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A. H. Sayce

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JOURNAL

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THE ROYAL ASIATIC SOCIETY.

ART. I.—*The Cuneiform Inscriptions of Van. Part IV.*
By Prof. A. H. SAYCE.

SINCE the publication of the third part of my Memoir on the Cuneiform Inscriptions of Van in the *Journal of the Royal Asiatic Society* (xx. 1.) for 1882, the number of new Vannic inscriptions which have come to my knowledge has been but small. During the winter of 1888-9 Prof. H. Hyvernât and M. Müller-Simonis travelled in Armenia, and Prof. Hyvernât made every effort to discover fresh cuneiform inscriptions and re-copy those which were previously known. But unfortunately political intrigue and religious antipathies, aided by the severity of the winter, so seriously impeded his efforts as to oblige him to leave the country with few additions to our knowledge of its early epigraphy. That many more inscriptions, however, exist above ground besides those with which we are already acquainted has recently been ascertained by a German engineer, Dr. Belck, who has been settled in Armenia for some time past.

Mr. F. C. Conybeare who met Dr. Belck in November, 1891, writes of him: "He has been this autumn all round Lake Van, then to Erzerûm, Kars, and Erivan. He reports that he has copied twenty-four new cuneiform inscriptions mostly to the north and north-east of Lake Van. On the south shore of Lake Goptcha are three large inscriptions,

of one only of which, that near Alichalu,¹ has he copied about one-fifth. The north shore of the Lake is quite unexplored. Along the north and north-east shores of Lake Van he reports at least twelve other cuneiform inscriptions known to him, but uncopied."

Prof. Hyvernat also heard of several new inscriptions and copied two or three others which were not known before. He gives the following list of texts which must be added to those enumerated in my Memoir²:—

- (1) One reported to exist at the mill of Kend Engusner (perhaps N.E. of the gardens of Van). No. xi. in Prof. Hyvernat's list.
- (2) One reported to exist at the mill of Karemvar at Shushanz. H. No. xii.
- (3) One reported to exist over the gate of the castle of Khoshâb. H. No. xiv.
- (4) A great tablet on the altar in the chancel of the church at Karagunis, or Kara-Kunduz, near the lake of Arshak or Erjek, 15–20 kils. N.E. of Van. H. No. xiii.
- (5) Reported to exist on a stone in a cave five minutes distant from a castle at Ashod Dargah, near two villages named Kimbul and Kiaper, four hours from Khoshâb on the Persian side. On the walls of the cave and pit are said to be several other inscriptions. H. No. xvi. Perhaps the inscription of Ashrut-Dargah (No. lxii.) is meant.
- (6) Seven fragments built into the walls of the powder-magazine in the citadel of Van. H. No. i.
- (7) About thirty lines at the extreme east end of the rock of Van, left of the gate of Tabriz. H. No. ii.
- (8) In the right hand sanctuary of the church of SS. Peter and Paul at Van. H. No. iii.
- (9) A duplicate of No. xiv. on a flat round stone in the house of Parsek-Aga in the gardens of Van. H. No. iv.

¹ No. lv. of my Memoir.

² *Du Caucase au Golfe persique*, Washington, 1892. Pp. 517-566.

- (10) Two fragments of an inscription of Menuas in the monastery of Karemvar at Shushanz. On one is (1) *Me-nu-a-s* . . . (2) *i-ni* . . . ; on the other *Khal-di-ni-li* . . . H. No. v.
- (11) On a fragment of a terra-cotta vase; seven characters. H. No. vii.¹
- (12) At Degermen-Keui on Mount Varak, about twelve kils. E. of Van. The stone probably came from the neighbouring ruins of Tsoravans, where arrow-heads have been found. H. No. viii.
- (13) Reported to be on the road from Artamid to the Shamiram-su. H. No. ix.
- (14) Reported to be at Keshish-göl above Toni. H. No. x.
For these two inscriptions see Nos. lxxii, lxxiv. *infra*.
- (15) Reported to be at Tsola-Khaneh, near Bash-Kaleh. H. No. xvii.
- (16) Reported to be in the new church at Khorzot, about a league from the bay of Arjish. H. No. xviii.
- (17) Reported to be in a ruined church at Guzek, about half a league from Khorzot. H. No. xix.
- (18) Reported to be in a mill near Khorzot. H. No. xx.
- (19) Reported to be in a convent at Medzoph, six hours distant from Arjish. H. No. xxi.
- (20) Reported to be in the convent of Arzevaper, near Arjish, on stones above two altars on the two sides of the chancel of the church. H. No. xxii.
- (21) On a rock at Delibaba on the road from Toprak-Kaleh to Hassan-Kaleh, in a valley leading to the Araxes. Seen by Dr. Chambers. H. No. xxviii.
- (22) An inscription of Sarduris II. in seven lines copied by the R. P. Duplan on a column of the chief cupola on the right side of the church at Patnotz. It is a duplicate of No. lxii. H. No. xxiii.
- (23) A duplicate inscription on two stones in the gate of the church at Patnotz copied by the R. P. Duplan.

