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ART. XXIV.—*Fresh Contributions to the Decipherment of the Vannic Inscriptions.* By Professor A. H. SAYCE.

MR. GOLÉNISCHEFF has just published in the Transactions of the Russian Imperial Society of Oriental Archæology (vol. xiii) a new Vannic inscription of considerable interest and importance. As my memoir on the Vannic Inscriptions is not likely to be continued after the publication of the rich materials collected by Drs. Belck and Lehmann during their exploration of Armenia and Kurdistan, I will deal with this inscription separately, and provisionally number it LXXXVI in continuation of my former notation. The stone on which the inscription is engraved was found in the church of St. Gregory, four versts east of the monastery of Eshmiadzin, and is 2·70 metres high, 63 cent. broad, and 36 cent. thick. It will be seen that it is a record of Ruśas, the son of Argistis, whose existence, first asserted by Dr. Belck, but doubted by myself (J.R.A.S., Oct., 1894, pp. 705, 706), is thus certified.

LXXXVI.

(1) AN Khal-di-e	EN	SU	i-ni
<i>For Khaldis</i>	<i>the lord</i>	<i>of multitudes</i>	<i>this</i>
(2) TAK pu-lu-śi	† Ru-śa-a-s		
<i>stela</i>	<i>Ruśas</i>		

- (3) † Ar-gis-te-khi-ni-s ku-gu-ni
the son of Argistis has inscribed.
- (4) AN Khal-di-ni-ni us-ma-si-ni
To the children of Khaldis the propitious
- (5) † Ru-śa-a-s † Ar-gis-te-khi-ni-s
Ruśas the son of Argistis
- (6) a-li MAT Qu-ar-li-ni khu-bi-i
says : The land of Quarlis I occupied :
- (7) qi-u-ra-a-ni su-li-e-ma-nu
a piece of ground perpetually
- (8) u-i gi-e-i is-ti-ni ma-nu-ri
along with a temple belonging to it complete
- (9) su(?)-ki AN Khal-di-s U-bar-du-du-ni
. . . Khaldis has given for cultivation :
- (10) i-e-s i-ni GIS ul-di-e
I this vine
- (11) te-ru-bi BIT GIS u-se GIS za-ri
have planted; the house (&) juniper-trees (&) garden-trees
- (12) su-khe is-ti-ni te-ru-u-bi
cultivated belonging to it have planted ;
- (13) ALU su-khe is-ti-ni sa-tu-u-u-li
the city which I have built belonging to it preserving,
- (14) pi-li NAHR Il-da-ru-ni-a-ni
the water of the river Ildarunias
- (15) a-gu-u-bi U me-si-ni ti-ni
I conducted ; the pasturage of it called
- (16) i-nu-ka-khi-ni-e † Ru-śa-i-ni-e
born of the place of Ruśas
- (17) khu-bi GI a-se pi-li
I look, for the establishment of the house (&) water
ni-ki-du-li
after-sacrificing
- (18) LU-BIRU-TUR AN Khal-di-e
a lamb to Khaldis
- (19) ni-ip-śi-du-li-ni LU AN Khal-di-e
of the north (?), a sheep to Khaldis

- (20) SUM LU AN IM-a LU AN UT-ni-e
as a sacrifice, a sheep to Teisbas, a sheep to Ardinis,
- (21) se-kha-di-e AN A-ni-qu-gi-e
a goat (?) to Aniqugis ;
- (22) a-se A-MES e-si-a-tsi-u-li
for the house (&) water after fixing the following tariff:—
- (23) BIRU-TUR AN Khal-di-e ni-ip-ši-du-li
a lamb for Khaldis of the north (?),
- (24) LU AN Khal-di-e SUM LU AN IM-a
a sheep for Khaldis in sacrifice, a sheep for Teisbas,
- (25) LU AN UT-ni-e se-kha-di AN A-ni-qu-gi
a sheep for Ardinis, a goat (?) for Aniqugis,
- (26) Ru-śa-a-ni † Ar-gis-te-khi-e
belonging to Ruśas the son of Argistis,
- (27) MAN DAN-NU MAN al-śu-i-ni MAN-ni
the king powerful, the king great, the king
- (28) [MAT] Su-ra-u-e MAN MAT Bi-a-i-na-a-u-e
of the world, the king of Biainas,
- (29) MAN MAN-MES-u-e a-lu-śi-e
the king of kings, the master
- (30) ALU Dhu-us-pa-e pa-ta-ri
of Dhuspas the city.
- (31) Ru-śa-a-s † Ar-gis-te-khi-ni-s
Ruśas the son of Argistis
- (32) a-li a-lu-s i-ni DUP-TE-e
says : Whoever this stela
- (33) tu-li-e a-lu-s pi-tu-li-e
removes, whoever removes the name,
- (34) a-lu-s e-śi-i-ni śu-u-i-du-li
whoever the regulations appropriates,
- (35) a-lu-s KI-TIM khi-pu-li-i-e
whoever with earth shall cover,
- (36) a-lu-s A-MES khu-su-li-e
whoever the water shall cause to destroy (it),
- (37) a-lu-s u-li-s ti-u-li-e
whoever else shall pretend

