

A HISTORY OF SYRIA IN ONE HUNDRED SITES

edited by

Youssef Kanjou and Akira Tsuneki

ARCHAEOPRESS ARCHAEOLOGY

ARCHAEOPRESS PUBLISHING LTD

Gordon House
276 Banbury Road
Oxford OX2 7ED

www.archaeopress.com

ISBN 978 1 78491 381 6
ISBN 978 1 78491 382 3 (e-Pdf)

© Archaeopress and the authors 2016

Cover Illustration: View of the excavation at Hummal site
© The Syro-Swiss mission on the Palaeolithic of the El Kowm Area

All rights reserved. No part of this book may be reproduced, in any form or by any means, electronic, mechanical, photocopying or otherwise, without the prior written permission of the copyright owners.

Printed in England by Oxuniprint, Oxford
This book is available direct from Archaeopress or from our website www.archaeopress.com

Contents

Preface	vii
Introduction: The Significance of Syria in Human History	1
Youssef Kanjou and Akira Tsuneki	
Chapter 1: Prehistory	
1. El Kowm Oasis (Homs)	11
Reto Jagher, Dorota Wojtczak and Jean-Marie Le Tensorer	
2. Dederiyeh Cave (Aleppo)	17
Takeru Akazawa and Yoshihiro Nishiaki	
3. Wadi Mushkuna Rockshelter (Damascus)	21
Nicholas J. Conard	
4. Baaz Rockshelter (Damascus)	24
Nicholas J. Conard	
5. Kaus Kozah Cave (Damascus)	27
Nicholas J. Conard	
6. Abu Hureyra (Raqqā)	31
Andrew M. T. Moore	
7. Qarassa (Sweida)	35
Frank Braemer, Juan J. Ibanez and Xavier Terradas	
8. Mureybet (Raqqā)	41
Marie-Claire Cauvin and Danielle Stordeur	
9. Tell Qaramel (Aleppo)	44
Youssef Kanjou	
10. Jerf el-Ahmar (Aleppo)	47
Danielle Stordeur and George Willcox	
11. Dja'de el-Mughara (Aleppo)	51
Eric Coqueugniot	
12. Tell Halula (Aleppo)	54
Miquel Molist	
13. Tell Aswad (Damascus)	57
Danielle Stordeur and Rima Khawam	
14. Tell el-Kerkh (Idlib)	61
Akira Tsuneki	
15. Tell Sabi Abyad (Raqqā)	65
Peter M. M. G. Akkermans	
16. Tell Seker al-Aheimar (Hassake)	69
Yoshihiro Nishiaki	
17. Shir (Hama)	72
Karin Bartl	
18. Tell Kosak Shamali (Aleppo)	76
Yoshihiro Nishiaki	

19. Tell el-‘Abr (Aleppo)	80
Yayoi Yamazaki and Hamido Hammad	
20. Chagar Bazar (Hassake)	84
Walter Cruells and Anna Gómez Bach	
21. Tell Zeidan (Raqqā)	88
Anas Al Khabour	
22. Tell Feres (Hassake)	91
Régis Vallet and Johnny Samuele Baldi	
23. Tell Ziyadeh (Hassake)	98
Frank Hole	

Chapter 2: Ancient Syria (Bronze and Iron Ages)

24. Tell Beydar / Nabada / Nabatium (Hassake)	103
Marc Lebeau and Antoine Suleiman	
25. Tell Banat (Aleppo)	107
Thomas L. McClellan and Anne Porter	
26. Tell Mozan/Urkesh (Hassake)	111
Giorgio Buccellati and Marilyn Kelly-Buccellati	
27. Tell Leilan (Hassake)	115
Harvey Weiss	
28. Tell Sheikh Hamad/Dur-Katlimmu/Magdalu (Deir ez-Zor)	119
Hartmut Kühne	
29. Umm el-Marra (Aleppo)	127
Glenn M. Schwartz	
30. Tell Jerablus Tahtani (Aleppo)	131
Edgar Peltenburg	
31. Tell Al-Rawda (Hama)	135
Corinne Castel and Nazir Awad	
32. Tell Munbāqa (Raqqā)	139
Dittmar Machule	
33. Tell el-Abd (Raqqā)	143
Uwe Finkbeiner	
34. Tell Ali al-Hajj, Rumeilah (Aleppo)	147
Kazuya Shimogama	
35. Mishrifeh / Qatna (Homs)	151
Daniele Morandi Bonacossi	
36. Mishrifeh/Qatna, Syrian Excavations (Homs)	156
Michel Al-Maqdissi and Massoud Badawi	
37. Tell Mastuma (Idlib)	163
Hidetoshi Tsumoto	
38. Tell Sakka (Damascus)	167
Ahmad Taraqji	
39. Tell Iris (Lattakia)	171
Antoine Suleiman and Michel Al-Maqdissi	
40. Tell Toueini (Lattakia)	174
Michel Al-Maqdissi, Massoud Badawi and Eva Ishaq	

