

# کمک های قلعه آیانیس به گاهشماری عصر آهن

## کمک های قلعه آیانیس به گاهشماری عصر آهن<sup>۱</sup>

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چکیده<sup>۵</sup>

این مقاله عمدتاً به مسائل قرن هفتم پ.م. و دوره پس از اورارتو از منظر قلعه آیانیس می پردازد. بر اساس نتایج قدمت‌نگاری درختی، قلعه آیانیس بین سال های ۶۷۷ تا ۶۷۳ پ.م. ساخته شده است. این تاریخ‌ها زمانی معقول به نظر می‌رسند که لشکرکشی شوپریا اسرحدون پادشاه آشور در سال‌های ۶۷۳ تا ۷۲ پ.م. و کتیبه معبد آیانیس را در نظر بگیریم که اشاره می‌کند که روسا مردم را از سرزمین‌های آشور تبعید کرده است. قلعه آیانیس باید قبل از ۶۵۳ پ.م. فرو ریخته باشد. این دیدگاه توسط متنی از آشوربانیپال پشتیبانی می‌شود که از پادشاه اورارتویی «روسا»، احتمالاً روسا سوم، در رابطه با فتح عیلام در سال ۶۵۳ پ.م. یاد می‌کند. پس از فروپاشی قلعه آیانیس، ساکنان محلی به زندگی در شهر بیرونی ادامه دادند، زیرا مثلث ویر، عنصر جدیدی همراه با سرامیک های اورارتویی پیدا شد. بنابراین، منطقی است که بگوییم مردم محلی آیانیس منطقه را رها نکرده اند، بلکه با مهاجران زندگی می‌کنند.

کلید واژه : اورارتو، آیانیس، آشور، ماد، پسااورارتویی

<sup>۱</sup> این مقاله بازنشری است از:

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<sup>۵</sup> ما اینم از دویگو اولگانت و کیله واگنر که ما را در دستور زبان انگلیسی و نحو ارائه این مقاله یاری کردند تشکر کنیم.

## Contributions of the Ayanis Fortress to Iron Age Chronology

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### Abstract<sup>۳</sup>

*This paper deals primarily with the chronological issues of the seventh century BC and post-Urartian period from the perspective of Ayanis Fortress. According to dendrochronological results, Ayanis Fortress was built between 677 and 673 BC. These dates seem reasonable when we consider the Shupria campaign of Assyrian king Esarhaddon in 673–72 BC, and the Ayanis temple inscription which mentions that Rusa deported people from the lands of Asur. Ayanis Fortress must have been collapsed before 653 BC. This view is supported by a text of Ashurbanipal that mentions a Urartian King 'Rusa', possibly Rusa III, relating to his conquest of Elam in 653 BC. After the collapse of Ayanis Fortress, the local inhabitants continued to live in the Outer Town since Triangle Ware, a new element, was found together with the Urartian ceramics. Thus, it is reasonable to suggest that the local people of Ayanis did not abandon the area, but rather cohabitated with immigrants.*

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<sup>۳</sup> We wish to thank to Kyle Wagner and Duygu Ülgüt, who assisted us with the English grammar and syntax of this paper.

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## Abstract\*

*This paper deals primarily with the chronological issues of the seventh century BC and post-Urartian period from the perspective of Ayanis Fortress. According to dendrochronological results, Ayanis Fortress was built between 677 and 673 BC. These dates seem reasonable when we consider the Shupria campaign of Assyrian king Esarhaddon in 673-72 BC, and the Ayanis temple inscription which mentions that Rusa deported people from the lands of Asur. Ayanis Fortress must have been collapsed before 653 BC. This view is supported by a text of Asurbanipal that mentions an Urartian King 'Rusa', possibly Rusa III, relating to his conquest of Elam in 653 BC. After the collapse of Ayanis Fortress the local inhabitants continued to live in the Outer Town since Triangle Ware, a new element, was found together with the Urartian ceramics. Thus, it is reasonable to suggest that the local people of Ayanis did not abandon the area, but rather co-habitated with immigrants.*

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The aim of this study is to examine the destruction level of the Ayanis Fortress with the help of philological and archaeological evidence. This analysis will include an exploration of the chronological order of the construction of fortresses belonging to Rusa II, as well as a discussion concerning the dates of transition from the Middle Iron Age to the Late Iron Age.