¹ According to Prof. Hyvernât the first three characters are , the fifth being the numeral vi.

Only the commencement is preserved: [*Me*]-*i-nu-hu-a-s Is-pu-hu-i-ni-e-khi-i-[s]* "Menuas, son of Ispuinis." H. No. xxiv. For two other inscriptions from Patnotz see below, Nos. lxix, lxx.

Prof. Hyvernat has made the following corrections or additions to the topographical details given in my memoir:—

- No. v. The misprint "white hedge" should be corrected into "white hedgehog" (p. 461). The name Akkirpi is given as Ar-kipri by Deyrolle and Akh-Köprü "white bridge" by Hyvernat. The tablet is called Choban-Kapussi "shepherd's gate," as well as Meher-Kapussi.
- No. vi. The monastery is called Garmirvor by Hyvernat. It is situated at Shushantz, on a slope of Mount Varak.
- No. xii. The "church" of Schulz is the monastery of Garmirvor.
- No. xiv. Yadi-Kilissa, or Yedi-Kilissa, "the seven churches" is on Mount Varak, and, according to Hyvernat, about fifteen kilometres from Van.
- No. xv. The stone is now in the possession of a certain Simon Ferjulian (in the gardens of Van).
- No. xvii. Koshbanz, called Kopans-Kaleh by Deyrolle, is about six miles from Van, on Mount Varak. The church is dedicated to Surp Kirikor, or St. Gregory.
- No. xviii. "St. George" to be corrected into St. Gregory.
- No. xxi. Omit the word Khorkhor, which denotes the gardens of Van and the rock-chambers above them. The inscription is a little to the east of No. xx.
- No. xxvii. The place is on the right bank of the Bendimahichai, near the spot where it falls into the bay of Arjish.
- No. xxxi. The stone forms part of the pavement on the right of the entrance of the church.
- No. xxxii. The vault forms a means of communication between the two parts of the double church. The inscription is on the lintel.
- No. xlv. For Surk-Sahak read Surp-Sahak "St. Isaac."

No. xlviii. The stone forms the lintel of a door to the left of the altar.

No. li. Col. iii. is about 150 paces to the west of Col. i.

No. lii. Toprak Kilissa is more correctly called Toprak Kaleh. It is built on a spur of the Zemzem-dagh, on one of the roads leading from which is the inscription of Ak-Kirpi, or Agh-Kopru (No. v.). Prof. Hyvernats bought two fragments of a bronze shield found in the ruins, on which is the name of "Rusas son of Eri[menas]."

No. liii. This inscription is now in the Museum of Tiflis.

In the *Zeitschrift für Ethnologie*, xxiv. 2 (1892), pp. 122 *sqq.* an important article has been published by Dr. Waldemar Belck and Dr. C. F. Lehmann, "Ueber neuerlich aufgefundenen Keilinschriften in russisch und türkisch Armenien." Dr. Belck describes the Vannic inscriptions he has discovered and copied, and Dr. Lehmann translates certain of them, of which copies are added at the end of the article. The following thirty-one "new inscriptions" are enumerated by Dr. Belck:—

INSCRIPTIONS OF ISPUINIS.

- (1) One of three lines on the fragment of a column in the church of Patnoz.
- (2) Two inscriptions in the village of Sewestan six wersts¹ south of Van.

INSCRIPTION OF ISPUINIS AND MENUAS.

- (3) One of six double lines in the house of Mukhsî Murad in the village of Mukhrapert, opposite the island of Aghthamar.

INSCRIPTIONS OF MENUAS.

- (4) Two inscriptions in the church of Patnoz.
- (5) One of nine lines in the churchyard of Kizilgeia, or Gösülgeia, six wersts south of Patnoz.

¹ A werst is given as equal to 3500 English feet.

- (6) One of at least twenty-three lines over the door of a church in the monastery of Mezhopa Wank, or Astwadsasin ("the Mother of God"), thirty wersts south of Patnoz, on the road to Artish or Erdshish.
- (7) Two inscriptions of thirty-one and twenty-three lines respectively in the church of Arzevapert, eight to ten wersts north-east of Artish.
- (8) Two inscriptions of thirty-two and ten lines respectively in the church of Gûsak at the north-east corner of the Lake of Van.
- (9) One in the church of Sikkéh near Van.
- (10) One before the entrance of the mosque of Kurshun in Van.
- (11) On the fragment of a column in the house of Mesham Aga, in Van.
- (12) Four inscriptions at Artamid, of which copies and descriptions are given below (Nos. lxxi-iv.).
- (13) One of four lines at the door of the house of Khadshi Oannes, in the village of Ishkhanikom, at the entrance to the Haiotzor ("the valley of the Armenians").
- (14) One on a rock in the village called the Lower Meshingert in the Haiotzor.
- (15) Two inscriptions in Noorkerkh, near Mukhrapert, opposite the island of Aghthamar.
- (16) Three inscriptions in Anzaff eight to ten wersts east of Van.

