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GRE VİRİKE (PERIOD I) – Early Bronze Age Ritual Facilities on the Middle Euphrates River

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ABSTRACT

On a mudbrick terrace by the Euphrates River plastered pools, a basalt channel, circular stone-built pits containing mammal bones and grains, and a basalt stairway leading to an underground spring were unearthed. Smaller pits in the clay plaster between the slabs covering the pits contained grains and ash. These structures do not seem to have been used in daily life. According to the ancient Near Eastern cuneiform sources water, ash, grains and animal bones indicate ritual activities such as libation, sacrifices and incense-burning. The site might have been used as an open-air sanctuary in the first half of the 3rd Millennium BC, where rituals associated with Spring and harvest feasts were performed.

INTRODUCTION

The excavations at Gre Virike in the water reservoir area of the Carchemish Dam on the Euphrates River unearthed evidence of ritual activities dating to the 3rd Millennium BC. The site is 10 km to the north of Carchemish and 15 km to the south of Birecik in the province of Şanlıurfa, on a pebble terrace on the eastern bank of the Euphrates River (Figure 1). The site was discovered during a survey of the Euphrates and Tigris Reconnaissance Project[2] and salvage excavations were carried out at the site[3].

The excavations revealed a mudbrick terrace, with an area of 1750 m^2 (Figure 10-11)[4]. The terrace is ca 35 x 50 m and is preserved to a height of 1.20-1.40 m (Figure 3: a, j, l; 12). The structures on this terrace indicate three periods of structures:

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[2] Algaze et al. 1994, 54-55.

[3] Ökse 2001; 2002; 2004. The excavations were carried out within the Salvage Project of the Archaeological Heritage of the Ilısu and Carchemish Dam Reservoirs in Turkey, organised by the Ministry of Culture and the Centre for Research and Assessment of the Historic Environment of the Middle East Technical University in Ankara, and was financed by the State Hydraulic Works of Turkey. I would like to thank Prof. Dr. N. Tuna, Dr. J. Velibeyoğlu and Mr. E. Bucak, the director of the Şanlıurfa Museum, for their support, and archaeologists Dr. A. Engin, A. Görmüş MA., E. Atay, F. Doğan, U. T. Kınacı, I. T. Önen, S. Pamuk and others for their assistance during the excavations.

[4] Ökse forthcoming a.

Period III: Medieval store-houses[5]

Period II B: Various Early Bronze Age IV graves[6]

Period II A: Early Bronze Age III-IV chamber tomb complexes[7]

Period I: Early Bronze Age I-II ritual structures

In this article, the structures of Period I, their similarities to contemporary sites, and the function of these structures will be discussed.

Structures and Small Finds

Two plastered pools (Figure 2: b-c), a basalt channel (Figure 2: d), a basalt stairway (Figure 2: k) and four stone-built circular pits (Figure 2: f-i) on the mudbrick terrace represent Period I. The ceramics and small finds from these structures are dated to the Early Bronze Age I-II[8].

Pools

In trenches K-L 9-10, two small plastered pools (Figure 3) were built into the terrace. The northernmost pool is 10.20 m long, 5.40-4.20 m wide and 2.17-1.80 m deep. The base and sides were coated with 3-6 cm lime and gypsum plaster (Figure 13-14). In the plastered sides, there were stiffener niches 1 x 0.30 m placed irregularly 1-2 m apart. One of these niches on the northern side is 2.40 m wide and another one on the eastern side is 2.60 m wide.

The plastered floor is covered with ca. 10 cm of fine clay deposit, accumulated as a result of water, filling the pool. There were a small number of sherds in the deposit, all of which dated to the first half of the 3rd Millennium BC (Figure 7). On top of this deposit lies a thin layer of ash, and this upper fill contains mudbrick rubble and coarse clay, with EBA III-IV sherds. These sherds prove that the pool was no longer used by the middle of the Millennium.

A piece of plastered floor to the south of the pool contains a niche (Figure 2: c) connected to the remaining floor to the south, which belongs to a second pool. The niche is 1x1.60 m and its floor is 2 m deep. In Period II A, a limestone chamber-tomb was built in this pool. This evidence lets us estimate that the second pool must have ceased to be used around the same time as the first one. Although the plastered contours of this pool could not be determined, the rectangular plan of the chamber-tomb enabled a reasonable construction of a rectangular pool of about 5 x 6 m.

[5] Ökse 2004, 221.

[6] Ökse, forthcoming c.

[7] Ökse, forthcoming b.

[8] Engin 2003.

Channel and Stone-Built Pits

On the southern slope in trenches I 7-8, a channel was unearthed (Figure 4) which is 15 m long and was laid in east-west orientation. The side-walls consist of two rows of basalt slabs, 0.68-1.08 x 0.38-0.45 x 0.12-0.23 m in dimension and its bottom is also lined with large basalt slabs. The eastern end of the channel, which is 68-69 cm wide, is covered with large basalt slabs of about 0.86-0.98 x 0.56-0.86 x 0.16-0.19 m. The channel slopes downward to the west, where there is a step (Figure 15); this western end is 42-46 cm wide and 34 cm deep. The channel was built in the mudbrick terrace and the mud bricks at each side were plastered with white lime and gypsum, probably to protect the terrace from the overflow of the channel. The fill in the channel contains a large amount of grains and in Trench I 7 pedestal sherds of coarse fruit-stands with coarsely-incised decoration were found which are dated to the EBA I-II (Figure 8).

In Trench J 8, a hard clay platform was unearthed from 1.07 m under the limestone walls of the middle phase (Figure 5: e, 19). The western section of this platform was destroyed by a robber's pit and the section that is preserved is 1.40 x 0.65 m. Twenty-four small pits filled with ash were uncovered on this section, each with a width of 4-6 cm and a depth of 5-16 cm. In trenches I 8-9, four circular pits were uncovered.

The pit in the western section (Figure 5: f, 16) was destroyed by the construction of a limestone wall in Period II A. The pebble floor of the pit is 1.82 m in diameter; mammal bones were found on its floor. The surrounding area had been covered with a hard clay-plaster, in which five smaller pits were found, each 5-7 cm in diameter; sherds of fruit-stands around the pit are similar to those from the channel (Figure 8).

To the east of this pit another one was found, with a diameter of 1.65 m (Figure 5: g, 16-17). This pit is surrounded by six basalt blocks at the northern edge of the channel and is covered with a basalt slab. Between the covering slab and surrounding blocks a hard clay-plaster was uncovered, which contained four smaller pits full of ash and grains. Under the covering slab, the pit is 0.50 m in diameter and 0.25 m deep. A 20 cm deep soft earth fill under the covering slab contains large amount of grains and under this fill, a finer pebble fill contains mammal bones and sherds of fine ware from the EBA III. Grains and bones were also found between the surrounding basalt blocks. One of the finds from this pit was a flint tool which is a double-sided artefact. While one side was thin and sharp, the other was retouched as a saw.

A third pit to the south of this pit was built in conjunction with the channel construction using large basalt blocks. The pit is 0.75 m in diameter and 0.25 m deep (Figure 5: h, 17), one large basalt slab covers the pit and another slab is at the bottom. The fill between these two slabs contains grains, as does the five smaller pits in the hard clay-plaster between the covering slab and the surrounding blocks, which contain ash as well as grains.

