, no classical Urartian artifacts were found in these graves such as bronze belts, weapons, fragments of furniture, beads, seals and red polished ware (Biainili or Palace ware). Second groups of Ernis and Karagündüz, Dilkaya, Yoncatepe and Hakkari M2 comprise this phase. Karagündüz K1 is

<sup>21</sup> Evditepe, Aliler, Gönüaçık and most of the EIA lowland fortresses have stratigraphical sequence from the Early Bronze Age (Kura-Araxes) to the Late Iron Age (Achaemenid), except for gaps in the Post-Urartu and in the MBA in some cases.

<sup>22</sup> Sevin 1999; 2003; 2004; 2005a; Özfırat 2018.



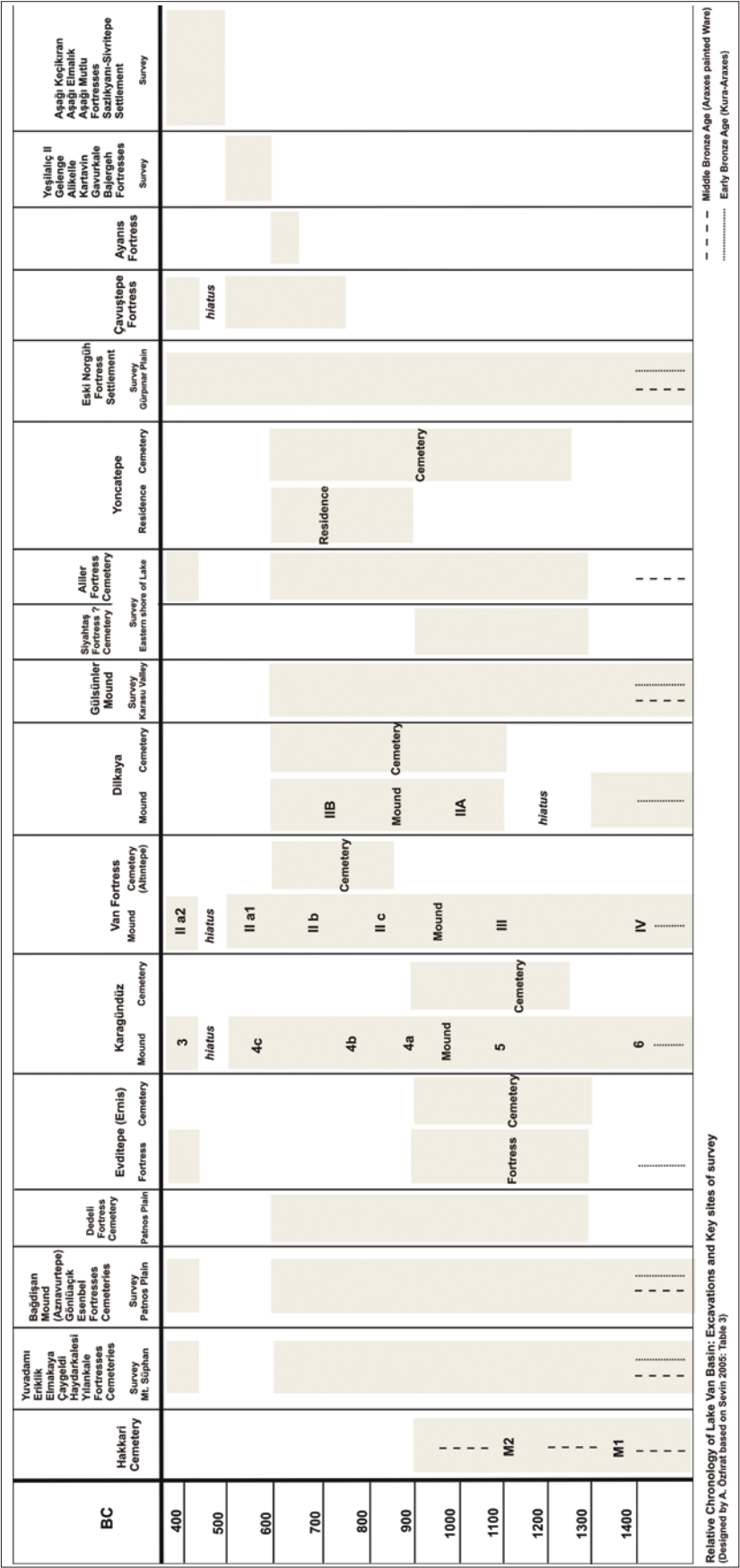
## THE EARLY IRON AGE CEMETERIES OF THE LAKE VAN BASIN: AN OVERVIEW OF BURIAL TRADITION OF PRE-URARTIANS

BC	Chronology	Key Sites	Archaeological Features
400	Pers-Achaemenid	Karagündüz mound 3 Van fortress mound II a2  Survey Aşağı Keçikıran, Aşağı Elmalık, Aşağı Mutlu fortresses Sazlıkyanı-Sivritepe (Alabayır) settlement Eski Norgüh fortresses ? Settlement	Lowland Small fortresses, Settlements-Mounds Triangle ware Cream slipped ware Red slipped ware Red-brown ware
500	Late Iron Age	Karagündüz mound 4c Van fortress mound II a1 Çavuştepe fortress  Survey Yeşilaliç II, Gelenge, Alikelle, Kartavin, Gavurkale fortresses	Highland fortresses Cream slipped ware Red slipped ware Red-brown ware
600	Post Urartu-Med ?		
600	Middle Iron Age Urartu	Karagündüz mound 4a-b Van fortress and mound II b-c Dilkaya mound IIA Çavuştepe fortress Ayanis fortress Aznavurtepe-Giriktepe fortress-settlement  Survey Körzüt, Kancıklı fortresses Gülsünler, Bağdişan-Aznavurtepe mounds Yukarı Keçikıran road stalon-cult building Dedeli cemetery	Monumental fortresses, Settlements-Mounds Rock-cut tombs, Chamber graves Inhumation, Cremation-Urne Bronze ornaments, weapons, tools etc Iron weapons Red polished ware (Biainili-Palace Ware) Red slipped ware Red-brown ware
900	Early Iron Age II	Karagündüz mound 5 Van fortress mound III Dilkaya mound IIB Ernis second group of graves Karagündüz second group of graves K1, K3, K5, K8, K10 Dilkaya graves 1, 2, 84, 88, 91 Yoncatepe graves M1, M3, M5, M6 Hakkari grave M2  Survey Gülsünler, Bağdişan-Aznavurtepe mounds Siyahtaş, Allier, Dedeli, Gönüaçık, Esenler, Okçuhan, Elmakaya, Çaygeldi, Yılankalesi, Haydarkelsi fortresses and cemeteries	Highland fortresses Lowland fortresses (less) Chamber graves with dromos Stone cists (a few) Inhumation, Cremation no urne (a few) Bronze ornaments Iron weapons and ornaments Pinkish-buff ware Thick and bright burnished red slipped ware Red-brown ware
1000			
1100	Early Iron Age		
1200	Early Iron Age I	Karagündüz mound 5 Van fortress mound III Ernis first group of graves Karagündüz first group of graves K2, K4, K6-7 Dilkaya grave 1 Hakkari grave M1  Survey Gülsünler, Bağdişan-Aznavurtepe mounds Siyahtaş, Allier, Dedeli, Gönüaçık, Esenler, Okçuhan, Elmakaya, Çaygeldi, Yılankalesi, Haydarkelsi fortresses and cemeteries	Highland fortresses Lowland fortresses (less) Stone lined graves, Chamber graves Inhumation Bronze ornaments (a few) Iron weapons and ornaments Pinkish-buff ware Thin and patchily red slipped ware Red-brown ware
1300			
1400	Late Bronze Age	Karagündüz mound 6 Van fortress mound IV Hakkari grave M1  Survey Gülsünler mound Gönüaçık, Nurettin, Elmakaya, Çaygeldi, Yuvadamı, Eriklik cemeteries Yılankalesi, Haydarkelsi, Eski Norgüh fortresses ? Settlement	Highland Cemeteries Simple earthen pit graves, Stone lined graves Kurgans (a few, in the northern part of basin) Araxes painted ware
	Middle Bronze Age		

## Lake Van Basin

(Designed by A. Özfirat based on Sevin 2005: Tablo 1)

Figür 19: Iron Age Archaeological Chronology of Lake Van Basin / Van Gölü Havzası Demir Çağ Arkeolojik Kronoloji.



Figür 20: Iron Age Relative Chronology of Lake Van Basin Sites / Van Gölü Havzası Yerleşimleri Görelî Kronoloji.

the latest example, closest to Urartian chamber graves by its architecture and grave goods. While Hakkari M2 has no a dromos, with its highly developed architecture and grave goods it can be included in the second phase. Even though Yoncatepe graves defined in the second phase here, it has its problems, since there is no exact definition in the publications. It is separated according to red slipped ware which was found in most of the graves and their grave architecture<sup>23</sup>. The additional spaces for the burials found in Karagündüz and Yoncatepe graves suggested as the prototypes of the multi-chambered Urartian tombs<sup>24</sup>. They were found at Karagündüz as holes or earthen pits, in those at Yoncatepe are much larger and deeper that some can even be considered as separate chambers. These multi-chambered graves of Yoncatepe should be considered as the latest phase of grave architecture.

The burial practice of the EIA is multiple burial in the basin. Bodies were mainly inhumed by wrapping them in a textile or dressing them in Karagündüz. The bodies were in the hocker position when new bodies were added, the remains of earlier skeletons were pushed toward the back of the chamber creating a pile. Only the last body in each tomb was found in its original position, right in front of the entrance. In some cases, the skeletons were found superimposed one upon another, separated by layers of earth as seen in the stone lined graves of Ernis and probably in Hakkari M2. Cremation was found in a small quantities, not buried in urns in Karagündüz grave K5 and Dilkaya chamber grave 2. The existence of both inhumation and cremation in the same grave and only the last body kept its original position creating a pile of older skeletons at the back of the grave are also characteristics of the Urartian graves<sup>25</sup>.

<sup>23</sup> It suggested that, cemeteries of Yoncatepe, Karagündüz and Dilkaya must be belong to the Urartian period based on two bronze fibulae found in the Yoncatepe grave M3, an arrowhead from the grave M6 (see Konyar 2005; Köroğlu/Konyar 2005; Köroğlu/Konyar 2008). Published material of Yoncatepe contains a large number of pinkish buff ware and the lesser number of red slipped ware found just like in Karagündüz and Dilkaya which is typical EIA pottery of the region as pointed out by Sevin (2014: 359-360). The well-known EIA elements of the basin of Lake Van and southern Caucasus such as grooved ware, iron artefacts, beads and limited using of bronze, burial tradition and architecture of the graves, makes the EIA dating of Yoncatepe graves undisputable. Explanation of this confusion can be long term usage of the Yoncatepe graves M3, M5 and M6 into MIA-Urartu. The large Urartian structure complex adjacent to the cemetery is an evidence to continuity of the EIA-MIA in Yoncatepe.

During EIA or in the earlier periods such as Hakkari Grave M1, the long term usage of the chamber graves with multiple burials common in the basin of Lake Van, as seen in some of the chamber graves of Karagündüz and Dilkaya.

<sup>24</sup> Sevin 1999: 161.

<sup>25</sup> Sevin 1999: 161-162.

In the grave goods of Karagündüz, a bowl and a pot for each body, near the head are remarkable, generally, in bowls the bone pieces of sheep or goats and in pots the liquid residuals were found, apart from these, the bones of sheep and goats were existed in the grave K6-7. Since the hearths were located next to graves in Karagündüz cemetery and existing animal bones in the graves, it is suggest that sacrificed animals were cooked of the during funeral ceremony and the feast organized which is included all the people who attendance of all the people who participated to the ceremony.

Pottery was the main grave goods, the monochrome pottery tradition which is also known as Grooved or Nairi ware can be divided in three group in the basin of Lake Van: Pinkish-buff ware, red slipped ware and red-brown ware. Pinkish-buff ware is main group of pottery and it is occurred during the whole period together with red-brown ware. Red slipped ware is in lesser amount, in 200 vessels found in the grave K8 only 3 of them are red slipped ware, and in 112 vessels in the grave K1 only 20 are red slipped ware which are mostly thick and bright burnished red slipped ware in Karagündüz cemetery. Pinkish-buff ware is divided into two subgroups: Earlier one is thin and patchily red slipped ware which is derived from the pinkish-buff ware; and late one is thick and bright burnished red slipped ware. The distinctive feature of thick and bright burnished red slipped ware is representation of transition phase to MIA-Urartu and it is prototype of Urartian red polished ware (Palace or Biainili ware). Thick and bright burnished red slipped ware does not demonstrate the same features as the classical red polished ware of the kingdom of Urartu, Because of its different technique and shape. But some of the features compare with the characteristics of Urartian red polished ware, such as thick slip and shiny surface. It has also some closer forms in those Urartian pottery which is also appeared in red-brown ware, such as round bodies with thick rims or carinated bowls with simple or everted rims, jugs with trefoil rims and ribbed on the shoulders, decreasing grooves, disappearing string-hole lugs and triangular-ledge handles as seen in the late phase graves of Karagündüz. Urartian red polished ware must have been derived from red slipped ware of the EIA which is developed from pinkish-buff ware. The most remarkable feature of the EIA pottery in the basin is distribution of groups, while red-brown ware existed in the whole region, pinkish buff ware and red slipped ware were found only eastern shore of Lake Van basin showing strong local character which later became the central area of the Urartian Kingdom.



## CONCLUSION

The cemeteries and burial traditions of the pre-Urartians in the basin of Lake Van shows a cultural unity and continuity in the Urartians in some features. The eastern shoreline of Lake Van where the cemeteries of Ernis, Karagündüz, Dilkaya and Yoncatepe are located has also special importance because of being the central area of the Urartian Kingdom. The results of EIA investigations in the basin, which represents the establishment dynamics of the Urartian Kingdom, is important for the foundation phase of the Urartian Kingdom as well as understanding the small local polities of pre-Urartians. Evidences of the late phase (EIA II) indicate some of the characteristics of the kingdom of Urartu started to appear strongly, such as, red slipped ware, chamber graves, burial custom, cremation, bronze ornaments and beads which are remarkable characteristics of the Urartu. These features show that the process of preparing the foundation of the Urartian Kingdom came to the end. Describing all these evidences Sevin suggest that, the characteristics of the Urartian Kingdom were based mostly on the local traditions of the pre-Urartians in eastern shore of the basin of Lake Van, which later became the center of the Urartian Kingdom, and 'it is possible to say that some, at least, of the eight nations or tribes mentioned in the Assyrian royal annals followed a pastoral lifestyle. The cemeteries of Karagunduz, Ernis and Dilkaya may very well belong to such tribes'<sup>26</sup>, 'it is necessary to accept that the necropoleis of Karagündüz, Ernis and even Dilkaya are the cemeteries of the people known to the Assyrians as the Uruatri'<sup>27</sup>. The graves and stelae from Hakkari are significant evidences of the pre-Urartian elite, or the rulers of Uruatri and Nairi lands.