The Urartian Kingdom emerged as a one of the most influential powers in Eastern Anatolia from the ninth to seventh century BC. This is particularly important to note because despite the harsh geographical conditions of the region (Fig. 1), the Urartian Kingdom, which is normally associated with the Middle Iron Age, was able to sustain its administrative mechanism for around 300 years. The insulated geography, even though it is somewhat disadvantageous from the point of administrative functionality,<sup>1</sup> provided a defensive advantage. These natural defenses were, in part, why the powerful Assyrian Empire, which had many encounters with the Urartians, was not able to conquer their kingdom easily.

Excavations in this region usually concentrate on fortresses, and so our knowledge of Urartu primarily concerns the military, administrative and religious features of the kingdom. In this region a type of 'fortress based settlement system' was common in this period, as evidenced by the number of fortresses that have been excavated in eastern Anatolia. Ayanis is one such fortress (Fig. 2), located 35 km from Van city on the eastern shore of Lake Van. Excavations have been ongoing since 1989 under the direction of Prof. Altan Çilingiroğlu.<sup>2</sup> The fortress, which consists of an area approximately 200 x 450 m in size, was built on a rocky hill. It is dated to the reign of King Rusa II (685-645 BC). Currently, there are five known Urartian fortresses belonging to the reign of Rusa II. These are Karmir-Blur, Bastam, Kef, Toprakkale and Ayanis (Fig. 3). At this time, the most pressing issue concerning these fortresses is determining the order in which Rusa built them and where Ayanis fits into this chronology.

Archaeological and philological evidence indicates that Karmir-Blur was the first fortress constructed by Rusa II. This assertion is based on a building inscription from Karmir-Blur which tells us that Rusa II built a temple for God Haldi after this new city Karmir-Blur was established. The inscription reads:

When God Haldi gave the kingship to me and when I sat on the paternal royal seat, I built up this perfect Gate of Haldi...<sup>3</sup>

<sup>1</sup> Zimansky 1985, pp. 9-32; Zimansky 2004, p. 82.

<sup>2</sup> We would like to thank Prof. Çilingiroğlu for his tremendous support and guidance during the course of our research and the presentation of this paper.

<sup>3</sup> UKN II, 448; Salvini 1980, pp. 249-269; Diakonof 1991, pp. 13-21.

The expression "when I sat on the paternal royal seat" is seen as a chronological statement by scholars and so it is believed that the Karmir-Blur Fortress was the first fortress built by Rusa II. At the same time, Rusa II was aware of the fact that during the reigns of his father Argishti II, and his grandfather Rusa I, the Urartian Kingdom had suffered Cimmerian and Scythian attacks.<sup>4</sup> It is probable that he built a fortress to keep this region under control.

If Karmir-Blur is the first fortress, what about the other fortresses? Archaeological and philological information is helpful in determining the chronology of construction. A *bullae* from Bastam, another fortress of Rusa II, provides information about the building dates of Bastam and Toprakkale. The inscription on the *bullae* reads:

...That year, Rusa son of Argishti seated the throne Rusahinili in front of Qilbani....<sup>5</sup>

The statement "Rusahinili in front of the Qilbani" indicates that Rusa had been residing at Bastam in this period, moving later to Toprakkale (Rusahinili Gilbani-kai /Erek Mountain),<sup>6</sup> which had just been built.<sup>7</sup> In a Keşiş Göl inscription (Fig. 4:1) the city of Toprakkale only was referred to as Rusahinili. This indicates that Bastam might have been built just before Toprakkale. From the same inscription from Bastam we also have information about the chronological order of Toprakkale and Ayanis. In the Keşiş Göl inscription, which is related to building of Toprakkale Fortress, only the term *Rusahinili* was used for Toprakkale and no other distinctive word was preferred or necessary for its expression. As a result, the term "Rusahinili in front of the Qilbani" on one of the *bullae* from Bastam and on two of the tablets found in Toprakkale<sup>8</sup> indicate that King Rusa used this expression for Toprakkale to distinguish it from his other fortresses. He named his previous buildings with the singular term 'Rusahinili', but when Ayanis fortress was built longer descriptions were required to distinguish between the two fortresses. That is why he employed the terms "Rusahinili in front of Gilbani" for Toprakkale and "Rusahinili in front of Eiduru" for Ayanis. Within this context, this philological evidence indicates that the fortress of Toprakkale was constructed at an earlier date than the fortress of

<sup>4</sup> Çilingiroğlu 1994, p. 99.