- (38) i-e-s za-du-u-bi a-lu-s
"I have done (this)," whoever
- (39) ti-ni-ni tu-li-e ma-si-e
what has been named shall remove (even) the things
- (40) ti-ni te-li-i e-a-i
that are called . . . , whether (he be)
- (41) MAT Bi-a-i-ni-s e-a-i
a Bialinian or
- (42) [MAT] Lu-lu-i-ni-s AN Khal-di-s
a Luluian, Khaldis
- (43) AN IM-s AN UT-ni-s AN-MES-s
Teisbas (&) Ardinis the gods
- (44) pi-i ti-i-ni me-i
the name (&) record of him
- (45) ar-mu-zi-i me-i
(&) the posterity of him,
- (46) ALU Se-il-bi-i qi-u-ra-i-di
of the city of Selbis in the piece of ground,
- (47) tu-li-e tu-u-ni
shall remove utterly.

(6) The photograph of the inscription of Atamchan or Novo-Bajazet (liii) shows that the ideograph of "child." "son," had the phonetic value of *ar* in Vannic (see Belck and Lehmann, *Zeitschrift für Assyriologie*, ix, p. 348). That the root *ar* meant "to be small," "to be a child," is clear from the compound *arkhi-urulis*, "family," which I have long ago explained as a combination of *urulis*, "seed," and *arkhis*. In *ar-khis* the suffix of derivation indicates that the word signified "child." Compare *al-khe*, "the inhabitants of a place" (xxxiv, 10), from *al*, "to increase," "to be big."¹

¹ The derivative *ah-si* in li, i, 4, is "growth" or "tree." An inscription from Sharia, in the district of Armavir, published by Dr. Basmadjan, reads: (1) *Argistis* (2) *Menakhi[ni]*s (3) *ini* BIT (4) *zadun svi* (5) *arkhuian*, "Argistis, son of Menuas, has built this house for the possession of (his) descendants," where *arkhuiani* is plainly connected with *arkhis*.

(7) This passage settles the meaning of *qiuráni*, which I have discussed in this Journal, October, 1894, pp. 718, 719. The adverb *qiu* perhaps signifies "bounded by" rather than "beside," though the two significations easily pass one into the other.

For *sule-manu* see lxxix, 8, 15. The word, which has the adverbial form, properly signifies "every day." The *guni suli-manu* of lxxix, 8, is replaced in lxxviii, Rev. 7, 8, by *UT-manu kurni gunei*. *Manus* means "every," "all," not "each" as I formerly supposed.

(8) I believe that Dr. Belck is right in making *gies* "a temple," instead of "a wall," as I formerly suggested.

Manu-ri has the same adjectival termination as *gissu-ris*, "multitudinous," *dhulu-ris*, "palace," *sekhe-ris*, "alive." It is noticeable that the adjective agreeing with *giei* after *ni* invariably ends in *-uri*; thus we have [*ui*] *giei sida-[uri]*, "along with the old (or decayed) temple" (iv, 2), *ui giei istini sida-uri*, "along with its old temple" (xiii, 2; lxxvii, 7). So in l, 7, . . . *qa-uri* after *ui ainei*, "along with the land" or "earth."