## ACKNOWLEDGEMENTS

The author would like to thank Turkish Ministry of Culture and Tourism, General Directorate for Monuments and Museums supporting to our fieldworks in the region. Our investigations also was supported by TÜBİTAK (The Scientific and Technical Research Council of Turkey, Projects No SBB-CNRS-2011 and SBB-105K063), Turkish Historical Society, University of Van (2002-FED-093) and University of Mustafa Kemal (1101M0115/158) projects. Actually, this article based on studies of Prof. Dr. Veli Sevin, I worked at the excavations of Karagündüz, Hakkari and surveys in the region which are directed by him. Except for his publications, he shared all the material and unpublished information. I would like warmly thank to him for all and his studies in the region.

<sup>26</sup> Sevin 1999: 163.

<sup>27</sup> Sevin/Kavaklı 1996: 58.

## BIBLIOGRAPHY

- BELLİ, O. 2001  
 "An Early Iron Age Cemetery in the Van Region: Ernis-Evditepe", *İstanbul University's Contributions to Archaeology in Turkey (1932-2000)*, (Ed. O. Belli), İstanbul University Rectorate Publication No. 4285, İstanbul: 145-156.
- BELLİ, O., KONYAR, E. 2001  
 "Excavations at Van-Yoncatepe Fortress and Necropolis", *Tel Aviv* 28-2: 169-212.
- BELLİ, O., KONYAR, E. 2003a  
*Doğu Anadolu Bölgesinde Erken Demir Çağı Kale ve Nekropoller/Early Iron Age Fortresses and Necropolises in East Anatolia*, Arkeoloji ve Sanat Yayınları, İstanbul.
- BELLİ, O., KONYAR, E. 2003b  
 "Ernis-Evditepe: The Largest Early Iron Age Necropolis in Eastern Anatolia", *Tel Aviv* 30-2: 167-202.
- BELLİ, O., TOZKOPARAN, M. 2005  
 "2003 Yılı Van-Yoncatepe Kalesi ve Nekropolü Kazısı", 26. *Kazı Sonuçları Toplantısı-1* (Konya 24-28 Mayıs 2004), T.C. Kültür ve Turizm Bakanlığı, Kültür Varlıkları ve Müzeler Genel Müdürlüğü, Ankara: 189-202.
- BELLİ, O. 2009  
 "2007 Yılı Van-Yoncatepe Sarayı, Nekropolü ve Kenti Kazıları", 30. *Kazı Sonuçları Toplantısı-1* (Ankara 26-30 Mayıs 2008), T.C. Kültür ve Turizm Bakanlığı, Kültür Varlıkları ve Müzeler Genel Müdürlüğü, Ankara: 423-448.
- BILGIÇ, E. 1964  
 "Van and Its Environments", *Anatolian Studies* XIV: 22-23.
- BRANCATO, R. 2017  
*Settlement Patterns and Political Landscapes in the Upper Tigris River Valley*, Studies on the Ancient Near East and the Mediterranean (SANEM 2), Arbor Sapientiae Editore, Roma.
- ÇİLİNGİROĞLU, A. 1991  
 "The Early Iron age at Dilkaya", *Anatolian Iron Ages 2: The Proceedings of the Second Anatolian Iron Ages Colloquium held at İzmir, 4-8 May 1987*, (Eds.) A. Çilingiroğlu, D. H. French, British Institute at Ankara 13, Oxford: 29-38.

ÇİLİNGİROĞLU, A. 1993

“Van-Dilkaya Höyüğü Kazıları Kapanış”, *XIV. Kazı Sonuçları Toplantısı-I* (Ankara, 25-29 Mayıs 1992), T.C. Kültür ve Turizm Bakanlığı, Kültür Varlıkları ve Müzeler Genel Müdürlüğü, Ankara: 469-491.

ÇİLİNGİROĞLU, A. 2012

“Dilkaya Höyüğü”, *Ege Üniversitesi Arkeoloji Kazıları*, (Eds. A. Çilingiroğlu, Z. Mercangöz, Gürcan Polat, İzmir: 77-94.

ERDEM, Ü. A. 2009

“Van Gölü Havzası’nda Bulunan Demir Çağ Yivli Çanak Çömleğinin Urartu Kalelerindeki Varlığı”, *Altan Çilingiroğlu’na Armağan: Yukarı Deniz’in Kıyısında Urartu Krallığı’na Adanmış Bir Hayat* (Eds. H. Sağlamtimur / E. Abay / Z. Derin et. al) İstanbul: 299-307.

ERDEM, Ü. A. 2012

“Regional Variations in Iron Age Grooved Pottery in Eastern Anatolia”, *Anatolian Iron Ages 7: The Proceedings of the Seventh Anatolian Iron Ages Colloquium Held at Edirne, 19–24 April 2010* (Eds. A. Çilingiroğlu / A. Sagona) Leuven: 113–130.

ERZEN, A. 1963

“Ünseli (Ernis) Mezarlığı” *Belleten* XXVII-107: 542.

ERZEN, A. 1964

“Toprakkale, Çavuştepe ve Ünseli (Ernis) Mezarlığı”, *Belleten* XXVIII-111: 568-572.

ERZEN, A./BİLGİÇ, E./BOYSAL, Y./ÖĞÜN, B. 1962 (1964)

“Toprakkale ve Çavuştepe Kazıları Raporu (1962)”, *Türk Arkeoloji Dergisi* XII-1: 20.

ERZEN, A./BİLGİÇ, E./BOYSAL, Y./ÖĞÜN, B. 1963 (1965)

“Van Çevresi 1963 Çalışmaları”, *Türk Arkeoloji Dergisi* XII-2: 34-36.

GUARDİCCİ, G. 2012

“Nairi Ware: La produzione ceramica in Anatolia sud-orientale fra l’Eta del Bronzo Tardo e l’Eta del Ferro Medio”, *Studi di Archeologia del Vicino Oriente: Scritti degli allievi fiorentini per Paolo Emilio Pecorella*, (Ed) S. Mazzoni, Firenze University Press, Firenze: 245–274.

GUARDİCCİ, G. 2016

“Phase IVA and IVB: The Early and Middle Iron Age”, *Hirbemerdon Tepe Archaeological Project 2003-2013 Final Report: Chronology and Material Culture* (Ed. N. Laneri). Bologna: 95-98.

KONYAR, E. 2005

“Grooved Pottery of the Van Lake Basin: A Stratigraphical and Chronological Assessment”, *Colloquium Anatolicum* IV: 105-128.

KORFMANN, M. 1982

*Tilkitepe: Die ersten Ansätze prähistorischer Forschung in der ostlichen Türkei*, *Istanbul Mitteilungen Beiheft* 26: Tübingen.

KÖROĞLU, K./ E. KONYAR 2005

“Van Gölü Havzası’nda Erken Demir Çağ Problemi”, *Arkeoloji ve Sanat* 119: 25-38.

KÖROĞLU, K./ E. KONYAR 2008

“Comments on the Early/Middle Iron Age Chronology of Lake Van Basin”, *Ancient Near Eastern Studies* 14: 123-135.

MARRO, C./ÖZFIRAT, A. 2004

“Pre-classical Survey in Eastern Turkey. Second Preliminary Report: The Erciş Region”, *Anatolia Antiqua* XII: 227-265.

ÖKSE, T. A. / GÖRMÜŞ, A. 2014

“Demir Çağında Salat Tepe”, *Scripta: Arkeolojiyle Geçen Bir Yaşam İçin Yazılar, Veli Sevin’e Armağan-Essays in Honour of Veli Sevin, A Life Immersed in Archaeology*, (Ed.) A. Özfırat, Ege Yayınları, İstanbul: 233–256.

ÖKSE, T. A., ERDOĞAN N., GÖRMÜŞ, A. AND ATAY E. 2014

*Ilisu Barajı İnşaat Sahası Kurtarma Projesi I: Demir Çağı - Salvage Project of the Construction Area of the Ilisu Dam I: The Iron Age*. Mardin.

ÖZFIRAT, A. 2001

*Doğu Anadolu Yayla Kültürleri (MÖ II. Binyıl)*, (With summary in English) İstanbul.

ÖZFIRAT, A. 2002a

“Khabur Ware from Hakkari”, *Ancient Near Eastern Studies* XXXIX, 2002: 141-151.

ÖZFIRAT, A.2002b

“Van-Urmia painted pottery from Hakkari”, *Archäologische Mitteilungen aus Iran und Turan* 34, 2002: 209-228.

ÖZFIRAT, A. 2013

“Survey on the settlements of Late Bronze Age/ Early Iron Age in the north shore of Lake Van Basin”, *Austausch und Kulturkontakt im Südkaukasus und Seinen Angrenzenden Regionen Spätbronze-Früheisenzeit*, (Eds. A. Mehnert, G. Mehnert, S. Reinhold), Martin-Luther Universität Halle-Wittenberg, Zentrums für Archäologie und Kulturgeschichte des Schwarzmeerraumes 22, Beier & Beran Verlag, Langenweißbach: 237-249.

ÖZFIRAT, A. 2014a

“Ağrı Dağı ve Van Gölü Havzası Yüzey Araştırması, (Muş-Bitlis-Van-Ağrı-Iğdır İlleri ve İlçeleri)”, *Mustafa Kemal Üniversitesi, Fen-Edebiyat Fakültesi, Arkeoloji Bölümü Kazı ve Araştırma Projeleri*, (Eds.) A. Özfirat, N. Coşkun), Mustafa Kemal Üniversitesi Yayınları 51, Antakya: 17-43.

ÖZFIRAT, A. 2014b

“Bozkurt Kurgan Mezarlığı Kazısı”, *Mustafa Kemal Üniversitesi, Fen-Edebiyat Fakültesi, Arkeoloji Bölümü Kazı ve Araştırma Projeleri*, (Eds.) A. Özfirat, N. Coşkun, Mustafa Kemal Üniversitesi Yayınları 51, Antakya: 45-70.

ÖZFIRAT, A. 2018

“Nairi Ware: Late Bronze-Early Iron Age Pottery Tradition in the Lake Van Basin”, *Context and Connection: Studies on the Archaeology of the Ancient Near East in Honour of Antonio Sagona*, Eds. A. Batmaz, G. Bédianashvili, A. Michalewicz, A. Robinson, *Orientalia Lovaniensia Analecta* 268, Leuven-Paris-Bristol, CT. Peeters: 161-174.

ÖZFIRAT, A. In press a

“Kurgans of Eastern Anatolia: From at the end of Kura-Araxes to Urartu”, *Constructing Kurgans: Burial mounds and Funerary customs in the Caucasus, northwestern Iran and eastern Anatolia during the Bronze and Iron Age*, International Workshop, Frenze, 29-30 March 2018).

ÖZFIRAT, A. In press b

“A Settlement Complex at Ernis (Ünseli) on the northern shore of Lake Van: From the Early Bronze (Kura-Araxes) to the Late Iron Age (Achaemenid)”, *South Caucasus and Beyond*, (Ed.) M. Cultraro.

SAĞLAMTİMUR, H. 1984

*Van-Dilkaya Kazılarında Çıkan Demir Çağ Çanak Çömleği*, Yüksek Lisans Tezi, T.C. Ege Üniversitesi, Sosyal Bilimler Enstitüsü, İzmir.

SEVİN, V. 1986

“Malatya-Elazığ-Bingöl İlleri Yüzey Araştırması, 1985”, *IV. Araştırma Sonuçları Toplantısı* (Ankara 26-30 Mayıs 1986), T.C. Kültür ve Turizm Bakanlığı, Kültür Varlıkları ve Müzeler Genel Müdürlüğü, Ankara: 279-300.

SEVİN, V. 1989

“Elazığ-Bingöl Yüzey Araştırması, 1987”, *VI. Araştırma Sonuçları Toplantısı* (Ankara 23-27 Mayıs 1986), T.C. Kültür ve Turizm Bakanlığı, Kültür Varlıkları ve Müzeler Genel Müdürlüğü, Ankara: 451-500.

SEVİN, V. 1987

“Urartu Oda-Mezar Mimarisinin Kökeni Üzerine Bazı Görüşler”, *24-27 Nisan 1984 tarihleri arasında İzmir’de yapılan I. Anadolu Demir Çağları Sempozyumu’na sunulan bildiriler -Papers presented to the I. Anatolian Iron Ages Symposium, held in İzmir, 24-27 April 1984*, (Ed.) A. Çilingiroğlu, Ege Üniversitesi, Edebiyat Fakültesi 13, İzmir: 35-22.

SEVİN, V. 1995

İmikuşığı I, Türk Tarih Kurumu, Ankara.

SEVİN, V. 1996

“Van/Ernis (Ünseli) Nekropolü Erken Demir Çağ Çanak Çömlekleri”, *Anadolu Araştırmaları: Prof. Dr. Afif Erzen’e Armağan XIV*, İstanbul: 439-467.

SEVİN, V. 1999

“The origins of the Urartians in the light of the Van/Karagündüz excavations”, *Anatolian Iron Ages 4: The Proceedings of the Fourth Anatolian Iron Ages Colloquium held at Mersin, 19-23 May 1997*, (Eds.) A. Çilingiroğlu and R. J. Matthews, *Anatolian Studies* 49, London: 159-164.

SEVİN, V. 2003

“The Early Iron Age in the Van Region”, *Archaeology in the Borderlands: Investigations in Caucasia and Beyond*, (Eds. A. T. Smith / K. Rubinson) Los Angeles: 180-191.



SEVİN, V. 2004

“Pastoral Tribes and Early Settlements of the Van Region, Eastern Anatolia”, *A View From the Highlands: Archaeological Studies in Honour of Charles Burney* (Ed. A. Sagona) Ancient Near East Studies Supplement Herent: 179-203.

SEVİN, V. 2005a

“Son Tunç/Erken Demir Çağ Van Bölgesi Kronolojisi: Kökeni Aranan Bir Devlet-Urartu”, *Belleten* LXVIII-252: 355-400.

SEVİN, V. 2005b

*Hakkari Taşları I: Çıplak Savaşçıların Gizemi*. İstanbul.

SEVİN, V. 2014

“Van/Ernis-Evditepe ve Alacahan Mezarlık ve Yerleşimleri Işığında Kimi Düşünceler: Demir Çağlar Sorunu”, *Armağan Erkanal’a Armağan: Anadolu Kültürlerine Bir Bakış - Compiled in Honor of Armağan Erkanal: Some Observations on Anatolia Cultures*, (Eds. N. Çınardalı-Karaarslan *et al.*) Ankara: 355-367.

SEVİN, V. 2015

*Hakkari Taşları II: Gizemin Peşinde*. Ankara.

SEVİN, V./KAVAKLI E. 1996

*Bir Erken Demir Çağı Nekropolü Van - Karagündüz. An Early Iron Age Necropolis*. İstanbul.



