

eteklerinde ise boğa üzerindeki kanatsız tanrıya ait beş parçanın gömülü olarak ele geçmiş olduğuna, bunun mütenazırı olan kabartmaya ait altıncı parçanın da aynı kale eteğinde çıktığına dikkati çekmek yerinde olur. Nitekim Ahlat yolu üzerinde, Adilcevaz'a 4 km. mesafede, göle doğru uzanan diğer bir küçük Urartu kalesi daha mevcuttur. Binaenaleyh dar bir çevrede mevcut olan bu kalelerden Kef kalesi ile Adilcevaz kalesi'nin ayrı Urartu tanrılarının kült yerleri oldukları düşünülebilir.

EXCAVATIONS AT KEF KALESİ OF ADİLCEVAZ, 1964

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The county (= ilçe) of Adilcevaz of the Province (= il) of Bitlis is situated on the North West coast of Lake Van. The fortified city, originally a Urartian Fortress and called Kef Kalesi (= fortress) is established on a volcanic hill top (Pl. I) approximately 6 Km North of Adilcevaz¹. On three sides, the East, the South and the West,

¹ Members of our Expedition consisting of the authors of this article and of A. Erzen, Y. Boysal who have been doing research work in Van region since 1959, have also visited, on several occasions, Urartian fortresses in the vicinity of Adilcevaz during their work and have transferred to Van Museum the Urartian reliefs of Adilcevaz previously published by C. A. Burney and G. R. S. Lawson in AS 8 (1958), pp. 211-216, Pl. 33. Our Expedition had decided to excavate at Kef Kalesi in 1962, but actual operations could not start until 1964.

For excavations and researches so far conducted at Urartian region, see:

a. Articles published until 1960 in Turkey :

A. M. Mansel, İstanbul Üniversitesi Van Haftası, pp. 113-137, bibliography, pp. 138-139; E. Akurgal, Anatolia IV (1959), pp. 67-114, p. 13-32; E. Bilgiç, TAD IX (1959), pp. 144-148, Pl. 42-43.

b. Researches and publications after 1959: A. Erzen - E. Bilgiç - Y. Boysal - B. Öğün, TAD X-2, (1960) pp. 5-22, Pl. 1-16; B. Öğün, ZDMG 111-2 (NF 36) 1961, pp. 254-282, Pl. 1-4; A. Erzen - E. Bilgiç - Y. Boysal - B. Öğün, TAD XI-2, pp. 30-32, 33-35; TAD XII-1 (1962), pp. 19-20; TAD XII-2 (1963), pp. 34-36, two illustrations; K. Balkan, Anatolia V (1960), pp. 99-158, Pl. 31-34; Y. Boysal, Belleten 98 (1961), pp. 199-212, five illustrations; T. Özgüç, Belleten 98 (1961), pp. 253-290, twenty four illustrations; 103 (1962), pp. 620, 623-624; 107 (1963), pp. 530, 541-542; 111 (1964), pp. 562, 568-572; A. Erzen, AA (1962), pp. 383-414, twenty three illustrations; T. Özgüç, Anatolia VII (1963), pp. 43-57, Pl. 11-18; W. Kleiss, IM 13/14 (1963/64), pp. 1-14, thirteen illustrations and one plate; Y. Boysal, Ankara Üniversitesi Haftası (1963) (Ankara Üniversitesi Rektörlüğü Yayınları No. 57), pp. 66-87, twenty illustrations; K. Balkan, Urartian Temple and Urartian Palace discovered at Patnos (Atatürk Konferansları, Türk Tarih Kurumu XVII, Seri No. 1), pp. 235-243.

c. Other new works on Urartians giving concise and general information on the ancient researches and their results :

A. Götze, Kleinasien, (Kulturgeschichte des Alten Orients, Bd. III, 1: Handbuch der Altertumswissenschaft III, 1, 3) 1957, pp. 187 etc.; T. Beran, Urartu (H. Schmöckel, Kulturgeschichte des Alten Orient) 1961, pp. 605-657, bibliography: pp. 745-750.

this hill is very steep and hardly accessible (Pl. IIa). It is almost impossible to climb up to the top from these sides. The Fortress is accessible only from the North. The gate to the Fortress, at the time of Urartians, must have been in this direction².

The highest point of Kef Fortress is found on the massive rocks at the West-South edge. The elevation thereof is 2270 meters from mean sea level³. Accordingly, Kef Kalesi is about 550 meters higher than the site of Adilcevaz. The northern section of the hill which gradually rises from East towards West looks like a mound. This section, which may constitute the inner fortress, is 10-20 meters, may be more, higher than the southern section where the hill is very rocky and in which very little cultural remainder is found.

Any excavation to be carried out over the lower plane in the South could be unproductive due to rareness of cultural remainders. For this reason, it was deemed necessary to start excavation on the mound occupying the northern section of the hill. In addition, a relief

It is known that the Russians have started archaeological researches in the environs of Erivan prior to the Urartian research which has recently developed in Turkey, and that favorable results were obtained, particularly at the excavations carried out at Karmir-Blur and Arin-Berd. For these Russian excavations, see: B. B. Piotrovskiy, *Karmir-Blur I, Resultati Raskopok 1939-1949* (1950); *Karmir-Blur II, Resultati Raskopok 1949-1950* (1952); *Karmir-Blur III, Resultati Raskopok 1951-1953* (1955); K. L. Oganesyan, *Karmir-Blur IV, Arhitektura Teşebaini* (1955); *Arin-Berd I, Arhitektura Erebuti* (1961).

Summaries of these publications were made from time to time by western scholars and these excavations were presented in resumé to western students: R. D. Barnett and W. Watson, *Russian Excavations in Armenia, Iraq 14* (1952), pp. 132-147, Pl. 32-33 and twenty two illustrations; 21 (1959), pp. 1-19, four plates and sixteen illustrations; G. R. Meyer, *WA 1* (1952), pp. 407-419; 4 (1955), pp. 508 etc.; 6 (1957), pp. 834-851; B. Ögün, *ZDMG 111-2* (N. F.36) 1961, pp. 254-282.

Also, Barnett has presented in English the resumé of excavations of the Urartian Cemetery at Iğdır, excavated for the first time by the Russians and published by D. A. Kuftin: in 1963c: *The Urartian Cemetery at Iğdır*, AS 13 (1963), pp. 153-198, forty eight illustrations. The results of Russian excavations in this area were accumulated by B. B. Piotrovskiy in his *Vanskoe Tsartsvo (Urartu)*, 1959.

² C.A. Burney, *Urartian Fortresses and Towns in the Van Region*, AS 7 (1957), pp. 50-51, Fig. 12.; C. A. Burney and G. R. J. Lawson, *Measured Plans of Urartian Fortresses*, AS 10 (1960), pp. 188-189 and particularly the plan on page 188.

³ This elevation was measured by an altimeter setting of 1720 meters at Lake Van level.

block found in 1956 and published for the first time by Burney,⁴ justified our conviction that this block could have rolled down from an important building inside the mound. According to where this block stands, it should have rolled down by way of the southern slope of the western section of the mound. A little further West of this place is the rocky area forming the highest point of the hill.

There are discernible traces of Urartians in "Adilcevaz Kalesi = fortress" located West of the town of Adilcevaz and its orchards (Pl. IIb). This Fortress had been consolidated and inhabited in the Middle Ages by the Seljuks, whereas Kef Kalesi was used only during the Urartian period.

Upon special permission obtained in 1963 from the General Directorate of Antiquities and Museums of the Ministry of Public Education, Emin Bilgiç and Baki Ögün, members of the "Excavation Expedition of Van and its Environs" who have been carrying out excavations under the same name since 1959 at Van, at Toprakkale, at the foot of Van Fortress and especially at the Fortress of Çavuştepe (Asbaşın) 30 Km South-East of Van, have started excavations at Kef Kalesi of Adilcevaz in 1964 working season with the financial support provided by the said General Directorate, by the Faculty of Science-Letters of Atatürk University of Erzurum, and by the Turkish Historical Society.

During this first season's excavations, carried out from the end of June until 15 th August, members of the expedition mentioned above were assisted by A. Yaylalı, M. Eskiöğlü, N. Zaimoğlu, A. Türkoğlu, İ. Toksöz, U. İlpars, Z. Öztuncer, all of them undergraduate students in Archeology Branch of the Faculty of Languages-History-Geography of Ankara University, and by A. Turanlı, N. Aydın, R. Yurtman, undergraduate students in the Sumerology Branch of the Faculty and by A. Madenlioğlu, one of the photographers of the Faculty.

The site of operation was determined in accordance with the place from where the above mentioned block might have rolled down, and Area A in the mound was started by Baki Ögün on 3 rd July, 1964. Area B was opened further North after the basalt block and cuneiform engraved pithoses, of which details will be explained below, were discovered in Area A.

⁴ AS 8 (1958), pp. 216-217, Pl. 34a, Fig. 3.

*TRENCH A :***Architecture :**

In an opening of approximately 5 × 10 meters excavated on the southern slope of the western section of the mound covering the northern part of Kef Fortress was encountered a heavy incendiary layer at levels of 50-70 Cm from the surface. On 6 th July, 1964, the fourth day of excavation, a large basalt block was found in the middle of the Area. Next to this block, were uncovered pithoses in two rows. This place, where the block and the earthenware jars were found, is called Room No. 1. When the Area was widened to 10 × 20 meters, spread of the fire all over the place and its intensity could be clearly seen. There, it was observed that sun dried bricks of the thick walls which had been subjected to the fire turned red and into baked bricks. The walls were reclined, under the heavy load over them, towards the South according to the graduation of the hill and had thus lost the top row of bricks. For this reason, thickness of the walls and dimensions of the room could not be accurately measured (Pl. IIIa). It is estimated, however, that the walls were more than 2 meters thick. As a result of the widening of the Area, in a place excavated North of Room No. 1, were uncovered 5 more earthenware jars in one row. The place where the latter were found is called Room No. 2. Only the southern wall of this Room, the one which is common with Room No. 1, has been uncovered. The large northern section of the Room has not yet been excavated. Despite a 10 meter width in the Area, eastern walls of these two rooms, have not been reached as yet. Therefore, we assume that the lengths of these rooms far exceed ten meters. These Rooms, according to the unusually large sizes of the earthenware jars they housed in rows and because of presence of inscriptions on them, are understood to have been used as warehouses of palaces or similar large facilities as were those in Karmir-Blur⁵.

The bricks of the walls we have mentioned above as having been found in the Area and turned reddish and hardened under fire, have

⁵ Width of similar rooms at Karmir-Blur is about 4 meters whereas the length exceeds 30 meters : Piotrovskiy, Karmir-Blur I, pp. 47-48, Fig. 26. Some of these were separated into twin rooms by gigantic pylons made of sun dried bricks: Piotrovskiy, Karmir-Blur I, p. 48, Rooms No. 25 and 28 on plan 6 in Fig. 26, Pl. 6; Karmir-Blur II, p. 17, Fig. 2, p. 28, Fig. 12 and Pl. 2-9; Piotrovskiy, Vanskoe Tsarstvo (Urartu), Pl. 28-29.

been well preserved due to this unexpected baking. Among these bricks were found some of which dimensions are identical with those of Toprakkale⁶ and Teşebaini⁷, measuring 53 × 35 × 14 Cm. There are also those with dimensions of 53 × 53 × 14 Cm.

Finds :

As it is mentioned above, large size pithoses were uncovered in two rows on the West side of the relief stone block in Room No. 1 as was also found in Teşebaini⁸. Of these two rows, the one in the South contains 5 jars for the time being, and the one beyond 3. Although they seem to be in fairly good condition externally, many of them have fractures and crevices in the mouth and body; and slightly reclined southward due to collapse and under the pressure of the walls which have reclined in the same direction (Pl IIIb).

It is assumed that the row of pithoses extend in an East-West direction along the length of the Room. The relief block has broken those pithoses in the North row that were in its way when falling and rested on one of the pithoses in the South row (Pl IVa). These pithoses, as it will be observed in their respective photographs, were cleared as far down as their bellies this year, but further excavation was discontinued with a view to keep these already damaged pithoses from complete disintegration, and to prevent the walls from collapsing. Therefore, evacuation of pithoses was postponed to a later operation.

On the necks of eight of these pithoses, of which mouths were partially intact or of which broken fragments were assembled, were short lines of cuneiforms similar to those found in Toprakkale⁹,

⁶ Dimensions of the biggest sun dried brick found at Toprakkale by Lehmann-Haupt and Belck is 55X32X16 Cm. (VBG 1898, p. 595). Erzen-Bilgiç - Boysal - Ögün, TAD X-2 (1961), p. 14; Ögün, ZDMG 111-2 (1962), p. 276; Cf. Erzen, AA (1962) p. 412.

⁷ Piotrovskiy, Karmir-Blur I, p. 43; Meyer, WA I (1952) p. 410; Barnett-Watson, Iraq 14 (1952), p. 135.

⁸ Piotrovskiy, Karmir-Blur I, Pl. 5, 6 and 8; II, Pl. 2-9; Vanskoe Tsarstvo, 28-29. These pithoses in some of the rooms in Teşebaini are in three rows: Piotrovskiy, Karmir-Blur III, Pl. 3-4.

⁹ Lehmann-Haupt, Armenien II-2, p. 479 etc., p. 560.

¹⁰ Piotrovskiy, Karmir-Blur I, Pl. 8; II, p. Fig. 3, p. 65, Fig. 35 and p. 67, Fig. 36; Vanskoe Tsarstvo, Pl. 30.