<sup>5</sup> Salvini 1988, pp. 130, 131, 134, 135 (fig. No: Ba 78-146).

<sup>6</sup> Two clay tablets proved this suggestion: UKN I, 286.

<sup>7</sup> Çilingiroğlu and Salvini 2001, p. 17.

<sup>8</sup> UKN I, 268

Ayanis. It is even possible to assert that the beginning of the construction of these two fortresses may have begun in almost the same period.

Other evidence concerning the chronological order of the fortresses is provided by a connection between an inscription from Kef Fortress<sup>9</sup> and the Ayanis temple inscription.<sup>10</sup> On the inscription from Kef Fortress (in Adilcevaz), the campaigns of Rusa to the west to Hate and Mushki are mentioned. A similar expression exists on the Ayanis Temple inscription, with some notable additions. The Adilcevaz inscription mentions that King Rusa deported women and men from the enemy countries, such as Tablani (Tabal), Qainaru, Mushki, Hate and Halitu. The Ayanis inscription (Fig. 5), however, lists other countries, such as Asur, Targuni, Etiuni, Shiluquni, in addition to those listed on the Adilcevaz inscription. A. Çilingiroğlu and M. Salvini place the date of Kef Fortress earlier than that of Ayanis Fortress because of the presence of these new country names on the Ayanis inscription.<sup>11</sup>

Based on all of this evidence, the chronological order of the fortresses is:

1. Karmir-Blur was built before Toprakkale
2. Bastam was built before Toprakkale
3. Ayanis was built after Kef Fortress
4. Ayanis was built after Toprakkale<sup>12</sup>

In other words, it is possible to suggest that the chronological sequence of the construction of the fortresses was as follows: Karmir-Blur, Bastam, Kef Kalesi, Toprakkale and Ayanis.<sup>13</sup> As a result, Ayanis Fortress is the last Urartian fortress built by Rusa II.

So what is the construction date of the Ayanis Fortress? The dendrochronological studies conducted on wood samples collected from the fortress give us the dates 677–673 BC.<sup>14</sup> If the earliest wood used to build Ayanis Fortress can be bracketed to these years, then the fortress must have been built in 673–72 BC. This specific date is based on an Assyrian inscription related to Rusa II called the Shupria campaign inscription. Yet it is still not known for certain how long Ayanis Fortress was in use. Archaeological evidence from the fortress indicates that it was used only in the period of

<sup>9</sup> UKN II, 278

<sup>10</sup> Salvini 2001, pp. 259–261

<sup>11</sup> Çilingiroğlu and Salvini 2001, p. 23.

<sup>12</sup> Çilingiroğlu and Salvini 2001, p. 23.

<sup>13</sup> Çilingiroğlu 2002, p. 485.

<sup>14</sup> Kuniholm and Newton 2001, p. 2

Rusa II. Hundreds of objects have inscriptions on them saying that they were dedicated to Haldi by Rusa II. The absence of any other names of Urartian king confirms that this fortress was not used after Rusa II. Bronze arrowheads make up one group of these objects. There are two distinct groups of bronze arrowheads from Ayanis Fortress: socketed arrowheads and tanged leaf arrowheads. Socketed arrowheads (Fig. 6:1) are an important group because they inform us about the destruction of the fortress. This type of arrowhead was found in front of the southern fortification walls (Fig. 6:2). While many scholars attribute these types of arrowheads to the Scythians, others attribute them to the Cimmerians as well as the Scythians. According to both groups, there is no archaeological evidence for socketed arrowheads before nomadic groups arrived in the region in the seventh century BC. On the other hand, some scholars believe that the bilobate group of the socketed arrowheads were produced by the Cimmerians and trilobate ones by the Scythians. Von der Osten, for instance, suggests that bilobate socketed arrowheads came to Anatolia with the Cimmerians.<sup>15</sup> In contrast, Yamauchi claims that the Scythians produced both bilobate and trilobate arrowheads, and later the Cimmerians adopted them for their own use.<sup>16</sup> Previously, Piotrovsky suggested that both types were produced by the Scythians.<sup>17</sup> The types of arrowheads found at Ayanis are also attested at other Urartian fortresses. Traditionally, it was believed that socketed arrowheads from Urartian fortresses were testimony to Scythian attacks on Urartu and not part of Urartian weaponry. Recent research, however, suggests that these types of arrowheads might have been used by the Urartians as well.<sup>18</sup>