# REFLECTIONS ON SPATIAL AND STRUCTURAL TRAITS OF CEMETERIES: THE CASE OF BRONZE AND IRON AGE SYUNIK, ARMENIA

## MEZARLIKLARIN YAPISAL VE MEKANSAL NİTELİKLERİNE YÖNELİK DÜŞÜNCELER: ERMENİSTAN SYUNIK BRONZ VE DEMİR ÇAĞ ÖRNEĞİ

### Makale Bilgisi

Başvuru: 27 Ocak 2018

Hakem Değerlendirmesi: 6 Şubat 2018

Kabul: 30 Ekim 2018

DOI Numarası: 10.22520/tubaar.2018.os.01.010

### Article Info

Received: January 27, 2018

Peer Review: February 6, 2018

Accepted: October 30, 2018

DOI Number: 10.22520/tubaar.2018.os.01.010

Hayk AVETISYAN \* - Artak GNUNI \*\*

Henrik DANIELYAN \*\*\*- Arsen BOBOKHYAN \*\*\*\*

**Keywords:** Armenia, Syunik, Bronze Age, Iron Age, Topography, Environment, Structure of Cemeteries.

**Anahtar Kelimeler:** Ermenistan, Syunik, Tunç Çağı, Demir Çağı, Topografya, Mezarlıkların Yapısı

### ABSTRACT

*The present contribution considers problems of spatial distribution and structural traits of cemeteries in the Bronze and Iron Age Armenia (ca. 3rd - first half of the 1st millennia BC) with special reference to its southern regions (Syunik). Being situated within various natural environments, the cemeteries in southern Armenia of the mentioned period demonstrate own principles of internal structure (concerning locations of tombs within cemeteries, formation of the cemetery centers and intra-cemetery complexes) which are visible within the common South Caucasian cultural zone.*

\* Dr., Professor, Yerevan State University, Alek Manoukian 1, 0025 Yerevan, Republic of Armenia, E-mail: hykavetisyan@yahoo.com

\*\* Dr., Yerevan State University, Alek Manoukian 1, 0025 Yerevan, Republic of Armenia, E-mail: telepinus@rambler.ru

\*\*\*MA, Institute of Archaeology and Ethnography, Armenian Academy of Sciences, Charentsi 15, 0025 Yerevan, Republic of Armenia, E-mail: henrikh.danielyan@gmail.com

\*\*\*\*Dr., Institute of Archaeology and Ethnography, Armenian Academy of Sciences, Charentsi 15, 0025 Yerevan, Republic of Armenia, E-mail: arsenbobokhyan@yahoo.com



**ÖZET**

*Elinizdeki çalışma, güney bölgelerinden (Syunik) hareketle Bronz ve Demir Çağı'nda Ermenistan'daki (yaklaşık olarak MÖ 3. bin yıl ile 1. binin ilk yarısı) mezarlıkların mekansal dağılım ve yapısal özelliği ile ilgili problemleri ele alır. Çok çeşitli doğal çevrelerde yer alan Ermenistan'ın bahsedilen döneme ait mezarlıkları, Güney Kafkasya ortak kültürel kuşağında da görülebilen kendi iç yapısının özgünlüğünü ve dinamiklerini (mezarların mezarlıklardaki lokasyonları, mezarlık merkezlerinin oluşumu ve mezarlık içindeki komplekslerle ilgili olarak) yansıtır.*

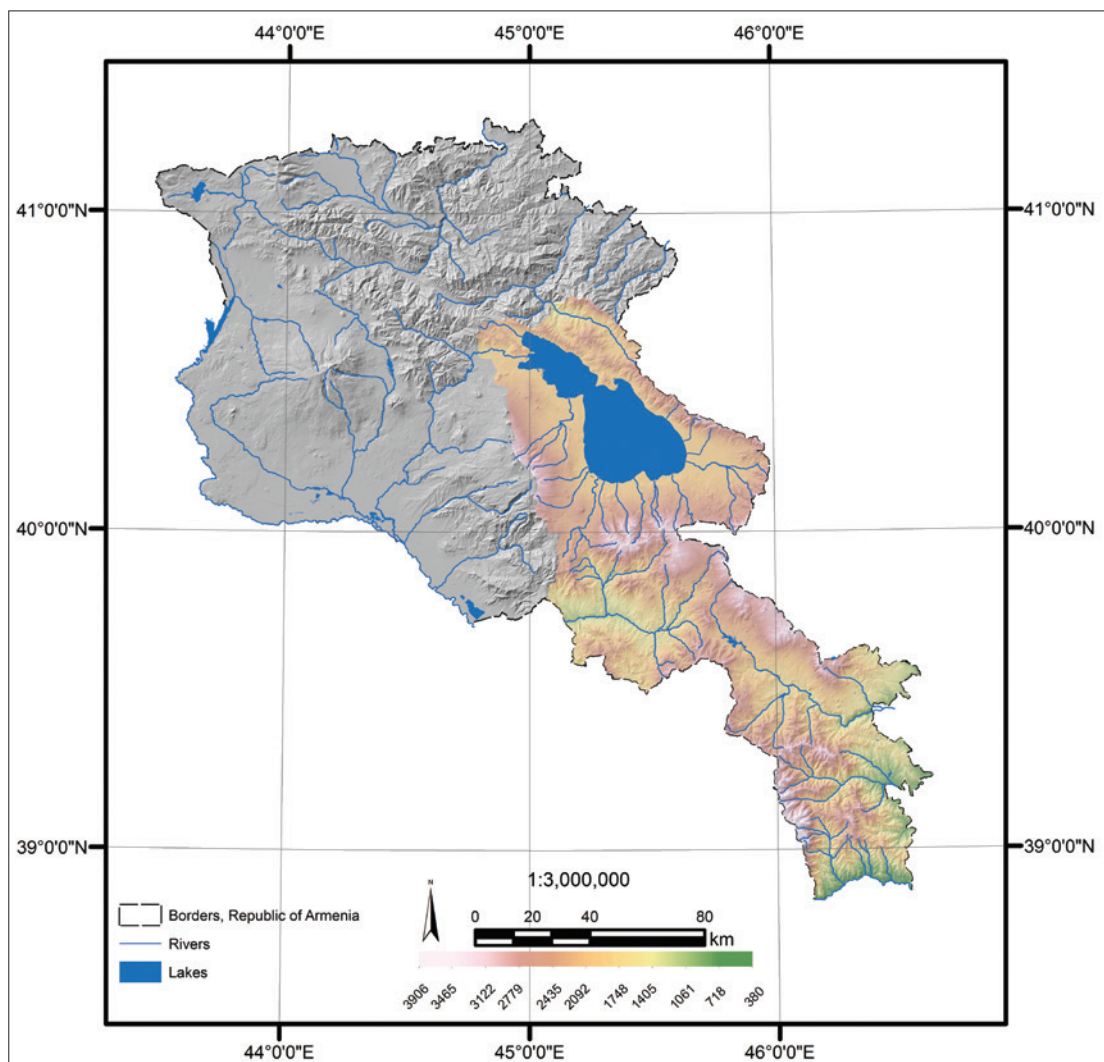


Figure 1: Map of the Republic of Armenia, Marked with the Region Under Investigation (H. Danielyan) / *H. Danielyan'ın Nezareti Altında Bölgeler Şeklinde İşaretlenen Ermenistan Cumhuriyeti Haritası.*

## INTRODUCTION

In every society the burial rite belongs to the group of important passage rituals reflecting various spiritual and social aspects. Archaeological record enables to trace back many of such aspects. The present article reflects on one of them connected to spatial and structural traits of cemeteries and using the case of the Bronze and Iron Age (ca. 3<sup>rd</sup>- first half of the 1<sup>st</sup> millennium BC) Armenia, particularly its southern regions (historical Syunik) (Fig. 1, 2). Practically are considered interconnections of the following three levels: the burial itself, the burial complex (super-structures, structures in surroundings, stelae) and the burial group (amalgamations of burials and their components). The complete study of the problem is possible only in case of common reflection of all these components<sup>1</sup>.

<sup>1</sup> for theory cf. Alyokshin 1986; Ol'khovskij 1986; Mel'nik 1990; Williams 2003.

## SPATIAL DISTRIBUTION

Regarding the temporal-spatial developments of burials/ groups of burials in Armenia we should note that, if during the Neolithic-Chalcolithic period they are placed under the floors of dwellings within the settlements, then since the Early Bronze Age (ca. 3000 BC) cemeteries appear also beyond the settlements, connected with urbanization processes<sup>2</sup>. They can be located by the settlements (e.g. Norabak, Tsovak, Karchaghbyur, Harzhis, Fig. 3), in their neighbourhood (Tsovak 2, Ayrk, Fig. 5), or beyond them even in high altitude mountainous zones (Nazeli, Sev Sar, Fig. 8-10)<sup>3</sup>. As a rule, the cemeteries are located in the following environments.

<sup>2</sup> cf. Gnuni 2010: 99-100

<sup>3</sup> cf. Biscione/Hmayakyan/Parmegiani 2002; Avetisyan/Gnuni/Bobokhyan/Sargsyan 2015.

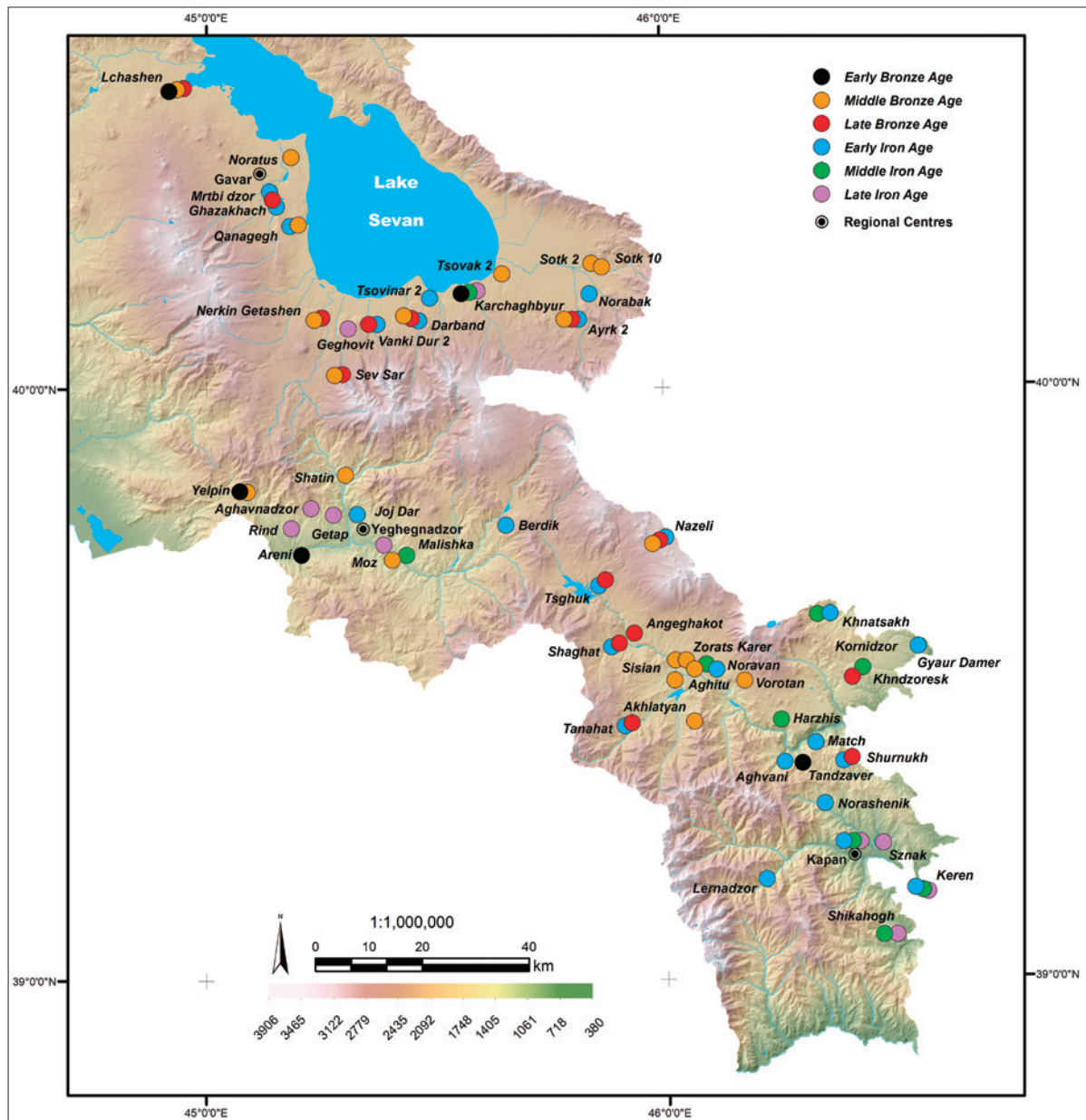


Figure 2: Main Archaeological Sites Mentioned in the Text (H. Danielyan) / *H. Danielyan'ın Metninde Bahsi Geçen Ana Arkeolojik Sit Alanları.*



Figure 3: Cemetery of Harzhis, Barrow (H. Avetisyan) / *Harzhis Mezarlığı, (H. Avetisyan).*



Figure 4: Cemetery of Harzhis, Demarcation Line (H. Avetisyan) / *Harzhis Mezarlığı, Sınır Çizgisi (H. Avetisyan).*



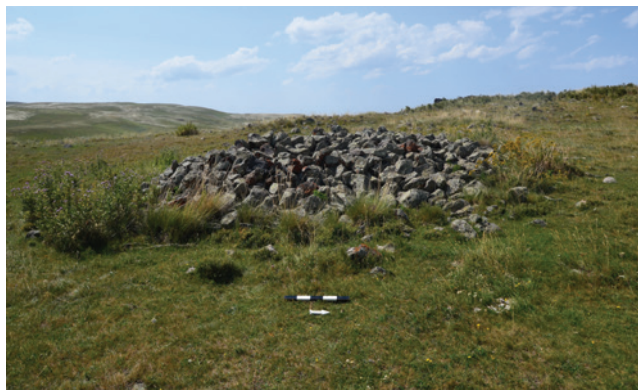


Figure 5: Cemetery Beyond Ayrk, Barrow (A. Gnuni) / *Ayrk'in Ötesindeki Mezarlık, (A. Gnuni).*



Figure 6: Cemetery Beyond Ayrk, Demarcation Line (A. Gnuni) / *Ayrk'in Ötesindeki Mezarlık, Sınır Çizgisi (A. Gnuni).*

Peak of the hill: Such locations of cemeteries are attested in Tsovinar<sup>4</sup>, Ayrk, Artsvanist<sup>5</sup>, Tanahat and Akhlatyan<sup>6</sup>. In this context the tombs by the village Sarnakunk should be mentioned, as well as those in pasturelands of the mount Nazeli, on the conical height of 3200 m a.s.l. (investigations by H. Avetisyan, A. Gnuni, A. Bobokhyan), cf. also the so called “Giants’ tombs” on Small Ararat on the height of 3900 m a.s.l.<sup>7</sup>

Slope of the hill: Cemeteries were often spread also on the slopes of the hills, which is obvious in cases of Keren, Angeghakot, Aghvan<sup>8</sup>, Joj Dar<sup>9</sup>, Qanagegh<sup>10</sup>, Ghazakhach<sup>11</sup>, Nazeli (Fig. 7). Such disposition of tombs could be conditioned by existence of settlements on the peaks. Similar phenomenon is attested in the cemetery by the fortress Tsovak, to be located on a natural amphitheatre, on the slope of the hill<sup>12</sup> cf. also similar cemeteries in



Figure 7: Cemetery of Nazeli, Barrow on the Slope of The Hill (A. Bobokhyan) / *Nazeli Mezarlığı, (A. Babokhyan).*



Figure 8: Cemetery of Nazeli, Barrow on the Plateau (A. Bobokhyan) / *Nazeli Mezarlığı, (A. Babokhyan).*

Khndzoresk and Shaghat, in<sup>13</sup>.