Teşebaini¹⁰, Erebuni (Arin-Berd)¹¹ and Çavuştepe¹². (Pl IVb, Va). These lines were located on the sides of pithoses facing the aisle separating them. Underneath the cuneiform lines on the necks of these pithoses at the shoulder level, there are rope ornaments (Schnurornamente)¹³ as it has been seen on other Urartian pithoses so far uncovered.

In Room No. 2 very little excavation could be accomplished this season, and up to this date only the mouth sections of 5 pithoses were uncovered (Pl Vb) It is understood that the pithoses in this Room are larger than those in Room No. 1.

The large stone block located in the eastern section of Room No 1. is of fine grained basalt, hard and solid in a mixture of grey-violet and difficult to work on. The fragments which were found in the two Rooms of the Area and the block discovered on the surface are of the same kind. The basalt block in Room No. 1 is 1,40 × 1,40 × 1,10 meters. It is assumed that this block rolled down where it is because of the collapse resulting from the fire. As it will be seen in Pl. IIIb. it is evident that it is not *in situ*.

Several sheets and fragments with reliefs on them which have been separated or broken off from the main block as a result of intense fire and subsequent rolling, were found in Rooms No 1 and 2. In relation to the block's present stand, there is a description of two reciprocal lions on the face to the West (Pl. VI). Of these two lions, above the waist of the one advancing to the right can be seen the foot of a god. On the upper face of the block is distinguishable the rear part of a lion's description with the foot of god and back piece of his skirt. (Fig. 1) Fragments of the surface facing East were found cracked either on the block or near it. On these pieces too there are descriptions. Since all three surfaces of the block have descriptions on them, it is logical to assume that the fourth surface facing down also contains

¹¹ Oganessian, Arin-Berd I, Arhitektura Erebuni, Erivan (1961), p. 43, Fig. 22.

¹² Some pithoses with cuneiforms on them have been found in excavations also at Gürpınar-Çavuştepe (Asbaşın = Haykaperd) by our Excavation Expedition of Van and its Environs. E. Bilgiç is presently studying the cuneiforms on pithoses found both in Adilcevaz and Çavuştepe. The results will be published in the next issue of this review.

¹³ Lehmann-Haupt, Armenien II-2, pp. 472, 560; TAD X-2, p. 14; ZDMG 111-2, p. 276.

descriptions. Because, many fragments with relief designs describing other kinds of reciprocal lions and gods such as we have observed on the block, were found in the Rooms As Pl IIIb will reveal, due to the block's easy susceptibility to disintegration, to its bulky size and to the fact that it has fallen on the row of pithoses, and in order to save them from any more damage than necessary, the stone has not been turned up, and its lower surface could not be studied. On the block's surface where reciprocal lions are depicted, designs of windows also are observed side by side and one over the other in the form of thick T. (Pl VI) These same window designs can be seen also on the block which was rolled down and sitting out in the open from of old (see page 94...n. 4)

In Room No. 1 of Area A, were found in the West large fragments, we think, belonging to a basalt block other than that found in the East of the Room. In Room No 2, in the East and in the West mainly, and abreast with the blocks in Room No. 1, were found many fragments with relief designs and cuneiforms. Moreover, elsewhere in both Rooms and in various levels many other pieces containing relief designs and cuneiforms were also found. Although the state of findings is indicative of the existence of two blocks, the fragments containing lines of cuneiforms as findings, and contents thereof, substantiate the existence of more than two blocks. This consideration is also supported by the block rolled down on the surface.

On the fragments of blocks found in Rooms No. 1 and 2, are observed designs and descriptions of lions and various parts of winged gods standing on the backs of lions (Pl VIIa, b, VIIIa), spearheads or trees of life within panels behind gods and lions (Pl VIIIb, IXa), windows in the form of T almost identical with those designs which are on the main block and on the stone sitting in the open (see P. 94...n. 4); on the top of these windows, ornaments in the form of rows of triangles which better are understood, with the help of those fragments on hand, to have been housed in parapets (Pl IXb); relief designs of towers and eagles with open wings standing on one foot on the top of the towers holding with their beaks the rabbits they caught upside down by the tail (Pl Xa) and palmette motifs before these eagles. (Pl Xb, XIa). On some fragments designs of eagles were also seen abreast with parapets containing some form of triangular ornaments (Pl. XIIb).

Reconstruction of the scene (Fig. 2)^{13a}

It has not so far been possible to determine appartenance of small pieces found in Rooms No. 1 and 2 in relation to the block with reliefs on it uncovered in Room No. 1 and to the pile of a second block we found in the same room. Because, all of the pièces required could not be discovered in such a small space of excavation, nor was it possible to correlate what have been found. On the other hand, recurrence of above mentioned lions, gods, spearheads or trees of life, eagles, palmettes, windows, tower and parapet designs on pieces in sheets of rock attracted our attention; and subsequently it has been possible to join together some pieces with designs and some with cuneiforms.

An idea can be gained on the composition of the scenes described on the surfaces of above mentioned blocks, by studying altogether the designs on the large block, on all other fragments and on the block sitting out in the open, and by comparing them with the building model discovered in Toprakkale by the British¹⁴ and with the relief god on the bull seen in Adilcevaz and published by Burney¹⁵ in recent years of which parts were transferred to Van Museum by our expedition. In our opinion, the following point deserves emphasis: the same composition is probably repeated on all four surfaces of the blocks whose original shapes we accept as being rectangular prisms.

The fact that a large fragment exists among our findings describing in relief six lions facing right and four lions advancing to the left with

^{13a} Our article went to press at the beginning of June 1965, and second season excavations started at the end of the same month. The new relief blocks found during these excavations generally verified our considerations given under "Reconstruction of the Scene", and by the same, our plate of reconstruction completely coincided with the original except for the door of the tower we imagined as existed between the lions. Therefore, by taking the advantage of the delay in press, the first plate of reconstruction has been replaced, with a view to present to the reader the true composition, by a new plate of composition drawn on the basis of what was observed on the four new blocks which contained the same reliefs on all four surfaces.

¹⁴ Bossert, *Altanatolien* No. 1152, 1154, Bossert also asserts, as a result of new studies, that the tower accepted as being related with the House Model (*Altanatolien*, p. 90) could not be fitted in any part of the present model: Barnertt, *Iraq* 12 (1950), p. 6 and Pl. 1; Beran, *Urartu* (Schmöckel, *Kulturgeschichte des Alten Orient* 1961), Pl. XXa.

¹⁵ Burney-Lawson, *AS* 8 (1958), p. 211 etc., Figs. 1-2, Pl. 33.

winged gods above them, constitutes proof enough that not only the same scenes in general outlines are described on all four surfaces of the block, but also there are more than one block. (Evidences supporting this fact with cuneiformed fragments will be published in the next issue by Emin Bilgiç). Accordingly, by taking the reciprocal lions on the large block as a basis, above the lions at the bottom of the scene on one of the surfaces, appears a god wearing an ornamented skirt and a cloak with his right foot stepping on the animal's head and left foot on its waist, quite similar to the one standing on the bull of Adilcevaz Relief. As it will be seen in Pl. XII, bodies of two gods, one facing left the other facing right and whose upper parts of the body and heads were quite worn out, have been recovered; but from which of the gods above the reciprocal lions they were broken off is not known. We are not in a position to say that these two gods are identical, because, their descriptions are too worn out. On the other hand, we wish to remark that they may be different in regards to some unimportant and minute details. The shape of the crown of the god facing left is almost identical with the horned crown of the god standing on the bull of Adilcevaz, and a pompon he has on it can be discerned. Mouth, nose and chin of this god are very indistinct. But, it is possible to animate the face of this god with the help of a sheet we have found, on which appears a partial face looking at the same direction with a discernible nose, mouth and chin. Subsequently, we have come to recognize from both sides the looks of the faces of these gods by placing the other fragment of god relief which was well preserved in front of the partial face. (Pl. XII, middle figure). It can be seen that left and right arms of the god facing left extend forward from his body and upward from his elbow at two different levels. Whereas the wing of this god is too worn out, the wing of the god facing right is in rather good condition. In addition, on the worn out crown of the god as on his worn out face, can be discerned lines that look like a horn although not quite the same as that of the god standing on the bull of Adilcevaz. In the light of these observations, winged and reciprocally standing gods on the reciprocal lions constitute the most important descriptions of the scenes appearing on every surface of the block which we are studying. Later findings will determine which of these god descriptions corresponds to which god or gods in the Urartian Pantheon. On our part, we will give below

our preliminary opinion by comparing the finds of Adilcevaz, of Karmir-Blur and of Arin-Berd, as to which god may have been described.

Within the panels bordered by thick mouldings behind these lions carrying the reciprocal gods on them, are large reliefs of spears which are understood to be related to god (Pl. VIIIa, IXb, Res. 2). Although these designs somewhat look like a cypress or a stylized arbor vitae, a comparison of them with the trident lance belonging to the god on the bull of Adilcevaz and appearing in front and behind this god description; with the descriptions¹⁶ appearing on the top and on the façade of the Temple of Muşasır; and with the oversized meta spear that we have found in our excavations at Toprakkale leads us to believe that these too are lance designs¹⁷. This belief is verified by the mention that many bronze and silver spear-heads were captured by Sargon in his Urartian campaign¹⁸.

It is doubtless, as Bossert stated¹⁹, that the window motifs, side by side and one over the other, and the shapes of parapets containing two ornamental rows of triangles above these windows, appearing before and above the gods standing on the lions and having a close resemblance to those on the block sitting out in the open and to those on the bronze model found in Toprakkale, are architectural designs. Bossert, on the one hand, defines the bronze Toprakkale model by further qualifying the above general statement as "Drei geschossiges Gebäude mit Tor, Fenstern, Zinnen und Turm"²⁰, while Barnett speaks of "part of a model city"²¹, and Beran of "Bronzenes Hausmodell"²² on the other. Burney, on his part, expresses the building description with windows appearing on the block sitting

¹⁶ Bossert, *Altanatolien* No. 1151; Piotrovskiy, *Vanskoe Tsartvo (Urartu)*, Pl. 7, upper figure; Kleiss, *IM 13/14 (1963/64)*, Pl. 1/1; Burney-Lawson too surmise, in *AS 8*, p. 215, that this symbol lance head may have evolved from the arbor vitae.

¹⁷ Erzen-Bilgiç - Boysal - Ögün, *TAD X-2 (1961)*, p. 18; Ögün, *ZDMG 111-2 (N. F. 36) 1961*, p. 280.

¹⁸ Thureau-Dangin, *Huitième Campagne de Sargon*, c. 378 and 393.

¹⁹ Bossert, *Altanatolien* No. 1152 and 1154.

²⁰ *Altanatolien*, p. 90, No. 1152 and 1154.

²¹ *Iraq 12 (1950)*, pp. 5-6, Pl. 1-2.

²² *Urartu (Schmöckel, Kulturgeschichte des Alten Orient, 1961)*, p. 642 and Pl. XXa.

out in the open as "the curving represents a castle or citadel wall". It becomes evident that this specimen of architectural design which increases in numbers as we add to our findings, is a popular motif among Urartians. However, this building design which is seen on the model that was found at Toprakkale is a little different from being a "Gebäude", a "model city" or a "Hausmodell". Burney also, in his article we have mentioned above, further appropriates the opinion that the description engraved on the stone block sitting out in the open is a "citadel"²³. As to our opinion, the building descriptions seen both in the Toprakkale Model and on the blocks of Adilcevaz which have much in common in many ways, should more likely be a "fortified palace or mansion", that is, in a term less appropriated by Burney "castle". For, on each surface of the blocks, only one "fortified palace" can be engraved commensurate with the proportion with which it was designed. Furthermore, the windows and parapet shapes which are seen on the Toprakkale Model and on the blocks are more befitting in a "fortified palace" than in a house, a fort or a fortress. As for the tower belonging to the Toprakkale Model²⁴, there is no doubt that it should fit a lower part containing a staircase(?) and which is not yet found when it is compared with the fraction of the block published by Burney, where windows of its three floors are described above a lance. In other words, the fact that these towers were seen on the corners of two pieces we have recently discovered, reveals that the towers were engraved in the corners (Pl. XIIIa).

Our finds are not adequate to give light to us as to what descriptions there are between the reciprocal lions and gods appearing on the main block. In this connection, two moulding like reliefs²⁵ running parallel in the middle of the block sitting out in the open and containing between them three T shaped windows in a vertical arrangement, are to be noted. As it is already known, Burney considers this section to be the tower containing a staircase in it of the fortified mansion model (see n.21), and is justified in this opinion as the following comparative observations will explain. Among all the pieces found, panels with lance reliefs occur only in the corner sections of

²³ *AS 8 (1958)*, pp. 216-217.

²⁴ *Iraq 12 (1950)*, pp. 5-6, Pl. 1-1.

