

## TWO CLAY DOCUMENTS FROM UPPER ANZAF FORTRESS NEAR VAN

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The Anzaf Fortresses consists of two fortresses, the Upper and the Lower\*. The Lower Anzaf Fortress (Aşağı Anzaf Kale) lies 11 km. north-east of Ƣuşpa (Van Kalesi), the capital of the Urartian Kingdom, and close to the modern Van-Iran railway and main road<sup>1</sup> (Fig. 1).

Upper Anzaf Fortress (Yukarı Anzaf Kale) (Fig. 2), some 900 m. to the south of Lower Anzaf Fortress, was built by Minua, son of the Urartian king Išpuini (ca. 810-785/780 B.C.). As with Lower Anzaf, we do not know the Urartian name of the Upper Anzaf Fortress. Upper Anzaf is ten times larger than Lower Anzaf, covering an area of 60.000 m<sup>2</sup>. At 1995 m. above sea level, Upper Anzaf is the highest archaeological site in Turkey. In contrast to Lower Anzaf, Upper Anzaf was built as an important centre for the storage of agricultural products from the surrounding fertile lands. Water collected in the small dam 1 km. to the east, built by King Minua, played a significant role in agriculture<sup>2</sup>. Amazingly, with minor alterations this dam is still in use today, aiding the cultivation of the fertile land lying to the North. The lower city, lying to the south of the fortress, covers an area of 141.000 m<sup>2</sup>. Surrounded by thick walls, the lower city, planned and built at the same time as the fortress<sup>3</sup> and one of the best examples of early Urartian settlements, was established within the borders of modern village of Dereüstü (formerly Anzaf).

Upper Anzaf Fortress displays all the stages in the development of Urartian architecture, the buildings within the fortress being constructed at different periods over the 200 years that elapsed between its establishment and its collapse. The eastern gate of the lower city, the storage buildings attached to the western fortress walls, the northern and southern gates of the fortress with the High Tower protecting them and the temple with its courtyard were uncovered in the excavations which have continued since 1991<sup>4</sup>.

Numerous storerooms with pithoi are located 26 m. from the Haldi Temple (Fig. 3). Corridor 10 follows a north-south direction and is wider and longer, and all

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<sup>1</sup> O. Belli, Die Ausgrabungen an der urartäischen Festung Anzaf bei Van, „Arkeoloji ve Sanat“ 54/55, İstanbul 1992, p. 28.

<sup>2</sup> O. Belli, Neue Funde urartäischer Bewässerungsanlagen in Ostanatolien, in: U. Finkbeiner – R. Dittmann – H. Hauptmann (Eds.), *Beiträge zur Kulturgeschichte Vorderasiens, Festschrift für Rainer Michael Boehmer*, Berlin 1995, p. 27.

<sup>3</sup> O. Belli, *The Anzaf Fortresses and the Gods of Urartu* (Arkeoloji ve Sanat Yayınları), İstanbul 1999, p. 16.

<sup>4</sup> O. Belli, Excavations at the Upper and Lower Anzaf Urartian Fortresses, in: O. Belli (Ed.), *Istanbul University's Contributions to Archaeology in Turkey (1932 – 2000)*, İstanbul 2001, p. 40.