Plateau: Cemeteries can be located on plateaus, among them those of Moz, Elpin, Murad tapa, Aylagh, Shahumyan, Tsghuk, Noravan, Sev Sar as well as Nazeli (Fig. 8)<sup>14</sup>. The cemeteries of Qanagegh<sup>15</sup> and Berdik<sup>16</sup> are situated on flat capes.

Road and gorge: Very seldom tombs appear along the ancient roads and gorges. One such case is attested in the cemetery of Darband<sup>17</sup>.

Water basin: The existence of a water basin plays an important role for locating cemeteries<sup>18</sup>. Between the river Artsvajur and its tributary Sarnajur the cemetery Erku jur is placed, on the banks of the rivers Astghadzor and Argichi - those of Vanki Dur 2 and Lernakert<sup>19</sup>, on the bank of Gavaraget is located the cemetery of Mrtbi dzor<sup>20</sup>. The cemeteries of Sisian and Akhlatyan

<sup>4</sup> Lalayan 1907: 180

<sup>5</sup> Biscione/Hmayakyan/Parmegiani 2002: 116

<sup>6</sup> Hasratyan 1985: 168

<sup>7</sup> Protokoli 1879: 32, 39, 49

<sup>8</sup> Avetisyan/Gnuni/Bobokhyan/Sargsyan 2015: 90

<sup>9</sup> Biscione/Hmayakyan/Parmegiani 2002: 147

<sup>10</sup> Areshian 1981: 2

<sup>11</sup> Lalayan 1907: 184, 186

<sup>12</sup> Biscione/Hmayakyan/Parmegiani 2002: 98

<sup>13</sup> Avetisyan/Gnuni/Bobokhyan/Sargsyan 2015: 90-91

<sup>14</sup> Xnkikyan 2002: 58

<sup>15</sup> Areshian: 1981, 2-4

<sup>16</sup> Avetisyan/Gnuni/Bobokhyan/Sargsyan 2015: 89

<sup>17</sup> Biscione/Hmayakyan/Parmegiani 2002: 144

<sup>18</sup> cf. Ivanovskij 1911: 88, 146, 153

<sup>19</sup> Biscione/Hmayakyan/Parmegiani 2002: 138, 157, 193

<sup>20</sup> Piliposyan 1991: 31

are situated on the bank of the river Vorotan and its tributary Ayri<sup>21</sup>. Along the previous land line of the Lake Sevan the cemeteries of Adiaman, Tsovinar, Tsovak 2 are stretched<sup>22</sup>. Cemeteries can be located also along watersheds, such as the one in Shurnukh<sup>23</sup> and Keren<sup>24</sup>.

## PROBLEM OF DEMARCATION

Natural environment was often perceived as a symbolic border for many cemeteries. At the same time natural borders could be assigned also by special masonry such as in Harzhis or Ayrk (Fig. 4, 6). In Berdik a “cyclopean” wall is built along the small ravine bordering the cemetery in the east<sup>25</sup>. In the same way, in Zorats Karer the border of the cemetery is assigned by a row of menhirs. If in the enumerated examples the artificial border defines the natural one, then in the cemetery of Kapan it is an independent factor: excavations here revealed a single row wall bordering the cemetery from the northern and north-eastern sides<sup>26</sup>. In some cases also the fortress wall could be perceived as a symbolic border of the cemetery, which is attested in such fortresses as Tsovak and Tsovinar<sup>27</sup>. A peculiar way of bordering is known from Khnatsakh, where a sacrificial altar was placed on the outside edge of the western wall of the fortress, on the way to the cemetery<sup>28</sup>.

## STRUCTURAL TRAITS

Location of tombs in cemeteries: Two ways of tombs' locations are visible thus far: by rows<sup>29</sup> and from top to bottom<sup>30</sup>.

Formation of the cemetery center: The center is in fact a specific axis, around which the sacred area is formed. Natural units could play the role of a center, such as in the cemetery of Ghazakhach, where the holed rock played a role of such center, around which the tombs were concentrated<sup>31</sup>. While in Joj Dar burial structures are concentrated around the cave<sup>32</sup>.

In other cases the man-made structure or the altar can play such a role. So, in the cemetery of Berdik a central position was held by the structure encircled with a



Figure 9: Platform of Sev Sar, With Rock-Carvings on Stone-Plates (A. Bobokhyan) / *Kaya Tabakası Üzerindeki Oymalarla Sev Sar Platformu* (A. Babokhyan).



Figure 10: Cromlechs Around the Platform of Sev Sar (A. Bobokhyan) / *Sev Sar Platformu Etrafindaki Kromlekler*. (A. Babokhyan).

powerful cyclopean wall<sup>33</sup>. The case of Sev Sar should be also considered in this context: this is a stepped platform with a round plan, taking a predominant position in extensive plateau. The stones placed on the platform are covered by rock carvings and the cromlechs spread in its surroundings (Fig. 9-10)<sup>34</sup>.

The tomb as a main element of ancestors' cult forms a sacred area around itself, with a predominant position in its neighborhood. In the cemetery of Zorats Karer a central position is held by the tomb with a pseudo arch, surrounded by menhirs<sup>35</sup>. The symbolic center of the cemetery could differ from geographic center, such as in the cemetery Tsovinar 2, where bigger tombs are concentrated at the edge of the cemetery, and in Vanki Dsor 2 to be located on the left bank of the river<sup>36</sup>.

Parallel to the social developments, separate sub-centers

<sup>21</sup> Avetisyan/Badalyan/Gevorgyan/Khnikyan 2000: 3

<sup>22</sup> Biscione/Hmayakyan/Parmegiani 2002: 116, 117

<sup>23</sup> Avetisyan/Gnuni/Bobokhyan/Sargsyan 2015: 89

<sup>24</sup> Gnuni 2011: 87

<sup>25</sup> Avetisyan/Gnuni/Bobokhyan/Sargsyan 2015: 89

<sup>26</sup> Avetisyan/Gnuni/Bobokhyan/Sargsyan 2015: 100

<sup>27</sup> Biscione/Hmayakyan/Parmegiani 2002: 98, 147

<sup>28</sup> Avetisyan/Gnuni/Bobokhyan/Sargsyan 2015: 100

<sup>29</sup> Zagalu, Patshar: Lalayan 1906: 6, 11; Lalayan 1907: 166

<sup>30</sup> Keren, excavations by A. Gnuni

<sup>31</sup> Lalayan 1907: 186

<sup>32</sup> investigations by H. Avetisyan, A. Gnuni, A. Bobokhyan

<sup>33</sup> Avetisyan/Gnuni/Bobokhyan/Sargsyan 2015: 89

<sup>34</sup> investigations by H. Avetisyan, A. Gnuni, A. Bobokhyan,

<sup>35</sup> Xnkikyan 2002: 27; cf. Lisitsian 1938: 709-721

<sup>36</sup> Biscione/Hmayakyan/Parmegiani 2002: 137, 157





Figure 11: Cemetery of Keren, Tomb 106, Pithos Burials on Cremation Platform (A. Gnuni) / *Keren Mezarlığı, 106 Numaralı Mezar, Kremasyon Platformu Üzerindeki Pitos Gömütleri (A. Gnuni).*



Figure 12: Cemetery Of Kapan, Complex 4, Platform With Deposited Finds (A. Gnuni) / *Kapan Mezarlığı, 4. Kompleks, Tortulaşmış Buluntuların Yer Aldığı Platform (A. Gnuni).*

were formed in cemeteries, around which the tombs were grouped. So, in Joj Dar small tombs are grouped around bigger ones, sometimes common walls are used<sup>37</sup>. In Yeghegnadzor and Moz the groups of tombs are located around barrows<sup>38</sup>. In the tomb N 106 of Keren two pithos burials were concentrated under a single barrow, made on the platform intended for cremation. The first pithos was buried and the second one was placed on the

platform with surface. After making burials, the platform was covered by the common tomb (Fig. 11)<sup>39</sup>.

**Intra-cemetery complexes:** In this group are included non-central altars within the cemeteries, to be disconnected with separate tombs. An excellent example of such an altar was fixed in the cemetery of Kapan (Complex 4), with dozen small clay vessels and rich metal finds on the corresponding platform (Fig. 12)<sup>40</sup>.

The so called “Giants’ houses” should be also considered here: they are barrow-like stone accumulations with rectangular cells in the central part, which appear also in the context of cemeteries such as Murad tapa<sup>41</sup>.

Also roads can be mentioned within the group of intra-cemetery complexes. Such paths are known in Berdik, where the road, bordered with orthostatic walls, branches off to separate tombs and to the central structure. Another road, bordered by two-layered walls, rises from the neighboring small ravine and ends near the three big tombs of the cemetery, leaving “an impression of a road of the dead”<sup>42</sup>. In Kuri Kharaba stone rows, directed from east to west, lead to the tombs<sup>43</sup>.

## CONCLUSION

Being situated in different natural environments (peak or slope of the hill, plateau, road/gorge, water basin), the Bronze and Iron Age cemeteries of southern Armenia were separated from their environment and had own principles of internal structure. The center of the cemetery was an axis, around which the sacred area was formed. Both the units of nature and the man-made structures could play the role of such centers. Parallel to social developments, separate sub-centers were formed in cemeteries, around which the tombs were grouped. The cemeteries, which appeared at the beginning of the 3<sup>rd</sup> millennium BC, demonstrate stable traits of organization of sacred area during the period under consideration.

<sup>37</sup> Avetisyan/Gnuni/Bobokhyan/Sargsyan 2015: 98

<sup>38</sup> Xnkikyan 2002: 70

<sup>39</sup> excavations by A. Gnuni, A. Tadevosyan

<sup>40</sup> excavations by A. Gnuni, G. Khachatryan, A. Tadevosyan

<sup>41</sup> investigations by H. Avetisyan, A. Gnuni, A. Bobokhyan

<sup>42</sup> Avetisyan/Gnuni/Bobokhyan/Sargsyan 2015: 102

<sup>43</sup> Ivanovskij 1911: 20



## REFERENCES

- ALYOKSHIN, V.A. 1986  
*Social'naya struktura i pogrebal'nij obryad drevnezemel'cheskikh obshchestv (Social Structure and Burial Rite of Ancient Agricultural Societies)*. Leningrad, Nauka.
- ARESHIAN, GR. 1981  
 "Pahpanakan peghumner Qanageghum" ("Rescue Excavations in Kanagegh"), *Haykakan KhSH-um 1979-1980 tt. dashtayin hnagitakan ashkhatankneri ardyunknerin nvirvats nstashrjani zekutsumneri tezisner (Theses of Reports of the Session Dedicated to the Results of Archaeological Fieldworks Carried out in Armenian SSR during 1979-1980)* (Ed. B. Arakelyan), Yerevan, Academy of Sciences Press: 2-4.
- AVETISYAN, H., GNUNI, A., BOBOKHYAN, A., SARGSYAN, G. 2015  
*Bronz-erkatedaryan Syuniqi srbazan landshafty (The Sacred Landscape of the Bronze and Iron Age Syunik)*. Yerevan.
- AVETISYAN, P., BADALYAN, R., GEVORGYAN, A., KHNKIKYAN, O. 2000  
 "Peghumner Sisiani dambaranadashtum" ("Excavations in the Cemetery of Sisian"), *Haykakan qaghakakrtutiuny hnagujn zhamanaknerits minchev kristoneutyan yndunumy (Armenian Civilization since the Ancient Times till the Adoption of Christianity)* (Ed. A. Kalantaryan), Yerevan, Academy of Sciences Press: 3-4.
- BISCIONE, R., HMAYAKYAN, S., PARMEGIANI, N. 2002.  
*The North-Eastern Frontier: Urartians and Non-Urartians in the Sevan Lake Basin I, The Southern Shores, Documenta Asiana VII, Roma. Istituto di studi sulle civiltà dell'Egeo e del Vicino Oriente.*
- GNUNI, A. 2011  
 "Novonaydannij mogil'nik v predgor'yakh Syunika", ("New Found Cemetery on the Foothills of Syunik"), *Arkheologiya, etnologiya i fol'kloristika Kavkaza (Archaeology, Ethnology and Folkloristics of the Caucasus)*. Tbilisi, 87-93.
- GNUNI, A. 2010  
 "Hayastanum qaghakagoyatsman himnahartsy shurj", ("Towards the Problem of Urbanisation in Armenia"), *Vem Journal 4*, Yerevan: 89-111.
- HASRATYAN, M. 1985  
*Patma-hnagitakan usumnasirutyunner (Historical-Archaeological Studies)*. Yerevan.
- IVANOVSKIY, A.A. 1911  
*Po Zakavkazyu (Along the Transcaucasus), Materiali po arkheologii Kavkaza (Materials on Archaeology of the Caucasus)*, VIII. Moscow, A. I. Mamontova Press.
- LALAYAN, E. 1906  
 "Nor Bayazet kam Gegharqunik, nakhapatmakan shrjan", ("New Bayazet or Gegharkunik, Prehistoric Period"), *Azgagrakan Handes (Ethnographical Review)* XIV. Tbilisi: 6-34.
- LALAYAN, E. 1907  
 "Nor Bayazet kam Gegharqunik, nakhapatmakan shrjan", ("New Bayazet or Gegharkunik, Prehistoric Period"), *Azgagrakan Handes (Ethnographical Review)* XV. Tbilisi: 164-206.
- LISITSIAN, St. 1938  
 "Koshun-Dashskoye megaliticheskoe poseleniye v Sisiane, Zangezur" ("The Megalithic Settlement of Koshun-Dash in Sisian, Zangezur"), *Sbornik statey posvyashchyennykh akademiku N.Y. Marru (Collection of Articles in memoriam of Academician N. Y. Marr)*. Moscow-Leningrad: 709-721.
- MEL'NIK, V.I. 1990  
 "Pogrebal'naya praktika i pogrebal'nij obryad" ("Burial Practice and Burial Rite"), *Kratkie Soobshcheniya Instituta Arkheologii (Brief Reports of the Institute of Archaeology)* 201. Moscow: 73-77.
- OL'KHOVSKIY, V.S. 1986  
 "Pogrebal'no-pominal'naya obryadnost' v sisteme vzaimosvyazannikh ponyatij", ("Burial Rite in the System of Interrelated Concepts"), *Sovetskaya arkheologiya (Soviet Archaeology)* 1. Moscow: 65-76.
- PILIPOSYAN, A. 1991  
 "Peghumner Sevani kolektori Noratusi hnayayrum", ("Excavations in the Site of Noratus of the Sevan Collector"), *Hayastani hanrapetutiumum 1989-1990 tt. dashtayin hnagitakan ashkhatankneri ardyunknerin nvirvats nstashrjani zekutsumneri tezisner (Theses of Reports of the Session Dedicated to the Results of Archaeological Fieldworks Carried out in the Republic of Armenia during 1989-1990)* (Ed. G. Tiratsyan). Yerevan, Academy of Sciences Press: 29-31.