(9) *U-bar-du-du-ni* is one of the numerous compounds of which *du*, "to set" or "give," forms the second part. The first character U seems to be the ideograph which is found in line 15, where it represents the Assyrian *rétu*, "pasturage," "pasture-land." The same ideograph probably occurs in li, iii, 5, as well as in lxxviii, 8, 11.¹ *Bardu* or *masdu* is, I believe, like *niki* in line 17, a word borrowed from Assyrian, perhaps the *masdu* to which Delitzsch assigns doubtfully the meaning of "a depression" or "plain." At all events, the general sense of the compound is clear; Khaldis has set apart the temple-domain as consecrated ground on which accordingly Rušas can plant trees and establish a garden.

¹ In li, i, 7, however, GIS-U is "plant," and U-ni in the following line seems to be the same. I should now propose the following translation of this difficult passage:—*ni ali-si ikuka-ne-du-ni aue manu-li moi aseï turtani khaidiani terikhe S'ari-duri-ni tni S'ari-duri-ni GIS-U du-lei*, "this tree in this same place he gives to the water, the whole of it, as nourishment (?) and fruit (?) for the temple, even the plant of S'ariduris which is called the planting of S'ariduris." Unfortunately, however, the reading *aue* is not certain.

(10) One of the inscriptions discovered by Drs. Belck and Lehmann has shown that *uldis* signifies "a vine." Consequently the meaning of "post," which I had assigned to it, falls to the ground. And with this falls also the suggestion that *zaris* denotes "a door."

(11) *Zaris*, which is so often coupled with *uldis* (e.g. lxxvii, 9), must also be a tree, and what it was is indicated in lxxix, 19, where *uldi zari* are replaced by the ideographs of "vine" and GIS-TIR-GAN, or "garden-tree." The "garden-tree" may be the mulberry, though more probably fruit-trees of all sorts are intended. *Zaris* appears to be borrowed from the Assyrian *zêru*, *zaru*.

The discovery of the true meaning of *uldis* and *zaris* shows that Mr. Golénischeff's suggestion is right that *use* is the Assyrian *usu*. The *usu*-tree, like the Egyptian *âsh*, is, I believe, the juniper. The juniper grows wild in Armenia and Asia Minor; indeed, in Armenia there is one species (*J. excelsa*) that assumes the dimensions of a large tree; and Twelfth Dynasty coffins made of the wood have been found in Egypt. The juniper was also a native of Northern Syria, from whence, according to the Black Obelisk, Shalmaneser II received *usu*-timber as tribute. Ideographically it was known as GIS-KAL, or "hard wood." Now, in lxxix, 19, *use* follows *uldi zari*, and is itself followed by the ideograph KAL. Perhaps the same *use* is found in lxviii, 3.

(12) *Su-khe* is from *su*, "to make"; see my note on lviii, 4, where perhaps the translation should be "offerings on the altar that has been made." *Su-khe*, "made" or "artificial," applied equally to the "built" house and "cultivated" trees.

(13) For *sa-tûli* see my note in this Journal, October, 1894, p. 719. The verb properly means "to keep," "secure," "preserve." The translation I have given of l, 17, I can now amend. The characters which follow the first "50" are the ideographs which denote "chariot," and *gunu-si-ni*, which is often preceded by the determinative of a class of persons, and is generally coupled with "slaves"

or "women," signifies "eunuchs." The word is connected with *guni*, "the established sacrifice," and *gunu-sá*, which, as Dr. Scheil has pointed out, must correspond with the Assyrian phrase "with arms" or "with the sword."¹ The root *gunu* evidently means "to slay," "sacrifice," "cut." At first I thought that *gunusini* might be the "temple servants who cut up" the animals that were sacrificed, but the association of the word with *lutu*, "women," points rather to "eunuchs." Consequently l, 17, L GIS-NARKABTI L *gunusini satûbi* must be rendered: "I kept 50 chariots (&) 50 eunuchs." They were the spoil of the fourteen palaces (not temples, be it observed) which Šari-duris had destroyed. On the other hand, Šari-duris goes on to speak of the *bidi-adibad* of the *gunusini*, a word which is compounded with *bidi*, and *bidi* is a sacrificial term (lxviii, 6, 7).

(14) *Pili* is replaced in line 22 by the ideographs A-MES, thus settling its meaning and showing that I was wrong in translating it "memorial." Dr. Belck's "canal" was nearer the truth.

(15) For the ideograph U, "pasturage," see above, line 9.