²⁵ *AS 8 (1958)*, Pl. 34a and p. 217, Fig. 3.

the block (Pl. XIIIb), and they contain window designs. But we have yet to encounter in our findings any parallel moulding reliefs pertaining to the middle tower as clear as the one we have found on the block in the open. It would not, however, be inappropriate to imagine that the area crumbled in layers between the lions of our block where there is nothing but the worn out traces of windows left, should contain moulding designs such as the one above, when we consider both the tower in the middle of the block in the open and the panels with the same windows appearing in the middle and on the sides of the Toprakkale Model or, to be more exact, of the tower of which only the top part is on hand. Thus, we come to the conclusion, as a result of detailed comparative observations, that the window seen on the top between the reciprocal lions on our block is designed a little higher than the second floor windows on its sides, and that in its present state it exactly resembles the tower on the block sitting out in the open. Therefore, this window is an initial important evidence that such a tower could have been designed within the space between the two lions. Further, by closely scrutinizing the description on our block, it will be possible to make out the angle of cornering of the strip on the right from the bottom of the strips which form the moulding of the panel just in front of the forward extended front foot of the lion on the right. On the other hand, the trace of the moulding on the left, in front of the lion on the left, is discernible in the form of a line. Thus, by taking into account the two outer lines of the mouldings indicating two sides of the tower, it becomes obvious that the space between the two lions is sufficient for the design of such a tower. Consequently, existence of three towers emerges in the scene on one surface of the block, one being in the middle and splitting the scene in two symmetrical halves and the other two being in the corners with equal distance to the tower in the middle. As explained below, descriptions pertaining to the upper sections of the tower that remains underneath the pieces which contain an inscription in a single line of cuneiform which frame the top line of the block, substantiate this point of view (Pl. XIVa).

The lower section of the tower appearing on the block sitting out in the open is broken. Here, appears only a lance-head. The shape of this lance-head is wholly similar to those lances between the mouldings in the lower sections of the towers in the corners. This

lance, however, may not have been completely drawn on the tower in the middle as it is drawn on the towers in the corners. As a matter of fact, a shape of arch rather round and extending downward, as being different from that shape drawn by Burney, is faintly traceable under close scrutiny, below the half spearhead in the tower appearing on the block sitting out on the surface. The form of this line of arch bears a striking resemblance to the door shape on the bronze Toprakkale building model²⁶.

According to this observation, the top levels of the first floor window and of the door are at the same height as those doors and windows in the Toprakkale model. Therefore, the door of the fortified mansion which has no trace and no other position in our scene can be said to have been situated but at the bottom of the tower in the middle, if it were not used for decorative and descriptive purposes. The fact that the reciprocal lions on the right and on the left together with the gods standing on them are turned towards such a door is a most logical way to explain the position they are in. It is already an admitted fact, in the arts and cultures of ancient peoples, that the doors of this kind of edifice of importance are guarded by such powerful creatures²⁷. Here, too, it will be understood, if the door of the fortified mansion containing description of a lance-head is visualized between the lions of our block, that this door as well has been entrusted to the protection by gods standing on the lions. There are, on the block sitting out on the surface, other traces verifying this hypothesis. On the side and at the bottom of the door²⁸ whose existence we accept, and in addition, on the upper left of the window which it

²⁶ Altanatolien, No. 1152 and 1154; Iraq 12 (1950), Pl. I-2.

²⁷ Boğazköy: Altanatolien, No. 472 and 473, 481-487; Alacahöyük: op. cit. No. 495-499; Malatya: op. cit. No. 763; Tell Ta'inat: op. cit. No. 873; Sakça gözü: op. cit. No. 875-882; Tell Halaf: Bossert, Altsyrien, No. 450; Kalach: H. Schmöckel, Ur, Assur und Babylon. Drei Jahrtausende im Zweistromland, Pl. 85; Durscharrukin: op. cit., Pl. 96.

²⁸ Unlike those specimens frequently seen in the ancient middle-eastern art and of which references given in note 27 above, this shape of door was not found among the well preserved reliefs of blocks found by the end of 1965 excavations, and of which numbers are six for the time being as explained in note 13a; and accordingly, it was clearly found that between the reciprocal lions were descriptions of spear heads or trees of life within the panels.

should pertain to the second floor according to the window we have newly noticed, there are some small relief traces of which the latter was included in the drawing by Burney and Lawson²⁹. But we are now in a position to locate and evaluate, in the composition on the surface of the block, the small relief traces at the lower part, by means of our new findings. In our opinion, relief traces to the left of the door should belong to the forehead of the lion and to the tip of the god's foot stepping on its head. As to the traces falling above these, they should indicate the head of a lance held by the god as it is in the relief of the god standing on the bull. But in no other description was encountered the like of jut just under this lance-head, nor do we know its significance.

As to the upper section of the composition that we are studying, here again we obtain our initial visualization of this section thanks to the block sitting out on the surface from of old. As it has been mentioned earlier, there has been found, among the pieces excavated, a much greater wealth of specimen of parapet motifs expressed in two rows of ornamental triangles, on the left of the tower, above the building drawn. This ornamental parapet was adorned by arranging these triangles successively and symmetrically so that two of them joined angles with bases being parallel to each other on the outside whereas the following two reversed the preceding ones and so on, thus forming two rows (Pl. IXb).

Moreover, an eaves ornament in the form of a cornice of double semi-circles at regular intervals, just under the parapet adorned by a row of double triangles above the second floor windows on the upperground of the building which is understood to have been designed to have two floors according to the worn out window, is visible on the right of the tower appearing in the middle of the scene. These ornaments adorn the brow of the building between the towers as it is seen on the eaves of the Toprakkale bronze model. But the circular lines do not appear in that of Toprakkale model. Instead they are of straight lines. It is understood that the roof of the building is flat and that there are merlons on the parapet surrounding the roof as it is seen on the bronze model. (Pl. IX b.) A closer look will indicate that there are three merlons in the scene on our block, between the towers on the corners and in the middle, and all

²⁹ AS 8 (1958), p. 217, Fig. 3.

of them with windows (Fig. 2). On the merlon in the middle, over a roundish part stands a square stock adorned with symmetrical double spirals on each corner, holding a palmette of seven leaves (Pl. X b). On both sides of this, standing on the top of the merlons are symmetrical eagles. These eagles have been described with their wings open, standing on one foot and both of them facing the palmette. They are holding their prey, rabbits, by the tail up side down. We gather, from Pl. XIb and Fig. 2 that the tails of the eagles are on the same level with the parapets of the towers placed on the sides and in the middle and adorned with two rows of triangles. Then, in each of the scenes on each surface of the block, there are six merlons. On the merlons adjacent to towers stand eagles, and palmettes on the ones in between.

The fact that we have found 14 pieces with eagles facing right and 6 pieces with eagles facing left, as of the first excavation season, is concrete evidence that there should be 16 eagle descriptions on the four surfaces of the block put together, eight of which facing one direction and the remaining eight facing the opposite, and that, consequently, there is more than one block with reliefs on four surfaces.

As to the configuration of the upper parts of the towers on the block, it is obvious that they boast more attractive and richer construction than the tower of the Toprakkale bronze model. As a comparison will indicate, against half merlon configurations³⁰ described on the sides of Toprakkale tower, a fully figured merlon erected between the half merlons in our towers strikes the eye (Fig 2 and Pl. XIVa). The parapets of these towers are adorned with rows of triangles as the roof parapet is. As seen in Pl. XIb, triangles in the parapet of this tower appearing behind the eagle at the same level as his tail, have been arranged in a similar manner as those of the roof parapet and those of the Toprakkale model and its tower (Fig. 2).

TRENCH B :

As it has been referred to above, many small pieces from the relief block discovered in Room No. 1 of Area A, and among them many of the pieces containing cuneiforms, were found in Room No. 2. For this reason, we assumed that these blocks must have rolled down

³⁰ Barnett, Iraq 12 (1950), Pl. I-1.

from an important building higher up on the hill. Based on this assumption, we have decided to open a new area on the upper slope of the hill with a view to discover the subject important building. This new area, excavated approximately 20 meters North of Area A is now called Trench B. Trench B is in the middle of the western section of a mound extending to West from East in the North of Kef Kalesi. The peak of the hill falls a little further West of Area B. In this Area of 30 x 20 meters, at a level 20 to 30 centimeters below the surface and in an East West direction were discovered four pylons³¹ constructed at 4,5 meter intervals (Pl. XIVb). Of one of these only the foundation remains. Of another only half could be uncovered this year. This pylon is at the West end of the Area, and is in better condition than the others. Remnants of sun dried bricks were found on it. Stones of the other two were dislocated and partially collapsed. This pylon No. 1 (Pl. XVa), at the West end of the Area is somewhat different in construction from the others. Presently, we are not in a position to elaborate on its details for it has not yet been completely uncovered. Pylon No. 2 (Pl. XVb) to the East of No. 1 is 3 meters long on the East-West and 2 meters on the North-South. Its foundation was uncovered with deeper excavation to the East.

This foundation is built with large stones of irregular shapes and sizes. The base of the foundation is a layer of about 10 centimeter thick of small pebbles. The height of this foundation including the bottom layer is 80 centimeters. On the top of this, there are three rows of cut stones, each of a height of 50 centimeters. Its corners, to insure greater solidity and ruggedness of construction, were projected 18 Cm as explained below (Pl. XVIa). Some of the stones on the top slipped out of position.

Further to the East found only the foundation of pylon No. 3. It is understood that this foundation was expanded to the East and supported by stones and even by a sun dried brick wall in order to counter graduation of the ground to the East and to set the pylon down on a firm ground. A sun dried brick wall erected to the North-West of Pylon No. 4 and pebbles laid to the West of this wall indi-

³¹ Pylons were used as supports for large domes and arches in Seljukian and Ottoman architecture, often are square form and locally called "elephant's foot". Westerners use pylon as a counterpart of this term.

cate that this part of the ground was raised artificially up to a level terrace (Pl. XVIIb). It was also observed that stones thrown in at random, uncovered South of Pylon No 4, served as supports of this terrace. Dirt fill-in and pebbles dug out to the West of these stones and which produced no findings to substantiate this point of view.

Pylon No. 4 is identical with Pylon No. 2 with respect to its construction and dimensions, but sustained more damage.

Characteristic features of Urartian craftsmanship in stone works such as fortresses, these pylons and temples so far discovered can be summarized as follows :

Cut stones are set directly on the main rock as was the case with the Temples of Toprakkale (Pl. XVIIa) and Erebuni³² and with the fortress of Çavuştepe (Pl. XVIIb), or on a foundation built on coarse rocks as was the case with pylons (Pl. XVIa) at Adilcevaz Kef Fortress and the Temple of Çavuştepe (Pl. XVIIIa) or rectangular stones cut with great precision were fitted together with an elaborate craftsmanship that could be observed almost only during the Hellenistic era of the Greek world in the West³³. At Çavuştepe, however, these roughly cut stones were applied on the main rock, whereas they were set down on a layer of sand fill-in at the pylons of Kef Fortress³⁴. Cut stones mainly of 50 Cm dimensions set on main rocks or coarse stone foundations were arranged in two or three level rows in temples³⁵.

³² Shaving and carving of the main rocks for use in walls and in large edifices such as temples and others as sound foundation is one of the chief characteristic of Urartian architecture as seen at the Temple of Haldi at Toprakkale (A. Erzen - E. Bilgiç - Y. Boysal - B. Ögün, TAD X-2 (1961), pp. 12-13; A. Erzen, AA (1961), p. 395 etc., Figs. 3-5, 7-9), at the Suzi Temple at Erebuni (Oganesyan, Arin-Berd I, p. 31, Fig. 11, P. 32, Fig. 12, p. 35, Fig. 14.) and in fortresses in general. (Lehmann-Haupt, Armenien II-1, p. 119 etc.; II-2, p. 458; A. M. Mansal, Urartu Tarih ve Medeniyeti, published by the University of İstanbul: Van Haftası, p. 131 etc.)

³³ In this period, the only building which was constructed with precision and elaboration approaching to those of Urartian stone craftsmanship is the façade wall of the Temple of Artemis at Bayraklı, İzmir. Cf. E. Akurgal, Die Kunst Anatoliens, p. 182 etc., Figs. 131-133.

³⁴ Russian scholars assert that these pylons were set on sun dried brick walls at Teşebaini: Piotrovskiy, Karmir-Blur II, pp. 28-30; Oganesyan, Karmir-Blur IV, Arhitektura Teşebaini, p. 98. Cf. n. 31, 3.

³⁵ In the southern front of the Temple of Toprakkale, according to H. Rassam's drawing (Asshur and the Land of Nimrod, illustration facing page 376; Barnett,

As it was seen in Çavuştepe Fortress (Pl. XVIIIb) it is only natural that the number of rows of stones making up a fortress must be much greater. These rows of stones vary according to the ground position. In temples and fortresses, upper parts of stone walls are laid in with sun dried bricks³⁶. Walls of temples were constructed with 50 Cm projections at the corners in a towerlike style³⁷. Construction styles of temples and pylons reflect a close resemblance among themselves with respect to towerlike characteristic features intended to increase building strength and to setting of cut stones in three rows upon foundations of roughly finished rocks. As such, we observe that Urartian stone craftsmanship is equally applied in the construction of pylons as well.

Iraq 16 (1954) Pl. 1-2), there are two or three rows of cut stones; in the western front, however, considering northern and western walls of the temple together, are at least five rows of cut stones due to scarping of the rock thereunder, according to Lehmann-Haupt's illustration (Armenien II-2, p. 460; Bossert, Altanatolien, No. 1150; Beran, Urartu (Schmöckel, Kulturgeschichte, p. 608, Pl. 19); and the terrace adjoining the temple in the West is built with at least seven rows of cut stones. In 1959, when our Expedition started excavating at Toprakkale, it was found here and there some cut stones finished in rustic style, sometimes in one row and rarely in two rows. Lehmann-Haupt had already noted the rustic appearance of these stones: Armenien II-2, p. 458. In this connection, we wish to record that this style of masonry was also seen in a stone wall found in Samaria, Palestine, dated VIII Century B. C. (Bossert, Altsyrien, No. 1021).

³⁶ Sargon mentions of 2 x 60 rows of sun dried bricks on the tops of Urartian Fortress walls during his 8th campaign against Urartians (Thureau-Dangin, Une Relation de la Huitième Campagne de Sargon, 714 BC, p. 38, line 240).