## PROTOKOLI 1879

*Protokoli podgotovitel'nogo komiteta V arkheologicheskogo syezda v Tiflise (Minutes of the Preparatory Committee of the V Archaeological Conference in Tbilisi).* Moscow, Sinodal'naya tipografiya.

WILLIAMS, H. (ED.) 2003

*Archaeologies of Remembrance: Death and Memory in Past Societies.* New York.

XNKIKYAN, O.S. 2002

*Syunik during Bronze and Iron Ages.* Barrington.





# INTEGRATED ARCHAEO-GEOPHYSICAL SURVEY ON VOLCANIC TERRAIN: THE CASE OF KARMIR SAR ON MOUNT ARAGATS (REPUBLIC OF ARMENIA)

## VOLKANİK ARAZİ ÜZERİNDE BÜTÜNLEŞİK ARKEOJEOFİZİKSEL ARAŞTIRMA: ALAGÖZ DAĞI'NDA BULUNAN KARMİR SAR TEPEŚİNİN DURUMU (ERMENİSTAN CUMHURİYETİ)

### Makale Bilgisi

Başvuru: 27 Ocak 2018

Hakem Deęerlendirmesi: 7 Şubat 2018

Kabul: 30 Ekim 2018

DOI Numarası: 10.22520/tubaar.2018.os.01.011

### Article Info

Received: Jenuary 27, 2018

Peer Review: February 7, 2018

Accepted: October 30, 2018

DOI Number: 10.22520/tubaar.2018.os.01.011

Harald von der OSTEN \* - Pavol HNILA \*\*

Alessandra GILIBERT \*\*\*- Arsen BOBOKHYAN \*\*\*\*

**Keywords:** South Caucasus, Bronze Age, High-Altitude Archaeology, Geomagnetic Prospection, Ground-Penetrating Radar, Photogrammetry

**Anahtar Kelimeler:** Güney Kafkaslar, Bronz Çaęı, Yüksek İrtifa Arkeolojisi, Jeomanyetik Araştırma, Jeoradar, Fotogrametri

### ABSTRACT

*This paper addresses the challenges posed by geophysical prospection in a high-altitude volcanic landscape. The case study is the site Karmir Sar, on Mount Aragats, Armenia. A major aim of the ongoing archaeological explorations at Karmir Sar is to detect, map and interpret prehistoric features on site, including the extraordinary concentration of megalithic monuments known as vishaps ("dragon stones"). This paper illustrates a workflow that has allowed us to detect archaeologically relevant features by combining geomagnetic prospection, ground-penetrating radar prospection and orthophotographs generated from image-based modelling of aerial pictures. The collected archaeological information was cross-checked through excavation and the results led to a new understanding of the site and its contexts.*

\* Dr., Regierungspräsidentium Stuttgart, Landesamt für Denkmalpflege, Arbeitsstelle Ludwigsburg, Frauenried 3, 7 Ludwigsburg, Germany, E-mail: hvdosten@gmail.com

\*\* Dr., Freie Universität Berlin, Fachbereich Geschichts- und Kulturwissenschaften, Institut für Altorientalistik, Fabeckstraße 23-25, 14195 Berlin, Germany, E-mail: pavol.hnila@fu-berlin.de

\*\*\*Dr., Ca' Foscari University Venice, Dipartimento di Studi Umanistici, Dorsoduro 3484/D, 30123 Venice, Italy, E-mail: alessandra.gilibert@unive.it

\*\*\*\*Dr., Institute of Archaeology and Ethnography, Armenian Academy of Sciences, Charentsi 15, 0025 Yerevan, Republic of Armenia E-mail: arsenbobokhyan@yahoo.com

**ÖZET**

*Bu makale, yüksek rakımlı volkanik bir arazide yapılan jeofiziksel araştırmalarla ilgili zorlukları ele almaktadır. Bu çalışma örneği, Ermenistan'ın Alagöz Dağı'nda bulunan Karmir Sar tepesi üzerinedir. Karmir Sar'da sürdürülen arkeolojik keşiflerin esas amacı, olağandışı miktarlardaki, vişap ("ejderha taşı") olarak bilinen megalitik yapılar da dâhil olmak üzere, arazi üzerinde bulunan tarih öncesi unsurları tespit etmek, bunların haritasını çıkarmak ve yorumlamaktır. Bu makale, arkeolojik unsurları tespit etmemize olanak sağlamış jeomanyetik araştırmalar, jeoradar araştırmaları ve hava fotoğraflarının resim tabanlı modellemeleri ile oluşturulan ortofotoların birleşiminden meydana gelen çalışma biçimini ortaya koyar. Toplanan arkeolojik bilgiler, arazide yapılan kazılarla çapraz kontrole tabi tutulmuştur ve alınan sonuçlar, arazi ve içeriği hakkında yepyeni bir anlayış kazanılmasına vesile olmuştur.*

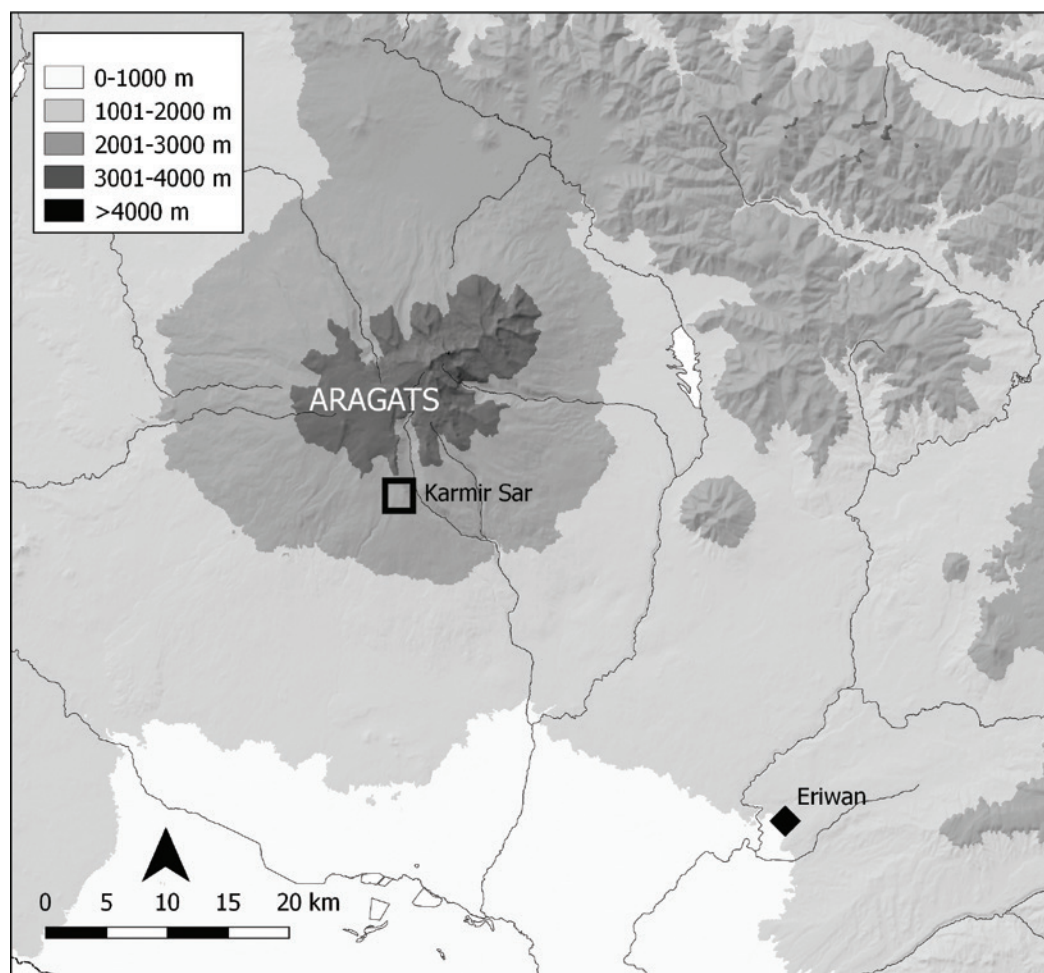


Figure 1: Map of the Surveyed Area on Aragats. (Map by P. Hnila, Topographic Data from Aster DEM and from Acopian Center for Environment) / Alagöz Dağı'nda Araştırılan Bölgenin Haritası. (Haritayı Hazırlayan: P. Hnila; Topografik Verilerin Kaynakları Aster DEM ve Acopian Center for Environment)

This paper gives an overview of the ongoing archaeo-geophysical prospection of Karmir Sar, a site located at 2850 m asl on the south slope of Mount Aragats. At Karmir Sar, field conditions are characterised by volcanic terrain and difficult accessibility. As we shall illustrate, we found that the local challenges posed by geology and logistics to archaeo-geophysical investigations are best met by the combination of three sensing techniques: magnetic gradiometry, photogrammetric survey with an unmanned aerial vehicle, and ground-penetrating radar.

Mount Aragats (4090 m) is a large, isolated, quaternary stratovolcano situated 40 km northwest of the Armenian capital Yerevan (Fig. 1). The cone has a base diameter of 45 km, dozens of flank vents and numerous periphery plateaus. Today, Mt Aragats is considered to be an extinct volcano, since its last registered activity dates back to 0.5 million years BP<sup>1</sup>. The site of Karmir Sar (Fig. 2) is a 40-hectare, high-altitude plateau formed by Pleistocene glacial actions. Two well-watered natural springs on the northern edge of the site create an ideal summer camp

for transhumant herders. Archaeological data collected from excavated contexts indicate that Karmir Sar was visited and used for campsite activities at least from the late fifth/early fourth to the mid-second millennium BC, and then again from the 11th century AD to modern times. From around 2000 BC at the latest, the site was also used for ritual and cultic activities. These activities were centred on a variety of monuments built of local basalt stone, including numerous circular stone structures commonly termed *cromlechs* in Armenia (e.g., Fig. 3) or “tombs of the giants”, as well as at least twelve *vishaps* or “dragon stones” – large-scale stone stelae sculpted with animal imagery (e.g., Fig. 4). Such a concentration of high-altitude ritual installations is unique for the South Caucasus, making Karmir Sar an excellent candidate for the study of the prehistoric use of the mountain environment for symbolic purposes.

Combined data from fieldwalking and the ongoing excavations (since 2013) have shown early on that, due to the thick carpet of meadow-grass, surface finds at Karmir Sar are virtually absent. Furthermore, only parts of the significant subsurface archaeological features are

<sup>1</sup> Connor/Connor/Meliksetian/Savov 2012



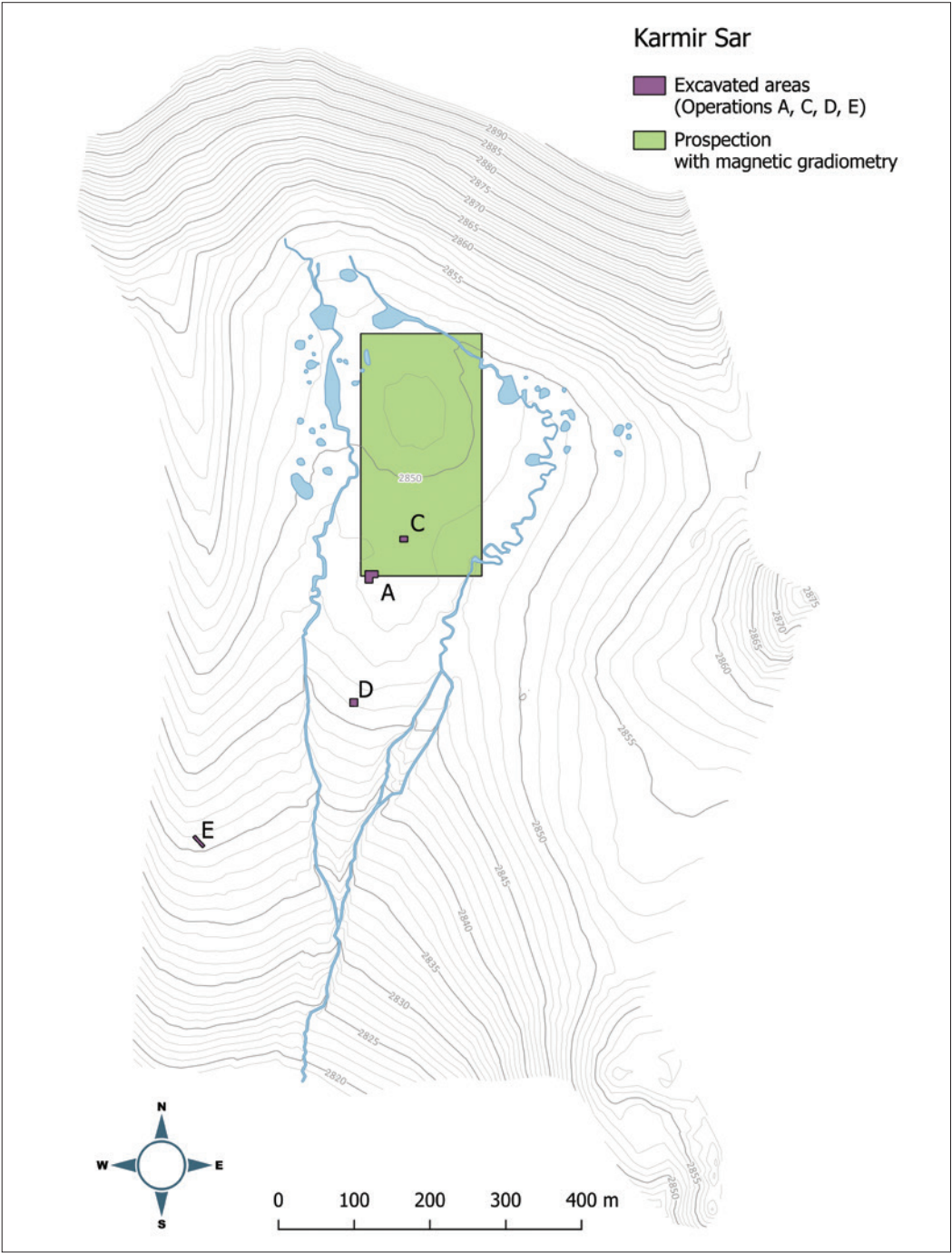


Figure 2: Plan of Karmir Sar. (Plan by P. Hnila/S. Davtyan) / *Karmir Sar Tepesinin Planı. (Planı Hazırlayan: P. Hnila/S. Davtyan)*

immediately detectable on the surface, although given the geomorphology, all prehistoric deposits are expected to be consistently distributed within 30–60cm from the surface. Thus, important features may be invisible to the naked eye while others are faintly perceptible only from a bird’s eye view. The general aim of the ongoing archaeo-geophysical survey is to help map and analyse subsurface constructions for the entire site, bypassing the limitations imposed by the field conditions. In particular, we aim to chart different types of architecture, in order to establish functional and chronological groups and study how they are distributed in space. In order to achieve our objectives, we devised a

two-step integrated approach (for a comparable approach also experimented with on Mount Aragats<sup>2</sup>, for a single-method approach, see Herles/Fassbinder 2015).