41. Tell Sianu (Lattakia)	181
Michel Al-Maqdissi	
42. Tell Taban (Hassake)	184
Hirotooshi Numoto	
43. Tell Hammam el-Turkman (Raqqa).....	188
Diederik J.W. Meijer	
44. Tell Selenkahiye (Aleppo)	191
Diederik J.W. Meijer	
45. Tell Mohammed Diyab (Hassake).....	194
Christophe Nicolle	
46. Tell Tuqan (Idlib).....	197
Francesca Baffi	
47. Khirbet Al-Umbashi, Khirbet Dabab and Hebariye (Sweida)	201
Frank Braemer and Ahmad Taraqji	
48. Tell Masaikh and the Region around Terqa (Deir ez-Zor)	207
Maria Grazia Masetti-Rouault	
49. Tell Ashara/Terqa (Deir ez-Zor)	211
Olivier Rouault	
50. Tell Bazi (Aleppo).....	215
Adelheid Otto and Berthold Einwag	
51. Tell Afis (Idlib).....	218
Stefania Mazzoni	
52. Tell Fekheriye (Hassake)	224
Dominik Bonatz	
53. Mari (Deir ez-Zor)	228
Pascal Butterlin	
54. Tell Nebi Mend (Homs)	232
Peter Parr	
55. Qala'at Halwanji (Aleppo)	235
Jesper Eidem	
56. Tell Ahmar/Til Barsib (Aleppo)	239
Guy Bunnens	
57. Chagar Bazar/Ashnakkum (Hassake)	243
Önhan Tunca	
58. Tell Humeida (Deir ez-Zor).....	247
Juan-Luis Montero Fenollós and Yaroob al-Abdallah	
59. Tell Qabr Abu al-'Atiq (Deir ez-Zor)	250
Juan-Luis Montero Fenollós and Shaker Al-Shbib	
60. Tulul el-Far, Tell Taouil and Tell el-Kharaze (Damascus)	253
Sophie Cluzan and Ahmad Taraqji	
61. Tell Massin and Tell al-Nasriyah (Hama)	259
Dominique Parayre and Martin Sauvage	
62. Tell Arbid (Hassake)	264
Piotr Bieliński	
63. Tell Halaf (Hassake)	268
Lutz Martin	

64. Halawa (Raqqā)	272
Jan-Waalke Meyer and Winfried Orthmann	
65. Tell Shiyukh Tahtani (Aleppo)	277
Gioacchino Falsone and Paola Sconzo	
66. Ras Shamra/Ugarit (Lattakia)	282
Valérie Matoïan and Khozama al-Bahloul	
67. Tell Chuera (Raqqā)	287
Jan-Waalke Meyer	
68. Amrith/Marathos (Tartous)	293
Michel Al-Maqdissi and Eva Ishaq	
69. Arslan Tash (Aleppo)	297
Anas Al Khabour	
70. Tell Meskene/Emar (Aleppo)	300
Ferhan Sakal	
71. Tell Barri/Kahat (Hassake)	304
Raffaella Pierobon Benoit	
72. Tell Kazel/Sumur (Tartous)	309
Leila Badre	
73. Tell Qumluq (Aleppo)	313
Youssef Kanjou and Andrew Jamieson	
74. The Cemetery of Abu Hamad (Raqqā)	317
Jan-Waalke Meyer	
75. The cemeteries of Wreide, Tawi and Shameseddin (Raqqā)	319
Jan-Waalke Meyer and Winfried Orthmann	
76. Tell Ajaja (Hassake)	323
Asa'd Mahmoud and Hartmut Kühne	
77. Tell Bderi (Hassake)	327
Hartmut Kühne	

Chapter 3: Syria in the Classic World (Hellenistic, Roman and Byzantine)

78. Jebel Khalid, (Aleppo)	335
Graeme Clarke and Heather Jackson	
79. Palmyra, 30 Years of Syro-German/Austrian Archaeological Research (Homs)	339
Andreas Schmidt-Colinet, Khaled al- As'ad and Waleed al-As'ad	
80. Palmyra, Japanese Archaeological Research (Homs)	349
Kiyohide Saito	
81. Palmyrena. The Northern Hinterland of Palmyra (Homs)	355
Jørgen Christian Meyer, Nils Anfinset and Torbjørn Preus Schou	
82. Palmyra/Tadmor (Homs)	359
Michał Gawlikowski	
83. Cyrrhus/Nebi Hourī (Aleppo)	362
Jeanine Abdul Massih and Shaker Al-Shbib	
84. Tell As-Sin (Deir ez-Zor)	367
Shaker Al-Shbib and Juan-Luis Montero Fenollós	
85. Gindaros (Aleppo)	371
Ammar Abdulrahman	