Thicknesses of Urartian sun dried bricks discovered during excavations run about 15 centimeters, thus, brick sections of the fortress walls measure 18 m high. Consequently, heights of fortress walls, including stone sections, can be estimated at about 20 meters. (There is, in the text of Sargon's eighth campaign, information pertaining to the fortress walls sitting on rock, and their thickness is stated to be about 8 ammatum (approx. 50 Cm). Ibid: p. 30, Line 179. Cf. AS 8, 217, n. 21.

³⁷ Temple of Haldi, Toprakkale: H. Rassam, Asshur and the Land of Nimrod, illustration facing p. 376; Barnett, Iraq 16 (1954), p. 3, Fig. 1 and Pls. 1-2; A. Erzen, AA (1962), p. 399, Fig. 12; Temple of Altintepe: T. Özgüç, Belleten 98 (1961), p. 264, Fig. 4 and p. 286, Fig. 13. Although recent and of different dimensions, it is appropriate to mention, in this connection, the Temple of Çavuştepe in view of similarity of its plan: E. Bilgiç, AS 14 (1964), p. 23. It has been told that the temple discovered at Anzavurtepe at Patnos bears a resemblance to the Urartian temples at Toprakkale and Altintepe, but dimensions and plan thereof have not yet been published: Cf. K. Balkan, Anatolia V (1960). pp. 133-138. We are awaiting pub-

As it has been explained previously, a wall running parallel to the row of pylons erected on an East-West line and 4 meters to the North therefrom, was uncovered. Two doors were found on this wall. Here, we wish to defer giving additional information on this subject as the wall is not yet completely excavated. We would like, however, to dwell on the functions of these architectural remains called herein "pylons".

Many specimens having close resemblance in design, style of construction and size to our pylons were discovered in Teşebbaini by the Russians. They were not discovered *in situ*, and although one was reconstructed, their nature at first was not understood, subsequently they were named "decorative turrets"³⁸, but finally they were accepted as load bearing elements under the name of "pylon"³⁹.

These "turrets" have now gained a clearer meaning with the discovery of the wall at Adilcevaz Kef Kalesi. These sturdily built pylons, erected on the levelled ground in front of and parallel to the wall, constitute another important architectural evidence of Urartians - outside of the thickness of their walls - whom we have come to recognize from various designs and descriptions⁴⁰ as the people who have constructed 3 story buildings. These pylons probably served as pedestals or plinthes for the brick columns bearing the terrace balcony or second floor rooms overlooking Lake Van with a magnificent view and were also used to keep the outer fortress inhabited by soldiers under surveillance at all times.

lication by our colleagues on this temple which we had studied during our visit to the excavation area. On the other hand, the plan of this temple seen and published by Y. Boysal prior to excavations (Belleten 98 (1961), p. 200 and p. 211, Plan 2) gives an p. 211, Plan 2) an idea about its dimensions and structure.

Recently, W. Kleiss has published an experimental reconstruction about a Urartian temple by taking into account plans of principal Urartian temples and the description of the Temple of Haldi at Muşasır seen in a relief pertaining to the palace of Sargon II: IM 13/14 (1963/64), pp. 1-14.

³⁸ Piotrovskiy, Karmir-Blur II, pp. 28-30, Pl. 10.

³⁹ Oganessian, Karmir-Blur IV, p. 98, Figs. 58-59. Dimensions of one of the pylons found in Teşebbaini are 2,60 x 2, 10 m. Its height composed of three rows of cut stone is 1, 554 m. (Karmir-Blur II, p. 30). Dimensions of pylon No 2 found in Kef Kalesi of Adilcevaz are, 2, 99 x 2,00 meters. Its height composed of three rows of cut stones, excluding its foundation, was measured at 1,53 meter.

⁴⁰ Barnett, Iraq 12, p. 21, Fig. 11, Pl. 1-2: Bossert, altanatolien, No: 1151-52.

It is not conceivable that the relief blocks found on the surface and discovered in our excavation this time could sit on these pylons because of difference in dimensions. It can, however, be assumed that they sat on some kind of columns of compatible size which be used for pylons. The upper floor seems to have been held up by two types of supports: On the one hand by pylons, and on the other by relief blocks, the upper parts of both types being made of mud bricks. It is nevertheless more probable that these smaller sized relief blocks carried cut stones on them. In fact, we have found some clean cut blocks South of Pylon No. 4 dug out in the South of the Area. These pylons, which we accept that they could be in two kinds within the framework of our explanation, may also be thought to have some decorative features as proposed by Piotrovskiy. But, there is no doubt that they serve principally as load bearing elements, as surmised by Oganessian. We are strongly hoping that we shall be in possession of sufficient material to investigate and to verify our guesses in future excavations.

CONCLUSION :

In the foregoing article, we have given a descriptive presentation of the findings discovered in Areas A and B during the Adilcevaz excavation in 1964, as well as an experimental composition of a façade description of a Urartian fortified mansion, as derived from assorted relief descriptions found in sheets and fragments among the said findings. It is therefore appropriate to briefly explain here the significance, from a viewpoint of Urartian history, art and religion, of these findings obtained in this first season.

A. Conclusions derived from architectural finds :

It will be understood, from the preceding descriptive information about the findings, that we found ourselves within a large and central building of Kef Kalesi when Trenches A and B were opened during the initial excavation work at Adilcevaz. In fact, besides the relief blocks and fragments thereof found in Rooms No. 1 and 2, the wall separating the two long warehouses, reclined en masse due to collapse and fire, of which exact thickness is not yet known but estimated at more than two meters, support the above observation. The fact that we have not yet reached the side walls of both rooms despite an opening of 10 × 20 meters in Trench A is evidence that we were inside the warehouse of a central large building, as in the case of Karmir-Blur (see p. 96 n.5 above). Presence of unusually large sized pithoses in these rooms,

neat arrangement of the same in two rows in Room No. 1 for the time being, existence of lines of cuneiforms on the necks of these jars always on the side facing the aisle separating them, all verify that what has been found was the warehouse of an important and official building elaborately constructed, laid out and used.

As we have explained above in providing a descriptive presentation of Trench B, discovery of four orderly and gigantic pylons in one row with their lower sections laid in with handsome cut stones, and presence of a fortified mansion model described in relief on blocks of stones skillfully engraved and finished with rare stone craftsmanship and of which fragments were found scattered over Rooms No. 1 and 2 in Trench A, must indicate a part of the large central building itself (see Fig 2) to which the warehouses belonged. We can safely state, even now, that this large edifice was the palace or the mansion of this fortress.

B. Conclusions derived from reliefs :

1) This place of cult for drinking sacrifice (É ašihusi) which is understood to be part of the Urartian Palace at Kef Kalesi was built by Rusas II (±680 - 645), son of Argištiš II, according to studies completed by E. Bilgiç on the single line cuneiform inscription around the four surfaces of the block above the reciprocal

⁴¹ The two inscriptions that are now in the garden of Adilcevaz primary school and about which information was first provided by Lehmann-Haupt have recently been studied by Russian scholar Melikishwili and German scholar J. Friedrich, and were later on included in König's and Melikishwili's works collectiong Urartian inscriptions: J. Friedrich, ZDMG 105 (1955), p. 65 etc; König, HchI (1955-57), No. 128, No. 128, pp. 25, 155, Pl. 97, Inc. 1, pp. 27, 162, Pl. 100. (Previous publications which included these texts are recorded this work, pp. 25-27.); Melikishwili, Urartskie Klinoobraznie Nadpisi, 1960, No. 278, p. 341 etc., No. 300, p. 354 etc.

Besides the above inscriptions previously found at Adilcevaz and published, other inscriptions, shown by Fuat Bayraktar, Director of Primary Education, to Burney-Hulin during their 1955-56 research trip, have also been published by Hulin in AS IX (1959), p. 189 etc. Accordingly, four inscriptions, found at the surface at Adilcevaz and displaced from their original locations were published. By taking into consideration these four (see AS IX, p. 194) and the line on the block we found, it will be necessary to date the period of rise of Adilcevaz in the first half of VII th century B. C.

reliefs on each surface. (This study will be published in the next issue) We surmise that these inscribed blocks were either sitting on columns of proportionate size or on a main wall separating this large hall where the pylons stood, or on the terrace in some suitable positions. Further excavations are expected to clarify this point of view.

The single line inscription on our blocks, therefore, belongs to Argištiš II's son, Rusas II, as did the other published inscriptions previously found at Adilcevaz⁴¹, and the works which these inscriptions document are understood to have been built by him.

2) Reliefs and descriptions engraved in stone in Urartian art are, as it is, known, very rarely found. For this reason, this material has been augmented considerably with discoveries of descriptions in the first season operations of building, winged god and of assorted animals such as lions, eagles, rabbits etc seen on the blocks and their fragments⁴². Consequently, it has become possible to build up a more comprehensive and intimate view of Urartian relief art and stone craftsmanship. The newly found reliefs, particularly their being dated with written documents unlike previous findings, will constitute a sound basis for studies of art and style. Baki Ögün is in process of elaborating from a stand point of style, the Urartian relief and descriptive art according to various finds. He will publish, in the next issue, his comparative study about the findings he dated VIIth century on the basis of observation of style. Here, we believe it will be useful to refer to the following points in general outlines of Urartian works of art according to our findings:

a- The new Adilcevaz reliefs, and motifs appearing therein, do not only enrich the specimens and motifs designed in stone and metal so far discovered in various places and observed with assorted works

⁴² In this connection, besides our findings, there are the relief of wingless god on the bull of Adilcevaz previously mentioned (Burney, AS VIII, p. 211, Figs. 1-2, Pl. XXXIII), relief of lion discovered at Erzincan (Akurgal, Urartu San'atı = Urartäische Kunst, p. 86, Pl. XVI-c) description of a chariot on stone plate from Museum of Van (Boysal, Ankara Üniversitesi Haftası, 1963, Van-Hakkâri-Siirt, p. 85, Fig. 18) (in this article Pl. XIX), a basalt block containing a worn out relief of a man now in the Archaeological Museum of Ankara and lastly two rock reliefs one at Doğubeyazit and the other at Herir-Batas estimated as belonging to Urartians (Bossert, Altanatolien, Nos. 1161-1162).

of art uncovered at Toprakkale⁴³ and other locations⁴⁴, but also enhance evidences that the Urartians were capable of producing some sort of original and new works of art as well as further confirming our views and knowledge on Urartian art when considered together with findings at other excavations.

b- It has been further revealed, also with our new finds as with other new research and discoveries, that Urartian art⁴⁵, known and accepted as having profoundly been influenced particularly by Assyrian art and borrowed much from it, achieved a level of success in designing some new types of creatures and many different motifs, not seen with the Assyrians, both in stone reliefs and in metal engraving, beating and casting. For this reason, in addition to the Toprakkale findings and motifs known for a long time, assorted objects and Karmir-Blur and Arin-Berd motifs in frescoes that have come to light with Russian excavations, different motifs particularly seen on various objects and some small findings discovered at Altuntepe⁴⁶ by T. Özgüç as well as objects found at Patnos in excavations carried out by K. Balkan-R. Temizer amongst which the cup, in particular, with the same human face on its three sides now under exhibition at the Archaeological Museum of Ankara constitute evidences of successful art and descriptive skill and contribute to the ever-increasing finds and descriptions discovered at Adilcevaz that we have tried to present above.

c- The recent finds of Adilcevaz have given us new and abundant specimens of Urartian descriptive skill in stone working, as in metal craftsmanship observed elsewhere, in which symmetrical scenes seem to have been fancied, and the same precision and finesse of configuration were wrought with hardly distinguishable difference

⁴³ Barnett, Iraq 12 (1950), Pl. I-XXII; Iraq 16 (1954), p. 9 etc, Figs. 9 etc.; Pls. II-III.

⁴⁴ Piotrovskiy, Karmir-Blur I, II 3 and III: many specimens presented in these works; Oganessian, Arin-Berd I, Figs. 28-38. Also see n. 446 below.

⁴⁵ Barnett, Iraq 12 (1950), p. 39; Akurgal, Späthethitische Bildkunst, p. 138, n. 282. The Urartians, as we have already recorded, who had been deeply influenced by the Assyrians in writing and in some type of texts etc., were different in arts from them and attained an even more advanced position in some fields than they: Erzen-Bilgiç-Boysal-Ögün, TAD X-2, p. 10, n. 20; also see: Schachermeyer, RV 13, p. 497 (Article Tušpa); Herzfeld, Janus I (19621), p. 152 etc.

⁴⁶ T. Özgüç, Anatolia VII, Pl. XVI-XVIII.

in reciprocally described creatures whether they be god, lion, eagle, rabbit etc., regardless of right and left view from which they are seen. Cloak tails of gods, showing portions of their bodies, mane curls of the lions etc., as described from two sides, are identical, with the exception of some minute and unimportant nuances. In descriptions of reciprocal lions, bulls etc. designed on bronze shields, helmets, belts and the like⁴⁷, we see the same degree of success of the Urartian craftsmen who were so talented in stone working. Descriptions of chariot and horsed combatants appearing on a triple friezed bronze plate cleaned and exhibited in Archaeological Museum of Ankara which was discovered in 1963 at Çavuştepe where excavations are still continuing by our Expedition, are different from the chariot and chariotry descriptions seen on assorted findings at Karmir-Blur, and are in adequate condition to particularly prove the above assertions to be correct⁴⁸ (Pl. XX).