INSCRIPTIONS PROBABLY BELONGING TO MENUAS.

- (17) Two inscriptions in the church of Gûsak.
- (18) One in the church at Sikkéh.
- (19) One in the churchyard at Gûganz in the Haiotzor.

INSCRIPTION OF ARGISTIS.

- (20) One found at Sarikamish (on the Russian frontier on the road from Kars to Erzrum), now in the Museum of Tiflis.

INSCRIPTION OF SARDURIS II.

- (21) On a rock at Koélani Girlan or Aluchalu on Lake Erivan; much injured. This is the inscription copied by the Vartabed Mesrop Sempadian, No. lv., of which I have vainly tried to get a photograph taken. Dr. Belck made out in it the name of Sarduris.

INSCRIPTION OF RUŚAS.

- (22) One on a stele six wersts east of Toni (twelve to fourteen wersts east of Van). For this inscription see below, No. lxxix.

Besides these thirty-one inscriptions, Dr. Belck heard of ten more, among them being one at Eiri-wank. He also noticed an inscription of twelve lines at Sagalu on the Goektschai or Lake Erivan. Near the same lake is the inscription of Ordaklu (No. lx, where the name Ordanlu should be corrected into Ordaklu).

On the philological side the Rev. Dr. Scheil has published an article in the *Recueil de Travaux relatifs à la Philologie et à l'Archéologie égyptiennes et assyriennes* xiv. 1, 2 (1892) on the phrase *gunusâ khaubi* which I had translated: "I took for a spoil." In this article he endeavours to prove that *gunusâ* rather signifies "with weapons," and that the derivative *gunusini* has the sense of "warriors." He further believes that the word was adopted into Assyrian under the form of *gunni* "an army."

I will now give the new inscriptions which have come to light since the publication of the last part of my Memoir, and add to them by way of an Appendix the corrections or improvements I have been able to introduce into the reading and translation of the inscriptions I have already published. Prof. Hyvernât has been kind enough to place at my disposal copies of all the inscriptions in his possession. The numeration of the texts is a continuation of that in the previous part of my Memoir.

INSCRIPTIONS OF ISPUINIS.

LXIX.

The following inscription was communicated to Prof. Hyvernât by the R. P. Duplan who copied it on the fragment of a column in a Ziaret or mortuary chapel at the entrance to Patnoz, a village situated a few hours before the passage of the Murad on the road to Erzurûm.

- (1) si-di-is-tu-[ni]
 (he) has restored
- (2) Šar-[du]-hu-ri ʔ Is-[pu-i-ni-is]
 for Sarduris, Ispuinis.
- (3) [Is-] pu-i-ni-[ni] ʔ > ʔ [RI-du-ri-khi]
 belonging to Ispuinis the son of Sarduris.

The spelling of the name of the king's father in line 2, like the similar spelling of the name in liii. 2, proves that Sar was the pronunciation of the divine name which is usually denoted by the ideograph RI.

LXX.

Copied by M. Duplan on a column in the corner of the nave of the church at Patnoz.

ʔ Is-pu-u-i-ni-e
 Of Ispuinis.

INSCRIPTIONS OF MENUAS.

LXXI.

Besides the two inscriptions copied at Artamit or Artamid by Schulz (Nos. xxii, xxiii). Dr. Belck has discovered four others, one of which is identical with No. xxii. The first inscription is engraved on a wall of rock in the garden of Abdurrahman Bairam Aga oglu at Artamid.

- (1) AN Kbal-di-ni-ni us-ma-si-ni ʔ Me-nu-a-s
 To the children of Khaldis the gracious Menuas

- (2) ʾ Is-pu-u-i-ni-khi-ni-s i-ni pi-i-[li]
 the son of Ispuinis this memorial
- (3) a-gu-ni ʾ Me-nu-a-i pi-i-li ti-ni
 has selected ; of Menuas the memorial he has named (it).

3. As the inscriptions of Artamid are engraved in the close neighbourhood of an aqueduct which has been partly cut through the rock, partly formed by a wall of polygonal masonry, Dr. Lehmann takes *pili* in the sense of an "aqueduct" or "canal." The use of the verb *aguni* which means to "conduct" as well as to "take," as, for instance, in l. 25, would sanction this explanation of the word. But *pili* is also found in xxix. B. 7, 9, where there can be no reference to a canal, and consequently I must abide by my old view which regarded *pi-li* as a derivative from *pi* "name." It may be added that one of the Artamid inscriptions, No. xxiii, records the erection of an *uldi* or "post," for which see below.

LXXII.

The second inscription is engraved on a rock on the northern side of the Shamiram-su at the western end of the town. It was discovered in the winter of 1891-2.