**FIRST STEP: MAGNETIC GRADIOMETRY AND PHOTOGRAMMETRIC SURVEY**

Archeo-geophysical investigations began in 2014, when we prospected a surface area of 320 x 160 m by magnetic gradiometry. Data were acquired using the

<sup>2</sup> cf. Lindsay/Leon/Smith/Wiktorowicz 2014



Figure 3: Karmir Sar, View of Operation A at the End of 2014 Excavation Campaign. A Fallen Vishap in the Foreground and Three Stone Cromlechs in its Vicinity. All Archaeological Features Were Found a Few Centimetres Below the Present Surface. (Photo by P. Hnila) / *Karmir Sar; 2014 Yılındaki Kazının Sonunda Operasyon A Alanının Görünümü. Önde Düşmüş Bir Vişap ve Etrafında Üç Taş Kromlek. Arkeolojik Unsurların Tümü, Mevcut Yüzeyin Birkaç Santimetre Altında Bulunmuştur. (Fotoğrafi Çeken: P. Hnila)*



Figure 4: The Vishap Found in Operation C (Photo by P. Hnila) / *Operasyon C'de Bulunmuş Olan Vişap (Fotoğrafi çeken: P. Hnila)*

fluxgate gradiometer system Ferex 4.032, manufactured by Foerster (Reutlingen, Germany) with four dual sensors (sensor separation: 650 mm) along measuring transects spaced 0.25 m apart. The instrument collected readings every 0.05 m. The data from all the 32 grids (each grid is about 40 x 40 m) were assembled using Foerster's software DATA2LINE on one big grid. The binary data were finally exported to an ASCII file. The ongoing data processing consisted mainly of three steps, using the symbolic mathematical computation program Wolfram Mathematica V10.1 and so-called notebooks, which we have developed over the last few years. Using a spline algorithm, the data were fitted to a 0.05 x 0.05 m data array. Noise in the data was then suppressed using a wavelet filter and the signal to noise ratio was considerably improved. Finally, based on the histogram of the processed data, the magnetogram was created, a two-dimensional grey-levelled picture showing all

the recorded geomagnetic anomalies of the surveyed area. The results showed a high number of very strong anomalies, mostly due to the presence of volcanic rocks scattered all over the prospected plot (Fig. 5). In order to separate surface anomalies caused by geology from archaeologically significant magnetic alignments, we prospected the same area by photogrammetric survey with a DIY Phantom 2 drone quadcopter, integrating the results with the data collected by autoptic observations in the field. The GoPro Hero 3+ Black Edition camera mounted on the quadcopter shot over 1000 pictures of the survey plot. The pictures were processed with the Agisoft Photoscan Professional v. 1.1.1 software in order to generate a 3D model of the terrain. The 3D model was georeferenced with the help of 45 control

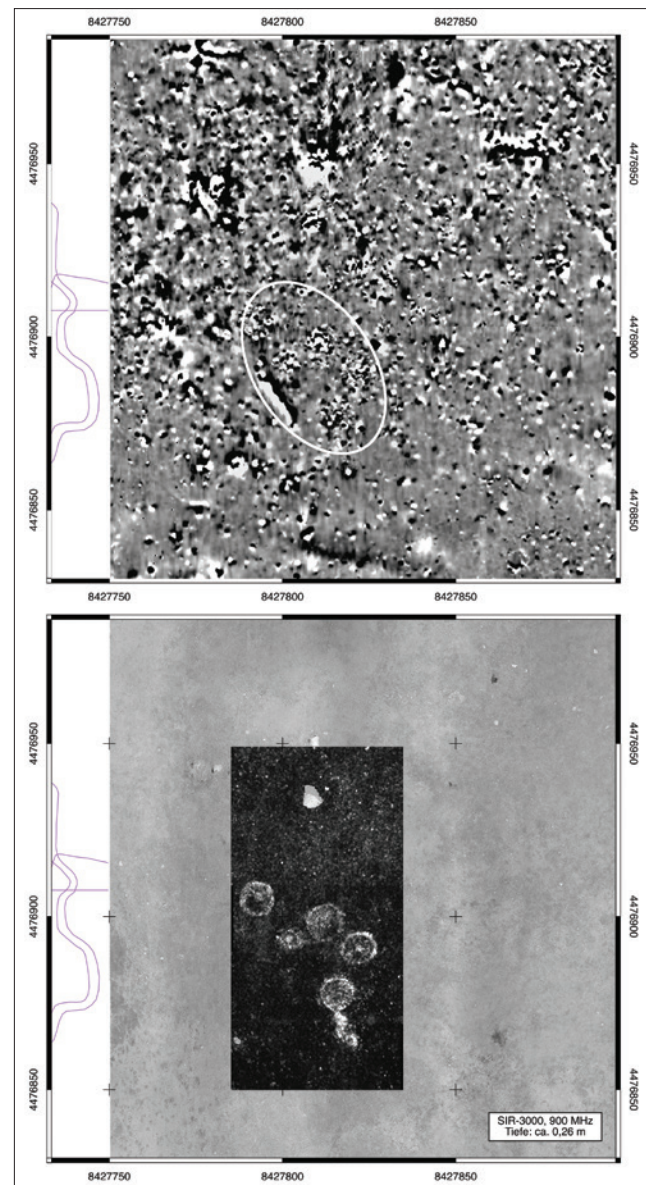


Figure 5: Five Cromlechs Prospected in Detail by Ground-Penetrating Radar. Orthophoto Based on Image-Based Modelling Visible in the Background. (Plan by H. Von Der Osten) / *Jeoradar Kullanılarak Detaylıca İncelenen Beş Kromlek. Ortofoto İçin Arka Planda Görünen Resim Tabanlı Modelleme Kullanılmıştır. (Planı Hazırlayan: H. Von Der Osten)*



points distributed evenly over the surveyed area and measured by a total station. Based on the 3D model, a high-resolution orthophoto was created. On the orthophoto, a number of circular stone structures visible to the naked eye were identified and mapped. Then, we integrated the data collected by aerial survey with those of the magnetogram. In this way, we could correlate structures visible on the orthophoto with magnetic anomalies, thus creating an interpretive key to better decode the magnetogram. For example, we could see that *cromlechs* visible on the orthophoto overlapped with a characteristic mosaic-like pattern on the magnetogram (Fig. 5). Once we recognised this specific mosaic pattern as the magnetic signature of a *cromlech*, we could use the magnetogram on its own and identify subsurface *cromlechs* invisible on the orthophoto. In conclusion, we found that at Karmir Sar, magnetic gradiometry integrated with photogrammetric survey opened up the possibility of collecting generic data on a relatively large scale. In our opinion, this technique is an effective first step to screen extensive areas in volcanic terrain and single out the most promising anomalies to be further investigated with more detailed methods.

## SECOND STEP: GROUND-PENETRATING RADAR

In 2015, archaeo-geophysical investigations switched to ground-penetrating radar, a method that, in our case, required more time per surveyed square metre but that provided incomparably more detailed results. The instrument employed was a SIR-3000 from Geophysical Survey Systems, Inc. (GSSI), USA. We knew from the excavations started in 2013 that prehistoric structures clustered at a depth of 30–40 cm from the modern surface. Therefore we chose to employ an antenna with a centre frequency of 900 MHz. Transects were set with a total station at a distance of 0.25 m or 0.125 m between each one, and georeferenced according to the locally used coordinate reference system Pulkovo 1942 / Gauss-Krueger zone 8 (EPSG: 28408). Data were collected either every 0.02 m or every 0.01 m along each transect. Signal and image processing was carried out with ReflexW 7.5, software developed by K.-J. Sandmeier<sup>3</sup>. Essentially, the data-processing flow sequence involved the following steps: time-zero correction, or correction of start time (all traces must be adjusted to a common time-zero position, where “time zero” is the place in time where the air-ground wavelet first enters the subsurface); dewow, or correction of low-frequency and DC bias data; manual gain (y), i.e., artificial correction of signal in order to counteract attenuation; band-pass filtering; low-pass filtering; and simple median filtering. We also performed a Stolt migration (also referred to as frequency-wavenumber migration) on the basis of a velocity

distribution of the subsurface (i.e., the soil dielectric permittivity) with a constant value  $v = 0.085$  m/nsec. In 2015, we prospected 17 areas using this technique. In the following, three different archaeological contexts in three different parts of the site will be illustrated as an example of our results.

## CLUSTERS OF BRONZE AGE CROMLECHS AND THEIR INNER STRUCTURE

The first example concerns the so-called *cromlechs*. Circles of stones can be observed in rather well-defined clusters in at least five distinct areas on the site’s surface. One such cluster of five *cromlechs* was identified and excavated extensively in Operation A during the 2013 and 2014 campaigns. Originally, the area had been singled out for excavation because the upper part of a worked megalith was surfacing in a context that seemed largely free of modern disturbances. Before excavation, we observed that the surface bulged very slightly around the megalith. Similar very slight “bulges” were faintly detectable in the vicinity, but we could not connect them in any way to typologies of archaeological structures. During excavation, the chosen context turned out to be that of a *vishap* (see below) deposited horizontally in the centre of a *cromlech*. As found, the *vishap* was re-used in a secondary position – its original location could not be ascertained. As the excavations proceeded, a further two adjacent *cromlechs* were uncovered, with diameters of 3 m and 6 m respectively, and with depositional pits in their centres containing ceramic material dated between the end of the third and the beginning of the second millennium BC. In order to determine the exact extension of this cluster of *cromlechs*, in 2015 we prospected the area around Operation A with the ground-penetrating radar. The results indicated the existence of two further *cromlechs* in the immediate vicinity (Fig. 6B). One of them was subsequently excavated, bringing to light the best-preserved *cromlech* context found at Karmir Sar so far, including a stone chamber with decorated pottery and jewels. Both pottery decoration and a C14 sample of charcoal from the chamber point to an absolute date towards the end of the third millennium BC (the C14 sample was dated in Mainz as MAMS 25322,  $3723 \pm 22$  and it dates with 95.4% probability to between 2200 and 2036 calBC according to the calibration with IntCal13). The ground-penetrating radar also showed us that faint bulges to the west of this latter *cromlech* correlated to rows of stones set at a higher level along an orthogonal grid, which we interpreted as recent traces of a tent camp and so decided not to excavate.

The experience of combining excavation and ground-penetrating radar in Operation A taught us that the identification of *cromlechs* on the surface of Karmir

<sup>3</sup> Sandmeier 2015.



Sar is not straightforward: not all *cromlechs* are visible on the surface, and not all surface “bulges” are to be interpreted as *cromlechs*. It seemed important to us to test the presence or absence of clusters of *cromlechs* through geophysical surveys. Turning to the magnetogram and interpreting it with the aid of the orthophoto, we were able to roughly identify five circular structures c.120 m north of Operation A, only three of which had been partially visible with the naked eye. This seemed to be a cluster of *cromlechs* cognate to that excavated in Operation A. Therefore, we defined a square area of 100 x 50 m comprising all identified structures and conducted an investigation with ground-penetrating radar. This investigation led to additional detailed results concerning both the extension and the inner composition of the circular structures (Fig. 5). The time-slice map at 0.26 m depth indicated that the diameter of the circular structures varied between 10 m and 12 m. Additionally, the same time slice pointed to the existence of deeper square structures at the centre of each stone circle. These central anomalies could be traced up to a depth of 0.82

m, a depth where the outer circular structure had already disappeared completely. Parallels with the results of the excavations in Operation A support an interpretation of these inner square structures as stone (burial?) chambers built for the deposition of offerings or grave goods. We identified a cluster of *cromlechs* apparently analogous to that in Operation A, but with two differences that may be significant: the identified structures are larger than those in Operation A, and none of them has a *vishap* or a comparable megalith embedded in its centre (as opposed to those in Operation A).