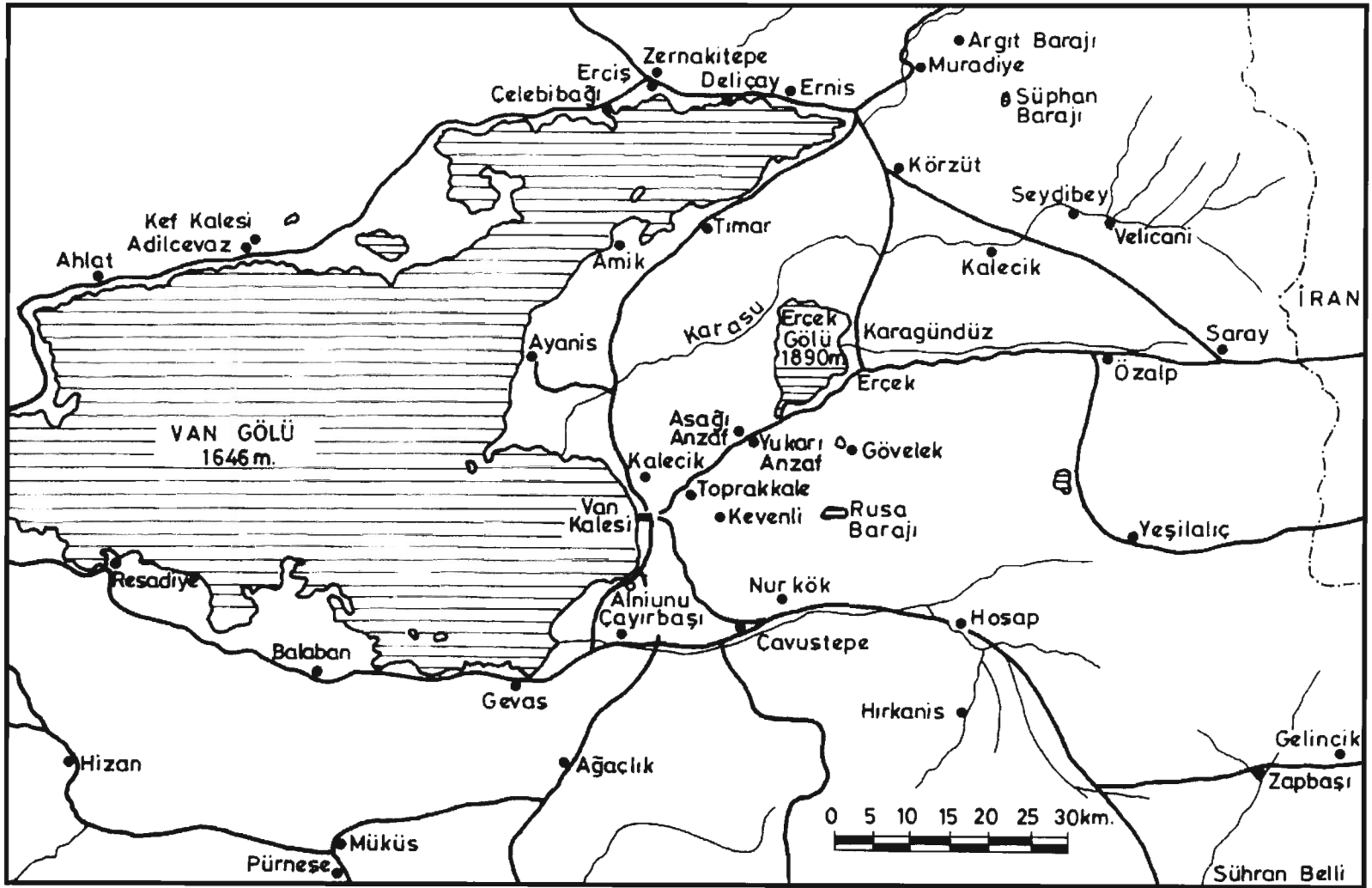


Fig. 1 – The location of the Upper and Lower Anzaf Fortresses.