3) Information about Urartian Pantheon is known to have been based on stereotype sacrifice listings and on monotonously stated war news beginning with an address to the gods and on other limited kinds of texts. On the other hand, inscriptions of temples recently discovered at Patnos and Çavuştepe speak of overall achievements of the kings who built them rather than providing information, directly and more comprehensively, on temples, religion, religious rites and ceremonies. For this reason, it is deemed necessary to make use of reliefs and descriptions besides the sacrifice listings in dealing also with only the world of gods of Urartian religion and in subjects pertaining to the identification of Urartian gods, let alone other aspects of this religion.

As it has been referred to above on several occasions, we have encountered among the finds at Adilcevaz numerous reliefs featuring winged gods standing on lions. It will be understood, from reciprocally presented winged gods and their fragments in the plates

⁴⁷ Piotrovskiy, Karmir-Blur I, Figs. 40-40 B; II, Fig. 20 and helmet picture on p. 41; III, B Figs. 17-18, Pl. XI; Oganessian, Arin-Berd I, Figs. 28-31, 37-38 etc.

⁴⁸ Baki Ögün is preparing for publication in detail these descriptions believed from the round holes to have been fixed to ornament the sides of a chariot. Although our finding has close resemblance to the descriptions of chariot and cavalry seen on helmets of Sardur and Argištiš found at Karmir-Blur (Karmir-Blur I, pp. 64-67; II, p. 40, Pls. XIV-XV), these differences can be seen in the first comparison.

provided, that on the four surfaces of the block, as a counterpart of the lions there should be a total of eight reciprocal winged gods standing on the lions. Since Urartian iconography is in the beginning phase of its study, descriptions of Urartian gods in particular and the animals on which these gods stand, could not yet be clearly distinguished. But, as referred to by Piotrovskiy also, among the Urartians who basically designed and described gods anthropomorphically, it is observed that gods resembled some sort of animal or bird configurations or were imagined as fantastic creatures in the form of human body with animal's head⁴⁹. On the other hand, the viewpoint that "gods were previously described with their wings", in other words the insinuation that anthropomorphisation was later upheld, don't seem to be substantiated. Because, our winged god descriptions, as we have pointed out, are dated clearly the first half of Urartian history's last century.

The Urartian gods, as observed in Assyria and Anatolia⁵¹ during various periods, were also described frequently on animals and some fantastic creatures. As it is known from other sources and materials⁵² that lion and bull occupy an important position with the Urartians so it is understood that the same is true also as far as the bull on which a wingless god stands⁵³, in the finding discovered just at Adilcevaz,

⁴⁹ Vanskoe Tsarstvo, 1959, p. 225 etc.

⁵⁰ Parrot, *Archéologie Mesopotamienne I* (1946), p. 48 f, Figs. 8-9; H. Goldman, *Excavations at Gözlükule II* (1956), Pl. 407, No. 42; Bossert, *Altanatolien*, Nos. 570, 858; Güterbock, *SBo I* p. 71, Fig. 102a.

⁵¹ Lehmann-Haupt, *Armenien II-2*, pp. 742-753, 878; Barnett, *Iraq 12*, p. 43, Pls. VII-3, XVIII-3, XXI-1; Bossert, *Altanatolien*, Nos. 1169-1120; Burney, *AS VIII*, p. 213 etc.

⁵² Piotrovskiy, *Vanskoe Tsarstvo*, pp. 226-227. The fact that bulls and lions were always described in concentric friezed Urartian shields, bowls etc., confirm that these animals held an eminent position in Urartian religion: Lehmann-Haupt, *Armenien II-2*, pp. 483, 523, 742, etc.; Barnett, *Iraq 12* (1950), p. 7 etc., Fig. 9, Pl. XXII-4; *Iraq* (1954), p. 6, Fig. 4; Piotrovskiy, *Karmir-Blur II*, p. 38, Fig. 20; II, pp. 28-29, Figs. 17-18, Pls. X-XXI.

⁵³ There is mention, in the text of Sargon's eighth campaign (Thureau-Dangin, *Huitième Campagne*, pp. 371, 379), that the shields gifted to the temples were ornamented with protomes, particularly of lions and bulls, besides those of dragons, dogs, etc. Moreover, existence of metallic lion sculpture (Boysal, *Belleten* 98, p. 212, Figs. 1-3) or frequent occurrence of lion protomes made of bronze or terra-cotta (Akurgal, *Anatolia IV*, 1959, Pl. V XVIII) or of caldron protomes of bull and lion

and many lions on which winged gods stand appearing on a good many of our new findings, are concerned. It has not been possible so far to determine distinctly to which Urartian gods the bull or the lion is related. New evidences, however, support the viewpoint offered by Russian scholars, particularly by Piotrovskiy, in this question.

In the Russian excavations in the environs of Erivan, at Karmir-Blur⁵⁴ and at Arin-Berd⁵⁵ were discovered fragments of belts, frescoes etc. containing descriptions of god wearing a horned crown standing on bull or lion well known in the world of culture and art of ancient Middle-East, like those in our findings. Since it is also known, as we have already pointed out (seen 51), that there are Urartian gods standing on animals or on some sort of fantastic creatures, Piotrovskiy in particular, definitely correlated, as implied heretofore, the lion and the principal god Haldi who was qualified as god of war⁵⁶. The fact that the line of cuneiform circumscribing our block above the descriptions on all four surfaces is dedicated to god Haldi leaves no doubt, we maintain, that the winged god described on all four surfaces, is Haldi and that the lion is his animal. Therefore, we can definitely state that Burney⁵⁷, who, at the beginning of his article suggested that the relief of god on the bull was "god or king" and then named it as "Haldi standing between his emblems" is not justified in his opinion.

But, in this connection, the first point which needs emphasis here, is that the description of Haldi⁵⁸ appearing on the lion, seen among the colored wall frescoes discovered at Arin-Berd, is without wings. According to the well-preserved parts of these fresco fragments, the god has neither wings nor a pompon on his crown. Also, worthy of special attention in this respect are the descriptions of gods standing on bull and lion, and of a goddess holding a winged sun disk in her

(Barnett-Gökçe, AS III, 1953, Pl. XIII; Akurgal, Anatolia IV, p. 104, Fig. 14, Pls. XIII-XV) also indicate the exalted position of these animals in religion. Hanfmann, on his part, has published assorted bull head figurines made of bronze or ivory belonging to Urartians and dispersed over several American museums: AS VI, p. 205, Pls. XVII-XX.

⁵⁴ Piotrovskiy, Vanskoe Tsarstvo, p. 224, Figs. 68-69.

⁵⁵ Oganessian, Arin-Berd, Fig. 32; Piotrovskiy, Vanskoe Tsarstvo, Pl. XX.

⁵⁶ Vanskoe Tsarstvo (1959), p. 223.

⁵⁷ AS VIII, pp. 211-212 and Cf 215.

⁵⁸ Piotrovskiy, Vanskoe Tsarstvo, Pl. XX; Oganessian, Arin-Berd I, Arhitektura Erebuni, Fig. 32.

hands above her head (Figs. 3 a, b, c), seen on a belt discovered at Karmir-Blur in 1956⁵⁹. None of these have wings. Gods on lion and bull generally look alike in configuration, stance and attire but differ in some detail only.

A second point is that in front and back of our god descriptions on lion and also above the central door, within the tower panels, there are lance-heads as pointed out and illustrated, similar to those in the Adilcevaz finds in which in front and back of wingless god description on bull are seen a cluster of lance-heads. Taking into consideration these points as well, conclusions to be derived may be as follows:

a- The god described on lion, as verified by inscription on the block of Adilcevaz, is the god Haldi. This god was literally described anthropomorphically, that is in the form of a human being also resembling a bird with his wings. But, in these two descriptions it is neither possible nor accurate to establish primitiveness, thus ancientness, or advancement, thus recentness, as Piotrovskiy suggested.

b- Once the god described on the lion has been established as the principal god Haldi of the Urartian Pantheon, then by taking into account that the god of storm was described always on a bull in art and cultural circles of ancient Middle-East as held by Piotrovskiy⁶⁰, it will be understood that the god description on the bull of Adilcevaz represented not Haldi as Burney claimed, but Tešeba, number two god among the three principal gods of Urartian texts, being between Haldi and Šiwini, the goddess of sun⁶¹. Again, as Piotrovskiy rightly assumed, the description of the goddess carrying a winged sun disk seen on a bronze bell found at Karmir-Blur in 1956, should belong to Šiwini, the goddess of the sun in the Urartian texts.

c- As to the lance descriptions assumed by Burney as being peculiar to god Haldi, it is understood that they are not symbolic nor are they emblems to any of the gods, for they are described both on the block discovered at Kef Kalesi, in front and back of winged gods

⁵⁹ Piotrovskiy, Vanskoe Tsarstvo, pp. 224-225, Figs. 68-70.

⁶⁰ A. Götze, Hethiter, Hurriter und Assyrer, p. 83; Kleinasien (1957) p. 138-39; A. Moortgat, Die Bildende Kunst des Alten Orients und die Bergvölker, p. 62.

⁶¹ While Urartian goddess of sun Šiwini bears a close resemblance to Hurrian goddess Šimigi in character, may even be identical with her, it is noteworthy that the word itself is very close to the Hittite word šiuni - which means god.

standing on lions, and in clusters in front and back of the wingless god on the bull of Adilcevaz, but that this symbol or emblem is related to descriptions of two principal gods of Urartian Pantheon and these gods between whose attire and configuration no great differences are made, are distinguished in essence, by the animals peculiar to them. In fact, the descriptions of Haldi standing on lion and of Teşeba on bull seen on the belt discovered at Karmir-Blur in 1956, clearly indicate that distinction between these gods is made by describing them either on bull or on lion, whichever is peculiar.

d- It may be assumed that the ancient Urartian centers at Adilcevaz of today were places of cults peculiar to the gods Haldi and Teşeba where both of them were sanctified, in view of discovery of descriptions of Haldi on a lion and of Teşeba on a bull concurrently at different places near Adilcevaz. There is no doubt that future excavations, archaeological and inscriptive findings will further enlighten this question. In this connection we think it appropriate to draw attention to the fact that the winged god descriptions standing on lions were discovered only at Kef Kalesi, and that five fragments belonging to the wingless god on a bull were found buried at the bottom of Adilcevaz Seljukian Fortress near Lake Van, whereas only a few ceramic fragments of Urartian origin could be found among the remains and remnants of the Seljuks, and that a fragment of reciprocal description of this wingless god was discovered at the same place. As a matter of fact, there is another small Urartian fortress extending towards the lake, about 4 Kms. from Adilcevaz on the road to Ahlat. Therefore, from these fortresses in a small area, the Fortress of Kef and the Fortress of Adilcevaz may be considered as places of cults for different Urartian Gods.

Ankara

Emin BİLGİÇ

Baki ÖĞÜN

LEVHALAR VE RESİMLER LİSTESİ

- Levha I - Kef kalesi, Adilcevaz'dan görünüşü.
 ,, II a - Kef Kalesi, güneyden.
 ,, II b - Adilcevaz Kalesi, doğudan.
 ,, III a - A çukurunda meyilli kerpiç duvar.
 ,, III b - 1 No. odada küpler ve taş blok.
 ,, IV a - Kabartmalı büyük taş blok.
 ,, IV b - Bir küp üzerinde çivi yazısı.
 ,, V a - 1 No. odada kuzeye bakan tarafları yazılı küpler sırası.
 ,, V b - 2 No. odada küpler.
 ,, VI - Blok üzerinde karşılıklı arslanlar.
 ,, VII a - Arslan üzerinde kanatlı tanrı örneği.
 ,, VII b - Arslan üzerinde diğer bir kanatlı tanrı örneği.
 ,, VIII a - Arslan üzerinde tanrı tasvirini ihtiva eden diğer bir parça.
 ,, VIII b - Arslanın arkasında panel içinde mızrak (?) tasviri
 ,, IX a - Arslanın arkasında panel içerisinde diğer bir mızrak (?) tasviri.
 ,, IX b - Üçgen şekilli korkuluk süsleri ve siper tasvirleri.
 ,, X a - Gagasında tavşan tutan kartal.
 ,, X b - Kartal ve palmet.
 ,, XI a - Çeşitli kartal tasvirleri.
 ,, XI b - Kartal arkasında korkuluk üçgenleri.
 ,, XII - Karşılıklı tanrılar ve bir tanrı yüzü parçası.
 ,, XIII a - Çivi yazısı ve köşeye rastlayan kule parçaları.
 ,, XIII b - Köşelerde mızraklar (?).
 ,, XIV a - Çivi yazılı satır ile orta ve yandaki kuleler.
 ,, XVI b - 4 fil ayağı.
 ,, XV a - 1 No. fil ayağı.
 ,, XV b - 2 No. fil ayağı.
 ,, XVI a - 1 - 3 No. fil ayakları.
 ,, XVI b - 4 No. fil ayağı, teras çakılları ve terasa desteklik eden taşlar.
 ,, XVII a - Toprakkale Haldi tapınağının temel yapısı, kuzey - batıdan.
 ,, XVII b - Çavuştepe Kalesin'de ana kayaya oturtulmuş kesme taşlar.
 ,, XVIII a - Çavuştepe mabedinin ön cephesi, doğudan.
 ,, XVIII b - Çavuştepe aşağı kalesinin kuzeyindeki ön kısmın genel görünüşü.