## THE VISHAPS

By walking the site systematically, we were able to identify 12 decorated megalithic stelae on the surface, so-called *vishaps* or “dragon stones” (Fig. 2). All of them were recorded in fallen positions, some of them fragmentary or evidently displaced. At least five *vishaps* were sunk rather deeply into the ground, suggesting a final deposition a long time ago. Operation A was started around one such *vishap*, which turned out to have been used as an architectural part of a *cromlech* (Fig. 3, see description above). The excavations could not clarify whether the *cromlech* was to be considered the primary context of the *vishap*, or whether the *vishap* had been re-used within the *cromlech* but originally conceived for another context of use. If the *vishap* and *cromlech* at Operation A were conceived together from the start, we may expect *vishaps* in general to go hand-in-hand with *cromlechs*, a pattern that we had already observed during our survey in the Geghama Mountains<sup>4</sup>. To test this hypothesis, we prospected two further unexcavated *vishaps* using ground-penetrating radar, in areas labelled “Operation C” and “Operation D” (Fig. 2). The results show that the two prospected *vishaps* are *not* embedded in *cromlechs*, nor are *cromlechs* to be detected in their immediate vicinity, although loose groups of small-to-medium-sized stones were detected. Both contexts were subsequently excavated and in both cases we recorded traces of modern small-scale illicit digging. In Operation C, the radar detected the diffuse presence of small stones at a depth of 0.11 m (Fig. 7). They turned out to be a Pleistocene gravel heap resulting from a pit dug next to and partially beneath the *vishap*: the pit had cut into the geological layers, hence the gravel in the spoil. The context was in general heavily disturbed (Fig. 8). We recorded the presence of a working area next to the *vishap*, with a considerable amount of fragments of rough, hand-made pottery as well as traces of an ad-hoc production of obsidian tools. Investigation is still open to determine the exact temporal and functional relationship of this activity area to the *vishap*. Excavations in Operation D uncovered a comparable context with fewer modern disturbances and fewer traces of domestic activity. The *vishap* in Operation D was found collapsed (more accurately, it had been made to

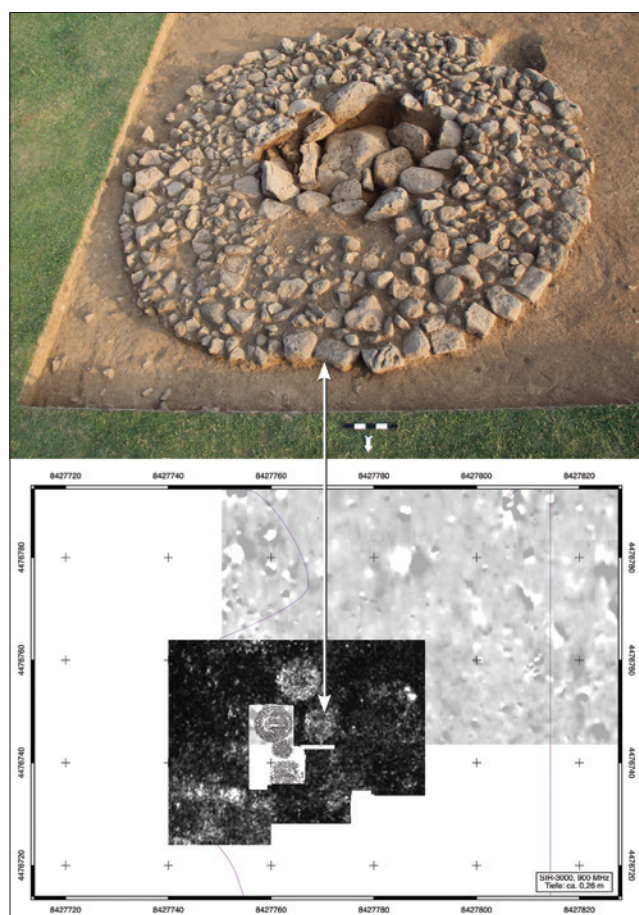


Figure 6: A) Karmir Sar 2015, View of Cromlech No. 4 in Operation A During the Excavation (P. Hnila); B) Two New Cromlechs Discovered by Ground-Penetrating Radar Near Operation A at the End Of 2014 Campaign. (Plan by H. Von Der Osten) / A) Karmir Sar, 2015; Operasyon A Alanının Kazısı Sırasında Elde Edilen 4 Numaralı Kromlek Taşının Görüntüsü (P. Hnila); B) 2014 Kazısının Sonunda Operasyon A'ya Yakın Bir Yerde Jeoradar İle Keşfedilen İki Yeni Kromlek. (Planı Hazırlayan: H. Von Der Osten)

<sup>4</sup> Gilibert/Bobokhyan/Hnila 2012



collapse) in front of its original foundation pit. By falling, the megalith had partially disturbed the foundation pit, spreading around some of the stones used to keep the *vishap* standing. In the vicinity we also recorded at least two stone instruments used to pick and polish the relief on the *vishap*. By falling, the *vishap* had sealed a platform consisting of stone slabs and a hardened surface (for offerings?). The platform was originally built in front of the worked face of

the *vishap*. This is the first indication of the original context of *vishaps*, which now appear to have been conceived as solitary standing monuments with ritual installations in front of them. A number of medium-sized stones recorded around the fallen *vishap* are provisionally interpreted as later additions to the context. The materials collected around the *vishaps* and among the surrounding stones include Middle Bronze Age pottery as well as a small collection of obsidian tools typical for the end of the fifth–end of the second millennium BC (Purschwitz, forthcoming). C14 analysis of coal samples from the stone structure sealed by the fallen *vishap* is being performed at the Weizmann Institute (Israel) and may help clarify dating matters in the near future. In conclusion, concerning the contextual analysis of the *vishaps*, the ground-penetrating radar has proved a quick and non-invasive way to avoid false inferences about their context and optimize excavation strategies.

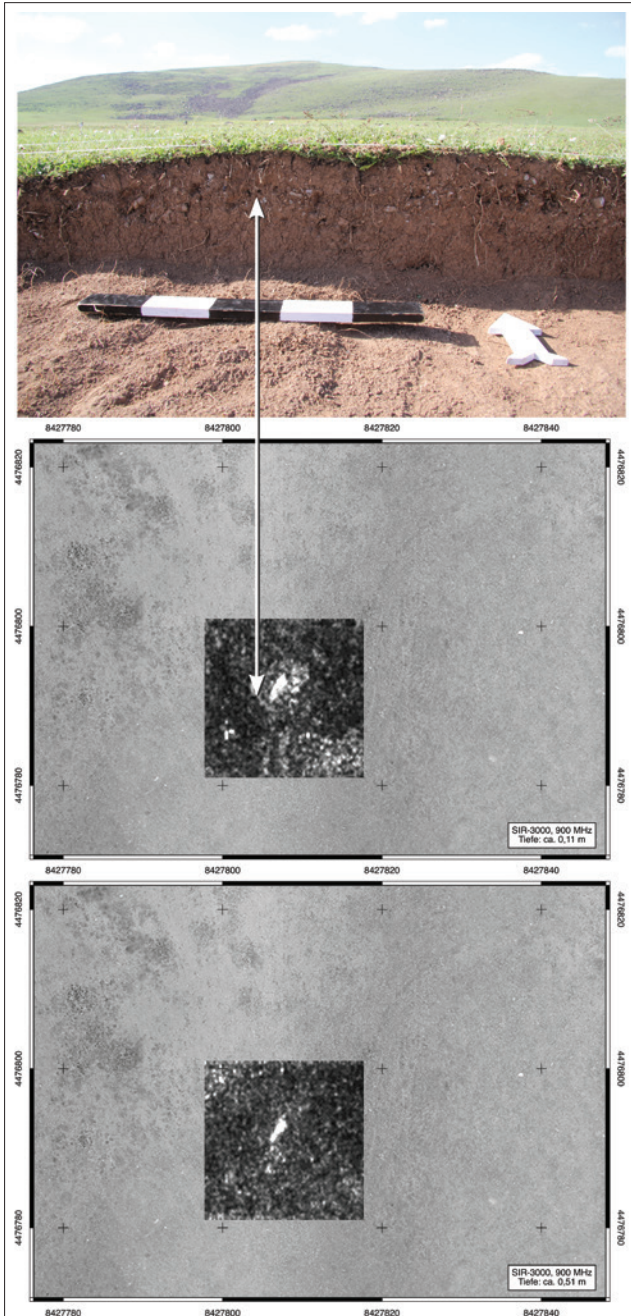


Figure 7: Visualisation of the Selected Time Slices of Ground-Penetrating Radar Prospection Near the Vishap in Operation C. The Weak Circular Anomaly is Based on Gravel Pieces  $\leq 1$  cm. (Photo by P. Hnila, Plan by H. Von Der Osten) / *Operasyon C'deki Vişap'a Yakın Bir Konumdaki Jeoradar İncelemesinden Seçilen Zaman Dilimlerinin Görselleştirilmiş Şekilleri. Zayıf Sirküler Anomali, 1 Santimetre Veya Daha Küçük Boyuttaki Çakıl Parçaları Üzerine Kuruludur.* (Fotoğrafi Çeken: P. Hnila; Planı Hazırlayan: H. Von Der Osten)



Figure 8: Operation C – Orthophoto of the Vishap and Surrounding Stray Stones During the 2015 Excavation Campaign. (Photo Generated by P. Hnila) / *Operasyon C – 2015 Kazı Dönemi Sırasında, Vişap Ve Etrafında Dağınık Olarak Bulunan Taşların Ortofotosu.* (Fotoğrafi Çeken: P. Hnila)

## AN EARLY MEDIEVAL CIRCULAR STRUCTURE

Beyond the study of megalithic cult and funerary structures, investigations at Karmir Sar also aim to locate ancient seasonal settlements or tent encampments. At a 40-hectare site with a surface sealed by a thick grass carpet, with virtually no small finds on the surface, the task is challenging. As a first attempt in this direction, in 2016 we decided to prospect an elevated area located 415 m south-west of Operation A, right on the edge of the site (Fig. 9). In this area, labelled “Operation E”, the surface survey recorded the existence of an unusually extensive circular stone structure of unclear nature (diameter 14 m). The stones were too loose and scattered to be yet another *cromlech*. Rather, we considered it more likely that the structure was connected to domestic or animal keeping activities. To test this hypothesis, we decided to employ ground-penetrating radar. The prospection with

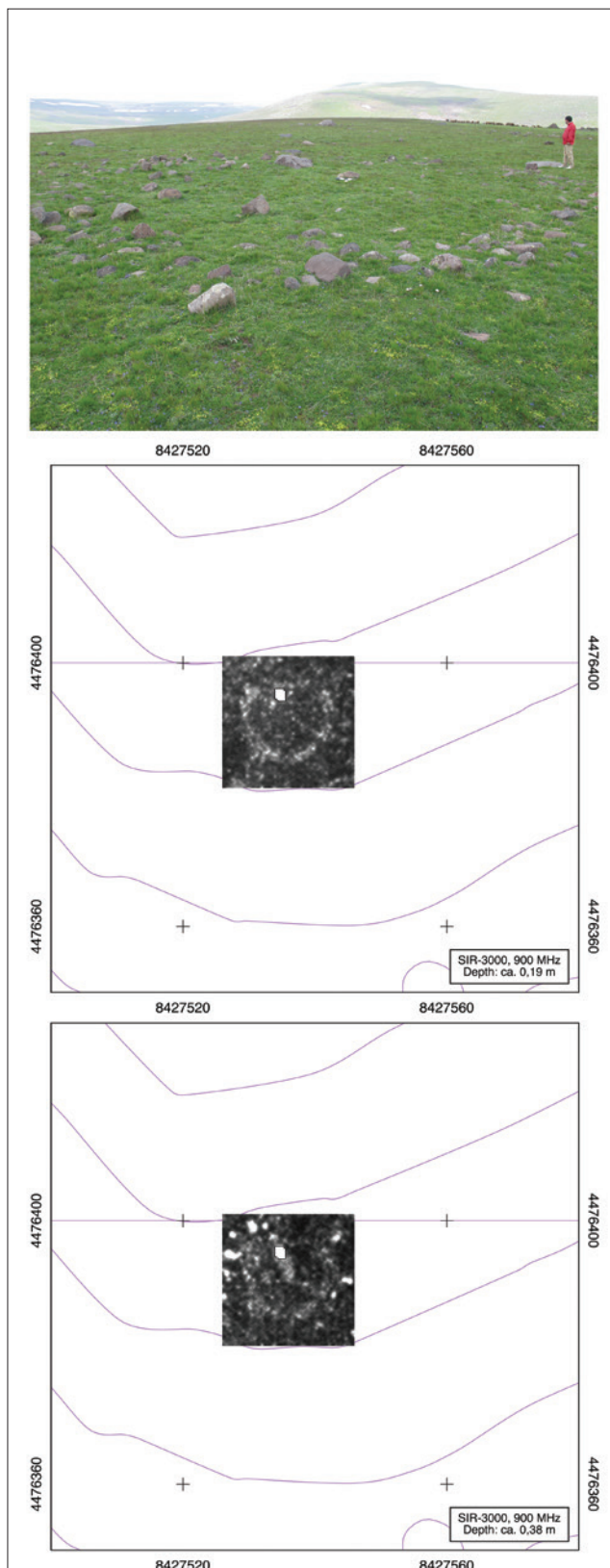


Figure 9: View of the Circular Stone Structure Interpreted as a Medieval Animal Corral in Operation E Before the Excavation (Photo by P. Hnila). Prospection of the Circular Stone Structure by Ground-Penetrating Radar – the Rectangular White Area without Data Marks the Position of a Big Boulder That Could Not Be Surveyed. (Plans By H. Von Der Osten) / *Kazı Öncesi, Operasyon E Alanında Bulunan, Ortaçağ Hayvan Ağılı Olarak Yorumlanmış Dairesel Taş Yapının Görüntüsü (Fotoğrafi Çeken: P. Hnila). Dairesel Taş Yapının, Jeoradar.*

the ground-penetrating radar was conducted all over the area, except for the surface occupied by a large boulder, slightly off the centre of the structure, which therefore appears as a transparent surface in the time slices. The time slices show a single row of stones immediately underneath the surface, set in a circular fashion, with a total detected height of c.10 cm, between 0.28 and 0.38 m deep. The radar detected occasional singular stones outside the circle, but virtually none inside. A test trench opened in the last days of the 2016 excavation confirmed the results of the geophysical investigations, additionally identifying an opening in the north side of the circular structure. Pottery sherds are consistent with a medieval date. A Byzantine coin, a so-called *folles*, was found immediately outside the structure. It was minted during the reign of Basil II and Constantine VIII (976–1028 AD – and according to Ruben Vardanyan and Hasmik Hovhannisyan, History Museum of Armenia [personal communication], its small size and low weight suggest a more precise date in the 1010s–1020s AD). Since no traces of domestic activities were detected inside the structure, we provisionally interpret the context in its entirety as a high medieval animal corral.

## CONCLUSIONS

Karmir Sar is a large megalithic site characterised by volcanic terrain and low accessibility. Investigations by classic pedestrian survey are severely hampered by the thick grass carpet. Under such conditions, we found that the best strategy for a large-scale study of the site is the combination of magnetic gradiometry, photogrammetric survey, and ground-penetrating radar. Magnetic gradiometry has the benefit of covering extensive areas relatively quickly. Yet it has a downside on volcanic terrain: the results are complex, blurry and difficult to interpret because archaeological features are obscured by numerous anomalies of geological origin. We found that magnetic gradiometry is best used as the first step of a two-step approach integrating different methods. The first step of our integrated approach also includes a photogrammetric survey. The photogrammetric survey generates a high-resolution orthophoto of the surface that can be superimposed over the geomagnetic anomalies and thus render the results of the magnetic gradiometry more legible. This workflow enables us to partly decode the magnetogram – to filter out most of the geological anomalies and single out archaeologically significant areas to be targeted with a higher-resolution method. The second step, the higher-resolution part of our integrated approach, is prospection using ground-penetrating radar. Through this time-intensive method, we obtained detailed results for relatively small areas. Following this ideal two-step protocol, it is possible to obtain a geomagnetic map of a site with different levels of detail which can be set according to the research focus and not left to chance.



**BIBLIOGRAPHY**

CONNOR, L.J./CONNOR, C.B./MELIKSETIAN, K./SAVOV, I. 2012

“Probabilistic Approach to Modeling Lava Flow Inundation: a Lava Flow Hazard Assessment for a Nuclear Facility in Armenia”, *Journal of Applied Volcanology* 1: 1–19.

GILIBERT, A./BOBOKHYAN, A./HNILA, P. 2012

“Dragon Stones in Context. The Discovery of High-Altitude Burial Grounds with Sculpted Stelae in the Armenian Mountains”, *Mitteilungen der Deutschen Orient-Gesellschaft* 144: 93–132.

