

A Group of Urartu Pins from the Ahlat, Erzurum, and Van Archeology Museums

Ahlat, Erzurum ve Van Arkeoloji Müzelerinden Bir Grup Urartu İğnesi

Davut YİĞİTPAŞA * Abstract

The data on ornaments and jewelry in the Kingdom of Urartu has been obtained from archaeological excavations rather than written documents. This study covers the data on the pins obtained from the Urartu centers in the Eastern Anatolia Region and mostly from their necropoleis. From this point of view, we analyzed the pins in Van, Ahlat, and Erzurum Archeology Museums in this study. Pins, one of the types of jewelry used for decoration, are generally thin, flat, cylindrical and mostly made of metal, and used for sewing clothes and attaching the ends of the clothes and the hair. The pin consists of a head, body and tip shaped in various ways. Some archaeological finds include a crown decorated with plant or animal figures on the head and elements called torus and bracelets on which it is placed. On the other hand, the body consists of a hole and a pin that tapers toward the tip. We analyzed the chronology, meanings, usage methods, and construction techniques of Urartian pins, which consist of animal heads, animal figures, fruit and plant heads, bud and knot heads, and flat heads. We obtained results by dating the settlement finds within the Urartu State's borders and the contemporary neighboring region by conducting analogies between them. We also tried to identify the symbolic meanings Urartian pins can have as protection from evil, magic, decoration, status indicators, and the belief that the person will be protected forever after death.

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Öz

Urartu Krallığı'nda süs ve takılar hakkındaki veriler; yazılı belgelerden çok arkeolojik kazılardan elde edilmiştir. Bu çalışma Doğu Anadolu Bölgesi'nde bulunan Urartu merkezleri ile çoğunlukla nekropollerinden ele geçen iğnelere ilişkin verileri kapsar. Buradan hareketle Van, Ahlat ve Erzurum Arkeoloji Müzelerindeki iğneler değerlendirmeye alınmıştır. Süsleme amacıyla kullanılan takı türlerinden biri olan iğneler, giysi dikme, giysi uçlarını birbirine tutturma ve saç tutturma işleviyle genel olarak ince, düz, silindirik şeklinde ve çoğunlukla metalden yapılmıştır. İğne, çeşitli şekillerde biçimlendirilmiş bir baş, gövde ve uç kısımlarından oluşmaktadır. Arkeolojik buluntular arasında yer alan iğnelerin bazılarında, baş kısmında bitki veya hayvan figürleri ile süslenmiş bir taç ve bunun üzerine oturtulduğu torus ve bilezik olarak adlandırılmış öğeleri görülmektedir. Gövde ise, delik kısmı ve uca doğru incelen iğneden oluşmaktadır. Hayvan başlı, hayvan figürlü, meyve ve bitki başlı, tomurcuk ve budak başlı, yassı başlardan oluşan Urartu iğnelerinin kronolojisi, sahip olabileceği anlamlar, kullanım yöntemleri, yapım teknikleri açıklanmış tipolojinin ardından, Urartu

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Devleti sınırları içinde yer alan yerleşme buluntuları ve Urartu ile çağdaş komşu bölge yerleşme buluntuları arasında yapılan analogilerle tarihlendirilerek sonuca ulaşılmıştır. Ayrıca Urartu iğnelerinin sahip olabileceği sembolik anlamlar, kötülüklerden korunma, büyü, süslenme, statü göstergesi olarak ve ayrıca öldükten sonra kişinin sonsuza kadar korunacağına inanış belirlenmeye çalışılmıştır.

Anahtar Kelimeler:

Van Müzesi, Urartu, Bronz, Takı, İğne.

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- Mali Destek:** Çalışma için herhangi bir kurum ve projeden mali destek alınmamıştır.
- Çıkar Çatışması:** Çalışmada kişiler ve kurumlar arası çıkar çatışması bulunmamaktadır.
- Telif Hakları:** Çalışmada kullanılan görsellerle ilgili telif hakkı sahiplerinden gerekli izinler alınmıştır.
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Introduction

One of the types of jewelry used for decoration is pins. Pins used for sewing clothes, tying the ends of the clothes together, and fastening the hair were generally thin, flat, cylindrical, and mostly made of metal, and consisted of a head, body, and end parts shaped in various ways. Some pins have a crown decorated with plant or animal figures on the head and items called torus and bracelets on which it is placed. On the other hand, the body consists of a hole and a tapering pin (Zahlhaas, 1991, p. 184) (Figure 1). On the other hand, sewing pins consist of a tapering body and a head with a hole. Typological uniformity is observed in sewing pins. Awls, also used for sewing, are primarily used for sewing or piercing hard and thick materials such as leather (Yıldırım, 1989). The history of pins in Anatolia dates back to the Neolithic period. Wooden pins covered with wood, bone, and copper were found in Çatalhöyük (Mellaart, 2003, p. 163-168) and Körtik Tepe (Özkaya & Coşkun & Soyukaya, 2013, p. 20, 70). Since the Late Chalcolithic Age, silver and gold have been used in Anatolia (Yalçın, 2003, p. 76-77). Examples of ivory, bronze, silver, and gold pins besides copper have been found since the beginning of the 3rd millennium BC in Arslantepe (Di Nocera-Palmieri, 2003, p. 38), Alacahöyük (Maxwel-Hyslop, 1971, p. 42-43), Kültepe (Maxwel-Hyslop, 1971, p. 98-99; Özgüç, 2006, p. 230-231), Boğazköy (Yıldırım, 1989) and Troy (Maxwel & Hyslop, 1971, p. 55-57). Jewelry obtained from cemeteries such as Karagündüz, Yoncatepe, Ünseli, Dilkaya, and Hakkari in the Van Lake Basin was produced using low-carbon iron in the Early Iron Age (Sevin, 2003, p. 217-218). In addition to iron samples, bronze pins were also found in Karagündüz with animal, poppy, or bud heads (Sevin-Kavaklı, 1996, p. 31, 36; Belli & Konyar, 2003, p. 184). Similar examples were recovered in the 4th layer of the Hasanlu settlement in northwest Iran (Muscarella, 1988, p. 40-45), Surkh Dum in Luristan (Muscarella, 1988, p. 123-132), and Samtavro in the Caucasus (Abramishvili, 2003, p. 17-18, Lev. I).