- (1) AN Khal-di-ni-ni us-ma-si-ni
 To the children of Khaldis the gracious
- (2) ʾ Me-nu-a-s ʾ Is-pu-u-ni-khi-ni-s
 Menuas the son of Ispuinis
- (3) i-ni pi-li-e a-gu-ni
 this memorial has selected ;
- (4) ʾ Me-nu-a-i pi-li ti-ni
 of Menuas the memorial he has called (it).

LXXIII.

The third inscription is in the garden of Abdurrahman Bairam Aga oglu about ten yards distant from the first.

- (1) AN Khal-di-ni-ni us-ma-[si]-ni ʾ Me-[nu-a-s]
 To the children of Khaldis the gracious Menuas

- (2) Is-pu-u-i-ni-[khi]-ni-s i-ni pi-i-[li]
the son of Ispuinis this memorial
- (3) a-[gu]-ni ¶ Me-nu-a-i pi-i-li ti-i-ni
has selected; of Menuas the memorial he has called (it).
- (4) AN Khal-di-ni-ni al-śu-i-si-ni
To the children of Khaldis the mighty
 ¶ Me-nu-a-ni .
 belonging to Menuas,
- (5) << DAN << al-śu-i-ni << 𐎶𐎵
the king powerful, the king great, the king
 Bi-i-a-i-[na-hu-]e
 of Biainas,
- (6) a-lu-śi 𐎶𐎶 Dhu-us-pa-a-e 𐎶𐎶
inhabiting the city of Dhuspas,
- (7) ¶ Me-nu-a-s a-li-e a-lu-s i-ni DUP-TE
Menuas says: Whoever this tablet
- (8) tu-li-e a-lu-s pi-tu-li-e [a]-lu-s
removes, whoever removes the name, whoever
- (9) a-i-ni-e-i i-ni-li du-li-e a-lu-s
with earth this destroys, whoever
- (10) hu-li-s ti-i-hu-li-e i-e-s i-ni
else pretends: I this
- (11) pi-i-li a-gu-bi tu-ri-ni-ni AN
memorial have selected, as for (that) person may
 Khal-di-s
 Khaldis,
- (12) AN IM-s AN UT-s AN-MES-s ma-a-ni
Teisbas (and) Ardinis, the gods, him
 AN-UT-ni
 publicly,
- (13) pi-e-i-ni me-i [ar-khi-] hu-ru-li-a-ni me-i
the name of him, the family of him,
- (14) i-na-i-ni me-i na-[ra-a] a-hu-i-e hu-[lu-li-e]
(&) the city of him to fire (&) water consign.

LXXIV.

The fourth inscription, which is in a very injured condition, is in a side-valley near Artamid.

- (1) AN Khal-di-ni-ni us-ma-si-ni ¶ Me-nu-a-s
To the children of Khaldis the gracious Menuas
- (2) ¶ Is-pu-hu-i-ni-khi-ni-s i-ni pi-li-e
the son of Ispuinis this memorial
- (3) a-gu-ni ¶ Me-nu-a-i pi-li ti-ni
has selected ; of Menuas the memorial he has called (it).
- (4) ¶ Me-nu-a-s a-li-e a-lu-s i-ni DUP-TE
Menuas says : Whoever this tablet
tu-li-i-e
removes,
- (5) a-lu-s pi-tu-li-e a-lu-s a-i-ni-i
whoever removes the name, whoever with earth
i-ni-li du-li-e
this destroys,
- (6) a-lu-s hu-li-e-s ti-hu-li-e i-e-s i-ni pi-li-e
whoever else pretends : I this memorial
- (7) a-gu-bi tu-ri-ni-ni AN Khal-di-s
have selected, as for (that) person may Khaldis,
AN IM-s AN UT-s AN-MES-s
Teisbas (&) Ardinis, the gods,
- (8) ma-a-ni AN-UT-ni [pi-e-i-]ni me-i
him publicly, the name of him,
ar-khi-hu-ru-li-a-ni
the family
- (9) me-i i-na-i-ni me-[i] na-ra-a a-hu-i-e
of him, the city of him to fire (&) water
hu-lu-li-[e]
consign.

LXXV.

Copied by Prof. Hyvernât at Yedi Kilissa.

- (1) [Me-nu-a-s Is-pu-]i-ni-khi-[ni-is]
Menuas the son of Ispuinis
- (2) [i-]ni 𐎶𐎶 si-[di-]si-tu-ni
this city has restored :
- (3) i-ni 𐎶𐎶𐎶 pu-lu-u-śi-e ku-gu-ni
this stone engraved has inscribed,
- (4) 𐎶 Me-nu-a-ni 𐎶 Is-pu-hu-i-ni-e-khe
belonging to Menuas the son of Ispuinis
- (5) 𐎶𐎶 DAN-NU 𐎶𐎶 𐎶 Bi-i-a-i-na-hu-e
the powerful king, the king of the land of Biainas,
- (6) a-lu-śi 𐎶𐎶 Dhu-us-pa-e 𐎶𐎶
inhabiting the city of Dhuspas.

The inscription doubtless began with an invocation to Khaldis and his companion divinities.