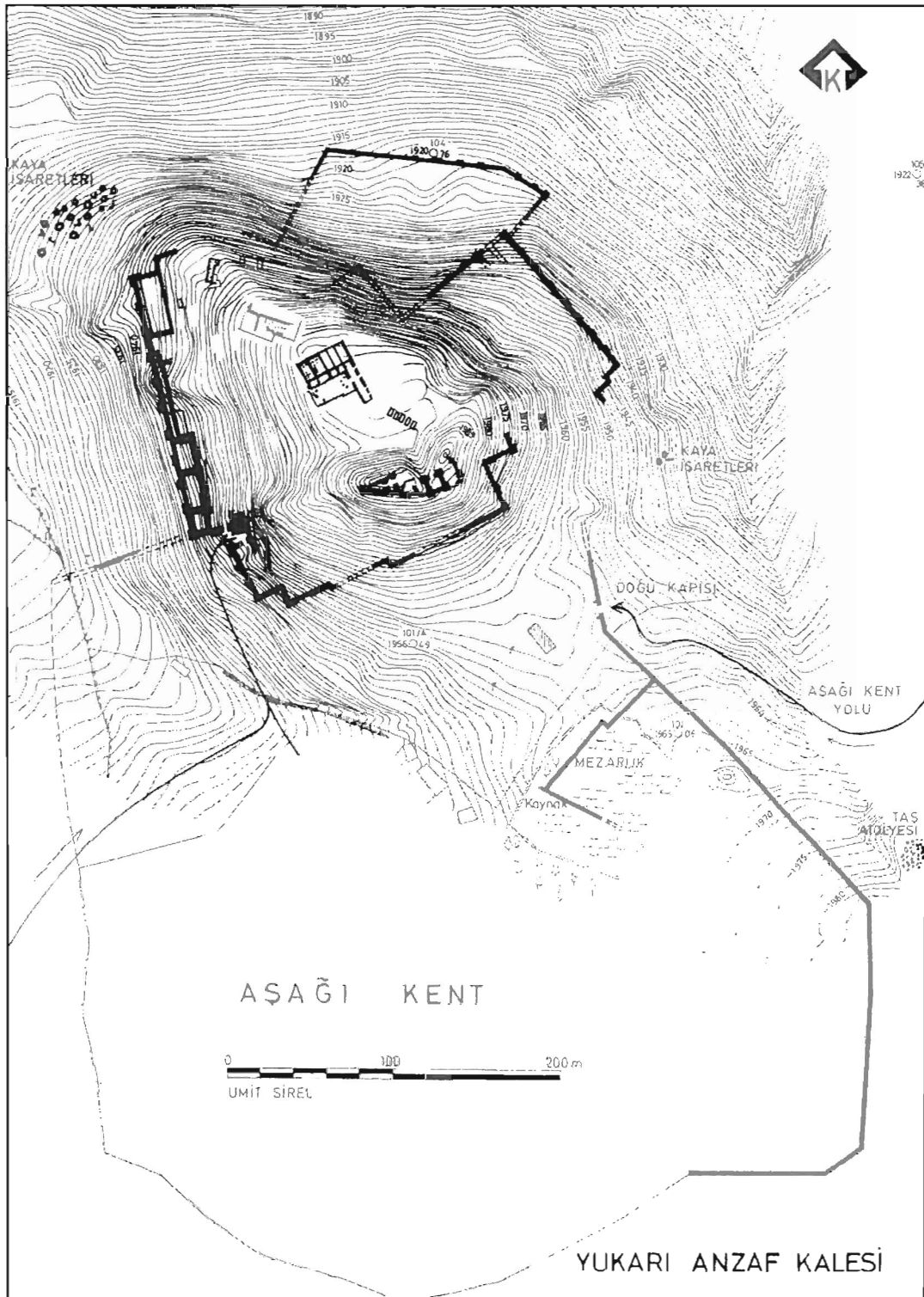


Fig. 2 – Topographical plan of Upper Anzaf Fortress.

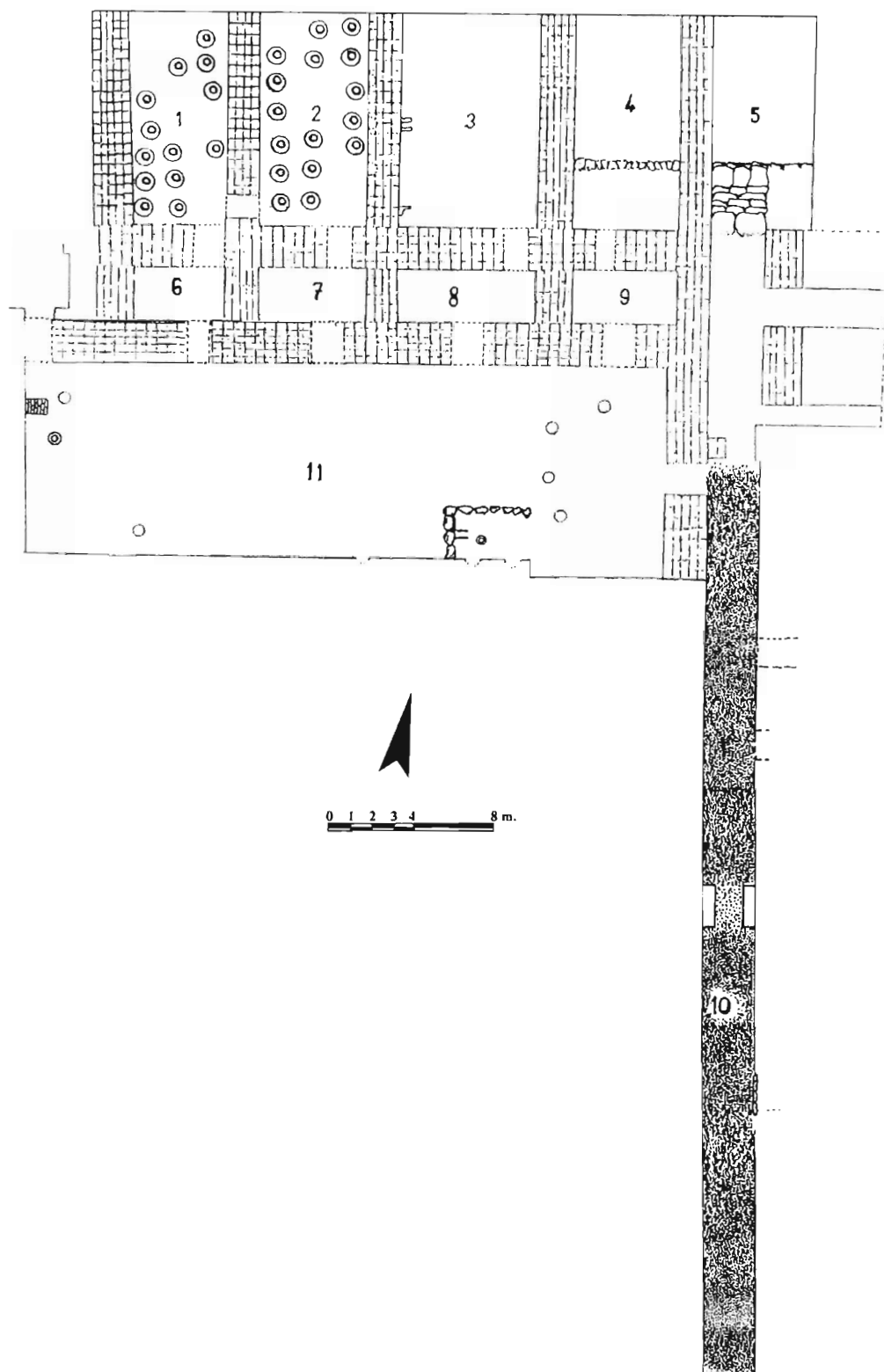


Fig. 3 – General plan of the storerooms complex.