(16) I have discussed the meaning of *inu* in this Journal, October, 1894, p. 719, where I have concluded that it signified "area." I should now give it the wider and less specific signification of "place." It probably has the same root as *inainis* or *inanis*, "city."

(17) For the ideograph GI see this Journal, October, 1894, p. 717.

Niki, "sacrifices," in *niki-du-li* is a loan-word from Assyrian.

(21) *Aniqugis*, otherwise unknown, is probably the local deity.

Sekhadê is a new word; as the goat was common in the region, and was a sacrificial victim like the sheep and lamb, it is possible that it is meant here.

(22) In lxvi, 5, 6, *esi-nini* is associated with *ési*, and must

¹ *Gunu-se* (xlili, 15) must be "weapons," "a portion of the captives and of the weapons."

have a similar signification. The suffix *-atsi* here appears to denote "as follows" or the like; cf., however, *Menua-le-atsi-li-ni*, "so as to become the place of Menuas" (xxxiv, 15).

(29) My present rendering of *alu-sé* as "master" is derived from the common phrase *khutia-di Khaldi-di Teisba-di Ardini-di alu-si-ni-ni alsui-sini ali-ba-di*, "by command of Khaldi, Teisbas, and Ardinis, the company of the great lords."

(30) That *patari* was the equivalent of the ideograph of "city," usually added to the name of Dhuspas, was already known from the inscription of Melasgert, published by Dr. Scheil in the *Recueil de Travaux relatifs à la Philologie et à l'Archéologie égyptiennes et assyriennes*, xviii, p. 76, where we should read *patari* instead of the author's *pa-a dup-ri*. Dr. Belck thinks that *patari* was a word belonging to the language of the older population who were conquered by the kings of the Vannic monuments. However this may be, I believe that it explains the Hittite Pterion, "the district of Ptera"; perhaps also the name of Pethor. Compare, moreover, the Lycian Patara.

(35) The usual phrase is *ainei ini-li du-li*, "shall give it to the earth," as in xx, 12. *Khipu* accordingly will mean "to cover," "bury," "conceal."

(39) *Ma-si-ni* is used of the gods (lxi, 2), "the existences" or "powers," and Professor D. H. Müller is probably right in deriving the word from the root *ma*, "to exist." Here, however, *mase* can hardly signify the divine power, and must rather denote existences or objects in general.

(40, 41) *Eai* is new, but the sense is clear, *eai*—*eai* being "whether—or."

(42) The country of Lulus was the district in which Armavir stood, according to lxviii, 2, and seems originally to have formed part of the Mannian territory.

(45) *Armuzi* must evidently mean "posterity," "generation," and is perhaps a compound of *ar*, "a child." In xliv, 16, 17, we have *armuzi* IV IV SU, "to the four times fourth generation" (where Layard's copy, however, has the ideograph of "seed" instead of the numeral IV).

(46) The ideograph of "city" is partly obliterated.

(47) The characters *tu* (which has the rare form) in *tu-le* and *ni* in *tu-ni* are partly obliterated. The words are literally "shall remove with a removal," like *khai-ni khau-li*, "shall utterly destroy," in the inscription of Kelishin (lvi, 24).

I can now explain most of the words in the Assyrian text of this latter inscription, which I was obliged to leave uninterpreted in the translation I have given of it in the J.R.A.S., October, 1894, pp. 691 sqq. As I have there shown, the inscription is bilingual, the Assyrian and Vannic versions corresponding more closely with one another than is usual in ancient bilingual texts. Drs. Belck and Lehmann have lately found another bilingual text, Vannic and Assyrian, on a similar stela at Kelishin Ushnei, near the ruins of Muzazir.

The two German explorers have found that the Vannic text of LVI has in the first line the words *ikukani* MU, "the same year," though the MU is not certain. It has accordingly been urged that the Vannic text must be a continuation of the Assyrian, and that consequently the one is not a translation of the other. But this is to read the connotation of the European expression "the same" into the Vannic *ikukani*. That the Vannic word has no reference to a preceding statement is shown by *li, i, 4, ini ali-si ikukane-di-ni*, "this tree in this place," where no place has been previously mentioned. Hence *ikukani* MU would be more accurately "this year" than "the same year." Moreover, the character MU, "year," is doubtful, and it is quite possible that the inscription began with the words, "To the god Khaldis of this place." It is contrary to custom for the name of Khaldis not to come at the head of a Vannic inscription. That the Vannic text should be a continuation of the Assyrian would be also difficult to explain. On a memorial of Vannic victories and conquests, and in a country where Assyrian was not spoken, the Vannic text would take precedence of the Assyrian, and not the converse.