The traditional view of Urartian history proposes that the Cimmerians and Scythians came to eastern Anatolia in the seventh century BC and fought against the Urartian Kingdom. Yet when we look at the era of Rusa II it is apparent that the Urartian Kingdom experienced a short, brilliant, and plentiful period. This situation was made possible through peaceful political relationships established with nomadic peoples as well as with Assyria. The relations between Urartu and the Cimmerians in the reign of Rusa II are not well known, with the exception of some measures taken against the nomadic people by Urartu. However, the archaeological evidence from Karmir-Blur proves the existence of some relationships. According to one hypothesis, Rusa II gave permission to the Cimmerians to settle

<sup>15</sup> Derin and Muscarella 2001, p. 198.

<sup>16</sup> Derin and Muscarella 2001, p. 198.

<sup>17</sup> Derin and Muscarella 2001, p. 198.

<sup>18</sup> Derin and Muscarella 2001, pp. 200–201.

near Lake Sevan.<sup>19</sup> This policy would have been a block against the Cimmerians to go further south and would have been a measure against other nomads who would come from the north. It is probable that the Cimmerians moved ahead, toward the west and south-west, with the permission of the Urartian king. According to another hypothesis, the Sycythians who resided in the Russian Steppes, pushed the Cimmerians from the mountains of Caucasus towards south, and then, having lost their way, reached the lands of Medes. According to the annals of Assyria,<sup>20</sup> Esarhaddon won a battle against Ishpakai, the king of Scythia, in 679 BC. This inscription mentions Sycythians coming from Land of Mana. In addition, an inscription of Rusa II on a tablet from Toprakkale stresses the year: "That year, when Saga-dummu-tar, the son of the king of Ishgigulu Lands, went to the land of Mana". This indicates that there were diplomatic relations between Urartu and the Sycythians. It is possible, then, that the Scythians, who came from the north, settled in Mana. Thanks to the agreement between Rusa II and Sagastra, the Sycythians went to the lands of Mana without facing any conflicts. Because the Urartian Kingdom allowed the nomads to pass through their lands, it reaped tangible benefits. Rusa did not have to wage war against the Sycythians, thus protecting his country with this astute political decision. In addition, Urartu also acquired a great supporter against its enemy, Assyria.<sup>21</sup>

The historical events outlined above demonstrate that Rusa II attempted to develop peaceful relations during his rule. With this in mind, we can postulate that the socketed arrowheads may, in fact, point to the cooperation between Urartians and Scythians. As such, although socketed arrowheads were found in front of the fortification walls both at Ayanis and Karmir-Blur, the people responsible for the collapse of the Kingdom might not have been the Scythians, but some other ethnic group.

It may be accepted, then, that the Urartian Kingdom established peaceful relations with the Cimmerians and Scythians in the seventh century BC, owing to the policies of Rusa II. During his reign, the Urartian Kingdom's resources and time were directed, to a large extent, towards the production of metalwork in the form of art objects and weapons. Many bronze and iron objects were obtained from the fortresses of Rusa II. The intensity of production of bronze art works, in particular, corresponds to the establishment of commercial relationships with neighbouring areas. Such relationships arose from the importation of tin, which is not available in east-

<sup>19</sup> Çilingiroğlu 1994, p. 103.

<sup>20</sup> LAR II, 517.

<sup>21</sup> Çilingiroğlu 1994, p. 105.

ern Anatolia. This suggests that some commercial ties must have been established to provide tin to the Urartian Kingdom. The source of the tin probably lay east of Urartu. The trade route passed just south of Lake Urmia, crossing through Syria, and reaching the Mediterranean. For example, Sargon took 109 tons of bronze objects from the palace and the temple of Musasir back to Assur at the end of the eighth campaign fought in 714 BC. The quantity of tin was not mentioned by Sargon, which may show that the tin obtained from Musasir was not remarkable.<sup>22</sup> In any case, in order to produce 109 tons of bronze, 8–9 tons of tin are required.<sup>23</sup> This is quite a large amount, indicating that the Urartian Kingdom had a well-developed commercial mechanism. Currently we have inadequate information regarding this complex organisation in Urartu. Research on bronze artifacts found at Ayanis demonstrates that tin was used not only to produce bronze, but also to cover the bronze objects. This may indicate why the Urartian Kingdom needed to import a great amount of tin.