the rooms in the west open into it, revealing its function as the main corridor. Room 5 in the north is reached by six steps because of its higher position.

Its white plastered mud-brick walls were built on stone foundations and heavily burnt by a severe fire. Burning roof beams, wooden doors and other wooden objects destroyed everything in the corridor. Pebbles were placed beneath the floor in order to obtain a hard surface, a practice unique to the Urartian fortresses. The end of the corridor is yet to be found, but it appears to extend towards the court of the Haldi temple in the south. The position of the rooms in relation to the main corridor will be the object of research next year (2004).

The main corridor and the great hall have yielded numerous basalt and sandstone grinders, bone loom weights, weaving tools, a bronze bracelet, a knife, a sickle and a needle. These tools suggest that the rooms were used as production workshops. Iron and especially bronze harnesses, arrowheads, and sword fragments come from room 9. The bronze cast arrowheads and scabbard are heavily oxidized. Some items bear inscriptions, but their conservation process is yet to be completed.

We publish here two inscriptions on clay objects:

#### 1. YAK 2002 5.C.332 (Figs. 4-12)

The following cuneiform inscription is written all around the lateral side of a clay object, whose form and nature is between a bulla and a half tablet. The dimensions are: height 3.2 cm on the left and 3.5 on the right, width 5 cm, thickness 2.2 cm. Judging from the two holes for the string on its left side, which were normally used to seal containers<sup>5</sup>, it would indeed appear to be a bulla. Otherwise, not only its large size in comparison with the normal “drop-shaped” bullae but also its content are typical of a tablet. Cf. in particular the incipit “The king speaks” like the tablets from Karmir-blur<sup>6</sup> and Bastam<sup>7</sup>. One may imagine that this inscribed clay object had the functions of both a sealing bulla and of a letter. Was it attached to a container sent together with a *Begleitbrief*?

On the flat surfaces seal impressions are visible, on the top are traces of a cylindrical seal impression, on the bottom there is the stamp of the same seal, according to Urartian usage. On the stamp seal there is a *Mischwesen* (a winged horse with griffon head and human hand) with a situla in his hand. On the cylinder impression two winged genii and part of a sacred tree are visible; there are also traces of the lower line of the cuneiform legend, where we can distinguish a clear sign *li*. All such details enable us to identify this as the seal of the so called \*<sup>LU</sup>A.NIN-li<sup>8</sup>, a title which now must be read phonetically as <sup>LU</sup>a-šu-li<sup>9</sup>, but cannot be

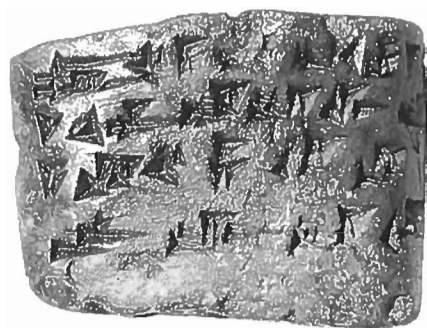
<sup>5</sup> M. Salvini, Bullae with cuneiform and hieroglyphic inscriptions, in: A. Çilingiroğlu – M. Salvini, *Ayanis I. Ten Years' Excavations at Rusahinili Eiduru-kai* (Documenta Asiana 6), Roma 2001, p. 279 ff.

<sup>6</sup> И.М. Дьяконов, *Урартские письма и документы*, Москва-Ленинград, 1963.

<sup>7</sup> M. Salvini, Die urartäischen Tontafeln, in: W. Kleiss (Ed.), *Bastam I. Ausgrabungen in den Urartäischen Anlagen 1972-1975* (Teheraner Forschungen IV), Berlin 1979, p. 115 ff.

<sup>8</sup> Cf. U. Seidl, Die Siegelbilder, in W. Kleiss (Ed.), *Bastam II. Ausgrabungen in den urartäischen Anlagen 1977-1978* (Teheraner Forschungen V), Berlin 1988, p. 145 ff.

<sup>9</sup> A. Çilingiroğlu – M. Salvini, *Ayanis I*, Roma 2001, p. 23.