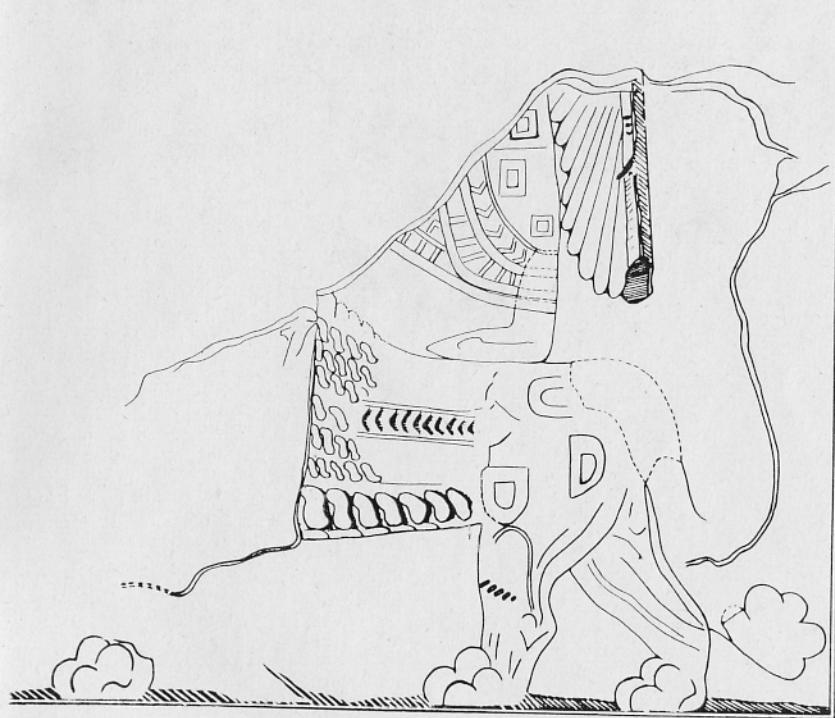
- Levha XIX - Van Müzesi'nde bulunan taş levha üzerindeki harp arabası kabartması.
- „ XX - Çavuştepe'de bulunan bronz levha ve üzerinde harp arabası ve muharip tasvirleri.
- Resim 1 - Taş blokun diğer yüzündeki aslan kabartması.
- „ 2 - A çukurunda bulunan taş blokun bir yüzündeki tasvirin rekonstrüksiyonu.
- „ 3 a-c - Karmir - Blur kemeri üzerindeki tanrı tasvirleri (B. B. piotrovskiy, Vanskoe Tsartvo s. 224-25 Res. 68-70).

THE LIST OF PLATES AND FIGURES

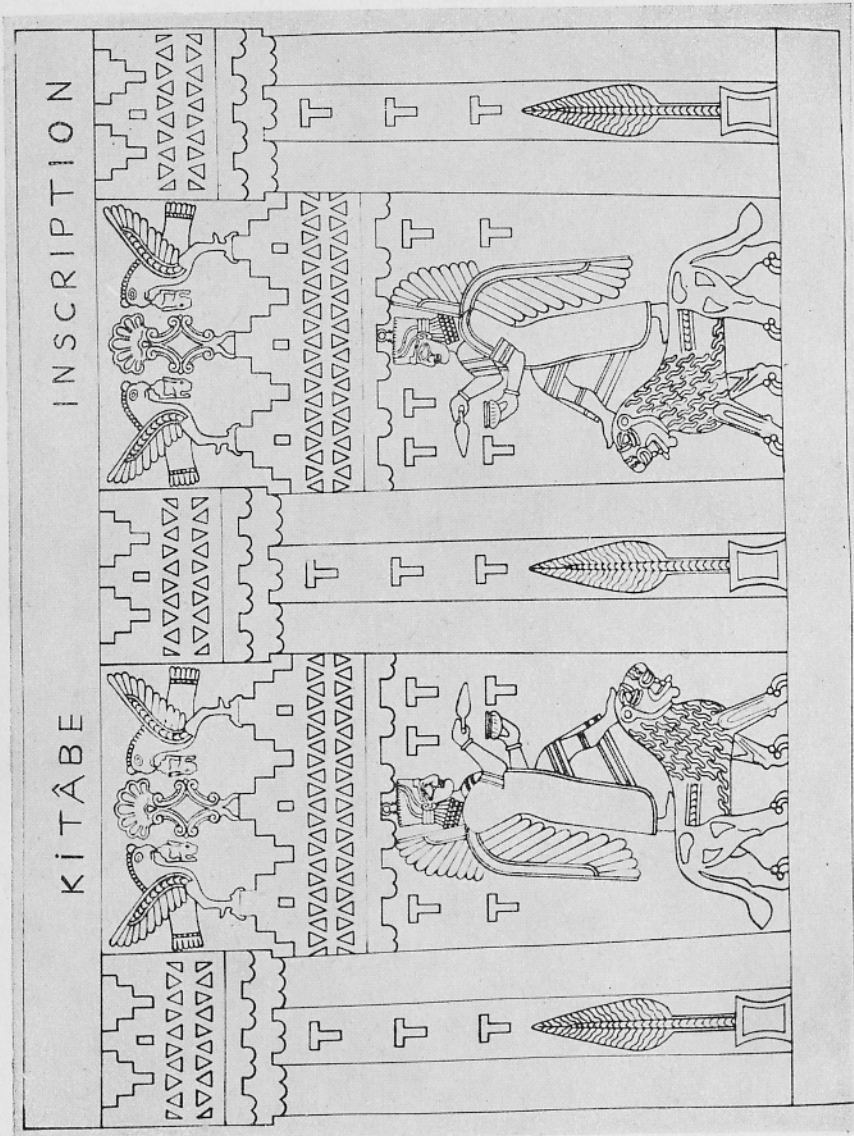
- Pl. I - Kef Fortress, general view from Adilvevaz.
- „ II a - Kef Fortress, from the South.
- „ II b - Adilcevaz Fortress, from the East.
- „ III a - Reclined mudbrick-wall in Area A.
- „ III b - Pithoi in room No. 1.
- „ IV a - The large stone block with reliefs.
- „ IV b - Cuneiform inscription on a pithos.
- „ V a - Row of pithoi with cuneiforms on their northern sides Room No 1.
- „ V b - Pithoi in Room No 2.
- „ VI - Reciprocal lions on the block.
- „ VII a - Specimen of winged god standing on the lion.
- „ VII b - Specimen of winged god standing on the lion.
- „ VIII a - Another fragment containig description of a god standing on the lion.
- „ VIII b - a lance-head (?) description in a pannel behind the lion.
- „ IX a - Another lance-head (?) description inside the panel behind the lion.
- „ IX b - Parapet ornaments in triangular forms and merlon - crenel descriptions.
- „ X a - Eagle holding rabbit in his beak.
- „ X b - Eagle and palmette.
- „ XI a - Various eagle descriptions.
- „ XI b - Triangles of parapet behind the eagle.
- „ XII - Reciprocal gods and fragment of a god's face in the middle.
- „ XIII a - Line of cuneiform and corner-tower fragments.
- „ XIII b - Lance-heads (?) in the corners.
- „ XIV a - Cuneiformed line with the towers in the middle and on the side.
- „ XIV b - Four pylons.
- „ XV a - Pylon No. 1.
- „ XV b - Pylon No. 2.
- „ XVI a - Pylons No. 1-3.
- „ XVI b - Pylon no. 4, pebbles of terrace and stones supporting the terrace.
- „ XVII a - Foundation structure of the Temple of Halldi at Toprakkale, view from North - West.

THE LIST OF PLATES AND FIGURES

- Pl. XVII b – Cut stones set on main rock at the fortress of Çavuştepe.
 „ XVIII a – The Temple of Çavuştepe, view from the East.
 „ XVIII b – Panorama of northern façade of Lower Fortress of Çavuştepe.
 „ XIX – Relief of a chariot on a stone plate in Van Museum.
 „ XX – Descriptions of chariots and combatants on horse back appearing on the bronze plate found at Çavuştepe.
- Fig 1 – The lion relief on the other surface of the stone block.
 „ 2 – Reconstruction of description appearing on one surface of the stone block discovered in Area A.
 „ 3a-c – God descriptions on a belt found at Karmir-Blur (B. B. Piotrovskiy; Vanskoe Tsarstvo, s. 224-25, Fig. 68-70).



Res. 1 — Fig. 1



Res. 2 — Fig. 2



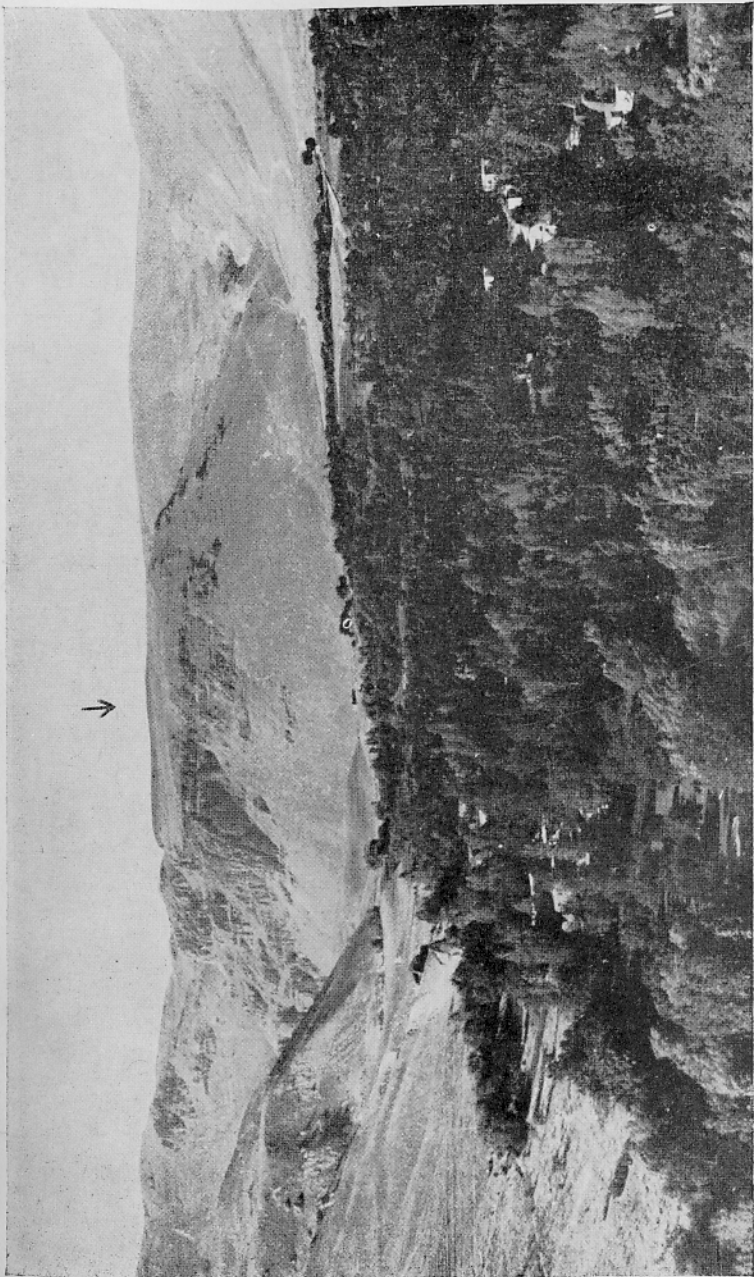
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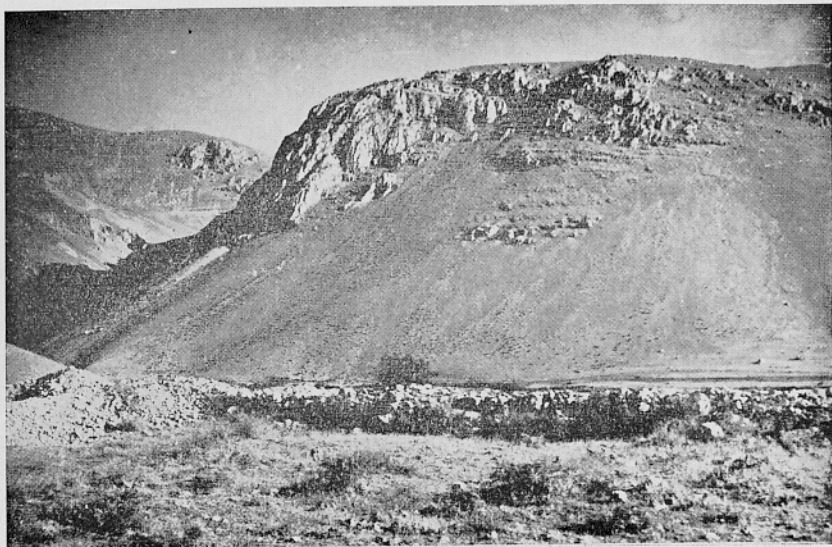
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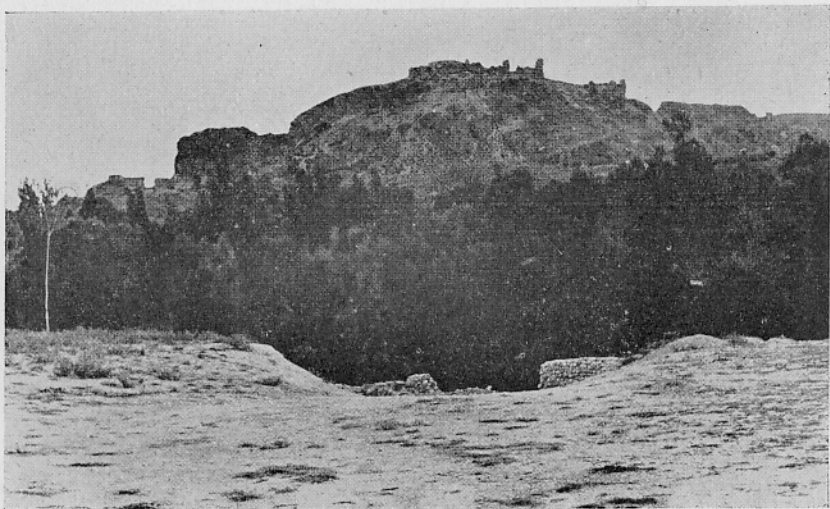
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Res. 3 — Fig. 3