The inscriptions on the bronze objects from Ayanis illustrate that the fortress was used only during the reign of Rusa II, with no indication that it was used by the Urartians after this time. Under these circumstances, the fortress might have collapsed at the end of the reign of Rusa II. If we determine the year in which Rusa II was dethroned, then we might be able to determine the date of the collapse of Ayanis Fortress. The date traditionally given for the dethroning is 645 BC, but it is quite possible that he was dethroned before this date because 40 years is a long time span for the reign of an Urartian king. Also, there are doubts as to whether or not the name of Rusa on the text of Asurbanipal dated 652 BC is Rusa son of Argishti or Rusa son of Erimena. Taken together, these reasons render uncertain when exactly Rusa II was dethroned.

We do not have sufficient data to prove if the reign of Rusa II intersected with the reign of Asurbanipal. A text, inscribed on stone and dated to 653–652 BC, mentions a certain Rusa. In it Rusa is said to have sent his envoys to the festival celebrating defeat of Elam by Asurbanipal in 653 BC. We do not know which Rusa is referred to in this text. The Rusa mentioned could be Rusa III, the son of Erimena, who is also mentioned in Urartian inscriptions. If it is Rusa III, it is possible that Rusa II might have left the throne before 652 BC. When we consider these possibilities, it could be argued that Rusa II's dethronement was around 655 B.C. We then have two dates for the dethroning of Rusa II: 645 BC and 655 BC. If we

<sup>22</sup> Belli 2005, pp. 43–44.

<sup>23</sup> Belli 2005, p. 44.

assume the date of dethroning of Rusa II to be 655 BC then Ayanis Fortress must have collapsed after 655 BC.

The data from the fortresses pointing to the period after Rusa II in the Lake Van basin is very limited. At Toprakkale two shields bear inscriptions, mentioning Sarduri son of Sarduri, and Rusa son of Erimena.<sup>24</sup> Another inscription that provides us with some information about the period after the reign of Rusa II comes from Gövelek, near Van (Fig. 7). Thanks to a newly found stele in Gövelek, some data are provided regarding the end of the Urartian Kingdom.<sup>25</sup> The inscription belongs to Rusa, the son of Erimena (Fig. 4:2). From earlier inscriptions, Erimena's son Rusa is accepted as the last king with a building inscription. From Sarduri I to Rusa II, apart from the royal building inscriptions, we do not have a list of Urartian kings. The Gövelek inscription is concerned with a hydraulic project, including a canal and a dam.

There are no other epigraphic data pointing to the period after the reign of Rusa II in eastern Anatolia. Though the situation for Transcaucasia and northwestern Iran is not much different, there is more evidence pointing to possible kings following Rusa. Some inscriptions from Karmir-Blur and Bastam mentioning Sarduri son of Sarduri,<sup>26</sup> as well as some clay tablets from Bastam saying Rusa son of Rusa,<sup>27</sup> point to Sarduri IV and Rusa IV. Another inscription mentions that Rusa, son of Erimena, built granaries in Armavir and Arin-berd: "King Rusa, son of Erimena built up this granary. 6848 kapi it has (in it)."<sup>28</sup>

Despite all of these written records dated to the period after Rusa II, there are some fortresses which were not used after his reign. This suggests that the Urartian Kingdom might have begun to disintegrate after the reign of Rusa II and perhaps they no longer even performed the attributes of kingship.

As mentioned above, Ayanis Fortress was not occupied after Rusa II was dethroned. Yet there is some evidence which shows that one part of the Outer Town of Ayanis, Pınarbaşı (Figs 8-9), was occupied during the Post-Urartian Period. According to P. Zimansky and E. Stone who excavate in

<sup>24</sup> UKN I, 287, 289, 290-296a-b; UKN II, 458.

<sup>25</sup> Salvini 2002, pp. 122-123

<sup>26</sup> UKN II, 459, 460

<sup>27</sup> Piotrovskii 1969, p. 196

<sup>28</sup> UKN II, 458.