In addition to the primary function of the pins being sewing, the fact that some of them recovered as grave finds were found near skulls indicates that they were also used for tying hair (Muscarella, 1988, p. 40). It has also been determined that pins had symbolic meanings in ancient times; one being “protective” based on the possibility of it being used as an amulet. The lion and sphinx protomes in the “Aslanlı Kapı” (Lion Gate) in Boğazköy and the “Sfenksli Kapı” (Sphynx Gate) in Alacahöyük were also used in a protective sense. This meaning of the gates could also possibly be valid for pins (Yıldırım, 1989, p. 27; Marcus, 1994, p. 9-11). It could be argued that the ruling class used ornamental pins for clothing, especially those made of precious metals such as gold and silver.

Studies carried out in Hasanlu mention a group of pins, possibly called the shroud pin. However, it has not been clarified how the dead were wrapped in a shroud or how it was concluded that a shroud was present (Marcus, 1994, p. 4). The fact that these pins are called “shroud pins” only because they are longer from a typological point of view raises many questions. The pin heads in this group were compared to the heads of weapons such as daggers, knives, and swords. It was interpreted that the women of

Hasanlu symbolically protected the city, showing that the city was strong and reflected that they had a well-protected population (Marcus, 1994, p. 11).

It has been determined that the image of a judge of animals was used in some of the pin heads produced especially in the ajour technique in Surkh Dum in Luristan. It is proposed that the female figures crouching on the ground, enclosed in a circle or rectangle on the pinpoint, reflect the moment of birth and symbolize fertility (Muscarella, 1988, p. 125-126).

A double rooster head pin was found on the necklace on the neck of an in situ female skeleton in the Karagündüz grave K5. Sevin stated that this necklace with a pin could reflect the belief in the other world peculiar to women (Sevin, 2005, p. 365). Furthermore, Sevin stated that, according to the testimony of the antique dealers, the necklace in the bronze woman figurine found in the Derebey village near Van, today in the Yerevan history museum, is also pinned and therefore parallels the necklace found in Karagündüz, but still the testimony of the antique dealers could not be trusted (Figure 2). However, Zahlhaas, who worked on this figurine, stated that the pin was long and attached to the chest garment (Zahlhaas, 1991, p. 185). Belli-Konyar stated that the symbolic meanings attributed to pins still exist in Eastern Anatolia today, and a long pin is placed next to women who have given birth (2003, p. 184). It is also known that today pins are placed in amulets prepared to protect from evil.

I. Usage of Pins

Most of the pins unearthed in archaeological excavations were recorded as grave finds. Pins are found in burials, on the skeleton's body, or near the head.

The gender and age of many burials found in the Lower City tombs were identified, and because they were buried together with their personal belongings, the use of such items could be understood in the Hasanlu IVB layer (1100-800 BC). The pins found in these graves were divided into two, clothing and possibly shroud pins. It was understood that every corpse was wrapped in a shroud in the graves, regardless of gender and age, but only female skeleton shrouds were pinned. However, there is no actual data about the shroud use in Hasanlu tombs. The typological distinction showed that the longer pins might have been used to fasten the shroud. Marcus stated that shroud pins, which are longer (14-36 cm) than clothing pins, were used horizontally from one shoulder to the other or diagonally on the chest and were primarily found in tombs with rich finds. Clothing pins were generally used on the shoulders, with the pointed end pointing upwards. However, while two pins were detected in adults, only one pin was found in children (Marcus, 1994, p. 4-5).

It is observed that the clothing pins of the figures on the ivory mosaic panels found in Mari are attached horizontally on the chest, just below the shoulder, or with the pointed ends pointing down. It is also depicted that two pins are used together, crosswise. Moreover, pendulums with beads and tassels are attached to the pinholes (Yıldırım, 1989, p. Lev. 4, Fig. 12; Sevin & Kavaklı, 1996, p. 37). In Alacahöyük, rings were attached to the holes in the body of most of the pins or beads were tied with thread (Maxwel-Hyslop, 1971, p. 98-99).

Two poppy-headed pins were found between the shoulder and neck of the skeleton, and a double lion-headed pin at the chest level in the Ka 3 tomb examined during the 2006 excavations in the Kalecik necropolis (Çavuşoğlu, 2015, p. 231, Fig. 7). It is not possible to identify a type called “shroud pin” for Urartian pins. As evident from the Kalecik finds, it is possible to consider that the lion and poppy-headed pins used as a dead gift may also have been used to fasten the shroud.

This study examined pins dating to the Urartu (Middle Iron Age) period, purchased by the Ahlat, Erzurum, and Van Archaeological Museums. It explains, in general terms, the definition of a pin, its chronology, meanings, and usage. Following typology, this study dated the pins examined by analogies with the Urartian finds and deduced results by determining their implications.

II. Typology

I. Headed (Protome) Pins:

The Urartians widely used this group called protomes in previous studies.

I.1. Animal-Headed (Protome) Pins: The Urartians widely used this group. These pins had a head and neck and, in some cases, a partial body depicted with the forelimbs of animals or mythological creatures (Yıldırım, 1989, p. 11).

I.1.1. Double Animal-Headed Pins: The first sample was obtained from the Ahlat Archeology Museum (Inv. No: 2005-142-A). The double bird-headed pin has typical pin head decorations. The animals were crafted back to back in a stylized manner and are located on a disk. There is a round torus under the disc and two bracelets (Trokhilos) with a distance between them. The pin body with a round cross-section starts beneath the circular hole part (Figure 3)

The head of the pin obtained from Erzurum Archeology Museum (Inv. No: 35-75) consists of chicken and rooster heads. Chicken and rooster with typical pinhead decorations were crafted back to back in a stylized manner and are located on a disk. There is a round torus under the disc and two bracelets with a distance between them. The pin body with a round cross-section starts beneath the circular hole part (Figure 4). Pins with two rooster or chicken protomes are in Kalecik (Çavuşoğlu, 2015, Fig. 7/17), Adana, Ankara, Diyarbakır, İstanbul and Van Archaeological Museums (Yıldırım, 1989, p. 32-33, Fig. 6-15).