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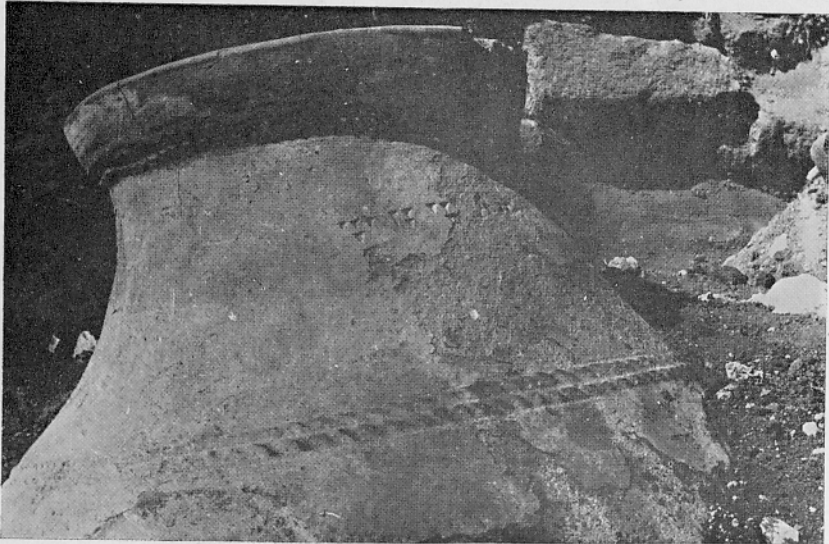
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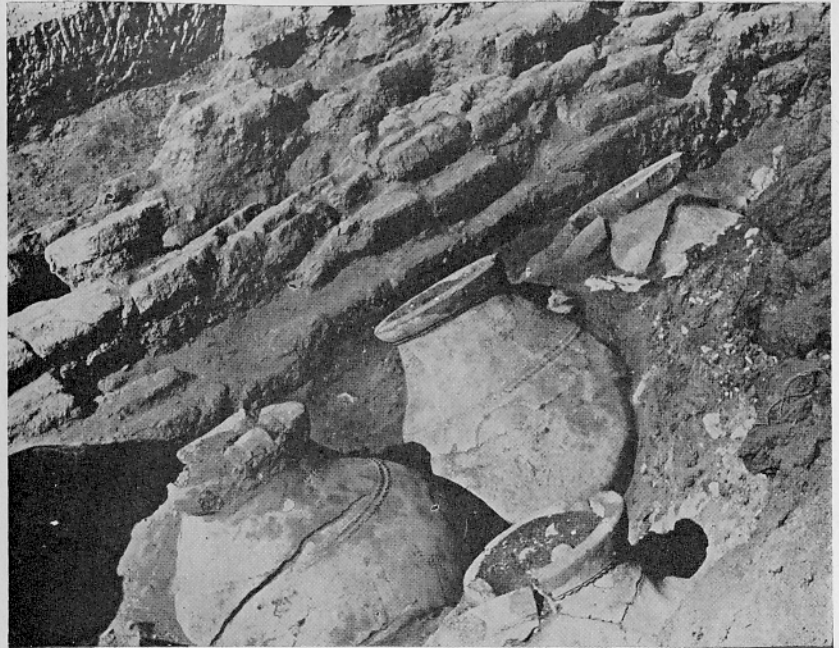
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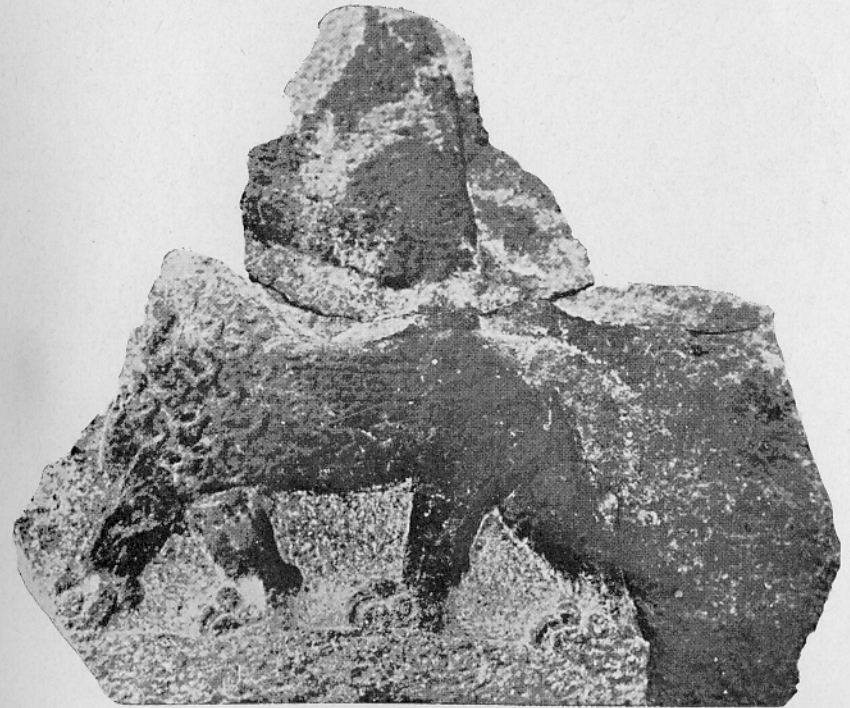
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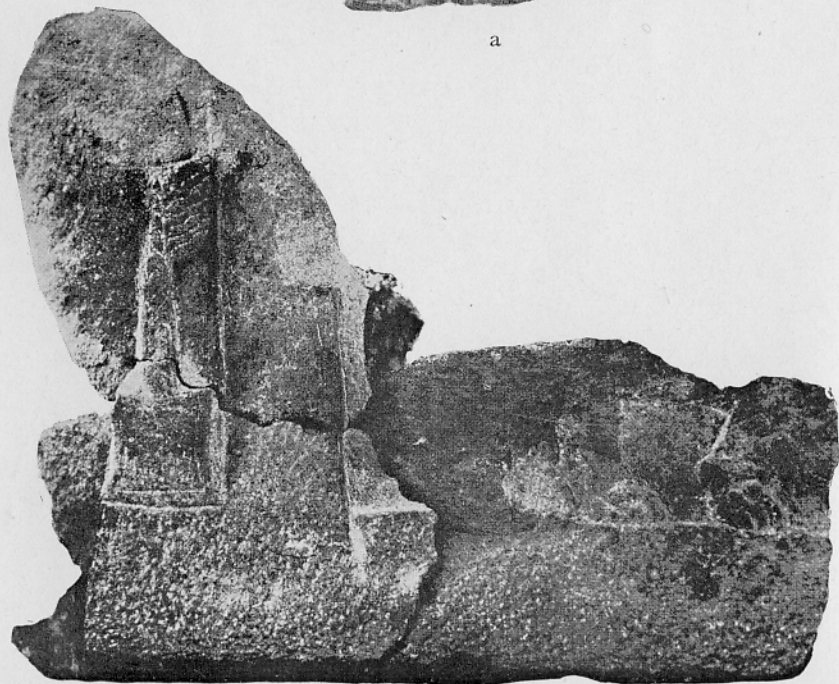
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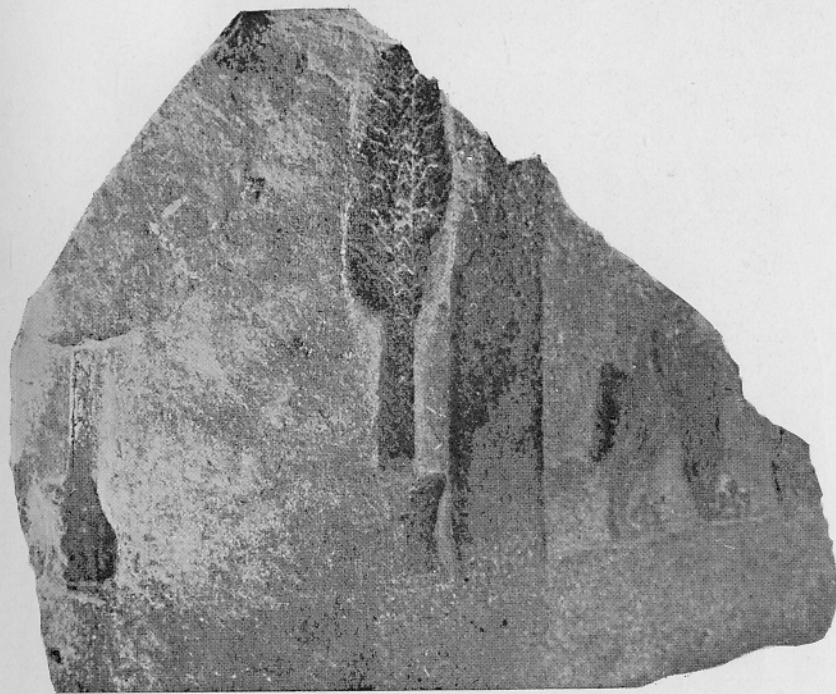
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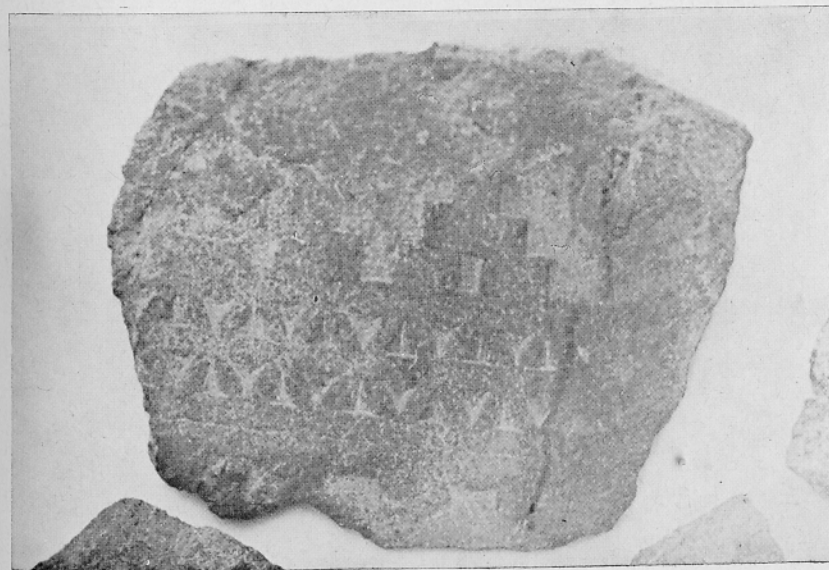
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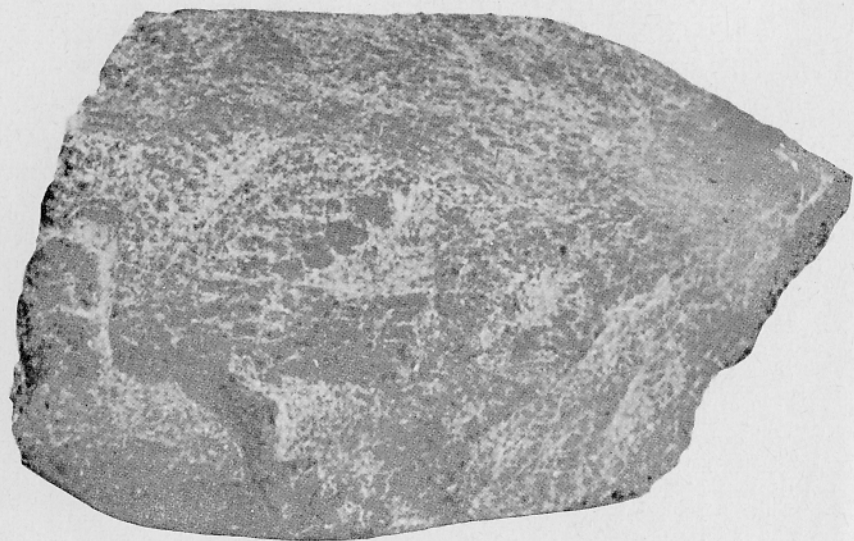


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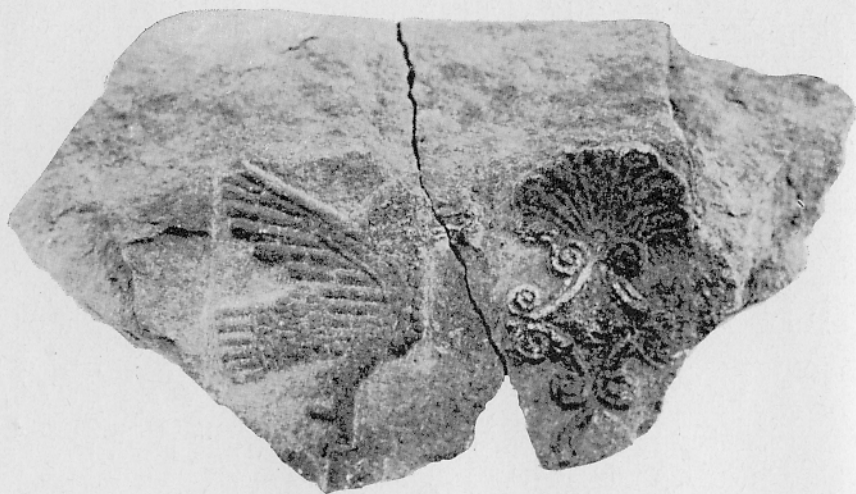