86. El-Iss/Qinnasrin (Aleppo)	375
Marie-Odile Rousset and Youssef Kanjou	
87. Resafa/Sergiopolis (Raqqqa)	379
Anas Al Khabour	
88. Resafa/Sergiopolis /Rusafat Hisham (Raqqqa)	382
Dorothee Sack and Martin Gussone	
89. Zenobia – Halabiya (Deir ez-Zor)	388
Sylvie Blétry	
90. Sergilla, Ruweiha and El Bâra (Idlib)	393
Maamoun Abdulkarim and Gérard Charpentier	
91. Musaytbeh-Jableh (Lattakia).....	401
Massoud Badawi	
92. Deir Qinnasrin-Jarabulus (Aleppo)	404
Mohamad Fakhro	
93. Tell el-Kasra (Deir ez-Zor)	408
Yaroob al-Abdallah	
94. Syriac Inscriptions of Syria	411
Françoise Briquel Chatonnet	
95. Sura (Raqqqa)	414
Ali Othman	
96. Tell Shayzar (Hama).....	417
Matthias Grawehr and Abdulsalam Albachkami	
Chapter 4: Islamic Archaeology in Syria	
97. The Citadel of Tell Shayzar (Hama)	423
Cristina Tonghini	
98. Qalaat Al Mudiq/Apamean Citadel (Hama)	427
Shaker Al-Shbib and Mathilde Gelin	
99. Tell Tuneinir (Hassake)	430
Michael Fuller and Neathery Fuller	
100. Aleppo Castle (Aleppo)	433
Assad Yusof and Youssef Kanjou	
101. Madinat el-Far/Hisn Maslama (Raqqqa).....	437
Claus-Peter Haase	
102. Kharab Sayyar (Raqqqa)	441
Jan-Waalke Meyer	
103. Tell Damir (Raqqqa)	447
Anas Al Khabour	
Synthesis: Syrian Archaeology in the Past, Present and Future	450
Youssef Kanjou and Akira Tsuneki	

87. Resafa/Sergiopolis (Raqqa)

Anas Al Khabour

(Gothenburg University, Sweden)

The famous ruins of Rusafa (Resafa) are located in the heart of the desert, about 60km to the south-west of Raqqa city, at 35° 37'44.73" N 38° 45'27.65" E. Rusafa covered an area of about 21ha. The first mention of Rusafa was in the Assyrian texts, although archaeological excavations have not uncovered that period.

Rusafa is known in the Byzantine sources as (Sergiopolis), the city of St. Sergio, while the Arabic sources called it Rusafa Hisham, because the Umayyad caliph Hisham Ibn Abdul Malik settled there.

The archaeological fieldwork at the site began in 1952 under a German archaeological mission. The Directorate General of Antiquities and Museums conducts restoration of the site, and the archaeological work in Rusafa was under the supervision of the Syrian- German archaeological mission. The head of the Syrian team was Al Khalaf until 2005, and then the author after that date; the German team was directed by T. Ulbret, later D Zack, from the University of Berlin.

Rusafa played an important role during the Seleucid-Parthian conflict, and later during the Roman-Byzantine-Persian conflicts. The emperor Diocletian mentioned it as one of the important forts. The Arab Ghassanids inhabited the city during their alliance with the Byzantines. In the 4th century AD the importance of the city increased becoming the city associated with the martyrs Sergio and Bacchus, who were commanders in the Roman army. They were martyred because of their Christian faith, after refusing to offer a sacrifice to the Roman god Zeus during the Roman persecution of the Christians around 303 AD. The two martyrs Sergio and Bacchus were arrested and Roman soldiers pierced their lips, threading them with twine and dragging them; their military uniforms were removed and they were dressed in women's clothes. They were then forced to wear screws in their shoes to bloody their feet on the walk to see the governor of Middle Antiochus. He threatened them but they did not retract. Bacchus was brutally flogged until he died at Masakaneh, on the Euphrates, and Sergio was taken to the city of Sura (near the town Al-Hammam



FIG. 1 RUSAFa



FIG. 2 RUSAF: THE HUGE CHURCH CONTAINING THE REMAINS OF ST. SERGIO.

beside the Baath Dam today), where he was beheaded. In the year 425, a number of bishops met in Rusafa and decided to construct a huge church containing the remains of St. Sergio (Figs. 1 and 2).