A fourth circular pit construction is in the northwestern section of Trench I 9 (Figure 5: i, 18). The pit was set in a hard clay-plaster of 1.65 m in diameter with seven smaller pits full of ash; basalt blocks surround this area in the south and west. The pit of 0.70-0.71 m in diameter is surrounded by a circular limestone wall and one basalt slab of

80 x 65 cm covers the pit. The pit is 60 cm deep and the uppermost layer is made of 10 cm of pebbles covering a 30 cm deep hard clay layer. Underneath this hard clay layer a soft earth fill covers a white plastered floor, which covers a layer of fine pebble stones and mammal bones covering a coarse pebble substructure. In this lowest layer, a small flat axe (Figure 8) made of greenish granite was found between the stones of the surrounding wall. According to its dimensions of 4.6 x 3.4 x 1.2 cm, it must have been a votive axe. Fragments of unbaked clay figurines from the pit are similar to those from the stairway fill (Figure 9).

Tunnel with Stairs

A basalt structure on the southwestern skirt of the mudbrick terrace was built using rough basalt blocks with dimensions of 0.50-1.50 m in length, 0.60-1.20 m in width and 0.25-0.40 m in thickness; spaces between irregular blocks were filled with smaller stones and rubble. Unfortunately, this structure was heavily disturbed due to soil removal in the 1980s. The basalt blocks had been placed directly on the natural pebble terrace. The southern section of the structure is beneath the surface and was covered with mud bricks.

Between the basalt blocks, a tunnel with stairs was unearthed (Figure 6: k, 20). The tunnel is 58-63 cm wide and 2 m high. The stairs run downward with a slope of 45°. The presence of a single basalt block in the southern section of Trench H 8 indicates that the damaged part must have reached at least that far. Only 12 steps of the lower part of the stairway have survived. The stairs had been built with basalt blocks which were 25 cm wide, 62-63 cm long and 17-27 cm high. The side walls were also built with basalt blocks, which are 1.14 x 0.40 x 0.22 - 1.65 x 0.50 x 0.32 m, and any spaces between irregular thick blocks were filled with smaller stones. The tunnel was covered with large basalt slabs of *ca.* 0.44 x 1.25 x 0.40 m.

The stairway ends in a fine homogene clay debris, which seems to have accumulated because of water. This part of the tunnel is 0.70 m wide. The basalt retaining wall of the southwest terrace (Figure 2: l) was built on this part of the tunnel, directly on a huge basalt slab with a length of 2.40 m and a thickness of 35 cm; the unearthed part of the slab is 50 cm wide. This enormous slab supported the retaining wall and probably covered the underground spring, to which the stairway leads.

The eastern side of the stairway was destroyed. The western side was built directly on the pebble terrace with large basalt blocks of 1.00-1.13 x 56-62 x 30-35 cm. These blocks are preserved as steps in three or four rows with thick mud mortar between them. This construction is *ca.* 2 m wide and runs toward the south with a downward slope of 30°. This slope does not correspond with that of the stairway, so the side structures seem to have been visible from the surface. The preserved length of the tunnel is 9 m; the distance of the damaged section allows for a reconstruction indicating a total length of *ca.* 15 m.

The covering slabs on the lowest step of the stairway were collapsed (Figure 6) and in a later phase, a long limestone retaining wall was built on top of this section. After the collapse, the northern section of the tunnel was filled with rubble, which contained mammal bones, grinding stones, sherds and other small finds (Figure 9). These include

sherds of various vessels dated to the EBA III-IV and fragments of various small finds such as fragments of basalt vessels, a bird-shaped bell, a terracotta wheel and fragment of a bull-shaped figurine. Fragments of unbaked clay figurines among these finds are similar to those found around the stone-built pit in trench I 9.

After the collapse of the tunnel in the middle of the 3rd Millennium BC, the structure must have been no longer used as a passage to an underground water supply.

INTERPRETATION OF ARCHAEOLOGICAL EVIDENCE

The excavations at Gre Virike revealed structures that do not seem to have been built for daily life. The huge mudbrick terrace does not have any installations which could have been used for domestic purposes thus would indicate existence of a settlement. There are no domestic buildings and kitchens etc. dating to the first half of the 3rd Millennium BC.

Pools

Pools were built in several settlements as water reservoirs. Nevertheless, there are no buildings at Gre Virike, which could have point to a settlement. On the other hand, in many temples and palaces of the ancient Near East, washing facilities, pools and libation places were plastered with asphalt, calciumsulphate ($CaSO^4$), or gypsum to protect the mudbrick structures from moisture[9]. The rectangular pools dating to the Ubaid Period at Tell Madhur were plastered with gypsum[10]. Asphalt or gypsum was used in Tell Chuera[11], Tell Bi'a[12] and Tell Asmar[13] in the Early Dynastic II-III periods. At the pit entrances of the Royal Tombs at Ur, similarly-plastered floors with installations for the discharge of waste water were unearthed[14], which must have been connected to the graves. Pools and basins at sanctuaries were frequently interpreted as libation places, such as the basin on the oval platform of Hafaja or the libation altars on the archaic high terrace at Nippur[15].

In Mesopotamia, agriculture was based on irrigation of fields with water from the main rivers by means of channels. On the contrary, in the northern regions agriculture depends on rain. Although there are no ritual texts on rain-cult rituals of the 3rd Millennium BC, Hittite cuneiform sources of the 2nd Millennium BC gives us an idea about the ritual activities for bringing rain, carried out in Anatolia. Hittite texts state sacred pools as installations for spring goddesses[16]. The upper debris of several pools in

[9] Heinrich 1982, 170; Hemker 1993, 12, 40, 66, 109, 124.
[10] Roaf 1984, 120, fig. 5.
[11] Moortgat 1960, 3, fig. 1.
[12] Strommenger 1990, 25, fig. 17.
[13] Krafeld-Daugherty 1994, 98-99.
[14] Woolley 1934, Pl. 12a.
[15] Lenzen 1941, 32-34.
[16] Haas 1994, 627.

the Hittite capital Boğazköy contain a large amount of cult vessels, which were supposed to be remnants of rituals in the course of rain-cult[17]. Hittites dived a dolly or themselves into a river, pool, basin or spring during ceremonies for pleading the weather gods for rain[18].

Only a small number of sherds were found in the lower debris of the pools at Gre Virike, so their function in the course of rain-cult can not be proved. Most probably, they might have been used for libation during several rituals ceremonies.

Channel and Stone-Built Pits

According to the cuneiform texts, offering pits for libation and sacrifice are related to the rituals for purity and evocation[19]. Such ritual pits were believed to be entrances to the netherworld, through which souls and gods came up to the world. These pits were then closed with clay or other substances, following the descent of the souls and gods to the underworld.

Three pits found between stone rows on the southeastern slope of Gedikli Karahöyük show some similarities to those at Gre Virike[20]. Sacrificed animals had been buried in these pits and they were covered with a lime-clay plaster, on which unbaked clay figurines and cups were found. According to the cuneiform texts, offering pits for libation or sacrifice are related to the rituals for purity and evocation[21]. Such ritual pits were believed to be entrances to the netherworld, through which souls and gods came up to the world. These pits were then closed with clay or other substances, following the descent of the souls and gods to the underworld.