The head of the third pin from the Van Archeology Museum (Inv. No: 73-16-2) consists of two eagle heads. The animals were crafted back to back successfully; the beaks and eyes are quite prominent. Details are engraved with horizontal and vertical notches on the neck and body. The animals are located on a disk. There is a round torus under the disc and two bracelets with a distance between them. There are also vertical-short notches on the edges of the bracelets. The pin body with a round cross-section starts beneath the circular hole part (Figure 5). Pins with two rooster or chicken protomes are in Kalecik (Çavuşoğlu, 2015, Fig. 7/17), Adana, Ankara, Diyarbakır, İstanbul and Van Archaeological Museums (Yıldırım, 1989, p. 32-33, fig. 6-15).

I.1.2. Three Animal-Headed Pins: The head of the pin obtained from Erzurum Archeology Museum (Inv. No: 18-42-79) consists of three bird heads. The animals,

depicted back to back and in a stylized form, are located on a conical body torus. There is one disc-shaped bracelet under the torus. The pin body with a round cross-section starts beneath the rectangular hole section (Figure 6).

The head of the pin obtained from Erzurum Archeology Museum (Inv. No: 3-14-75) consists of three bird heads. The animals, depicted back to back and in a stylized form, are located on the bracelet. The torus with a biconical body is decorated with a deep zigzag motif. There are three disc-shaped bracelets under the torus. The pin body with a round cross-section starts beneath the rectangular hole section. Half of the body is broken (Figure 7).

The head of the third pin from the Van Archeology Museum (Inv. No: 11-124-82) consists of three bird heads. It is very oxidized, and one of the animal heads is broken. The animals, depicted back to back and in a stylized form, are located on a conical body torus. There are two disc-shaped bracelets under the torus. The pin body with a round cross-section starts beneath the bracelet. There is no hole part (Figure 8).

The head of the last pin from the Van Archeology Museum (Inv. No: 63-140-75) consists of three eagle heads. The beak, eyes, and body feathers of animals on a disc are well-defined. There is a round torus under the bracelet, whose edges are decorated with vertical-short notches, and there are two bracelets with a distance between them under the torus. There are, again, vertical-short notches on the edges of the bracelets. The pin body with a round cross-section starts beneath the rectangular hole section (Figure 9).

It is located in Kalecik (Çavuşoğlu, 2015, Fig. 7/9), Adana Museum (Taşyürek, 1975, Receipt no: 1587), Adilcevaz (Yıldırım, 1989, Fig. 17), Adana and Van Museums (Yıldırım, 1989, Fig. 19-35).

1.1.3. Four Animal-Headed Pins: The pin, obtained from Erzurum Archeology Museum (Inv. No: 43-81), consists of four stylized eagles. The animal heads with prominent beaks are on a bracelet. There is a conical torus under the bracelet and two smaller disc-shaped bracelets further underneath. The pin body with a round cross-section starts beneath the hole in the form of a round bead (Figure 10).

The head of the last pin from the Van Archeology Museum (Inv. No: 74-17-35) consists of four eagle heads. Stylized animal heads are placed on a bracelet. There is a conical torus under the bracelet and a smaller, disc-shaped bracelet further underneath. The pin body with a round cross-section starts beneath the rectangular hole section (Figure 11).

Bronze ornamental pin with a bird figure located in Patnos - Giriktepe Palace (8th century BC) (Belli, 2010, p. 340), Iğdır (Barnett, 1963, p. 178-179, Fig. 32/2), Nor-Aresh (Barnett, 1963, Fig. 43), similar ones are located in Adana, Malatya and Van Museums (Yıldırım, 1989, Fig. 45-48).

1.2. Pins with Animal Figures: This category makes up the second group.

1.2.1. Pins with A Single Animal Figure: Our first sample was obtained from the Van Archeology Museum (Inv. No: 1800). Since the pin is oxidized, its details are not precise, but the tip resembles the head of a snake (?) due to its rounded protrusion. The

pin body with a round cross-section starts beneath the oval-shaped hole section. The tip of the pin is bent (Figure 12). Similar pins with a single snake figure can be found in Van Museum (Yıldırım, 1989, Fig. 75).

The head of the pin obtained from the Van Archeology Museum (Inv. No: 11-25-76) consists of a stylized bull figure. The bull figure is sitting on a bracelet. Below this is a disc-shaped torus and two bracelets. The pin body with a round cross-section starts beneath the rectangular hole section (Picture 13). Similar pins can be found in Van Museum (Lightning, 1989, Fig. 61).

Another pin head obtained from the Van Archeology Museum (Inv. No: 4-177-79) consists of a single stylized mountain goat figure. The mountain goat is standing on a bracelet. Its eyes and horns bending backward are prominent. Below this is a disc-shaped torus, and underneath is a bracelet. The pin body with a round cross-section starts beneath the rectangular hole section. The tip is broken (Figure 14). Similar pins can be found in Ankara, Diyarbakır, Mardin, and Van Museums (Yıldırım, 1989, Fig. 70-74).

The head of another pin obtained from the Erzurum Archeology Museum consists of a stylized single goat figure. The pin head shows different characteristics from the types studied so far. Ornamental elements such as torus and bracelets are missing. The animal's head, horns, and hole are found on the round and flat body. The eyes are circular incised, with four circular incised decorations on the body. The horns are joined to the head by curving upwards from both sides in a circle and tapering towards the tip. The pin body with a round cross-section starts beneath the goat figure (Figure 15). Similar pins can be found in Ankara, Diyarbakır, Mardin, and Van Museums (Yıldırım, 1989, Fig. 70-74).