LXXVI.

Copied by Prof. Hyvernât at Yedi Kilissa.

- (1) 𐎶𐎶 Khal-di-ni-ni us-ma-si-i-ni
To the children of Khaldis the gracious
- (2) 𐎶 Me-nu-a-s 𐎶 Is-pu-hu-i-ni-khi-ni-s
Menuas the son of Ispuinis,
- (3) 𐎶𐎶 Khal-di-i-e e-hu-ri-i-e
to Khaldis the lord.

INSCRIPTION OF ARGISTIS.

LXXVII.

This inscription was found in November, 1891, built into a cottage at Armavir. A photograph was taken by the Galonst Sarkavag and shown to me by Mr. F. C. Conybeare.

- (1) >>𐎶 Khal-di-ni-ni al-śu-hu-i-si-ni
To the children of Khaldis the mighty
- (2) 𐎶 Ar-gis-ti-s 𐎶 Me-nu-a-khi-ni-s
Argistis the son of Menuas
- (3) a-li-e 𐎶𐎶𐎶𐎶 𐎶𐎶- ba-du-hu-śi-i-e
says : a palace which had decayed
- (4) si-i-di-is-tu-hu-bi te-ru-hu-bi
I restored, I erected,—
- (5) 𐎶 Ar-gi-is-ti-khi-ni-li ti-i-ni
(the house) of Argistis it was called—
- (6) qi-hu-ra-a-ni qu-ul-di-ni ma-a-nu
..... belonging to the court (?) each,
- (7) hu-i gi-i is-ti-ni si-da-hu-ri
together with the wall of it which was broken (?) :
- (8) a-qi-i-na (?) -a-ni sa-nu¹-e 𐎶<< a-gu-bi
mortar (&) bricks I took :
- (9) 𐎶𐎶 ul-di-e 𐎶𐎶 za-a-ri-e te-ru-bi
posts (&) doors I set up ;
- (10) za-du-bi ar-ni-si-ni-li is-ti-ni
I did the work this
- (11) 𐎶 Ar-gi-is-ti-ni 𐎶 Me-nu-a-khi
belonging to Argistis the son of Menuas,
- (12) << DAN-NU << al-śu-u-i-ni-e
the king powerful, the king great,
- (13) << 𐎶𐎶 Bi-i-a-i-na-a-hu-e
the king of the land of Bianias
- (14) a-lu-śi >𐎶𐎶 Dhu-us-pa-a-e >𐎶𐎶𐎶
inhabiting the city of Dhuspas.

¹ Or *se*. Unfortunately it is impossible to determine from the photograph which of the two characters is intended, though the traces resemble *nu* more than *se*.

Line 7 shows us how iv. 2 and xiii. 2 must be restored. The first passage will read: *asini sidisituni inuki badušini* [*ui*] *giei sida-[uri]*, "he has restored the house which from of old was decayed together with the wall which was broken"; and in the second passage we have: *dhulurini badušie sidisituni inaini sidisituni ui giei istini sida-u[ri]*, "he has restored the palace which had decayed, he has restored the city along with this wall which was broken." The parallelism of *sida-uri* with *badušie* and *badušini* indicates a meaning like that of "broken." Consequently I cannot follow Guyard in connecting it with *sidu* "to restore." The word is an adjective with a termination similar to that of *giss-uri* "multitudinous," *e-uri* "lord," *dhul-uri* "palace."

The two inscriptions (iv. 2 and xiii. 2) show that there is a full stop after *sida-uri* at the end of line 7. Hence the sense of the first paragraph of our text must be: "A palace which had decayed I restored, I erected what was called (the house) of Argistis, even each of the *giurani quldini* (chambers of the court?), along with the wall of it (or this wall) which was broken." The use of the words *giurani quldini* proves that I was wrong in my interpretation of the dative or genitive *giurâ quldi* in lix. 6. The phrase is similar to *barzani zeldi*, and must signify some kind of building or part of a building. According to K 2100, *Rev.* 13, published by Dr. Bezold in the *Proceedings* of the Society of Biblical Archæology for March, 1889, *kiurum* signified "god" in the language of Lulubi, but the inscription copied by Mr. de Morgan at Ser-i-Pul shows that Lulubi was far distant from Van.

For *quldi-ni* see below, lxxix. 6.

In line 8 the sense is indicated partly by the analogy of the Assyrian and Babylonian inscriptions, partly by the employment of the ideograph of plurality after *sanue* (or *sase*), as well as by the use of the verb *agubi*.

9. I have at last discovered the meaning of *uldi*. The determinative shows that it was made of wood, and the verb *teru* "to set up," which is employed with it here and in v. 27, makes it clear that it was something fixed in the

ground. Consequently it could not have been an aqueduct, as I had erroneously inferred from xxiii. In this latter inscription it denotes some wooden monument erected in honour of the mother of Menuas; in our present inscription, as in v. 27, it is associated with a "gate," and in lxiv. 1 it is also associated with a "gate." Light is thrown on the signification of the word by the picture of the temple of Khaldi given in my Memoir opposite p. 655. Here, on either side of the gate, two shafts, in the form of spears, are set up in the ground. In *uldi* we may, therefore, see "a post"; either the spear-like post represented in the picture, or an ordinary door-post.