<sup>29</sup> Stone, Zimansky 2001, pp 362.

the Outer Town of Ayanis, the architecture belonging to the Post-Urartian Period was weak and consisted of merely some additional walls and very small door sockets. Additionally, three sherds of Triangle Ware (Fig. 10) were found in this area.<sup>30</sup> Triangle Ware has been found on other mounds in the Lake Van Basin as well. Van Fortress mound phase IIa, for example, has this pottery independent of the architecture. Another example can be found at the mound of Karagündüz, where the third architectural level is defined as belonging to the Late Iron Age. In spite of the fact that there was no solid architecture in this level, it has several grain pits like those of the construction phase of Yaniktepe in Iran.<sup>30</sup>

It has not yet been determined if there was a hiatus between the Urartian period and the Post-Urartian period at Pınarbaşı, Ayanis. However, the great majority of the ceramics from this context is not different from Urartian wares. Likewise, S. Kroll, who has recently worked at Horom, suggests that Urartian ceramics continued after the collapse of the kingdom.<sup>31</sup> The result of recent research in Armenia also demonstrates that second quality Urartian Ware dates to the Late Iron Age. Therefore it is not surprising that Triangle Ware from Pınarbaşı was found together with Urartian ceramics. It is probable that the use of the traditional Urartian ceramics extended through the Post-Urartian Period and overlapped with the introduction of the Triangle Ware tradition.

So what might be the date of the Post-Urartian period of the Outer Town at Ayanis? The first mention of this ceramic group was in Hasanlu IIIA. Burney suggests that the date of Triangle Ware must be around 600 BC. However, the calibrated radiocarbon dates from Hasanlu IIIA point to around 500 BC and later.<sup>32</sup> Triangle Ware came into use in the period following the collapse of the Urartian Kingdom. Although the definite dates concerning eastern Anatolia are not known, the Upper Tigris Valley province has yielded related ceramics from the time after the Neo-Assyrian period. Their relation with the former levels, however, is undefined.<sup>33</sup> According to the data from the Outer Town of Ayanis, the remains of the so-called Post-Urartian period lie directly on top of the architecture of the Urartian period. One of the Urartian structures was even used in the Post-Urartian period after being modified. The excavators suggest that the Outer

<sup>30</sup> Sevin 1998, pp. 716–717.

<sup>31</sup> Personal communication with S. Kroll.

<sup>32</sup> Young 1965, pp. 53–54.

<sup>33</sup> Sevin 1998, pp. 716–717.

Town was constructed directly after the collapse of the fortress. If we assume that Ayanis Fortress was destroyed immediately after the dethroning of Rusa II around 655 BC, then we need to determine how many years the Outer Town existed after the time of destruction of the Ayanis Fortress.

At this point, we must consider the position of the Pınarbaşı area in which Post-Urartian materials were obtained. Pınarbaşı lies on a sloping area and it is open to the effects of erosion. According to our personal observations during the excavations, the outline of the architectural remains can easily be seen on the surface without any excavations. Therefore, it is most likely that the people who had brought the tradition of Triangle Ware with them to the Outer Town of Ayanis were faced with standing Urartian structures. Yet we do not have definite data that indicates whether the Urartians had still been living in this area when the community bearing Triangle Ware arrived at the Outer Town. However, if we accept as indicative of specific populations the fact that the Triangle Ware was found together with the Urartian ceramics of the Late Iron Age, then it is reasonable to think that the local people of Ayanis had not abandoned the area and simply continued to live together with the immigrants. Three sherds of Triangle Ware, however, are not sufficient to confirm such speculation.

In conclusion, when we take into consideration the evidence belonging to the Post Urartian period at Ayanis, the beginning of that period should be placed in the sixth century BC, at least for Ayanis. Future excavations that are planned for the Outer Town will enable us to clarify this issue further.