The channel with its pits full of ash and grains does not indicate any use of the site as a settlement. There is no evidence of the channel leading to a fountain or to a sewage channel. Even though the stone-built pits contain a handful of grains and animal bones, their shape and depth is not suitable to have been used as granaries. Likewise, the ashy pits surrounding these structures were not built merely as a concidence. These structures show a complex in which water, grains and fire meet together.

Germinating corn was used in Ancient Egypt, symbolising the resurrection of *Osiris* in the month of *Choiak*[22]. During these celebrations figurines of Corn-Osiris and Osiris-beds were shaped using earth and grain; they were either put in royal graves or thrown into the Nile River. The sprouding of the seeds in these figurines or "spreading the bed" symbolised the rebirth of *Osiris* and the vegetation as well. Carbonised remains of cereals in the offering pits and in the basalt channel at Gre Virike may have been the remnants of offerings in the course of fertility-cult, since grain would sprout, when they come together with water.

[17] Neve 1971, 13-19, 31 ff.
[18] Wegner 1978, 403-406.
[19] Loretz 1993, 303.
[20] Alkım 1967, 7-8, fig. 8-9; Alkım and Alkım 1966, 21, 498; Duru 1986, 170 ff.
[21] Loretz 1993, 303.
[22] Erman 1934, 377-378; Raven 1982, 30-33.

According to the ancient Mesopotamian belief, the creator of the world was a fresh water ocean – *apšu/ENKI*, from which ground water, springs and rivers obtain their water[23]. During confirmation rituals the river as creator, was symbolised together with torches and incense[24]. Cedar, pine and cypress were burnt in censors[25], their smoke rose to the sky as messengers to the gods and allowed the souls of the dead come up to the world. At the end of the text of "*Ištar*'s descent to the netherworld", incense is used to call *Tammuz* and the souls of the dead to the world[26].

The function of the platform with small ash-filled pits in trench I-J 8 is not clear, but it could well have been a place to erect torches during rituals. Moreover, the small ash filled pits on the clay plaster covering the stone-built circular pits could possibly have been remnants of incence, in order to call gods and souls for rituals. The channel might have also been a symbolic structure for irrigation channels, such as those built around the Assyrian *Akītu* Temples, to provide water to the gardens[27]. Thus, the channel and stone-built pits seem to have had cultic functions, probably during ritual ceremonies associated with fertility-cult.

Tunnel with Stairs

The tunnel with stairs at Gre Virike leads to an underground spring, which had probably been used as a water source for rituals, on the other hand, this spring-grotto might also have been a sacred spring and an artificial entrance to the underworld. Similar structures at contemporary sites were built with megalithic limestone blocks. These are the structure M 4 on the southeastern skirt of Gedikli Karahöyük[28] and another on the eastern slope of Kırışkal Höyük[29]. The stairway at Gedikli Karahöyük is 7 m long, the one at Kırışkal Höyük is 29 m long, and both of them lead to underground springs.

Wells and underground springs were mentioned as paths to the Underworld in mythological texts[30] such as "*Ištar*'s travel to the netherworld" and "the descent of an Assyrian king to the netherworld". New-Assyrian Texts[31] mention that Assuruballit I and Sennacherib ordered wells to be dug to obtain cool spring water for the irrigation of the *Akītu*-Garden and rituals[32].

After the collapse in the middle of the 3rd Millennium BC, the connection of the stairway-tunnel to the underground spring seem to have been cut off. The fill in the tunnel

[23] Ebeling 1931, 375-376.
[24] Ebeling 1931, 91, 375-376.
[25] Köcher 1952, 2000, n. 16.
[26] Kramer 1973, 85; Penglase 1995, 194.
[27] Heinrich 1982, 276.
[28] Alkım 1966, 42; 1967, 8.
[29] Alkım 1970, 41-42, fig. 15.
[30] Ebeling 1931, 3.
[31] Ebeling 1954, 6, line 16; Oberhuber 1972, 158.
[32] Ebeling 1931, 50, 135; Heinrich 1982, 276.

show that the upper part of the stairway had been used as an offering pit, since the tunnel was combined with the deeper strata of the earth. In Mesopotamia, rituals for driving bad souls and angry ghosts which cause illnesses were held in the steppes[33]. During these ceremonies, figurines symbolising evil and angry souls were buried in a pit, to get rid of their bad effects. The figurines collected in the stairway-fill and in one of the stone-built pits at Gre Virike point to necromantic activities (Figure 9). The figurines have been thrown into the tunnel after the collapse and the uppermost layer of the tunnel-fill contained mammal bones, pointing to a secondary function of the tunnel as an offering pit.

FUNCTIONAL ANALYSIS OF THE SITE

The excavations at Gre Virike revealed structures that do not seem to have been built for daily life. The huge mudbrick terrace does not have any installations which could have been used for domestic purposes which would indicate a settlement. Therefore, the plastered pools could not have been built as water reservoirs for a settlement. And even though the stone-built pits contain a handful of grains and animal bones, they could not have been used as granaries. Likewise the ashy pits surrounding these structures were not built merely as a concidence. The basalt channel with its pits full of ash and grain does not indicate any use of the site as a settlement. There is no evidence of the channel leading to a fountain or a sewage channel. All of this evidence indicates a non-domestic usage of the site.

The archaeological evidence at Gre Virike indicates an open-air sanctuary related to the water cult. These structures can be interpreted as installations for cultic purposes, where water, grains and ash were used as ritual substances. The pools might have been libation places for rain-cult, the channel and the stone-built pits might have been used as offering facilities during renewal ceremonies and the sprig-grotto might have been the source of spring water to be used for libation. Grains in the channel and in some stone-built pits show remnants of fertility rituals, when combined with ash filled pits indicating the use of incence. Thus, the site could well have been used for fertility rituals.

The new year was celebrated in Mesopotamia by the *Akītu* feast at the spring equinox[34]. *Akīt seri* (*Akītu* feast of the steppes) is celebrated in the first month of the year in Spring[35] and celebrations began on the 4th day of *Nisan/Nisannu*[36]. The text on the descent of a New Assyrian king to the netherworld[37] mentions rituals such as libation, sacrifices and incense-burning during this feast.

[33] Tsukimoto 1985: 140-143.
[34] Pallis 1926, 42-43; Sallaberger 1999, 291-294; Pongratz-Leisten 1999, 294-297.
[35] Köcher 1952, 198, Vs 16; Kühne 1993, 267.
[36] Pallis 1926, 27, 30-31, 121, 128; Brinkman et al. 1980, 265b.
[37] Pallis 1926, 144; Ebeling 1931, 2, 7.

Natural springs, rivers and pools were sacred and underground springs were believed to be entrances to the netherworld[38]. Sanctuaries with natural water sources were believed to have the power of magical purification. Thus, most of the festivals were carried out at natural water sources like rivers and springs. The offerings were poured into springs and incence was burned near them.