Another sample was obtained from the Erzurum Archeology Museum (Inv. No: 54-82). The head of the pin consists of a stylized single bird figure. The pin head shows different characteristics from the types studied so far. Ornamental elements such as torus, bracelet, and hole are missing. While the head and tail of the bird are precise, two hollows and wings are shown on the body. The pin body with a round cross-section starts beneath the bird figure (Figure 16). Similar pins can be found in Adana and Van Museums (Yıldırım, 1989, Fig. 56-56a).

The head of another pin obtained from the Van Archeology Museum (Inv. No: 5-12-77) consists of a stylized single bird figure. The head, wing, and tail of the bird figure standing on the bracelet have been stylized by inscribed decoration. After a space, a lozenge motif was engraved in relief in a molding from the top and bottom. There is no hole. Then starts the pin body with a round cross-section (Figure 17). Similar pins can be found in Adana and Van Museums (Yıldırım, 1989, Fig. 56-56a).

Our last example is a pin with a single duck figure from the Van Archaeological Museum with its stylized head made of bone (Inv. No: 4-185-79). The head of the flat bird figure has an incision pupil decoration carved in a circle. There are two incision decorations on one side of the body and three on the other with a hole in a circle. The hole is on the bird's body, followed by the round-section pin body (Picture 18). Similar

pins can be found in Kalecik (Çavuşoğlu, 2015, Fig. 7/18), Ankara, Diyarbakır, Mardin and Van Museums (Yıldırım, 1989, Fig. 70-74).

I.2.2. Pins with Three Animal Figures: A silver sample found in the Van Archeology Museum (Inv. No: 11-125-82) has three stylized lion figures on a rectangular plate on the torus. Beneath it is a round torus, and below it is a bracelet with vertical-short notches on the sides. There is a ring in the rectangle-shaped hole part, followed by the round-section pin body (Figure 19). O. Belli dated it to the 8-7th centuries BC (Belli, 2010, s. 344). Four lions are located on palmette motifs on the pin with lion figures found in Kalecik. There are three animal figured pins in Karmir Blur and Armavir (Piotrovskii, 1967, p. 56). Similar pins can be found in Ankara and Van Museums (Yıldırım, 1989, Fig. 80-81).

I.3. Pins with Fruit and Plant Heads: This group constitutes most of the samples examined. It is divided into various subgroups. Ornamental elements pomegranate and poppy are confused by some researchers with insufficient botanical knowledge or who do not consider such details (Figure 20-21).

I.3.1. Poppy-Headed Pins: These pins are titled poppy-headed as the top resembles the pistil of the poppy capsule. As titled in botany, stigmas are rays emanating from a common point at the pin head. The grooves between the stigmas are shallow or deep depending on the number of stigmas. Poppy-headed pins are divided into various subgroups according to their crowns.

I.3.1.1. Pins with a Dome-Shaped Crown: This group's crown part, represented by an example from the Van Archeology Museum (Inv. No: 11-1-96), is dome-shaped. The gold-plated pinhead stigmas are made in shallow notches. The torus under the space beneath the crown is in the form of a bead. There is a disc-shaped bracelet under the torus. The round-section pin body starts under the round-shaped hole (Figure 22). Similar pins can be found in Van, Ankara, Adana, Diyarbakır, and Gaziantep Museum (Yıldırım, 1989, Fig. 1-21).

I.3.1.2. Pins with Bracelet Supported Dome-Shaped Crowns: This group's crown, represented by an example from the Ahlat Archeology Museum (Inv. No: 829), is dome-shaped. The stigmas on the pin head are made in shallow notches. The torus under the poppy head sitting on the bracelet is in the form of a bead. There are three disc-shaped bracelets under the torus. The pin body with a round cross-section starts beneath the rectangular hole (Figure 23).

The crown of the second pin example from the Ahlat Archeology Museum (Inv. No: 774) is dome-shaped. The stigmas on the pin head are made in shallow notches. The torus under the poppy head sitting on the bracelet is in the form of a bead. There is a disc-shaped bracelet under the torus. The pin body with a round cross-section starts beneath the rectangular hole (Figure 24).

The crown of the pin from the Erzurum Archeology Museum (Inv. No: 255-78) is dome-shaped. The stigmas on the pin head are made in shallow notches. The torus under the poppy head sitting on the bracelet is in the form of a bead. There is a disc-

shaped bracelet under the torus. The pin body with a round cross-section starts beneath the rectangular hole (Figure 25).

The crown of the pin from the Erzurum Archeology Museum is dome-shaped. The number of stigmas made in shallow notches at the pin head is high and thin grooves-shaped. The torus under the poppy head sitting on the bracelet is in the form of a bead. There is a disc-shaped bracelet under the torus. The pin body with a round cross-section starts beneath the rectangular hole (Figure 26).

The crown of the pin from the Erzurum Archeology Museum (Inv. No: 3-13-75) is dome-shaped. The stigmas on the pin head are made in deep notches. The torus under the poppy head sitting on the bracelet is in the form of a bead. There are two disc-shaped bracelets under the torus. The pin body with a round cross-section starts beneath the rectangular hole (Figure 27).

Bronze ornamental pins with poppy heads from Van/Kalecik (Çavuşoğlu, 2015, Fig. 7/1-6, 12-14), in Van, Malatya, Diyarbakır Museum (Yıldırım, 1989, Fig. 22-32),

I.3.1.3. Pins with a Flat Dome-Shaped Crown and a Bracelet Underneath: The crown part of the pin from the Erzurum Archeology Museum (Inv. No: 36-75) is flat dome-shaped. The stigmas on the pin head are made in deep notches. The torus under the poppy head sitting on the bracelet is in the form of a bead. There are two more disc-shaped bracelets under the torus. The last bracelet is placed on a rectangular hole. The pin body is round-sectioned (Figure 28).

The crown of the pin from the Van Archeology Museum (Inv. No: 74-35-4) is flat dome-shaped. The stigmas on the pin head are made in deep notches. There is a bracelet and a bead-shaped torus under the poppy head. There is a disc-shaped bracelet under the torus. The pin body with a round cross-section starts beneath the rectangular hole (Figure 29). Similar pins can be found in Van, Ankara, Adana, and Diyarbakır Museums (Yıldırım, 1989, Fig. 33-47).