Since *zarie* has the adjectival termination in *-ri*, it is possible that the simple *za* is "a gate," and that *uldie zarie* are "door-posts." If so, in v. 27, 28, we shall have to translate, "Ispuinis and Menuas have erected artificial posts to Khaldi; they have erected artificial gate-doors." *Lûese* seems to signify the two folding doors of the gate. If it were not for *sukhinatsie* (lviii. 4), which is certainly derived from *su* "to make," it would be tempting to suppose that *sukhe* signified "two."

In lxiv. 2 we have *arniu-si-ni-li is[tini]* in place of *arni-sinili istini*, showing that *arniusinili* and *arnisinili* must be different forms of the same word. For the signification, see the note on lxxix. 20.

LXXVIII.

This inscription is on a stone tablet in the possession of the Rev. Dr. Reynolds, American missionary at Van. The following copy of it was made by Prof. Hyvernat :—

- Obverse*—(1) ➤ |
 (2) ma-nu-ni (?) -ni (?) . . .
 (3) VII. GUD II. [LU-GAL]

 (4) kur-ni gu-ni-e-i
 (5) III. GUD III. GUD-LID
 (6) V. LU-GAL
 (7) ➤ [III.] GUD-LID V. LU-GAL
-

- (8) 𐎶 LID (?) -ni-e-di
 (9) I (?) GUD ma-nu
-
- (10) kur-ni gu-ni-e-i
 (11) III. GUD III. LID VI. LU-GAL
 (12) 𐎶 [III.] GUD III. LID VI. LU-GAL
-
- (13) 𐎶 ni (?) -di-e-di
 (14) LID ma-nu
- (1) To the god [s]
 (2) to each [of them] . . .
 (3) 7 oxen, 2 [large sheep.]
-
- (4) For the offerers of the sacrifice
 (5) 3 oxen, 3 wild oxen,
 (6) 5 large sheep;
 (7) in all [3] wild oxen, 5 large sheep.
-
- (8) On the first of the month . . . (?)
 (9) 1 ox apiece.
-
- (10) For the offerers of the sacrifice
 (11) 3 oxen, 3 wild oxen, 6 large sheep;
 (12) in all [3] oxen, 3 wild oxen, 6 large sheep.
-
- (13) On the first of the month . . . (?)
 (14) . . . wild oxen apiece.

- Reverse*—(1) [kur-ni gu-] ni-e-i
 (2) [ma-] nu . . . [III.] GUD
 (3) [V.] AM-ŠI 𐎶<<< tar-di-ni se-khi-[ri]
 (4) V. LU-GAL
 (5) 𐎶 III. GUD V. LID V. LU-GAL
-
- (6) 𐎶 ul (?) -di-e-di
 (7) [III.] GUD I. LID UT ma-nu
 (8) kur-ni gu-ni-e-i
 (9) II. GUD II. LID V. LU-GAL
 (10) 𐎶 V. GUD III. LID V. LU-GAL
-

- (11) ➤ XXIX. GUD XIII. LID XX. LU-GAL
 (12) i- . . . -nu ➤[] Su-pa
 (13) X. LID ➤[] [Su-] pa VI. SI BIT
 (14) ➤[] Su-pa SI BIT
-

- (1) For the offerers of the sacrifice,
 (2) to each [3] oxen,
 (3) [5] wild oxen strong (&) alive,
 (4) 5 large sheep :
 (5) in all 3 oxen, 5 wild oxen, 5 large sheep
-
- (6) On the first of the month . . . (?)
 (7) [3] oxen, 1 wild ox, each day ;
 (8) for the offerers of the sacrifice
 (9) 2 oxen, 2 wild oxen, 5 large sheep ;
 (10) in all 5 oxen, 3 wild oxen, 5 large sheep :
-
- (11) In all 29 oxen, 13 wild oxen, 20 large sheep
 (12) before (?) the city of Supa . . .
 (13) . . . 10 wild oxen for the city of Supa, 6
 before the temple
 (14) . . . the city of Supa before the temple.
-

The summation in the last paragraph of the Reverse does not agree with the sum of the numerals that precede. Either, therefore, the numerals have been miscopied, or the commencement of the tablet is lost.

- (4) *Kurni* is written *ku-ur-ni* in lxviii. 5. The word *guniei* is probably connected with *gunusá* which Dr. Scheil has shown to denote "weapons." It would seem that the root *gun* signified "to slay." But *guniei* may be borrowed from the Assyrian *ginú*.
 (7) The ideograph ➤ "in all" is new.
 (8) If the copy is right it is difficult to conjecture any meaning for the words which follow the numeral "one" in *Obv.* 8, 13, *Rev.* 6, except that of the names of months.