Structures such as altars, offering chambers and libation places at temples, palace-shrines and monumental tombs were constructed to house these rituals and their offerings. Rituals for rain and fertility, and new year celebrations were held in sanctuaries outside the settlements, near a cave with a spring, a river or an irrigation channel[39]. In the 1st Millennium BC these sancturies became larger and imposing feast houses – the *Akītu* Temples – built outside the city walls, with sacred rooms and kitchens for feast meals, and sacrifies were made in their garden, followed by a ritual meal for the participants[40].

No earlier *Akītu* Temples are known from Mesopotamia; only a building on a relief dating to the 3rd Millennium BC has been interpreted as an archaic example[41]. Gre Virike was also built on a river bank, has a spring-grotto but no dwellings. The site is situated in the middle of the region between Birecik and Carchemish. Within the flooding area of the Carchemish dam nine small sites – all ca. 1-2 ha – are contemporary to Period I[42]. These sites are placed close to Gre Virike – the farest site is ca. 17 km apart, so people could reach the site within three hours at maximum on foot[43]. Therefore, there is no reason not to call Gre Virike as an archaic example of a *bīt ákīt šá sêri* (feast house of the steppes)[44] – an open-air cult place – in Period I. The terrace with its ritual facilities might have been used by the people from these small sites during the first half of the 3rd Millennium BC.

The chamber tomb complexes of Period II A emphasize the ritual character of the site until the end of the 3rd Millennium BC. The relation of the cult of the dead with fertility cult can be observed at Gre Virike. The dead is buried into the earth, similar to the harvested seeds; as seeds sprout out in the Spring, the souls were also believed to come to the world, so the souls of the dead affected the fertility of the earth[45]. Thus, the function of the site as a cult place in the course of fertility cult in the first half of the Millennium became the cult of the dead in the second half. The site was abandoned at the end of the 3rd Millennium BC, indicating a change in the society.

[38] Segal 1970, 48-49, 53-54.

[39] Zimmer 1926, 20; Falkenstein 1959, 147 ff., 151-166; Heinrich 1982, 275-277.

[40] Pallis 1926, 33-35, 39-40; Zimmer 1926, 20; Ebeling 1954, 5-8; Postgate 1974, 59-62, 67; Heinrich 1982, 250.

[41] Moortgat-Correns 1999, 268, 269, 273, fig. 6-7.

[42] Algaze et al. 1994, 12-13, fig. 15C.

[43] Ökse, forthcoming a.

[44] Pallis 1926, 33-40; Zimmer 1926, 20; Ebeling 1954, 5-16; Postgate 1974, 61-67; Heinrich 1982, 249-251.

[45] Tsukimoto 1985: 218-223.

Catalogue of Small Finds

Figure 7:

K9/0051/S: Bowl sherd; northern pool; parallels: Hayaz Höyük (Thissen 1985, fig. 4:14-15, 21-22), Birecik Cemetery (Sertok and Ergeç 1999, fig. 8W).

L9/0014/S: Jar sherd; northern pool; parallels: Tell es Sweyhat (Holland 1976, fig. 10:3), Hayaz Höyük (Thissen 1985, fig. 2:7-8, 6:8-11, 7:A 1-2), Tell Banat Area A (Porter and McClellan 1998, fig. 17:22), Hammam et-Turkman VI east (Lebeau 1997, Pl. 1:14).

K9/0051/S: Bowl sherd; northern pool; parallels: Hayaz Höyük (Thissen 1985, fig. 1:27, 3:27, 4:4), Hammam et-Turkman VI west (Curvers 1988, Pl. 118:1), Tell Banat Area A (Porter and McClellan 1998, fig. 18:8), Birecik EBA Cemetery (Sertok and Ergeç 1999, fig. 8J).

Figure 8:

I8/0036/S/01: pedestals; environment of pit f on Fig. 5; parallels: Carchemish (Woolley and Barnett 1952, Pl. 55c, 56b, 57a-c), Birecik EBA Cemetery (Sertok and Ergeç 1999, fig. 8:A-B, D-F), Horum Höyük (Tibet et al. 2001, 151, fig. 9), Kurban Höyük IV (Algaze et al. 1990, Pl. 73:J-K), Arslantepe VIB (Palmieri 1981, fig. 8:4; Frangipane 2000, fig. 13:18), Taşkun Kale 2-3 (Sagona 1994, 5-11, fig. 23, 55:12).

I9/0044/R/01: Votive Axe; pit i on Fig. 5; parallels: Mersin XI (Garstang 1953, fig. 150:10).

I8/0044/N/01: Flint saw; pit g on Fig. 5.

Figure 9:

G7/0034/S/09: Jar neck; stairway-fill; parallels: Hammam et-Turkman VI west (Curvers 1988, Pl. 120:50), Tall Bi'a "Gruftanlage" (Einwag 1993, fig. 6:19, 23), Tell es Sweyhat (Holland 1976, fig. 9:43-44), Til Barsip "hypogeé" (Thureau-Dangin and Dunand 1936, Pl. XXIII:3), Tawi (Kampschulte and Orthmann 1984, Pl. 10:90), Selenkahiye Tomb N (van Loon and Meijer 2001, fig. 4A.10:25), Halawa Area Q, Level 3 (Meyer 1989, fig. 25:5), Oylum Höyük (Özgen et al. 1997, fig. 15:4).

G7/0034/S/09: Cup; stairway-fill; parallels: Amuq J (Braidwood and Braidwood 1960, fig. 336:23), Tell Hadidi Area C (Dornemann 1977, fig. 17:19; 1988, fig. 13:14-15), Tawi (Kampschulte and Orthmann 1984, Pl. 3:5), Selenkahiye Tomb I (van Loon and Meijer 2001, fig. 4A.i:24), Halawa Area Q, level 3 (Meyer 1989, fig. 24:9).

G7/0034/S/09: Miniature bowl; stairway-fill.

G7/0034/S/01: Bird-shaped bell; stairway-fill; parallels: Strommenger and Kohlmeyer 1998, Pl. 161:4; Meyer and Pruß 1994, fig. 46:318-320; Novak 1994, 117, fig. 89:8.

G7/0034/S/02: Terracotta wheel of model oxcarts; stairway-fill; parallels: Strommenger and Kohlmeyer 1998, Pl. 147:8; Meyer and Pruß 1994, fig. 52; Novak 1994, fig. 89:12-13; Werner 1998, 151.

G7/0034/S/11: Bull figurine; stairway-fill; parallels: Braidwood and Braidwood 1960, fig. 289:2,4; Holland 1976, fig. 15:15; Pruß and Link 1994, fig. 30:6-15; Porter and McClellan 1998, 24, fig. 21:5-11.

G7/0034/S/13 and 15: Unbaked clay figurines; stairway-fill; parallels: Gedikli Karahöyük (Duru 1986).