I.3.1.4. Pins with a Flat or Concave Crown: The crown of the pin from the Van Archeology Museum (Inv. No: 5-17-84) is flat. The stigmas on the pin head are made in deep notches. The torus under the poppy head sitting on the bracelet is in the form of a bead. Below the torus are two more disc-shaped bracelets. The last bracelet is placed on the rectangular hole. The pin body is round-sectioned (Figure 30). Similar pins can be found in Van, Ankara, Adana, Diyarbakır, and İstanbul Museums (Yıldırım, 1989, Fig. 48-62).

I.3.1.5. Pins with a Disc Supported Flat or Concave Crown: The pin crown, which has the same features as the previous group and is found in the Erzurum Archeology Museum, is supported by a disc. The stigmas on the pin head are made in deep notches. The torus under the poppy head is in the form of a bead. Below the torus are two more disc-shaped bracelets. The pin body with a round cross-section starts beneath the rectangular hole (Figure 31).

The crown of the pin from the Erzurum Archeology Museum (Inv. No: 58-78) is flat and has a poppy head. The stigmas on the pin head are made in deep notches. The torus under the poppy head is in the form of a bead. Below the torus are two more

disc-shaped bracelets. The pin body with a round cross-section starts beneath the rectangular hole (Figure 32). Similar pins can be found in Van, Adana, and Malatya Museums (Yıldırım, 1989, Fig. 63-73).

I.3.1.6. Pins with a Flat or Concave Crown Bearing a Bracelet: The crown of the pin from the Erzurum Archeology Museum is flat and has a poppy head. The stigmas on the pin head are made in deep notches. There is a bracelet under the poppy head. Below the bracelet is a bead-shaped torus and a bracelet. A small bracelet and a round-section pin body extend beneath the round-shaped hole (Yıldırım, 1989, p. 65) (Figure 33). Similar pins can be found in Van, Adana, and Malatya Museums (Yıldırım, 1989, Fig. 74-81, 83).

I.3.2. Pins with a Pomegranate Head:

I.3.2.1. Pins with Flat Crown: The crown of the pin from the Erzurum Archeology Museum is flat and has a pomegranate head. The stigmas on the pin head are made in deep notches. There is a bead-shaped torus and two bracelets under the pomegranate head. The pin body with a round cross-section starts beneath the round hole. The tip of the pin is broken (Figure 34).

The crown of the pin from the Erzurum Archeology Museum is flat and has a pomegranate head. The stigmas on the pin head are made in deep notches. There is a bead-shaped torus and two bracelets under the pomegranate head. The pin body with a round cross-section starts beneath the round hole (Figure 35).

The crown of the pin from the Van Archeology Museum (Inv. No: 11-123-82) is flat and has a pomegranate head. The stigmas on the pin head are made in deep notches. There is a bead-shaped torus and two bracelets under the pomegranate head. The pin body with a round cross-section starts beneath the rectangular hole (Figure 36). The tip of the pin is broken (Picture 36).

The crown of the pin from the Van Archeology Museum (Inv. No: 11-122-82) is flat and has a pomegranate head. The stigmas on the pin head are made in deep notches. There is a bead-shaped torus and two bracelets under the pomegranate head. The pin body with a round cross-section starts beneath the rectangular hole (Figure 37).

Pomegranate-headed pins with a flat crown from the Haluk Perk Collection are dated to the 7th century BC (Belli, 2010, p. 351-353).

I.3.2.2. Pins with a Flat Crown and A Bracelet Below: The crown of the pin from the Erzurum Archeology Museum is flat and has a pomegranate head. The stigmas on the pin head are made in deep notches. There is a bracelet under the pomegranate head. There is a bead-shaped torus under the bracelet and two more bracelets beneath the torus. The pin body with a round cross-section starts beneath the rectangular hole (Figure 38).

Pomegranate-headed pins with a flat crown and a bracelet from the Haluk Perk Collection are dated to the 7th century BC (Belli, 2010, p. 351-353). A similar one was found at the Kayalidere temple site (Yıldırım, 1989, Fig. 82).

I.3.3. Palmette Head Pins:

I.3.3.1. Pins with a Petal Drooping Flower Head: The crown of the pin in the Van Archeology Museum (Inv. No: 5-188-80) is dome-shaped and shows different characteristics from the groups examined so far. First of all, this type of pins with pendulous leaves lacks ornamental elements such as torus and bracelets (Yıldırım, 1989, Fig. 86). They have a palmette head on top followed by a neck and palmette-shaped incised decorated head. The pin has a square hole followed immediately by the pin body. The round-sectioned body tapers towards the tip (Figure 39).

I.3.4. Pins with a Bud and Knot Head: The pin head shows different characteristics from the groups examined so far. First of all, these pins lack ornamental elements such as torus. They were analyzed in subgroups.

I.3.4.1. Five Bud Head Pin: The crown of the pin in the Van Archeology Museum (Inv. No: 11-14-76) has five bud heads and shows different characteristics from the groups examined so far. It has four horizontal and one apical bud around a swollen stem. Behind the short neck, devoid of ornaments, there is a flat-round perforated part and a round pin body (Figure 40). Examples can be found in Van, Adana, and Ankara Museums (Yıldırım, 1989, Fig. 94-96).

The crown of the pin in the Ahlat Archeology Museum (Inv. No: 1882) has five knot heads. The pin head is decorated with four horizontal knots on the sides and one vertical knot at the top. The ends of the knots are partially curved. There is an indistinct hole part just below the knot head. The pin body is round-sectioned (Figure 41).

The crown of the pin in the Ahlat Archeology Museum (Inv. No: 1882) has five knot heads. The pin head is decorated with four horizontal knots on the sides and one vertical knot at the top. The ends of the knots are partially curved. There is an indistinct hole part just below the knot head. The pin body is round-sectioned (Figure 42).

The crown of the pin in the Ahlat Archeology Museum (Inv. No: 1239) has five knot heads. The pin head is decorated with four horizontal knots on the sides and one vertical knot at the top. The ends of the knots are partially curved. There is a thin long hole part just below the knot head. The pin body is round-sectioned (Figure 43).