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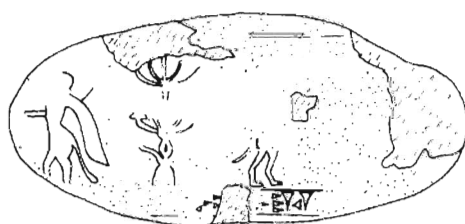
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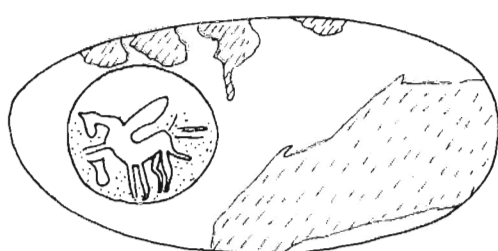
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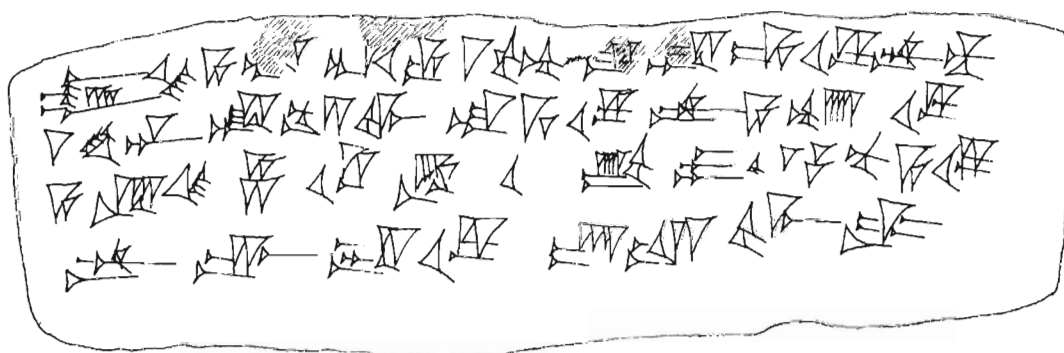
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10



11



12

Figs. 4-12 – The bulla from Upper Anzaf (YAK 2002 5.C.332)

translated yet. There are many variants of this seal, and the closest example seems to be A6 of Seidl<sup>10</sup>, the only one where the winged animal on the stamp looks to the left.

#### Transcription of YAK 2002 5.C.332 (\*UCT CB An-1)

- 1 LUGAL-še a-<sup>l</sup>li<sup>1</sup> ti-e <sup>m</sup>gu-<sup>l</sup>li<sup>2</sup>?<sup>1</sup>-li-e-di <sup>l</sup>U<sup>3</sup>GAD
- 2 <sup>m</sup>a-li-iš-pi-la-a-di <sup>l</sup>U<sup>3</sup>a-ru-di
- 3 a-ri-še za-di-ri-u-ga-i : a-nu-a-di
- 4 <sup>l</sup>U<sup>3</sup>mar-da-di É iš-pi-lip<-ri?>

“The king speaks: tell to Mr Gulili, the porter(?), (and) to Mr <sup>2</sup>Ališpila, the *arudi*-man, to give(?):.....”. The rest of the text is incomprehensible.

The text is full of *hapax legomena*, so that a complete translation is impossible, but the structure is clear. It is a the letter of a king containing an order (*tie* “say”) addressed to two officials. The personal names are not previously attested. The professional title <sup>l</sup>U<sup>3</sup>GAD also is new in the Urartian texts, but it is very rare even in the Akkadian documents<sup>11</sup>. Both personal names and official titles are in the directive case *-di*, which in these contexts corresponds to Indo-European dative. Also in Turkish the same case form is used for the indirect object (dative) and to indicate direction (allative). As already pointed out<sup>12</sup>, Urartian often introduced original logographic writings to designate some government officials.

For the Urartian title <sup>l</sup>U<sup>3</sup>a-ru-di we may perhaps suggest an etymological connection with the well known verb *aru-* “to give”. This seems to be confirmed by the following substantive a-ri-še, which is also to be connected with *aru-* «to give». Another problematic form of the same root *ar-* is a-ri(-e)-<sup>l</sup>è/dè, attested twice in the Annals of Sarduri II (UKN 155 A 18, F 21 = HchI 103 § 15 XI, § 16 VII = \*UCT A9 3A 18, F 21). It was interpreted by Melikišvili<sup>13</sup> as a *nomen actionis* “to give”, directive of a verbal substantive ari- (*ari+i/edi/e*), by Diakonoff as a supinum (infinitive of the goal, a-re-e-de)<sup>14</sup>.

In the blessing formulae, beside *alsuiše* “greatness”, *išpuiše*, etc. we find a substantive *aruše*, which could be perhaps interpreted as “gift, talent” (*aru-* + abstract *-še*), so that a form *ariše* remains unexplained.