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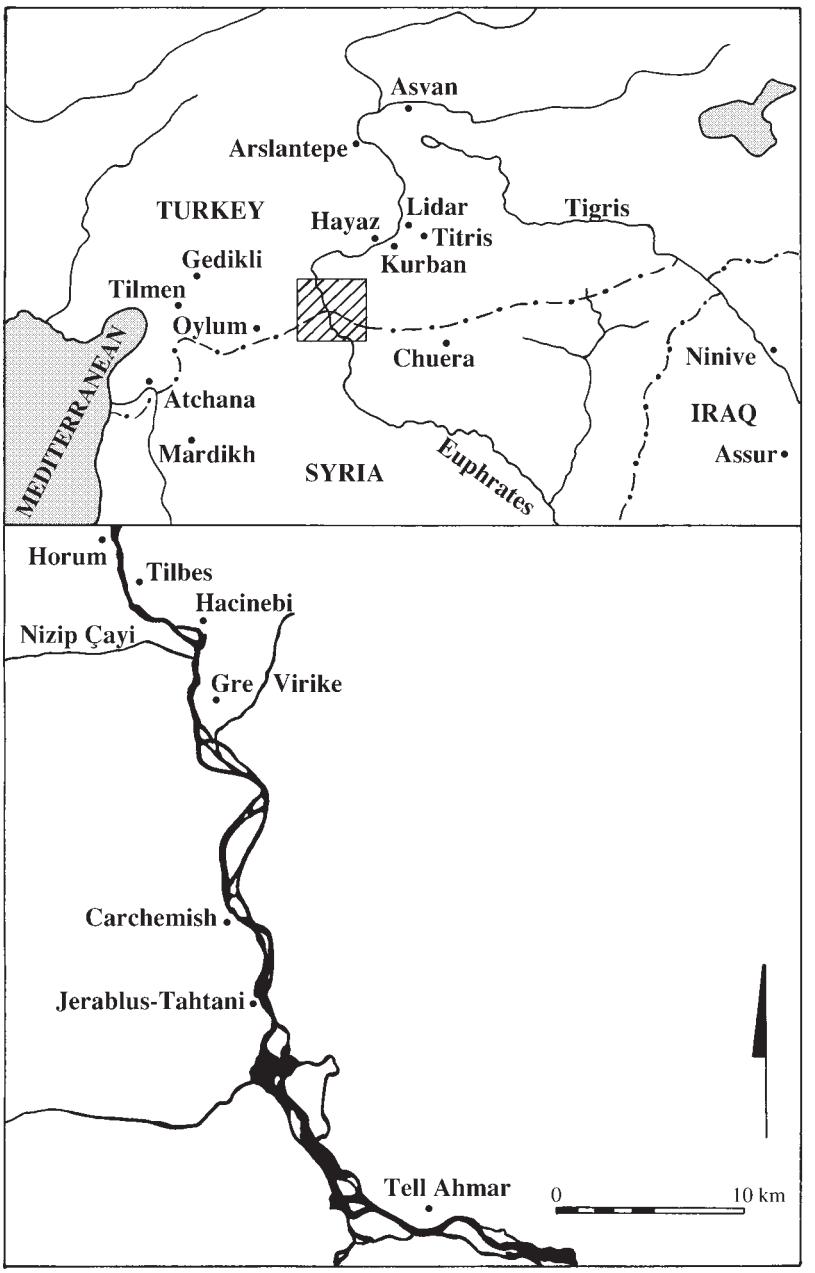

Fig. 1. Location of Gre Virike.

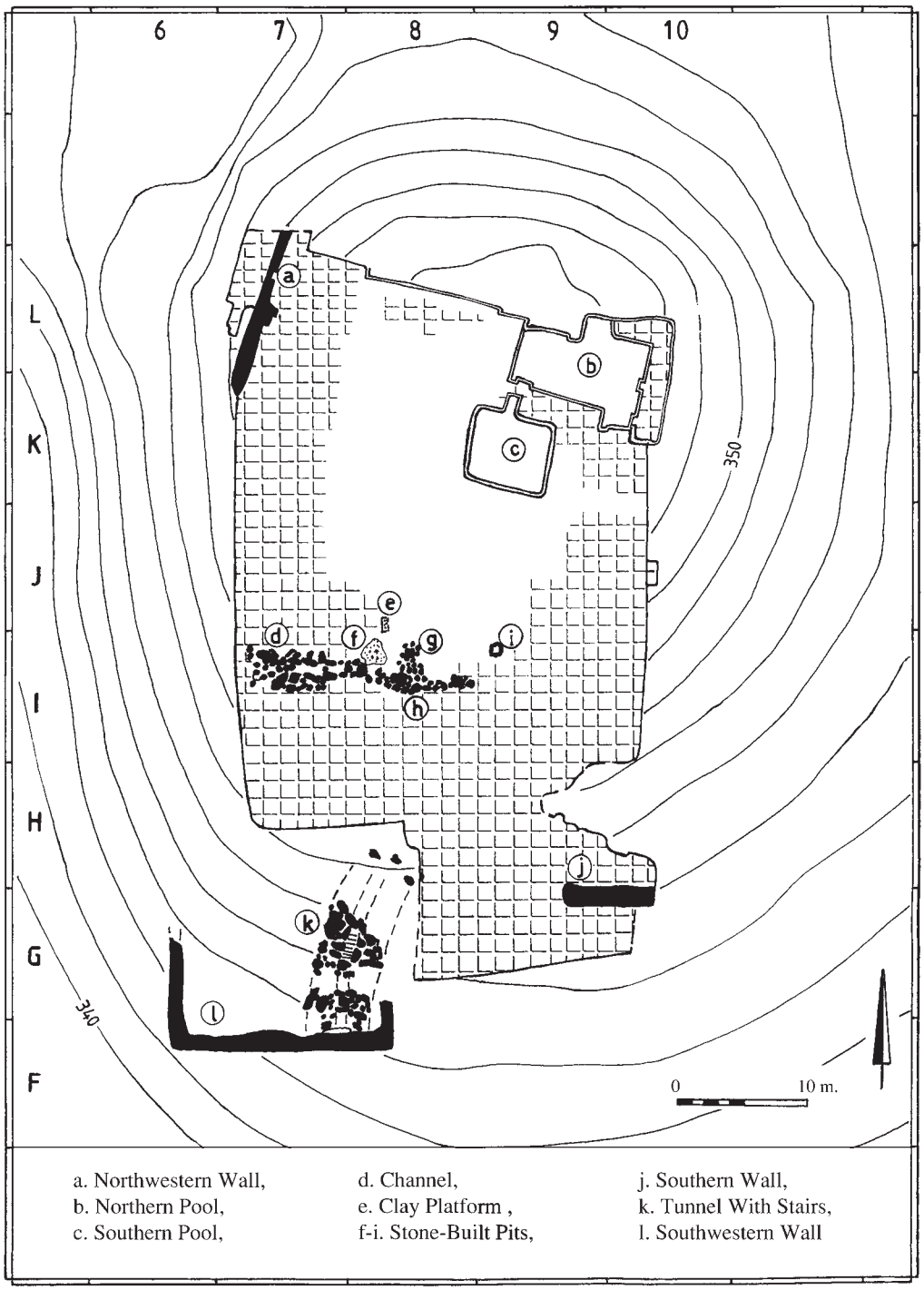

Fig. 2. Schematic Plan of Period I.