The Persian kings commenced their inscriptions with the Persian and not with the Babylonian or Amardian texts. Even apart from the close correspondence which I have shown to exist between the Vannic and Assyrian texts, common-sense alone would require that on a monument of the kind they should relate to the same event. And the only valid argument on the other side, derived from the fact that the city which was called Muzazir by the Assyrians appears as Ardinis in the Vannic version, has now been removed by Dr. Belck's discovery that Ardinis was really the Vannic name of Muzazir.

In the numeration of the lines I follow the order given in my paper in this Journal, October, 1894, pp. 692-699. V. means the Vannic text, A. the Assyrian.

- (2) V. *Mumu-ni-ni* would signify "belonging to the tributaries," so that reference would be made to the gods of the tributary, or vassal state of Muzazir.
- (3) V. I can now explain the form [*Šar-*]*dur-aza-u-ni*. The termination is the same as that which we have in *-na-ue*, "belonging to the city" or "country," or in *Biain-a-ue* above (LXXXVI, 28), while *-az* or *-ats* is the suffix *-atsi*, as in *Menua-le-atsi-li-ni* quoted above. The word consequently means "belonging to the place" or "race of Šari-duris." We may translate it "of the house of Šari-duris."
- (8) The Assyrian *beli*, which sometimes has the determinative of "leather," signifies "shields." This, therefore, is the signification of the Vannic *urili*. I have already stated that I was mistaken in supposing that the Vannic word for "shields" was *ulguse*. As we learn from the Assyrian bas-reliefs, shields were hung up on either side of the entrance to a Vannic temple.¹ In lviii, 5, the translation is "a sheep for the gate of the temple of Khaldiš, a sheep for the shields of the temple of Khaldiš."

¹ Botta: *Le Monument de Ninive*, ii, pl. 141.

- (9) The Assyrian *bibu* is a derivative from *babu*, "gate," and means "a small door" or "wicket." Hence there is no reason for thinking that in the Tel el-Amarna tablets *biba* is a mistake for *babi*. The Sumerian GIS *gengina*, which is given as the equivalent of *bibâti*, is also the equivalent of *binâti*, "framework." The Vannic *niribi*, of which *bibu* is the translation, is really a loan-word from Assyrian. It is, in fact, the Assyrian *niribi*, "entrance," and hence it is that Menuas, in his inscription at the entrance to the artificial cavern in the rock at Van, says, *alus niribi istini-ni khau-lie*, "whoever shall destroy its entrance" (xxi, 9, 10).
- (13) A. Dr. Scheil's copy has *bu-na(?) -ti* or *bu-su(?) -ti*. *Busu* would be "property," but *busuti* is unknown. So, too, we have *bunu*, "form," but no *bunati*. If . . . *eyani* in 6 V. is the termination of *ulguseyani*, the Assyrian equivalent would seem to be *makanu*, "place," "chapel," or perhaps "column."
- The copy shows traces of U, "food," at the end of the line.
- (14) V. In this line U, "food," has unfortunately been omitted by the printer in the text I have published. I am inclined to think, however, that both here and in the previous line we should read GUD, "ox," for U.
- (15) V. I was mistaken in saying that this line has no equivalent in the Assyrian version. In line 24 the Vannic *gurukhu khaini khau[li]* corresponds with the Assyrian *kî pasri inassi*, "like scattered corn he shall carry away" (for *pasri* see Delitzsch, *Assyrisches Handwörterbuch*, p. 550). Hence the Vannic words mean "he shall destroy with the destruction of (scattered) grain," and *gurukhe* in line 15 must be the "grain" which was offered to the gods along with wine and animals. The "grain" must be mentioned in the Assyrian text, which is, however, in too fragmentary and uncertain a state to be deciphered. But it is probable that what I have supposed to be KAS-DIN-MES should be corrected into GUD-MES, "oxen."