In the form za-di-ri-u-ga-i we could have the stem *zad-* “to make, construct”. Nothing can be said about the subsequent word a-nu-a-di, which is preceded by separation wedges.

Since a logographic reading \*<sup>l</sup>U<sup>3</sup>MAR.DA-di makes no sense, we have to read phonetically the professional title <sup>l</sup>U<sup>3</sup>mar-da-di, which is attested here for the first time. The syllabogram *mar* is rare in Urartian script, but cf. the geographical name <sup>KUR</sup>mar-ma-a-ni in an inscription by Minua (CICH 19 = UKN 28 = HchI 16 = KUKN 44 = \*UCT A5-9 Upper Face, line 9).

<sup>10</sup> U. Seidl, *Bastam II*, p. 146.

<sup>11</sup> Labat 90, ABZ 90 (<sup>l</sup>U<sup>3</sup>GAD = (??) pētû, AHw 861b pētû 1) Türöffner jB LÚ.KAD (dazu?). Cf. also HZL 173 <sup>l</sup>U<sup>3</sup>GAD.TAR, ein Funktionär?.

<sup>12</sup> M. Salvini, *Bastam I*, p. 119.

<sup>13</sup> G. A. Melikišvili, *Die Urartäische Sprache* (Studia Pohl 7), Rome 1971, p. 66.

<sup>14</sup> I. M. Diakonoff, *Hurrisch und Urartäisch*, München 1971, p. 147.

The obscure sequence É iš-pi-lip is attested twice (augmented by -ri) in inscriptions by Rusa II in Ayanis in the following contexts:

[<sup>URU</sup>?x-r]a?-i-ni URU.TUR <sup>URU</sup>u-ia-ni-ḫi-na-a <sup>URU</sup>ú-za-a-i-ni a-še <sup>URU</sup>ú-la-a /  
É<sup>1</sup>.GAL URU.TUR É iš-pi-lip-ri a-ḫa-li-ni <sup>URU</sup>ar-du-ru-ú <sup>URU</sup>a-la-a-ú-e  
(temple inscription, \*UCT A 12-1 V, 1-2)<sup>15</sup>,  
<sup>m</sup>iš-pi-lip-ri / <sup>LÚ</sup>IR (clay bulla \*UCT CB Ay-1, 4-5)<sup>16</sup>.

<sup>LÚ</sup>IR “servant” is apposition of the personal name Išpilipri, and there is a contradiction with “House of Išpilipri” of the temple inscription, even if we understand É iš-pi-lip-ri as a geographical name like e.g. É-ab-da-da-ni (= Bīt-Abdadani) in Assyrian texts.

É iš-pi-lip in YAK 2002 5.C.332 seems to be an abbreviation although there is enough space for another sign on the right. There is also the problem of the meaning of a possible suffix -ri, which could be identified in <sup>URU</sup>ḫa-al-di-ri-ul-ḫi <sup>KUR</sup>e-ba-a-ni-i-e<sup>17</sup> “The country of the Haldi=ri (Haldiri-an) city”; cf. <sup>m</sup>ul-tú-di-a-ú-ni LUGÁL <sup>KUR</sup>pu-lu-a-di-ul-ḫi “Ultudiauni, king of Puluadi” (or: “Puluadian king”)<sup>18</sup>.

## 2. YAK 2001 (\*UCT CT An-1) (Figs. 13-17)

Black clay tablet. Size: Height 8 cm, width 5.8 cm, max. thickness 2.2 cm

### Transcription

1	<sup>m</sup> un <sup>1</sup> ?-ka-nu-a- <sup>r</sup> di <sup>1</sup>	
2	30 GIŠ.GAG.TI : 1 GIŠ.BAN	
3	<sup>m</sup> nu-ru-bi-e-di	
4	30 GIŠ.GAG.TI : 1 BAN <sup>MES</sup>	
5	<sup>m</sup> ú-ru-a-di-di	
6	22 GIŠ.GAG.TI : 1 GIŠ.BAN	
7	<sup>m</sup> a- <sup>r</sup> ri-lu <sup>1</sup> -tu-qu	
8	30 GIŠ.GAG.[T]I <sup>m</sup> ḫu-uš-tú-ú	
9	20 GIŠ.GAG.TI : 1 GIŠ.BAN	
10	<sup>m</sup> ú-ru-u-e-da-a-di	
11	20 GIŠ.GAG.TI : <sup>m</sup> ur <sub>4</sub> -di-i	
12	20 GIŠ.GAG.TI : 1 GIŠ.BAN <sup>m</sup> nu-d[u]	} Lower Edge
13	20 GIŠ.GAG.TI : 1 GIŠ.BAN	
14	<sup>m</sup> e-ri-ú-qu-ú	

<sup>15</sup> M. Salvini, *Ayanis I*, Roma 2001, p. 257 and 262.

<sup>16</sup> Ibidem, p. 281.