The crown of the pin in the Ahlat Archeology Museum (Inv. No: 2005-1861) has five knot heads. The pin head is decorated with four horizontal knots on the sides and one vertical knot at the top. The ends of the knots are partially curved. There is an indistinct hole part just below the knot head. The long pin is round-sectioned (Figure 44).

The crown of the pin in the Ahlat Archeology Museum (Inv. No: 1886) has five knot heads. The pin head is decorated with four horizontal knots on the sides and one vertical knot at the top. The ends of the knots are partially curved. There is an indistinct hole part just below the knot head. The long pin is round-sectioned (Figure 45).

The pin with a cone head from the Haluk Perk Collection was dated to the 7th century BC (Belli, 2010, p. 341). Similar pins can be found in Van, Adana (Yıldırım, 1989, Fig. 92), and Ankara Museums (Yıldırım, 1989, Fig. 94-96).

1.3.4.2. Multi-Bud Head Pins: The crown of the pin in the Van Archeology Museum (Inv. No: 24-1-75) is multi-bud-headed. The buds decorating the pin head are side by side or superimposed. The samples examined had numerous buds around a swollen stem and on the top. Three buds adorn the pin head on each of the four sides, four on the sides of the apex and one on the top. The body starts beneath the rectangular hole (Figure 46). The Diyarbakır Museum and Haluk Perk Collection from the 7th century BC have similar pins (Belli, 2010, p. 341) (Yıldırım, 1989, Fig. 89).

1.3.4.3. Five Knot Head Pin: The crown of the pin in the Ahlat Archeology Museum (Inv. No: 1214) has five knot heads. The pin head is adorned with four horizontal knots on the sides and one vertical knot at the top. The ends of the knots are partially curved and small in size compared to the pin's length. There is an indistinct hole part just below the knot head. The long pin is round-sectioned (Figure 47). Similar pins are found in Adana Museum (Yıldırım, 1989, Fig. 97-98).

The crown of the pin in the Ahlat Archeology Museum (Inv. No: 1213) has five knot heads. The pin head is adorned with four horizontal knots on the sides and one vertical knot at the top. The ends of the knots are partially curved and small in size compared to the pin's length. There is an indistinct hole part just below the knot head. The long pin body is round-sectioned (Figure 48). Similar pins are found in Adana Museum (Yıldırım, 1989, Fig. 97-98).

The crown of the pin in the Ahlat Archeology Museum (Inv. No: 1887) has five knot heads. The pin head is adorned with four horizontal knots on the sides and one vertical knot at the top. The ends of the knots are partially curved. There is an indistinct hole part just below the knot head. The long pin body is round-sectioned (Figure 49). Similar pins are found in Ankara Museum (Yıldırım, 1989, Fig. 103).

The crown of the pin in the Ahlat Archeology Museum (Inv. No: 1883) has five knot heads. The pin head is adorned with four horizontal knots on the sides and one vertical knot at the top. The ends of the knots are blunt. There is an indistinct hole part just below the knot head. The long pin body is round-sectioned (Figure 50). Similar pins are found in Ankara Museum (Yıldırım, 1989, Fig. 103).

The crown of the pin in the Ahlat Archeology Museum (Inv. No: 1881) has five knot heads. The pin head is adorned with four horizontal knots on the sides and one vertical knot at the top. The ends of the knots are blunt. There is an indistinct hole part just below the knot head. The long pin body is round-sectioned, and the tip is broken (Figure 51).

The crown of the pin in the Ahlat Archeology Museum has five knot heads. The pin head is adorned with four horizontal knots on the sides and one vertical knot at the top. The ends of the knots are blunt. There is an embossed ring just below the knot head, followed by an indistinct hole part. The long pin body is round-sectioned, and the tip is broken (Figure 52).

The crown of the pin in the Ahlat Archeology Museum has five knot heads. The pin head is adorned with four horizontal knots on the sides and one vertical knot at the top. The ends of the knots are blunt. There is an embossed ring just below the knot head, followed by an indistinct hole part. The long pin body is round-sectioned, and the tip is broken (Figure 53).

The crown of the pin in the Erzurum Archeology Museum (Inv. No: 38-81) has five knot heads. The pin head is adorned with four horizontal knots on the sides and one vertical knot at the top. The ends of the knots are blunt. There is an indistinct hole part just below the knot head. The long pin body is round-sectioned (Figure 54).

The crown of the pin in the Erzurum Archeology Museum has five knot heads. The pin head is adorned with four horizontal knots on the sides and one vertical knot at the top. The ends of the knots are blunt. There is an embossed ring just below the knot head, followed by an indistinct hole part. The long pin body is round-sectioned (Figure 55). Similar pins are found in Adana Museum (Yıldırım, 1989, Fig. 99).

I.6. Hobnail (Dome or Flat Shaped Crown) Head Pin: The crown of the pin from Erzurum Archeology Museum (Inv. No: 171-81) is flat. There are two thick square sections, After a thin square section resembling a bracelet, followed by a long bead and two small square sections. The long pin body is round-sectioned and has no hole (Figure 56).

I.7. Spearhead Pins: The head of the pin from the Van Archeology Museum (Inv. No: 11-50-82) is spear-shaped. Vertical incised decorations adorn three round knuckles under the head, followed by the hole part. The round-sectioned body tapers towards the tip (Picture 57).

I.8. Staff Head Pins: The head of the pin from the Van Archaeological Museum (Inv. No: 33-3-77) is shaped like a staff made with vertical slices. There is a ring on the head of the staff made with scraping. Under the head, a fishbone motif is made with two incisions between the band followed by a hole. Underneath are three horizontal parallel circles followed by three vertical zigzag decorations. The round-sectioned body taper towards the tip (Figure 58).