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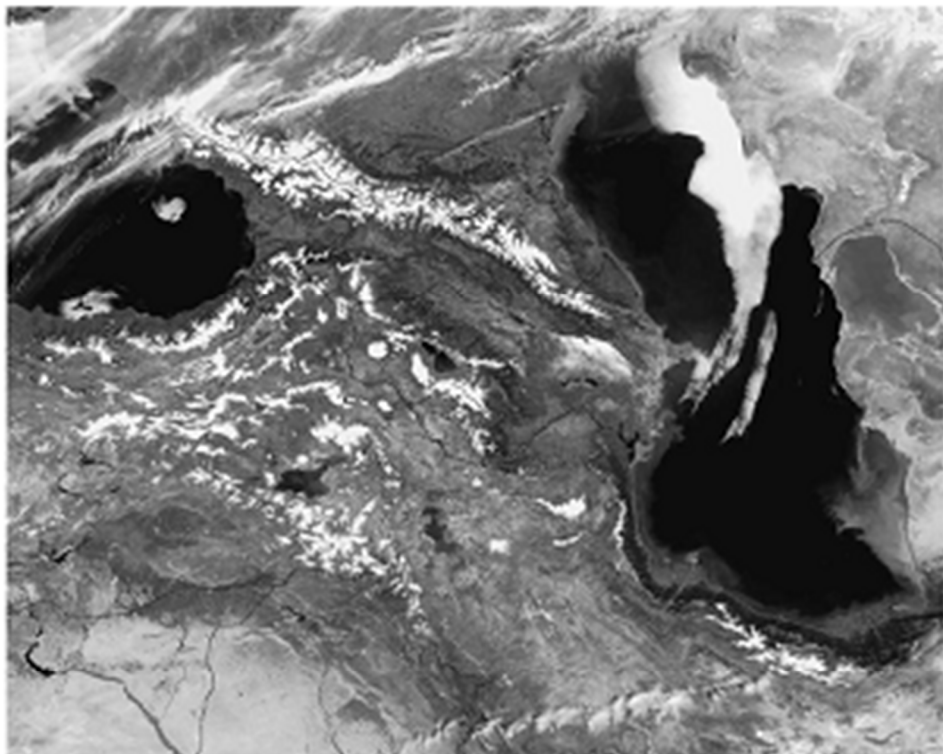


Fig. 1: 1. Satellite image of eastern Turkey and neighbouring regions; 2. The highland region north of Mesopotamia under snow, highlighting the harshness of this rugged terrain.





۳۴

AYLIN Ü. ERDEM - AYILLA BATMAZ



Fig. 4: 1. The Keşîş Göl inscription; 2. The Gövlek mezar.



Fig. 5: The Jengly Uartian text inscribed around the base of the exterior wall of the six Temple at Ayazis.

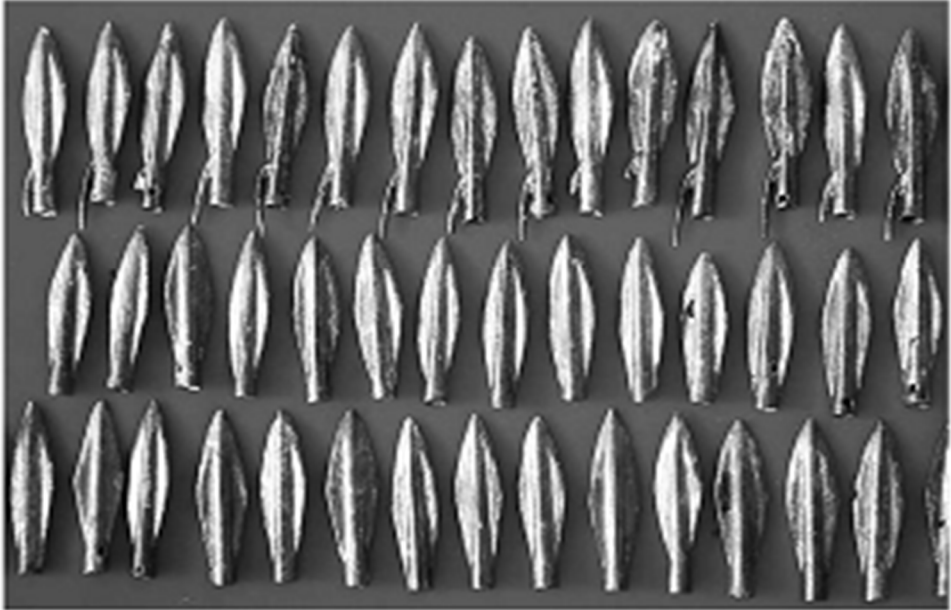


Fig. 6: ۱. Trilobate arrowheads found around the fortification wall at Ayanis; ۲. Fine masonry of the fortification wall, southern face, Ayanis.





Fig. 8: Plan of the residential area, Outer Town (Pasarbaşı), Ayazin.



Fig. 9: Excavation area, Outer Town (Pınarbaşı), Ayanis.



Fig. 10: Fragments of Triangle Ware, Ayazin.