<sup>17</sup> CICH 27 = UKN 36 = HchI 23 = KUKN 53 = \*UCT A 5-3, 26.

<sup>18</sup> M. Salvini AMI 15 (1982) 97-100, Taf. 13. = KUKN 245 = \*UCT A 9-8, line 2.



Obv.



13

Rev.



15



16



14

Lower Edge

Figs. 13-16 – Clay tablet from Upper Anzaf (YAK 2001).

- 15 30 GIŠ.GAG.TI 2 GIŠ.BAN  
 16 <sup>m</sup>a-za-a LÚ.10-<sup>r</sup>li<sup>r</sup>
- 
- 17 20 GIŠ.GAG.TI : 1 GIŠ.BAN  
 18 <sup>m</sup>ur<sub>4</sub>-tú-ú LÚ.DINGIR-i-ni
- 
- 19 30 GIŠ.GAG.TI : 1 GIŠ.BAN  
 20 <sup>m</sup>iš-pi-li-<sup>r</sup>ú<sup>r</sup>-qu
- 
- 21 30 GIŠ.GAG.TI : <sup>m</sup>ki-ka-MAḤ??
- 
- 22 30 GIŠ.GAG.TI : 1 GIŠ.BAN : 1 <sup>GIŠ</sup>šú-ri  
 23 <sup>m</sup>šú-<sup>r</sup>iš<sup>r</sup>-ḥa-a-di
- 
- 24 30 GI[Š.G]AG.TI : 1 GIŠ.BAN  
 25 <sup>m</sup>ur<sub>4</sub>-di-i-ni-di
- 
- 26 30 GIŠ.GAG.TI : 1 GIŠ.BAN

#### Translation

- 1-2 To Unkanu: 30 arrows, 1 bow.  
 3-4 To Nurubi: 30 arrows, 1 bow.  
 5-6 To Uruadi: 22 arrows, 1 bow  
 7-8 To Ariluṭuqu: 30 arrows  
 8-9 To Ḥuštu: 20 arrows, 1 bow.  
 10-11 To Urueda: 20 arrows.  
 11-12 To Urdi: 20 arrows, 1 bow.  
 12-13 To Nudu: 20 arrows, 1 bow.  
 14-15 To Eriuqu: 30 arrows, 2 bows.  
 16-17 To 'Aza, the "decurion": 20 arrows, 1 bow.  
 18-19 To Urtu, the "man of the god(?)": 30 arrows, 1 bow.  
 20-21 To Išpiluqu, 30 arrows.  
 21-22 To KikaMAḤ?: 30 arrows, 1 bow, 1 lance.  
 23-24 To Šuišḥa: 30 arrows, 1 bow.  
 25-26 To Urdini: 30 arrows, 1 bow.

The text registers a distribution of weapons to 16 men; some of the names are accompanied by their title or function expressed with a Sumerogram or with an Urartian word. The weapons distributed are arrows (GIŠ.GAG.TI), bows (GIŠ.BAN) and one lance (<sup>GIŠ</sup>šú-ri<sup>19</sup>, line 22).

The personal names are not attested before, with the exception of <sup>m</sup>iš-pi-li-ú-qu (line 20), who is already known from the tablet Bastam 1, line 2, where he is defined as LÚ.NA<sub>4</sub>.DIB, the "seal bearer", a high official<sup>20</sup>.

<sup>19</sup> A. Çilingiroğlu – M. Salvini, When was the castle of Ayanis built and what is the meaning of the word "šuri"? , in: *Anatolian Iron Ages 4. Proceeding of the Fourth Anatolian Iron Ages Colloquium held at Mersin, 19-23 May 1997*, "Anatolian Studies" 49, 1999, p. 55-60.

<sup>20</sup> M. Salvini, *Bastam I*, p. 116 ff.