I.9. Simple Heel Head Pins: The head of the bronze pin from the Van Archaeological Museum (Inv. No: 2-34-77) was made by threading a round bead on it. The body of the pin is underneath the heel head. The body of the pin is gold-plated. The motif of a torus followed by two bracelets is repeated five times under the head. The torus is decorated with vertical incisions. The body is located under the “V” shaped incised decoration. The round-section body tapers towards the tip. It has no hole (Figure 59). O. Belli dated it to the 8th-7th centuries BC (Belli, 2010, p. 343). It is stated that the most similar sample found in Altintepe may have a hole after the bracelets.

I.10 Flat Head Pins: This group consists of metal pin heads flattened by hammering. The heads of the bone pins were also flat. There is only one specimen belonging to this group.

I.10.1. Stylized Heads: The head of the pin from the Van Archeology Museum (Inv. No: 5-195-80) is flat and stylized. The head is followed by the rounded body tapering towards the tip. It has no hole (Figure 60).

The bone pin from the Upper Anzaf Fortress is dated to the end of the 7th century BC (Belli, 2010, p. 348).

II. Headless (Protomless) Pins:

II.1. Headless and Holeless Pins: The headless pin from the Ahlat Archaeological Museum (Inv. No: 1785) has a notch-like depression at the tip. Under the head, there are a total of 12 rings incised in pairs parallel to each other. Underneath, the round-sectioned body tapers towards the tip. It has no hole (Figure 61).

The Similar example is from Hasanlu (Marcus, 1994, Fig. 4).

The tip of the headless pin from the Erzurum Archeology Museum (Inv. No: 88-81) flat. The pin has a fishbone motif made with six incised decorations at the bottom. It has no hole (Figure 62).

The Similar example is from Hasanlu (Marcus, 1994, Fig. 4).

II.2. Headless Pins with Holes: The pin is from the Van Archeology Museum (Inv. No: 2-29-77). Its head is separated underneath with a deep incision, followed by rings resembling one torus and four bracelets repeated five times. Just below, there is an indistinct perforated part. The long pin body is round-sectioned and tapers towards the tip (Figure 63).

The Similar example is from Hasanlu (Marcus, 1994, Fig. 4). Similar pins were found in Kültepe (Yıldırım, 1989, Lev. 36).

III. Conclusion

Urartian women used ornamental pins mainly on the heads, shoulders, and chests. Ornamental pins were found on the chest of female skeletons in the necropolises of Karagündüz and Van/Altintepe, while pins were unearthed in-situ on the heads of female skeletons in Giriktepe Palace, Patnos/Dedeli, and Van/Kalecik. It was found that a cock-headed pin was inserted into a necklace, besides samples constantly found attached to clothes. This is explained by the afterworld perception peculiar to women (Sevin, 2005, s. 365).

It should be noted that for Urartian pins, there is no group defined as a shroud pin or a type of pin left only as a burial gift. It also does not suffice to explain whether pins indicate a genus. Furthermore, it is claimed that both sexes use pins.

Poppy or pomegranate-headed needles, unique to Urartu, can represent fertility according to the plant and fruit they resemble, as the poppy is a plant that can be grown easily and in large quantities, and pomegranate is a fruit containing many parts. Therefore, establishing plant and fruit similarities with poppy and pomegranate or making pins by analogy with these plants reflects abundance and fertility.

Typology has been generally included in the Urartian jewelry studies until today. However, in addition to the beautiful visual appearance of the jewelry, we tried to

explain their meanings. The scarcity of grave research required for such a large-scale study or the illegal digging of graves causes many questions to be left unanswered.

Extended Abstract

One of the types of jewelry used for decoration is pins. Pins used for sewing clothes, tying the ends of the clothes together, and fastening the hair were generally thin, flat, cylindrical, and mostly made of metal, and consisted of a head, body, and end parts shaped in various ways. Some pins have a crown decorated with plant or animal figures on the head and items called torus and bracelets on which it is placed. On the other hand, the body consists of a hole and a tapering pin. On the other hand, sewing pins consist of a tapering body and a head with a hole. Typological uniformity is observed in sewing pins. Awls, also used for sewing, are primarily used for sewing or piercing hard and thick materials such as leather. The history of pins in Anatolia dates back to the Neolithic period. Wooden pins covered with wood, bone, and copper were found in Çatalhöyük and Körtik Tepe. Since the Late Chalcolithic Age, silver and gold have been used in Anatolia.

In addition to the primary function of the pins being sewing, the fact that some of them recovered as grave finds were found near skulls indicates that they were also used for tying hair. It has also been determined that pins had symbolic meanings in ancient times; one being “protective” based on the possibility of it being used as an amulet. The lion and sphinx protomes in the “Aslanlı Kapı” (Lion Gate) in Boğazköy and the “Sfenksli Kapı” (Sphynx Gate) in Alacahöyük were also used in a protective sense. This meaning of the gates could also possibly be valid for pins. It could be argued that the ruling class used ornamental pins for clothing, especially those made of precious metals such as gold and silver.

Most of the pins unearthed in archaeological excavations were recorded as grave finds. Pins are found in burials, on the skeleton’s body, or near the head. The symbolic meanings attributed to pins still exist in Eastern Anatolia today, and a long pin is placed next to women who have given birth. It is also known that today pins are placed in amulets prepared to protect from evil.

The gender and age of many burials found in the Lower City tombs were identified, and because they were buried together with their personal belongings, the use of such items could be understood in the Hasanlu IVB layer (1100-800 BC). The pins found in these graves were divided into two, clothing and possibly shroud pins. It was understood that every corpse was wrapped in a shroud in the graves, regardless of gender and age, but only female skeleton shrouds were pinned. However, there is no actual data about the shroud use in Hasanlu tombs. The typological distinction showed that the longer pins might have been used to fasten the shroud. It is observed that the clothing pins of the figures on the ivory mosaic panels found in Mari are attached horizontally on the chest, just below the shoulder, or with the pointed ends pointing down. It is also depicted that two pins are used together, crosswise. Moreover, pendulums with beads and tassels are attached to the pinholes. In Alacahöyük, rings were attached to the holes in the body of most of the pins or beads were tied with thread.