- (16) A. *Eguti* means "round," as must also its Vannic equivalent *ka-ni*.
- (19) V. We must read [*e-ri-la*]-*e-i*, as it now turns out that *erilas* was the Vannic word for "king" (Scheil, *Recueil de Travaux*, xviii, p. 76).
- (20) Translate: "the entrance of this sanctuary of the Khaldi-gods." The Assyrian *panpanu* was the "shrine" in which stood the *parakku* or "mercy-seat."
- (37) *Idahib* is "he shall destroy." Consequently the Vannic *sui* or *mui* will signify "to ruin."

VOCABULARY.

A.

- A-gu-u-bi. "I conducted." lxxxvi, 15.
- A-li. "He says." lxxxvi, 6, 32.
- Ali-si. "A growth," "tree," from *al* "to increase." li, i, 4.
- Al-su-i-ni. "Great." lxxxvi, 27.
- A-lu-s. "Whoever." lxxxvi, 32, 33, 34, 35, 36, 37, 38.
- A-lu-si-e. "Master." lxxxvi, 29.
- Ar. "Child," "small," "to be small." Hence *ar-khi-s*, "children." Cf. *arkhuiani*, "belonging to (his) descendants."
- Ar-mu-zi-i. "Posterity," "generation." lxxxvi, 45.
- A-ni-qu-gi-e. "The deity Aniqugis." lxxxvi, 21.
- A-ni-qu-gi. lxxxvi, 25.
- A-se. "House," "temple." lxxxvi, 17, 22.

B.

- Bar-du-du-ni or U-bar-du-du-ni. "He set apart for cultivation." lxxxvi, 9. A compound of *du*, "to get" or "give," and what is probably an Assyrian loan-word, *bardu* or *masdu*.
- Bi-a-i-na-a-u-e. "Of the land of Biainas." lxxxvi, 28.
- Bi-a-i-ni-s. "A Biainian" or "Vannian." lxxxvi, 41.

DH.

Dhu-us-pa-e. "Tosp." lxxxvi, 30.

E.

E-a-i—e-a-i. "Whether—or." lxxxvi, 40, 41.

Erilas. "King." To be read instead of *khutes*.

E-si-a-tsi-u-li. "After prescribing as follows." lxxxvi, 22.

E-si-i-ni. "Regulations." lxxxvi, 34.

G.

Gi-e-i. "Temple" (rather than "wall"). lxxxvi, 8.

Gunu-sâ. "With weapons." Gunu-se, "arms" (xliii, 15).

Gunu-si-ni, "eunuchs" or "temple-butchers" (l, 17).

From *gunu*, "to cut," "slay for sacrifice."

Gu-ru-khe. "Grain"; Assyrian *pasri*, "scattered grain."

lvi, 15. Gu-ru-khu. lvi, 24.

I.

I-e-s. "I." lxxxvi, 10, 38.

Il-da-ru-ni-a-ni. "The river Ildarunias." lxxxvi, 14.

I-nu-ka-khi-ni-e. "Born of the place." lxxxvi, 16. From *inu*, "place."

Is-ti-ni. "Belonging to it." lxxxvi, 8, 12, 13.

K.

Ku-gu-ni. "He has inscribed." lxxxvi, 3.

KH.

Khi-pu-li-i-e. "He shall cover," "bury," "conceal." lxxxvi, 35.

Khu-bi-i. "I have taken," "occupied." lxxxvi, 6. Khu-bi. lxxxvi, 17.

Khu-su-li-e. "He shall cause to take," "destroy." lxxxvi, 36.

L.

Lu-lu-i-ni-s. "A man of the country of Lulus." lxxxvi, 42.

M.

Manus. "Every," "all," rather than "each."

Ma-nu-ri. "Complete." lxxxvi, 8.

Ma-si-e. "Existences," "things." lxxxvi, 39.

Me-i. "Of him." lxxxvi, 44, 45.

Me-si-ni. "Its." lxxxvi, 15.

N.

Ni-ki-du-li. "After sacrificing." lxxxvi, 17. A compound of *du* and the Assyrian loan-word *niki* (*nigi*).

Ni-ip-si-du-li-ni. "Northern" (?). lxxxvi, 19, 23.

Ni-ri-bi. "Entrance," "wicket-gate," "door"; Assyrian *niribi*. lvi, 9.

P.

Pa-ta-ri. "City" or "the city." lxxxvi, 30.