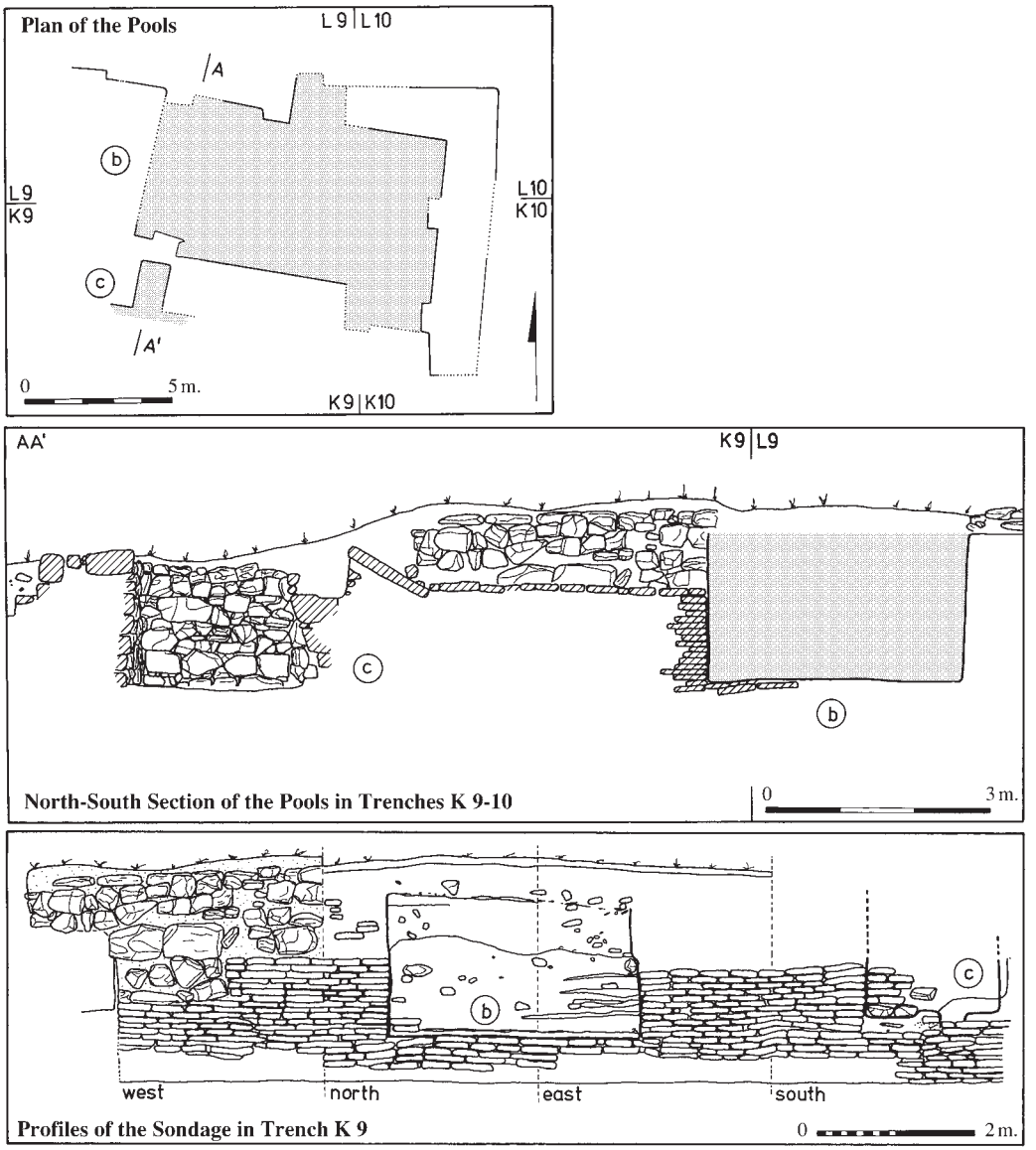

Fig. 3. Plan, section and profiles of the Pools.

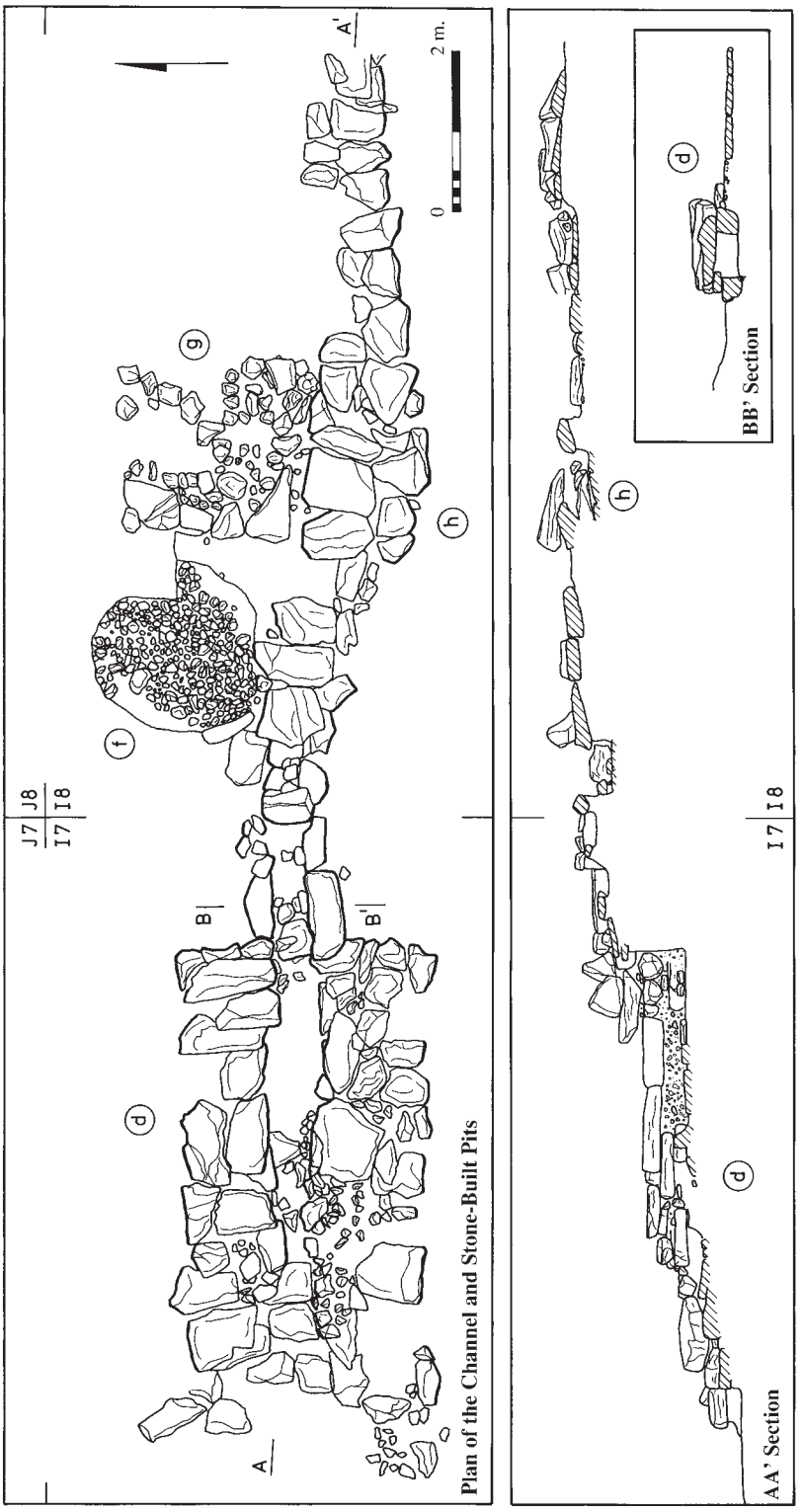

Fig. 4. Plan and section of the Channel.