Two poppy-headed pins were found between the shoulder and neck of the skeleton, and a double lion-headed pin at the chest level in the Ka 3 tomb examined during the 2006 excavations in the Kalecik necropolis. It is not possible to identify a type called “shroud pin” for Urartian pins. As evident from the Kalecik finds, it is possible to consider that the lion and poppy-headed pins used as a dead gift may also have been used to fasten the shroud. The Urartians widely used this group called protomes. These pins had a head and neck and, in some cases, a partial body depicted with the forelimbs of animals or mythological creatures.

The data on ornaments and jewelry in the Kingdom of Urartu has been obtained from archaeological excavations rather than written documents. This study covers the data on the pins obtained from the Urartu centers in the Eastern Anatolia Region and mostly from their necropoleis. From this point of view, we analyzed the pins in Van, Ahlat, and Erzurum Archeology Museums in this study. Pins, one of the types of jewelry used for decoration, are generally thin, flat, cylindrical and mostly made of metal, and used for sewing clothes and attaching the ends of the clothes and the hair. The pin consists of a head, body and tip shaped in various ways. Some archaeological finds include a crown decorated with plant or animal figures on the head and elements called torus and bracelets on which it is placed. On the other hand, the body consists of a hole and a pin that tapers toward the tip. We analyzed the chronology, meanings, usage methods, and construction techniques of Urartian pins, which consist of animal heads, animal figures, fruit and plant heads, bud and knot heads, and flat heads. We obtained results by dating the settlement finds within the Urartu State’s borders and the contemporary neighboring region by conducting analogies between them. We also tried to identify the symbolic meanings Urartian pins can have as protection from evil, magic, decoration, status indicators, and the belief that the person will be protected forever after death.

This study examined pins dating to the Urartu (Middle Iron Age) period, purchased by the Ahlat, Erzurum, and Van Archaeological Museums. It explains, in general terms, the definition of a pin, its chronology, meanings, and usage. Following typology, this study dated the pins examined by analogies with the Urartian finds and deduced results by determining their implications.

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ADDS



Figure 1: Pin Parts

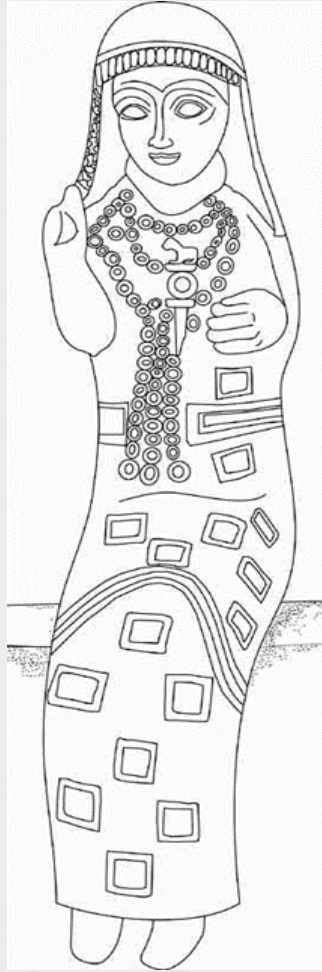


Figure 2: Overlord Figure. (Çavuşoğlu, 2010, p. 248, Fig. 1.)



Figure 3



Figure 4



Figure 5



Figure 6



Figure 7



Figure 8



Figure 9



Figure 10



Figure 11



Figure 12



Figure 13



Figure 14



Figure 15

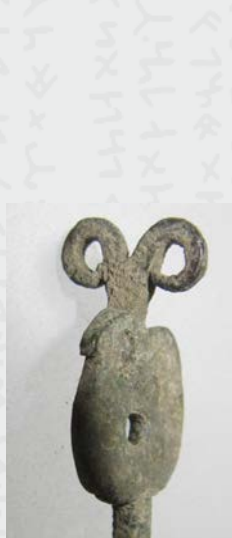


Figure 16





Figure 17



Figure 18

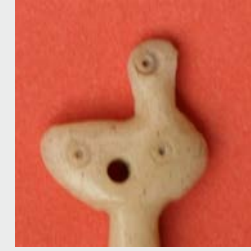


Figure 19

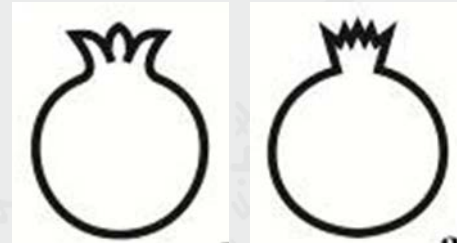


Figure 20



Figure 21

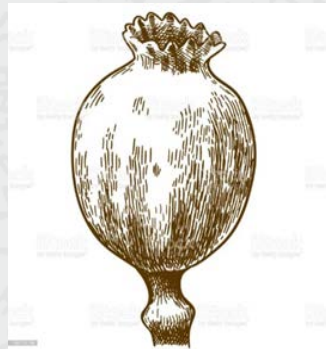


Figure 22



Figure 23



Figure 24



Figure 25



Figure 26



Figure 27



Figure 28



Figure 29

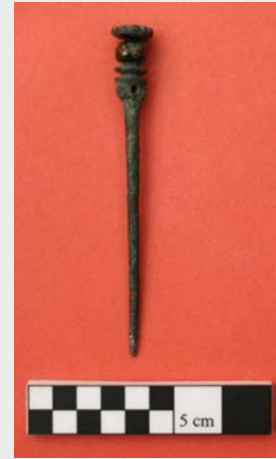


Figure 30



Figure 31



Figure 32



Figure 33



Figure 34



Figure 35



Figure 36



Figure 37



Figure 38



Figure 39

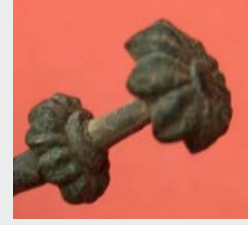


Figure 40



Figure 41



Figure 42



Figure 43



Figure 44



Figure 45



Figure 46



Figure 47



Figure 48



Figure 49



Figure 50



Figure 51



Figure 52



Figure 53



Figure 54



Figure 55



Figure 56



Figure 57



Figure 58



Figure 59



Figure 60



Figure 61



Figure 62



Figure 63



Figure 64