The importance of Rusafa rose during the Roman-Byzantine struggle against the Persians-Sassanids, when the population of Rusafa, the Ghassanids, were allied with the Byzantines, while the population of Al Hayra, the Lakhmids, were allied with the Persians-Sassanids. In anticipation of the Persian danger, the Emperor Justinian ordered the construction of walls around the Rusafa in the middle of the 6th century. The Persians besieged it twice during 534-535 AD, however the arrival of al-Harith Ghassani, with the famous Byzantine commander Balzaros, obliged the Persians to retreat. After the death of the Justinian, the Byzantines feared the strength of their allies, the Ghassanids, and lost confidence in the alliance, which then encouraged Persia to invade Rusafa. The famous Persian commander Shahr-bazir looted the Holy Cross from Rusafa, which led to the resolution of conflicts between the Byzantines and their Ghassanid allies in the face of Persian danger. When Khosrow died, and succession problems occurred, they helped one of the Sasanid princes to prevail and he later returned the Holy Cross to Rusafa.

During the Islamic period, the Umayyad caliph Hisham bin Abdul Malik (722-743m) built a complex more than 4km south of the city, which included two palaces, and where he was later buried.

Upon news of the Mongol arrival and the devastation that accompanied the invasion of Hulagu in 1260, Rusafa was abandoned and remained so until modern times.

The city is surrounded on all sides by defensive walls, dated to the period of the Emperor Justinian in the 6th century AD. The city wall is composed of two layers and is surrounded by a moat that is currently covered. In the upper layer there is a roofed corridor that allows the movement of soldiers and their weapons to all sides of the city.

The cathedral (basilica) is the largest and most spectacular church in Rusafa and was built in 559 AD in honour of the Holy Cross. It was the only church that continued to exercise a religious function until the abandonment of the city. The church, in spite of additions, destruction by earthquakes, and the subsequent restoration, represents an integrated model that tells us much about the fate of the city. It offers valuable data on internal facilities related to the practice of religious

rituals and their precise dates. The chancel, where the priests sat, the bishop's throne, the altar, the stalls for community dignitaries, and the priest's balcony are all still visible. The basilica is the largest example of an Assyrian church. Many full-size mosaics, including animal and bird images, were discovered and the quality of style and material, equipment and the richness of the furniture and furnishing in the rooms and halls display the broad-ranging relationship of Rusafa with the outside world. The edifice is composed of a large central square surrounding a wonderful stone *pima*, a little higher than ground level, and two lateral foyers to the left and right, with columns standing in the middle and sides.

As for water supply, the population of Rusafa drank from giant tanks, of which only 4 are preserved adjacent to each other. Another tank is located to the north. These tanks hold ca. 30000m³ of water.

The central church is located in the centre of Rusafa, to the west of the basilica, and is dated to the 5th century AD. It is totally destroyed except for a very small section with a Greek inscription ('Holy Mary help Sergio').

The so-called 'Martyrs' Church' is also known as the 'sloping' church because of the inclination of the west, north and south entrances. It is characterized by the beauty of its pink pillars and the capital inscriptions. Perhaps the most beautiful motifs are in the northern hall, aligned to a stone sarcophagus of a martyr or saint.

The most important of the Islamic buildings is 'Hisham's Palace'. Located outside the city walls it is a quasi-fortress (80-74m) with a central courtyard surrounded by round towers made of brick and stone. There is a bath in the southwest corner. There is also an array of diverse and colourful decorations – pomegranate branches and grapes.

The so called 'Treasure of Rusafa' was discovered in 1982, and consists of ritual utensils from the 13th century used for church services. The treasure was embedded in a jar in the floor of the monastery, located between the church and the Great Mosque; it was hidden in 1258 during the Mongol invasion. Investigations confirmed that part of the treasure was made in Syria, while the rest was imported from the West, a present of one of the European kings during the Crusades, or slightly later, as an offering at the tomb of St. Sergio. The treasure consists of five silver utensils, including a cup and a tray with inscriptions in Syriac, Greek and Arabic, as well as a censer and the bases of small, incomplete cups. Decorations include images of Christ and the Virgin,

Rusafa is a unique example of Syrian architecture, demonstrating the beautiful diversity of the Syrian churches, which exercised their religious activities until the abandonment of the city in the 13th century AD.

There is much still to be recorded at the site, and only more archaeological excavation and investigation can provide data for the future, particularly about the Islamic periods, as well as the oldest historical times.

Bibliography

- Sack D. and Lutz I. 1996 Die grosse Moschee von Resafa - Ruṣāfat Hišām. *Rasafa 4,4*. Mainz am Rhein: Philipp von Zabern.
- Ulbert T. 1986. *Resafa 2, Die Basilika des Heiligen Kreuzes in Resafa-Sergiopolis*. Mainz am Rhein: P. von Zabern.
- Ulbert T. and Rainer D. 1990. *Rasafa 3, Der kreuzfahrerzeitliche Silberschatz aus Resafa-Sergiopolis* Mainz am Rhein: Philipp von Zabern.