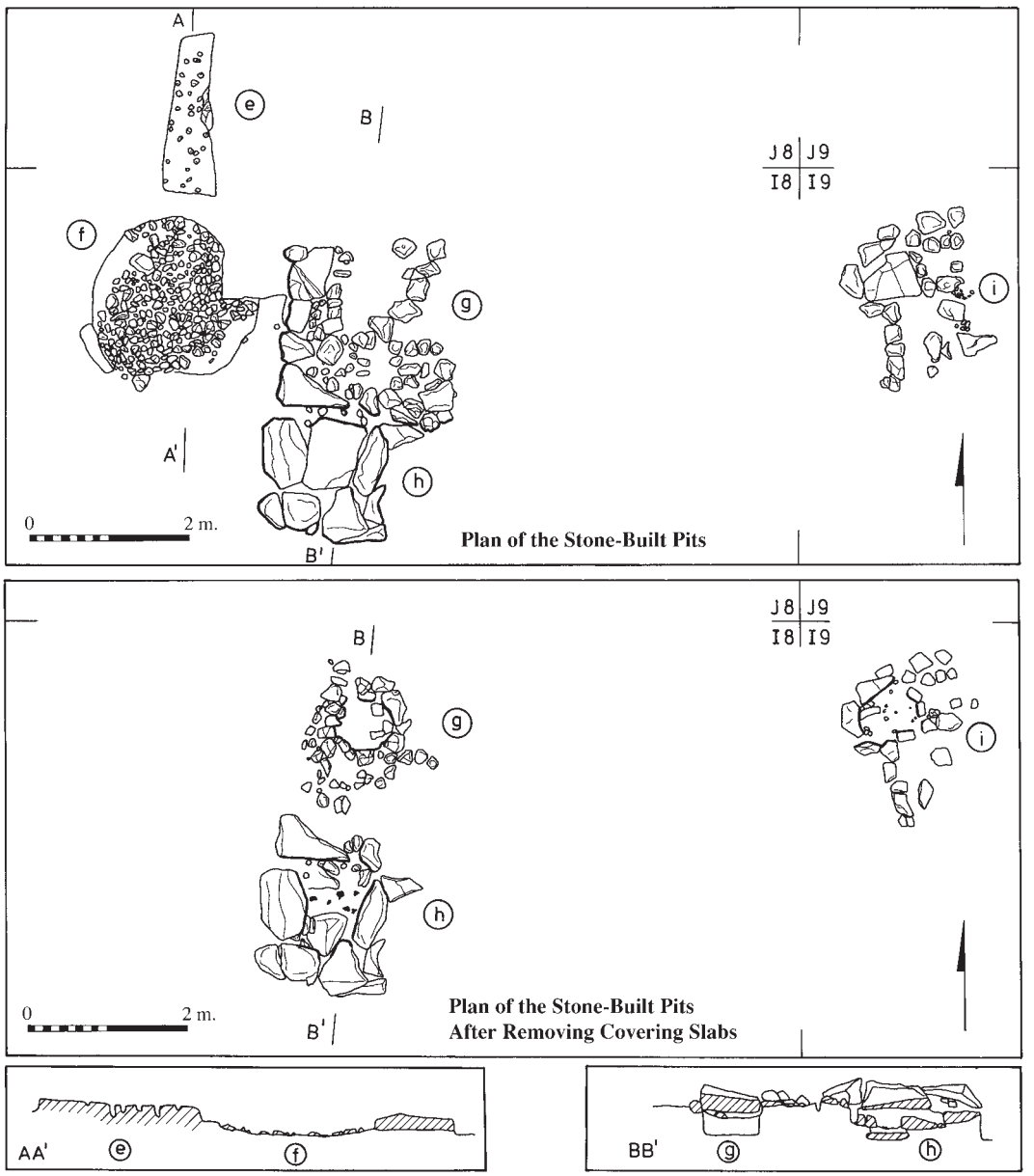

Fig. 5. Plan and Sections of the Stone-Built Pits.

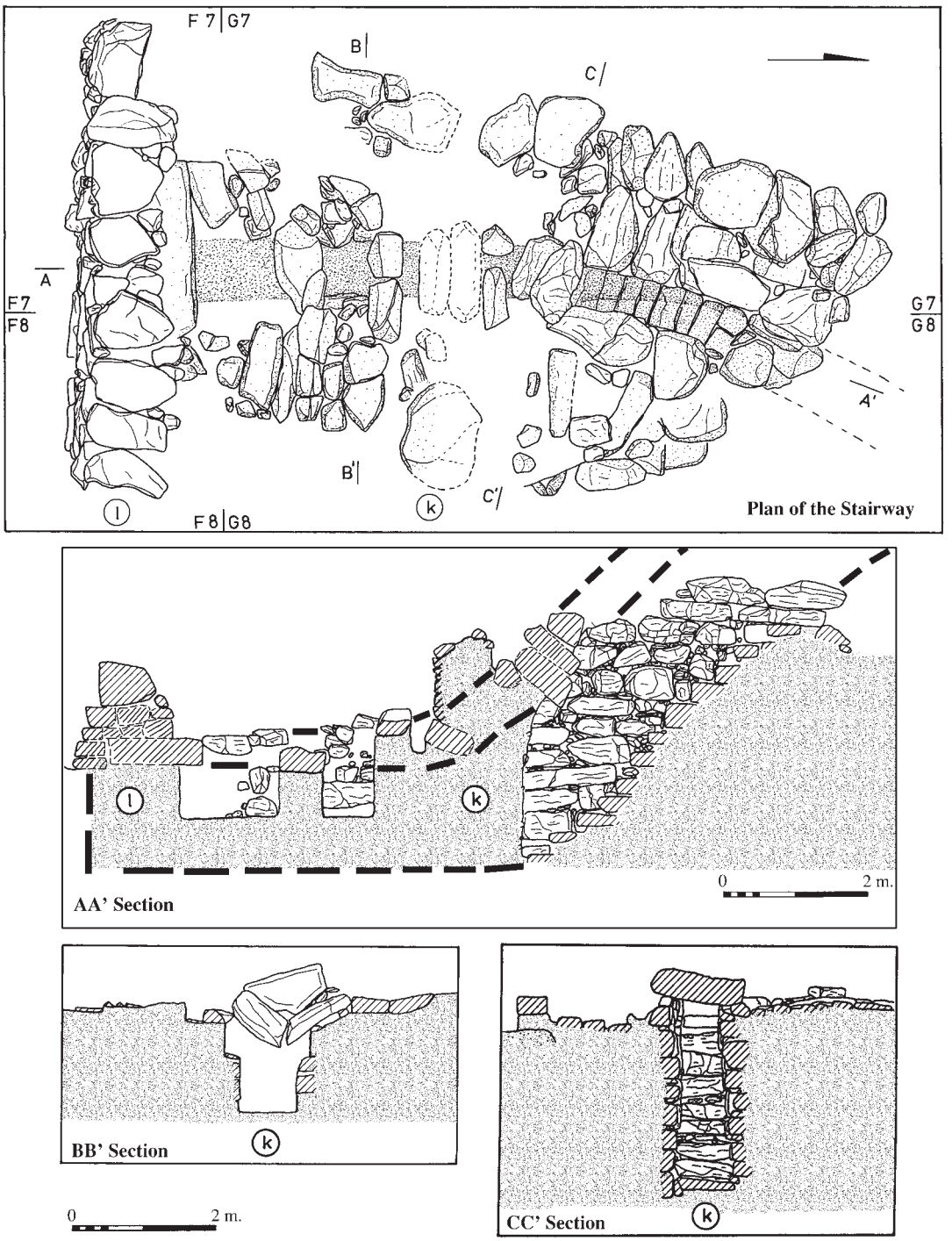

Fig. 6. Plan and Sections of the Tunnel with Stairs.