HERLES, M./FASSBINDER, J. W. E. 2015

“Magnetic Prospecting on Basaltic Geology: The Lower City of Erebuni (Armenia)”, *Archaeologia Polona* 53: 292–296.

LINDSAY, I./LEON, J./SMITH, A.T./WIKTOROWICZ, C. 2014

“Geophysical Survey at Late Bronze Age Fortresses: Comparing Methods in the Diverse Geological Contexts of Armenia”, *Antiquity* 88/340: 578–595.

PURSCHWITZ, C. forthcoming:

“Chalcolithic and Middle Bronze Age Obsidian Industries at Karmir Sar: Characterization of Lithic Economies from the Armenian Highland”, *Journal of Lithic Studies* 5.

SANDMEIER, K.-J. 2015

ReflexW, Manual Version 7.5. <http://www.sandmeier-geo.de>.

## TÜBA-AR GENEL YAZIM KURALLARI

TÜBA-AR, Türkiye Bilimler Akademisi (TÜBA) tarafından yıllık olarak yayımlanan uluslararası süreli bir dergidir. Derginin yayın politikası, kapsamı ve içeriği ile ilgili kararlar (Türkiye Bilimler Akademisi –TÜBA) Akademi Konseyi tarafından belirlenen Yayın Kurulu tarafından alınır.

### DERGİNİN KAPSAMI

TÜBA-AR dergisi ilke olarak, dönem ve coğrafi bölge sınırlaması olmadan arkeoloji ve arkeoloji ile bağlantılı tüm alanlarda yapılan yeni araştırma, yorum, değerlendirme ve yöntemleri kapsamaktadır. Dergi arkeoloji alanında yeni yapılan çalışmalara yer vermenin yanı sıra, bir bilim akademisi yayın organı olarak arkeoloji ile bağlantılı olmak koşulu ile kültürel miras yönetimi, koruma, doğa, fen ve diğer sosyal bilim alanları ile ilgili tüm uzmanlık alanlarında yeni yorum, yaklaşım, analizlere açıktır; bu alanlarda bir forum oluşturma işlevini de yüklenmiştir.

Kazı ve yüzey araştırmaları da dahil olmak üzere yeni yorum ve açılım getirmeyen, yalnızca malzeme tanıtımı içeren, kazı ön rapor niteliğindeki yazılar dergi kapsamının dışındadır. Ancak, kültür tarihi açısından önemli bir yenilik getiren, özgün buluntular “haber” olarak dergiye kabul edilebilir.

### YAYIN İLKELERİ

Dergide basılmak için verilen yazılar Türkçe, İngilizce, Almanca ya da Fransızca olabilir; Türkçe yazılara İngilizce, diğer dillerde yazılmış olanlara da Türkçe ve İngilizce bir özet eklenmesi gerekmektedir. Resim alt yazıları, biri Türkçe olmak üzere mutlaka çift dilde yazılmalıdır. Anahtar sözcükler ve özetler ise, İngilizce ve Türkçe olan yazılarda Türkçe ve İngilizce olarak çift dilde, diğer dillerde yazılan makalelerde makale dilinin yanı sıra Türkçe ve İngilizce olarak üç dilde verilmelidir.

Yazarlar dergiye gönderdikleri makalenin özgün olduğunu, başka bir dilde dahi olsa makalenin daha önce yayımlanmadığını ya da yayımlanmak üzere bir başka dergiye gönderilmemiş olduğunu kabul etmiş sayılırlar.

TÜBA-AR hakemli bir yayındır. Gelen yazıların önkabulü üzerine yayın kurulu görüş bildirir ve hakem önerir. Her yazı en az iki hakeme gönderilir. Hakemlerin önerileri, eleştiri ve düzeltmeleri yazara hakem adı gizlenerek yollanır; yazarlar hakem görüşüne uymayı kabul etmek yükümlülüğündedir. Yazarların, gerekçe göstererek görüşlerinde ısrarcı olmaları durumunda yayın kurulu yeni bir değerlendirme yapar.

Hakem görüşleri doğrultusunda yayın kurulu tarafından basılabilir kararı verilen yazılar, yazı düzeni, yazım kuralları, kaynakça, görsel malzeme ile yazının ilişkilendirilmesi gibi konular da dahil olmak üzere gözden geçirildikten sonra, önemli bir aksaklık bulunmaz ise son gözden geçirme yayın koordinatörü tarafından yapılır.

### YAZIM KURALLARI

Makaleler: Makale metni bilgisayar ortamında yazılmalıdır. Başlık iki kademeli kullanılabilir ve ikinci satıra yazılan başlık ‘alt başlık’ olarak değerlendirilir. Sayfa sayısı için belirli bir sınır bulunmamakla beraber üst sınır 50000 vuruş olarak kabul edilmektedir. Makaleler iki aşamalı olarak teslim edilmelidir; ilk olarak hakeme gönderilecek şekilde tek dosyada metin, kaynakça, düşük çözünürlükte görseller ve resim alt yazıları, ikinci aşamada, makalenin kabulünden sonra ise ayrı dosyalar halinde olmak üzere metin, kaynakça, yüksek çözünürlükte görseller ve resim alt yazıları olarak teslim edilmelidir. Metin, ‘microsoft word’ kelime işlem programında yazılmalıdır. Metin içindeki birinci derece başlıklar büyük harf bold, ikinci derece başlıklar büyük harf normal, üçüncü derece başlıklar sözcük ilk harfleri büyük olmak üzere küçük harf bold, dördüncü kademe başlıklar sözcük ilk harfleri büyük olmak üzere küçük harf ve italik yazılmalıdır.

Örnek yazılım:  
INTRODUCTION  
CULTURAL STAGES  
North-Central Anatolia  
İkiztepe

Metin içinde geçen yabancı sözcük ve terimler, örneğin ‘in situ’ italik olarak yazılmalıdır. Metin içinde Milattan Önce, Milattan Sonra gibi çok alışlagelmiş kısaltmalar dışında kısaltma kullanılmamalı ve açık yazılmalıdır. Ancak metinde çok sık geçen adlamalar, ilk olarak açık yazılıp yanında kısaltması parantez içinde belirtildikten sonra kısaltma olarak kullanılmaya devam edilebilir; örneğin Maden Tetkik Arama (MTA). Geçerli bazı kısaltmalar:

Milattan Önce’nin kısaltması: MÖ ve tarihten önce; örneğin MÖ 475

Milattan Sonra’nın kısaltması: MS ve tarihten önce; örneğin MS 456

Günümüzden önce: GÖ

Uyarlanmış (kalibre) tarihler: cal. M.Ö.; örneğin cal. MÖ 475

Belirli bazı dönem adları kısaltılabilir; örneğin Erken Tunç Çağı, ETÇ; Geç Demir Çağı, GDC

Bölge adlarının ilk harfleri büyük yazılmalı; örneğin İç Anadolu, Orta Amerika, Güneydoğu Anadolu, Orta Asya, Yakın Doğu gibi. Aynı şekilde yer, coğrafya ve kurum adlarının da ilk harfleri büyük yazılır; örneğin Avrupa, Akdeniz Bölgesi, Barbaros Bulvarı, Kızılırmak, Fırat Nehri, İstanbul Üniversitesi, Türk Tarih Kurumu gibi.

Görseller: Resimler dijital olmalıdır. Görsellerin yüksek çözünürlükte ve imaj boyutunun büyük olması gerekmektedir. Genelde 20 sayfalık bir metin için 6-8 resim sayfasına girecek şekilde tercihen 15 resim üst sınırdır. Yazı hangi dilde olursa olsun resim alt yazıları biri Türkçe olmak üzere mutlaka çift dilde yazılmalıdır. Görsellerde ve metin içi göndermelerinde tek bir numaralandırma uygulanmalıdır. Fotoğraf, resim, Çiz. hepsi Res.1,2,3... / Fig. 1,2,3... olarak sıralanmalı ve metnin sonunda verilmelidir. Tablo-çizelgeler, görsellerden ayrı olarak Çizelge 1,2,3... / Table 1,2,3... olarak numaralandırılmalı ve metin sonunda verilmelidir.

Her türlü görsel malzemenin sayfa mizanpajında rahat kullanılabilmesi için, yatay ya da dikey A4 normun oranlarına uygun olması gerekmektedir.

Yazara/yazarlara ait olmayan görsellerin kaynağı belirtilmeli, yayım için telif hakkı anlaşması gerektiren googleeearth gibi görseller kullanılmamalıdır.

Dipnotlar: Dipnotlar aşağıdaki örneklerdeki gibi olmalıdır;  
Özgüç 1978, Garstang/Gurney 1959; Forlanini 2007: 151.

Kaynakçada verilen tüm kaynaklara metinde gönderme yapılmalıdır.

Kaynakça yazım kuralları aşağıdaki gibidir:

Makale:  
ALKIM, U.B. 1979.  
“İkiztepe Kazısı 1978 Çalışmaları”, Belleten XLIII/72: 890-892.

Kitap Bölümü:  
HAMSHIRE, J.D. 1987.  
“Data Sources in Historical Geography”, Historical Geography: Progress and Prospect (Ed. M. Pacione). London: 46-69.

Kitap:  
HAZENBOS, J. 2003.  
The Organisation of the Anatolian Local Cults During the 13th Century B.C. Leiden.

BRYER, A/WINFIELD, D. 1985.  
Byzantine Monuments and Topography of Pontus. Washington.



## **PUBLICATION RULES**

TÜBA-AR (Turkish Academy of Sciences, Journal of Archaeology) is an international periodical that is published annually by Turkish Academy of Sciences. The Editorial Board appointed by the TUBA Academy Council makes the decisions as to the publication policy, extent and content of the journal (Turkish Academy of Sciences - TÜBA).

## **SCOPE OF THE JOURNAL**

The journal TÜBA-AR principally involves new research, comment, evaluation and methods conducted in the field of archaeology and in archaeology-related fields without any periodic and geographic area restriction. The journal includes newly conducted studies in the field of archaeology, but as a science academy house organ, it is also open to new comments, approaches and analyses in the areas of expertise like cultural heritage management, protection, nature, science and other fields of social science as long as these areas are related to the archaeology.

Excavational working paper-like reports which only offer a material advertisement or lack of new comments and initiatives about excavation and surface research lie beyond the scope of the journal. However, unique findings that break new ground in terms of cultural history can be accepted to the journal as “news.”

## **EDITORIAL PRINCIPLES**

The manuscripts may be in Turkish, English, German or French; for Turkish manuscripts an English summary must be added and for the manuscripts that are written in other languages, both a Turkish and an English summary must be provided. The official subtitles must certainly be written in two different languages, one of which is to be Turkish. The keywords and summaries for English and Turkish manuscripts must be offered in Turkish and English; the manuscripts written in other languages must be provided in Turkish and English, as well, apart from the source language of the manuscripts.

The authors are assumed to acknowledge that the manuscripts they write for the journal are authentic and have never been published previously even in another language or have not been submitted for publication elsewhere.

TÜBA-AR is a refereed journal. The editorial board expresses an opinion about the preliminary acceptance of the manuscripts and hand it over to the referees. The manuscripts are referred to at least two referees. The suggestions, criticism and corrections made by the referees are redirected to the authors provided that the referees' names remain anonymous; the authors are obliged to take referees' consult. In case the authors are insistent upon their own manuscripts, the editorial board re-evaluates them.

In accordance with the referees' opinions, the manuscripts cleared for publication by the editorial board are reviewed for their format, spelling rules, references and visual materials; the final assessment is conducted by the editorial coordinator provided there is no crucial defect.

## **SPELLING RULES**

Articles: The articles should be prepared in computer environment. Titles up two lines are allowed; the first line as the ‘Title’ and the second line as the ‘Sub-Title.’ Although there is no exact limit on the length of the articles, the average length should not exceed 50000 characters. The articles should be delivered in two phases: first, in a single file, with references and low-resolution illustrations and image subtitles, then in the second phase, once they are cleared for publication, they should be presented in separate files with the text itself, references, high-resolution illustrations and image subtitles. The texts should be prepared in a Microsoft Word processing format. The titles in the texts should be written in bold capitals, the subtitles in capitals, third degree titles in bold, in lower case except for the first letter of the words, and the fourth degree titles in italics, in lower case except for the first letter of the words.

Example:

INTRODUCTION

CULTURAL STAGES

North-Central Anatolia

Ikiztepe

Foreign words and terms found in the texts like “in situ” should be written in italics. Except for the conventional abbreviations like “Before Christ” and “Anno Domini” the abbreviations should not be used and the term should be written in full length. However, frequently-used expressions should first be written in full length with the abbreviations in parentheses, then the abbreviated forms can be used for the rest of the text; for example, General Directorate of Mineral Research and Exploration (MTA). Valid abbreviations:

Abbreviated form of Before Christ: BC and the date, e.g. 475 BC

Abbreviated form of Anno Domini: AD and the date, e.g. AD 456

Before present: BP

Calibrated dates: cal. BC; e.g. cal. 475 BC

Certain period names can be abbreviated; for example, Early Bronze Age, EBA; Late Iron Age (LIA)

The first letter of region names should be in capitals; for example, Central Anatolia, Central America, South-east Anatolia, Central Asia, Near East, etc. Similarly, the first letter of place names, geographic and institutional names is in capitals; e.g. Europe, Mediterranean Region, Barbaros Bulvarı, Kızılırmak, Euphrates, Istanbul University, Turkish Historical Society, etc.

Illustrations: The visuals should be in digital format. They should be in high-resolution and the image size should be large. The maximum image number should be 15 in the way that 6-8 images should be selected for print for a 20-page text. No matter what the language of the text is, one of the image subtitles should definitely be in two different languages, one of which is to be Turkish. All the illustrations and intra-textual references should be numbered in the same format. Pictures, images, drawings, etc. should be numbered as Pic.1,2,3..... /Fig. 1,2,3... and given at the end of the text. Apart from the illustrations, tables-charts should be numbered as Chart 1,2,3.../Table 1,2,3.... and given at the end of the text.

Every kind of illustrations, whether in horizontal or vertical form, should be suitable for A4 format sizes in order to be used comfortably in the page lay-out.

All the illustrations that may or may not belong to the author should be credited and the ones that require a copyright agreement like googleeearth should not be used.

Footnotes: The footnotes should be given as in the examples:

Özgüç 1978, Garstang/Gurney 1959; Forlanini 2007: 151

All the resources presented in the references should make a reference within the text.

Rules for Reference List:

Article:

ALKIM, U.B. 1979.

“İkiztepe Kazısı 1978 Çalışmaları”, Belleten XLIII/72: 890-892.

Book Section:

HAMSHIRE, J.D. 1987.

“Data Sources in Historical Geography”, Historical Geography: Progress and Prospect (Ed. M. Pacione). London: 46-69.

Book:

HAZENBOS, J. 2003.

The Organisation of the Anatolian Local Cults During the 13th Century B.C. Leiden.

BRYER, A/WINFIELD, D. 1985.

Byzantine Monuments and Topography of Pontus. Washington.