Rev. (3) *Tar-di-ni* will be a derivative from *tar* "to be strong."

(12) The city of Supa is otherwise unknown.

INSCRIPTION OF RUŠAS.

LXXIX.

The following inscription was discovered by Dr. Belck, engraved on the face of a stele half-way up the precipitous side of a desolate mountain six wersts east of Toni (which is 12-14 wersts east of Van). The beginning of it is lost, and Dr. Lehmann points out that the conclusion of the text must be on the face of the stele which is concealed from the view of the passer-by. The stele is erected not far from the source of the Keshish-Göll which waters the gardens of Toprak Kaleh (or Kilissa; see No. LII). The English Consul Pollard Devey, at Van, has a copy of the inscription made from a squeeze. The inscription has been published by Belck and Lehmann in the *Zeitschrift für Ethnologie*, xxiv. 2.

(1) . . ri . . hu-e-li (?) ba-ba-ni-e (?)
 distant

(2) . . nu (?) 𐎶𐎵 hu-ra tar-bi 𐎶𐎵 𐎶𐎵 is-ti-ni
 the water. This

(3) tsu-hu-e h-i-tsi-na-a-hu-[e]
 canal belonging to the

(4) [t]e-ru-bi ti-ni 𐎶 Ru-ša-a-i tsu-[e ?]
 I erected. It is called of Rušas the canal.

(5) [a]-gu-bi si-e is-ti-ni-ni 𐎶 Ru-ša-khi-na-[di]
 I took the channel belonging to it into the town of Rušas.

(6) [i]-ku-ka-khi-ni ki-gu a-li qu-ul-di-[ni]
 In the same place a garden (?) and a court (?)

(7) [i]-nu 𐎶 Bi-a-i-na-se pal-la e-h[a]
 before (?) the people of Bianias . . . as well as

- (8) [𐎶]𐎶𐎶𐎶 -se gu-ni su-li-ma-nu 𐎶 Ru-ša-[s]
the gods is established (?) each . . . Rušas
- (9) [a]-li i-hu 𐎶 Ru-ša-khi-i-ni-li-[ni]
says thus: After the town of Rušas
- (10) [si]-du-hu-li i-u i-ni tsu-e ta se-[e]
had been restored, thus this canal for the visitors
- (11) [te-] ru-bi 𐎶𐎶𐎶 -se 𐎶𐎶𐎶 Dhu-us-pa-i-ni-[e]
I erected (&) for the sons of Dhuspas
- (12) hu-ru-lu-ni i-ši-i ki-g[u]
a seed-plot . . . a garden (?)
- (13) [𐎶] Ru-ša-khi-na-ka-i e-ha i-nu-u-[ni ?]
for the people of the town of Rušas as well as the face (?)
- (14) tsu-i-ni-i e-ši gu-ni
belonging to the canal (?) of the inscription established (?)
qu-ul-di-[di ?]
in the court (?)
- (15) [su]-li-ma-nu 𐎶𐎶𐎶𐎶 -ni-s a lu-[s]
each . . . Belonging to the sons (of Dhuspas) whoever
- (16) hu-ru-lu-ni su-i-ni 𐎶𐎶𐎶𐎶 -se
the seed-plot which has been made for the sons
- (17) . . bi ra di ri 𐎶𐎶𐎶 du-[li]¹-e la²-ra-gi
(with spades?) of bronze shall work . . .
- (18) [𐎶] Ru-ša-s a-li te-ru-bi i-ku-ka-khi-ni
Rušas says: I have planted in the same place
- (19) . . ki-gu 𐎶𐎶𐎶 GIS TIR GAN hu se-dan . .
a garden (?), vines, garden trees & . . .
- (20) [a]r-ni-hu-si-ni-li is-ti-[ni]
after the work this
- (21) du-hu-li i-na-ni tsu-e-[ni]
had been accomplished for the city (viz.) a canal
- (22) [𐎶] Ru-ša-khi-na-hu-e khu-ri-is . .
belonging to the town of Rušas . . .

¹ The copy gives *di* which, however, cannot be right.² More probably *te*.

- (23) . . ni-ni me-i ab (?) . . ši i ba hu se bi . .
 of him
- (24) ni a-hu-di 𐎶 Ru-ša-khi-na-hu-[e]
 to the water belonging to the town of Rušas
- (25) . . ši-la-ni-ni a-la-tsi mu-si-ti-na- . .
 belonging to . . . of the river
- (26) 𐎶𐎶 𐎶<<< tsu-i-ni-ni si-e-di hu
 the water of the canal in the channel, &
- (27) . . ka-tsi-ya-ni mu-si-ti-na- . .