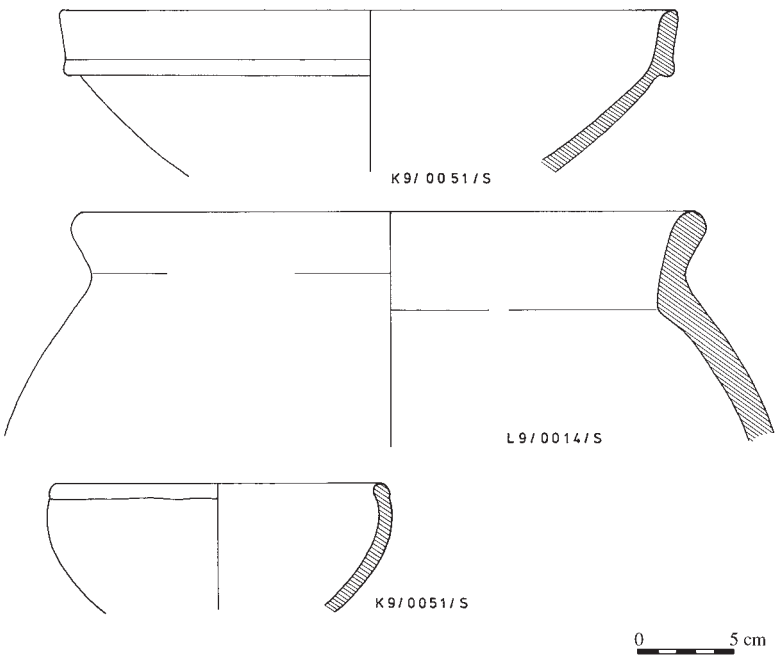

Fig. 7. Small Finds from the Northern Pool.

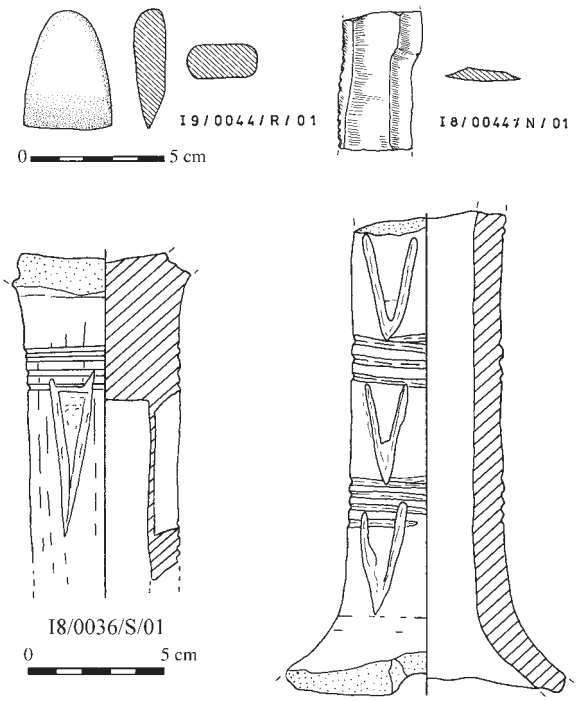

Fig. 8. Small Finds from the Stone-Built Pits.

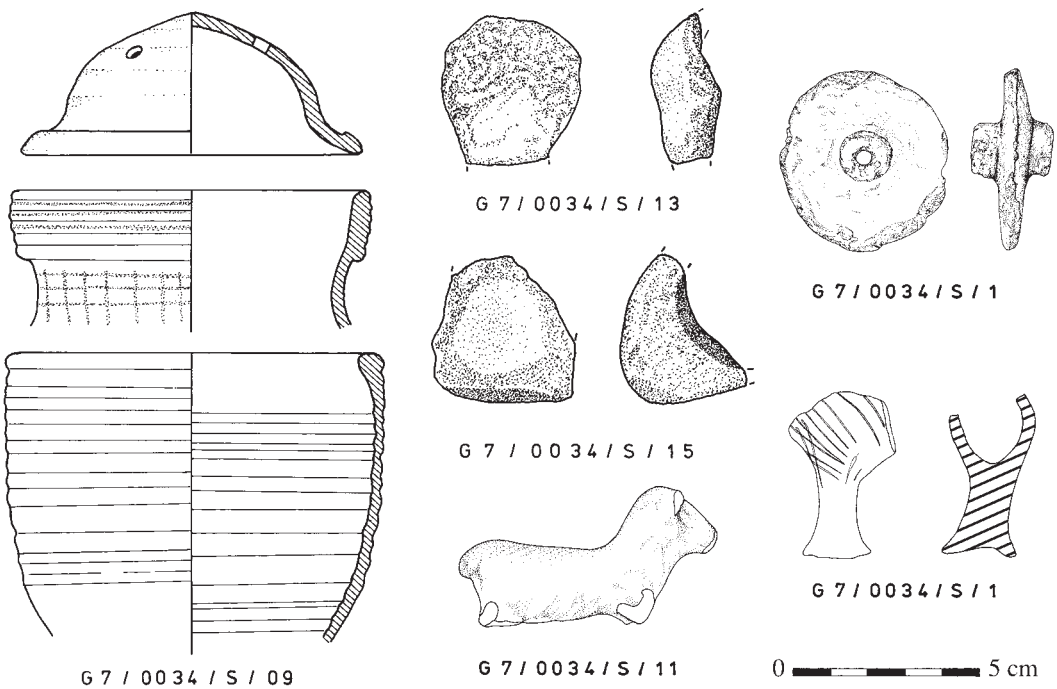

Fig. 9. Small Finds from the Stairway Fill.

Fig. 10. General View from South.

Fig. 11. General View from West.

Fig. 12. Western Section of the Mudbrick Terrace and Retaining Walls.

Fig. 13. Section of the Northern Pool in Trench K 9.

Fig. 14. Plastered Floor of the Northern Pool in Trench K 9.

Fig. 15. Western Section os the Channel in Trench I 7.

Fig. 16. Stone-Built Pits in Trench I 8.

Fig. 17. Stone-Built Pits in Trench I 8.

Fig. 18. Stone-Built Pit in Trench I 9.

Fig. 19. Clay Platform in Trench J 8.

Fig. 20. Tunnel with Stairs in Trenches G 7-8.