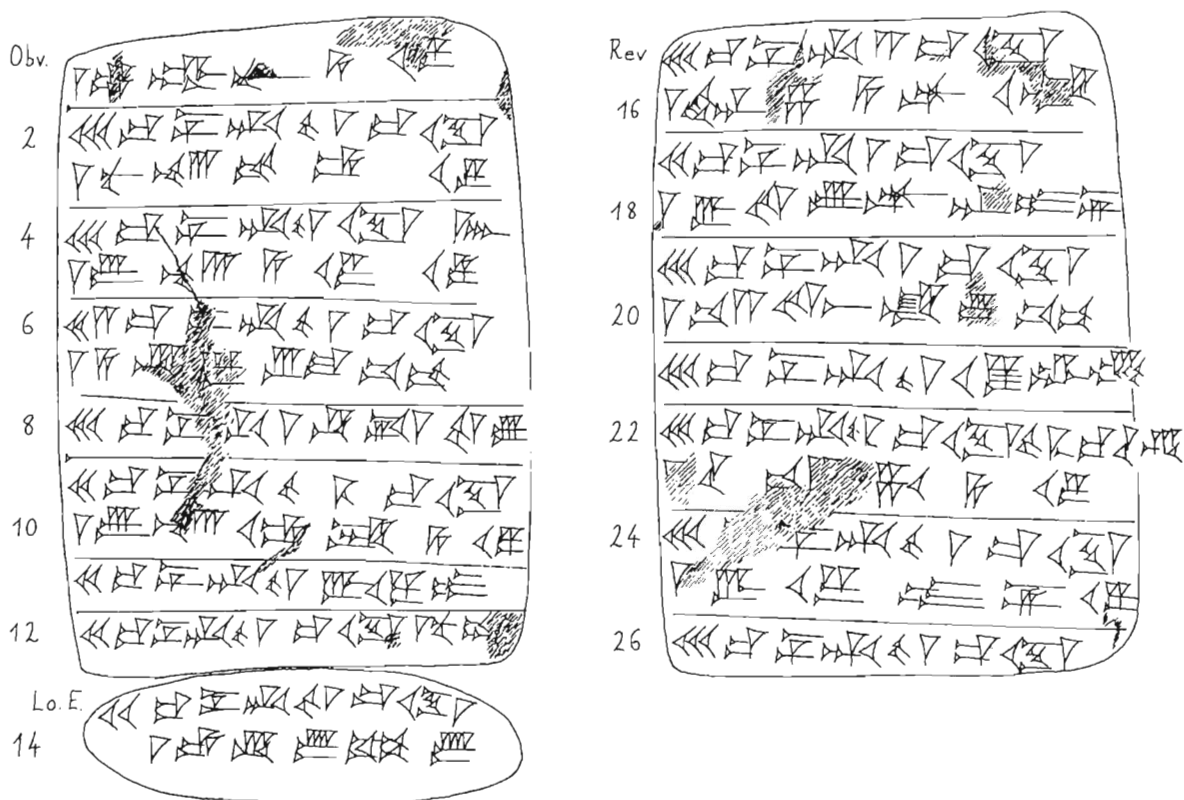


Fig. 17 – Copy of the tablet YAK 2001.

The sign and syllabic value  $ur_4$  (lines 18 and 25) is attested for the first time in Urartian script.

Line 16. Mr  $\text{'Azā}$ 's name correspond to that of a country, namely the region of Karmir-blur in Rusa II's time<sup>21</sup>. He is a decurion (LÚ.10-li) and is apparently responsible for the men listed from line 1 to 16, who are precisely ten, including  $\text{'Azā}$  himself. We have perhaps here a title like the Hurrian *emantuḫlu*<sup>22</sup> ("decurion") in the Nuzi texts. The phonetic complement *-li* may indicate the presence of an adjectival suffix *-ḫali*<sup>23</sup>, corresponding to Hurrian *-uḫli*. Apparently the basic organization of the Urartian army was the same<sup>24</sup>.

Line 18. The title LÚ.DINGIR-i-ni is also attested for the first time. Its analysis is uncertain; i-ni could be a phonetic complement of DINGIR or, if we transcribe LÚ.ṗi-ni, where DINGIR is a determinative, *ini* could be the otherwise unknown

<sup>21</sup> RGTC 9, p. 99 s.v. Waz/ša.

<sup>22</sup> CAD E 137, *emantuḫlu*.

<sup>23</sup> M. Salvini, in G. A. Melikišvili, *Die Urartäische Sprache* (Studia Pohl 7), Rome 1971, p. 95 f.

<sup>24</sup> See also e.g. the function of the UGULA in Tikunani, overseer in charge of a group of ten craftsmen: M. Salvini, *The Ḫabiru Prism of King Tunip-Teššup of Tikunani* (Documenta Asiana III), Roma 1966.

Uartian word for “God”, thus corresponding to Hurrian *eni* “God”. Cf. perhaps the Hittite <sup>L</sup>ÜDINGIR<sup>LIM</sup>-niyant-, a sort of ecstatic priest<sup>25</sup>.

In conclusion the type of these two documents from Anzaf, their character and content date them to the time of Rusa II, as those from Ayanis, Bastam and Karmir-blur. The distribution of weapons could be connected with the sudden need for defence in view of an imminent enemy attack. This may not be enough evidence to suggest that the end of the Upper Anzaf fortress took place in the same period as the other cities built by Rusa II, but it is a possibility that one could bear in mind.

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<sup>25</sup> F. Pecchioli Daddi, *Mestieri, professioni e dignità nell'Anatolia ittica*, Roma 1982, 300. J. Tischler, *Hethitisches Handwörterbuch*, Innsbruck 2001, 152 f. s.v. \*siuniya –; V. Haas, *Materia Magica et Medica Hethitica*, Berlin – New York Vol. I, 2003, p. 79.