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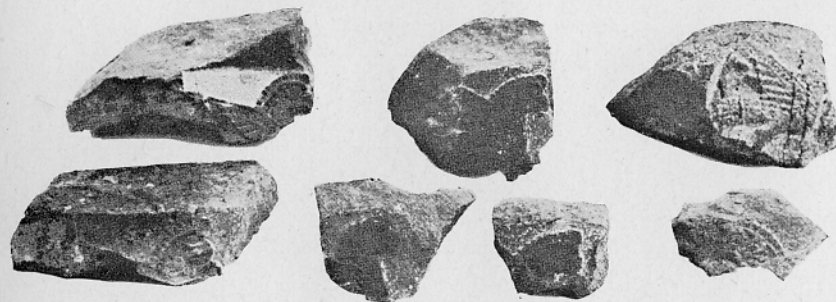


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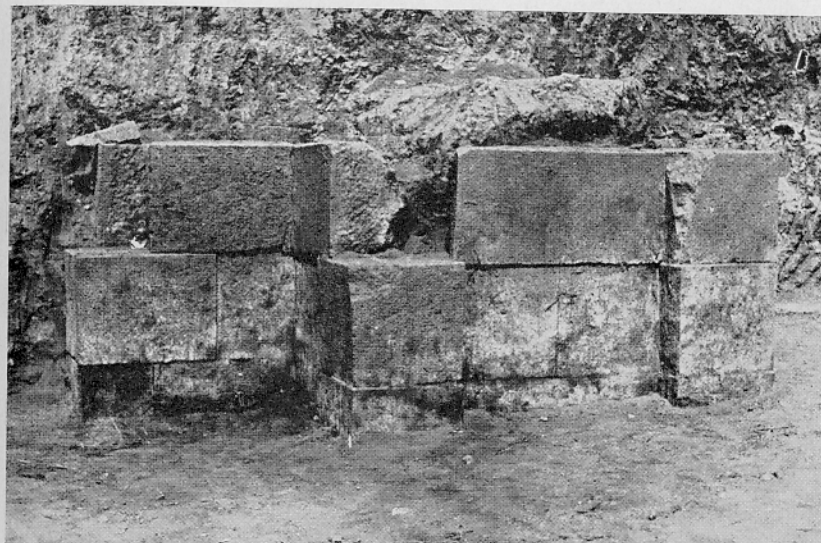


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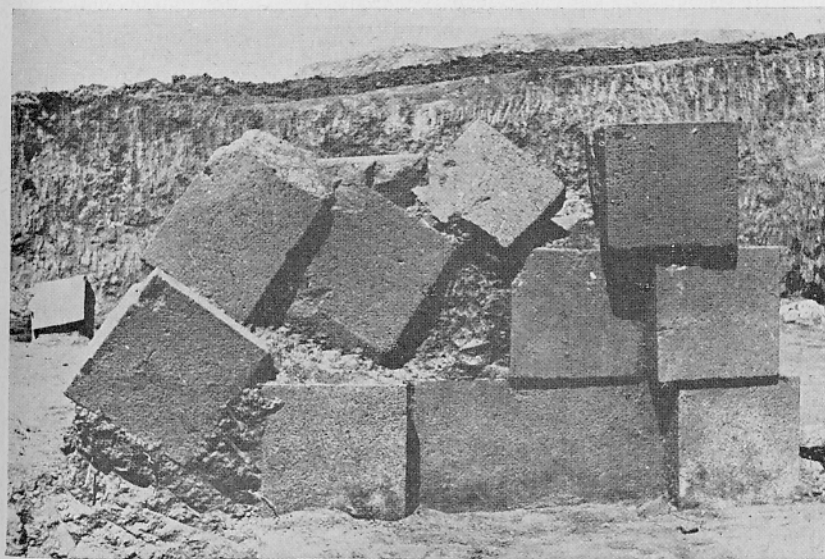


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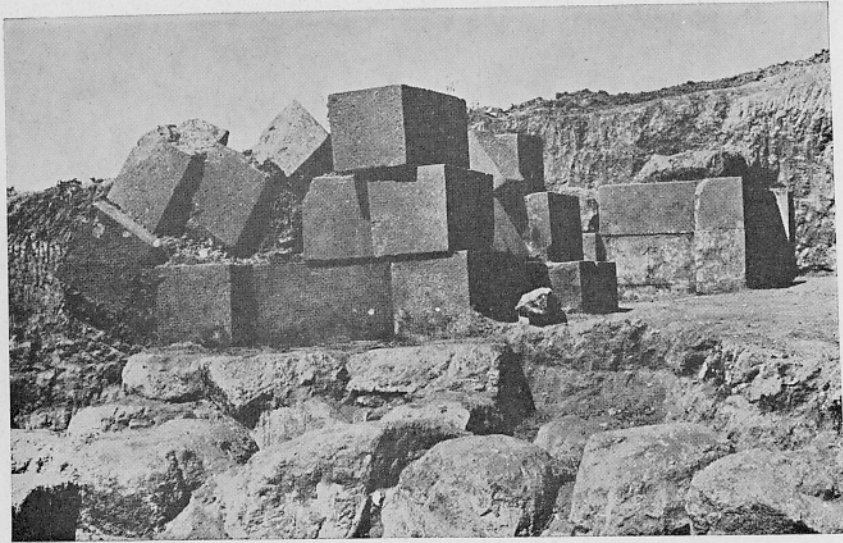
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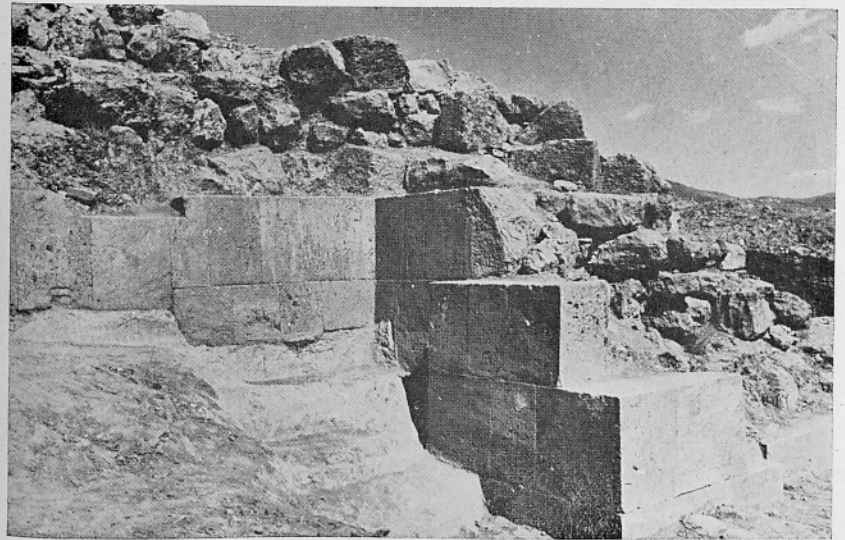
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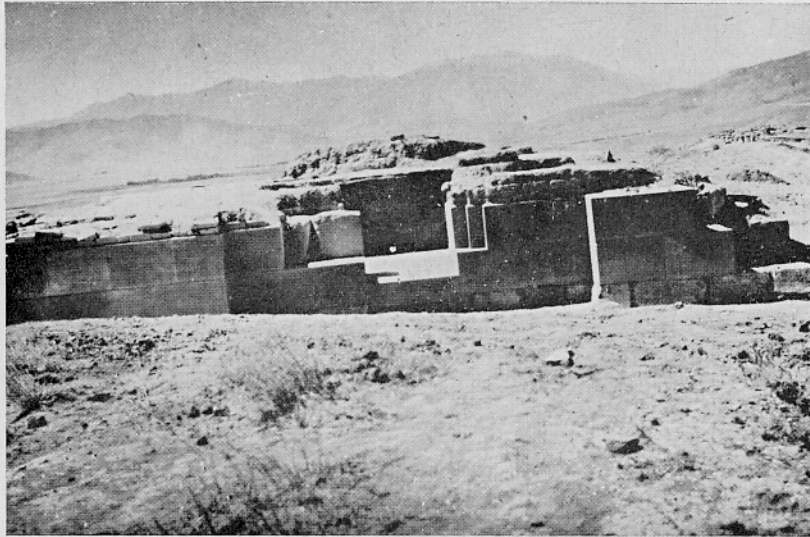
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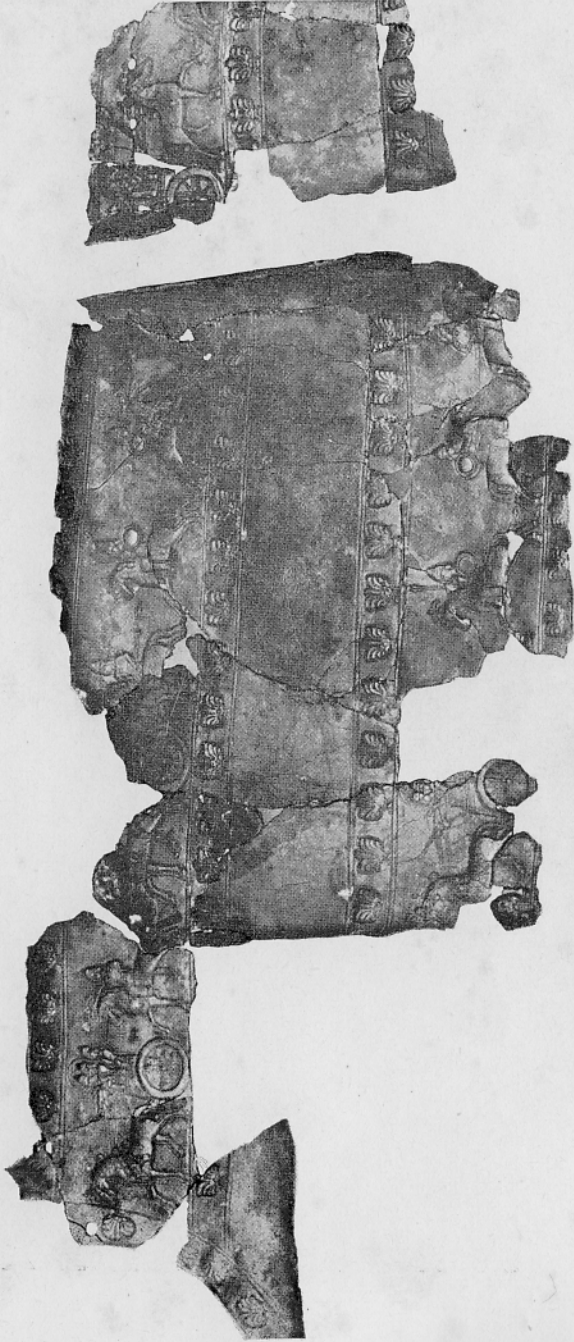


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KÜLTEPE HÜYÜĞÜNDE ÇIKAN ÜÇ TABLET

EMİN BİLGİÇ

Bu tetkiki hocam Prof Dr. Benno Landsberger'in 75. yıldönümü hatırası olmak üzere Chicago Oriental Institute tarafından neşrine karar verilen armağan cildinde yayınlanmak üzere hazırlamağa başlamıştım. Maalesef yazımı vaktinde tamamlayamadım; Prof. Jacobsen ve Prof Güterbock tarafından yapılan nâzik dâvete sırasında icabet edemedim. Kusurumu itiraf ederim.

Bu zevkli anmaya aynı duygu ve temennilerle, sonradan ve başka yerde de olsa iştirâk edebilmiş olmak ve Prof. Landsberger'in hizmet ve faaliyetlerini ve sahamızın kültür hayatımızdaki mânasını Türk umumî efkârına kısaca duyurmak üzere bu mânevî ve meslekî borcu Anatolia'da ödeyorum.

* * *

Prof B. Landsberger, sahasının büyük otoritelerinden olduğu kadar, kaderin de sevki ile üç kıt'ada hocalık yapmak ve bizzat ilim yaymak şansına sahip olmuş nâdir üstadlardan birisidir. Kendisi Assüriyoloji ve daha geniş ifadesi ile "Çivi Yazısı İlmî"nin, talebesi Prof Dr. H. G. Güterbock ile birlikte Türkiye'de kurucusu ve geliştiricisi olmuş ve onüç yıl, müddetle (1935-1948) Ankara Üniversitesindeki kürsüsünde Türk öğrencilere hocalık etmiş, yazıları ve konferansları ile Türk efkârına da faydalı olmuştur. Binaenaleyh, çivi yazılı malzemenin birçok çeşidinin öteden beri Türkiye topraklarında çıkmakta olması sebebiyle, yurdumuzda, bir bakıma gecikmiş olan bu kuruluş ve gelişmenin sonradan Prof. Landsberger gibi bir üstad tarafından gerçekleştirilmiş olmasını biz Türk meslekdaşlar, kendimiz için bir imtiyaz telâkki etmekte ve mütevazı' ölçü ile bugün Türkiye'de de temsil edilen bu ilim sahasının istikbaline müessir şanslı bir başlangıç saymaktayız.

Bu kanaat ve duygularla ben, hocam Prof. Landsberger'in, şimdiye kadarki hayatıyet ve zindeliği ile sahamıza daha uzun yıllar ışık tutmasını temenni ediyorum.

* * *