Pi-li. "Water" (A-MES). lxxxvi, 14, 17.

Pi-i. "Name." lxxxvi, 44.

Pi-tu-li-e. "He shall remove the name." lxxxvi, 33.

Pu-lu-si. "Stela." lxxxvi, 2.

Q.

Qi-u-ra-a-ni. "A piece of ground." lxxxvi, 7. Qi-u-ra-i-di. lxxxvi, 46. Qiu. "Bounded by" rather than "beside."

Qu-ar-li-ni. "The land of Quarlis." lxxxvi, 6.

R.

Ru-sa-i-ni-e. "Belonging to Ruśas." lxxxvi, 16.

Ru-sa-a-ni. lxxxvi, 26

S.

- Sa-tu-u-li. "Preserving." lxxxvi, 13. The compound *sa-tu* means "to keep," "preserve," "reserve."
 Se-kha-di-e. "A goat" (?). lxxxvi, 21. Se-kha-di. lxxxvi, 25.
 Se-il-bi-i. "The city of Selbis." lxxxvi, 46.
 Sida-uri. "Old," "decayed." iv, 2.
 Su-khe. "Artificial," "cultivated." lxxxvi, 12, 13.
 Su(?)-ki. lxxxvi, 9.
 Su-li-e-ma-nu. "Every day," "perpetually." lxxxvi, 7.
 Su-ra-u-e. "The world." lxxxvi, 28.

Š.

- [Šar]-du-ra-za-u-ni. "Of the house of Šari-duris." lvi, 3.
 Šu-u-i-du-li. "He shall appropriate." lxxxvi, 34.

T.

- Te-li. lxxxvi, 40.
 Te-ru-bi. "I planted." lxxxvi, 11.
 Te-ru-u-bi. lxxxvi, 12.
 Ti-ni. "Called," "a name" or "record." lxxxvi, 15, 40.
 Ti-i-ni. lxxxvi, 44.
 Ti-ni-ni. lxxxvi, 39.
 Tu-li-e. "He shall remove." lxxxvi, 33, 39, 47.
 Tu-u-ni. "Removal." lxxxvi, 47.

U.

- U-i. "Along with." lxxxvi, 8.
 (GIS) Ul-di-e. "A vine." lxxxvi, 10.
 U-li-s. "Another." lxxxvi, 37.
 U-ri-li. "Shields"; Assyrian *belē*. lvi, 8.
 (GIS) U-se. "Juniper-trees." lxxix, 19; lxxxvi, 11.
 Assyrian loan-word.
 Us-ma-si-ni. "Propitious." lxxxvi, 4.

Z.

- Za-du-u-bi. "I have done," "made." lxxxvi, 38.
 (GIS) Za-ri. "Garden-trees." lxxxvi, 11. Assyrian loan-word.

IDEOGRAPHS.

- A-MES (*pili*). "Water." lxxxvi, 22, 36.
 BIT (*asis*). "House," "temple." lxxxvi, 11.
 BIRU-TUR. "Lamb." lxxxvi, 23.
 DAN-NU (*tarais*). lxxxvi, 27.
 DUP-TE. "Tablet." lxxxvi, 32.
 EN (*euris*). "Lord." lxxxvi, 1.
 GI. "Established." lxxxvi, 17.
 GIS-NARKABTI. "Chariot." l, 17.
 GIS-U. "Plant." li, i, 7.
 KI-TIM (*aineis*). "Earth." lxxxvi, 35.
 LU (*susis*). "Sheep." lxxxvi, 19, 20, 24, 25.
 LU-BIRU-TUR. "Lamb." lxxxvi, 18.
 NAHR (*alas*). "River." lxxxvi, 14.
 SU (*gissuris*). "Multitudes." lxxxvi, 1.
 SUM (*halis*). "Sacrifice." lxxxvi, 20, 24.
 U. "Pasturage." lxxxvi, 15. Cf. U-*bardu-duni*, line 9.

ASSYRIAN WORDS.

- Beli. "Shields." lvi, 8, etc.
 Bibu. "Small gate" or "wicket." lvi, 9, etc.
 Dahâbu. "To destroy." lvi, 37.
 Eqûti. "Round." lvi, 16.
 Panpanu. "Shrine." lvi, 20.
 Pasri. "Scattered grain." lvi, 24.