- (28) 𐎶𐎶 𐎶<<< 𐎶𐎶 𐎶 a-la-i-ni-ni si-e-du-li-[e]
 the water of the river may he bring back
- (29) 𐎶 Ru-ša-khi-na-i-di a-li 𐎶𐎶 𐎶<<<
 to the town of Rušas, and the water
- (30) 𐎶𐎶 𐎶 a-la-i-ni-ni 𐎶𐎶 Dhu-us-pa-ni-[ni]
 of the river of Dhuspas
- (31) [la-] ra-gi ul-khu-li-ni a-li a-[hu-di]
 . . . the course, & to the water
- (32) 𐎶 Ru-ša-khi-na-hu-e ip-sa-du-li
 of the town of Rušas may he set . . .
- (33) . . . la¹ ti-ni a-li pi a-bi-li hu
 . . . it is called, and the name with fire &

- (2) The verb is probably *uratar-bi*. Perhaps this is a compound, the second element being *tar* "to be strong."
- (3) Dr. Lehmann suggests that the meaning of *tsuis* is "cistern" or "reservoir," but the context seems rather to imply that a canal is meant. The termination of *hi-tsi-na-ue* shows that a locality is indicated.
- (5) *Sé* must have the same root as *sies* "removing," *siubi* "I carried away." It will thus be the "channel" carried by the king to the "town of Rušas," which Dr. Lehmann is doubtless right in identifying with Toprak Kaleh.

¹ Perhaps (*pal-*) *la*: see line 7.

- (6) Line 19 seems to show that *kigu* must signify "a garden." We have already met with *quldi* in lxxvii. 6: see also lix. 6. *Qul-mes* was the name of a city (xxxv. A 4 *Obv.*), and we may therefore infer that the meaning of the word had some local reference. Perhaps its original signification was "enclosure." At all events for *quldi* we must find some meaning which would apply equally to "a palace" and "a garden."
- (7) Line 13 shows that we must read *inu*. The signification of "chamber" I have assigned to *inu* cannot be sustained. In iii. 1, 2 the analogy of the Assyrian texts would lead us to give to the abverb *inu-ki* the meaning of "formerly," "from of old," while in xliv. 11, the natural sense of the phrase *alus giei inukani esinini siulie* would be "whoever removes the face of the wall belonging to the inscriptions." So in xxi. 3, 5, *ali inu-si-ni kharkharnêi sir-si-ni-ni terdu-ni inukani esini* would be "he has executed all the face of the excavation belonging to the tombs (&) the surface of the inscription."
- Perhaps we ought to read *Biaina sepalla*, but the parallelism of the word "gods" in the following line seems to show that it is rather *Biaina-se*. For the termination cp. *usma-sê*, *alsui-sê* (v. 12), *diru-sê* (v. 13). *Gu-ni* is grammatically parallel with *ti-ni* in l. 4. My interpretation of it is purely conjectural.
- Suli-manu* is a compound of *manu* like *ali-manu* "all & each." We should expect some such signification as "for ever" in this passage.
- (10) For *tase*, see lxxviii. 7.
- (12) *Urulu-ni* is a derivative from *urulis* "seed."
- (17) *Laragi* or *teragi* occurs again in l. 31.
- (20) I am now satisfied that *arniu-sini-li* means "work," and that the translation of the phrase in the inscriptions of Argistis: *Khaldi-a istini inani-li arniu-sini-li susini salie zadubi*, ought to be "for the people of Khaldis these citizens (& this) work in one year I made."

The phrase always follows an enumeration of the captives who were carried to Van, and so became citizens of Biainas; and consequently I regard *inani-li* as a derivative from *inanis* in the sense of "citizen." But it may have the same force as the dative *inani* in the passage we are at present discussing, so that the phrase would mean: "for the people of Khaldis this is the work for the city which I have accomplished in one year." In the passage before us *arniusini-li* cannot signify "spoil" as Guyard and Müller have supposed. See also lxxvii. 10. The word can hardly be separated from *arnuya-li*, which in xxxi. 4 as compared with 12 is a synonym of *asi-li* "houses."

- (24) *Au-di* is the locative of *avis* "water," for which see note on xx. 19.
- (25) *Ala-tsi* is a form of the word which appears in ll. 28, 30 as *alai-nini* with the determinative of "river." It may therefore be the old name of the Keshish-Göll. But since the determinative is omitted in l. 25, it is better to regard it as the phonetic equivalent of the determinative. The Vannic graphic system resembles the Tel el-Amarna tablets in adding to an ideograph its phonetic equivalent.
- (31) For *ulkhu-di* "in the campaign" or "march," see L. 22.

CORRECTIONS IN THE READING AND TRANSLATION OF THE INSCRIPTIONS.

- iii. 1, 2. For the correct reading and translation of this line see above, notes on lxxvii. 7 and lxxix. 7. Of course *inu-ki* may mean "in front" as well as "formerly."
- v. 13. Since the *Khaldi-ni alsui-sie* or "greater Khaldises" are contrasted with the *Khaldi-ni diru-sie*, it seems to follow that *diru-sis* means "lesser."
- 17. *Arné* would be "the work" if *arniu-sini-li* is "work." We should then have in ascending order (1) *Khaldi-ni arné* "the Khaldises of the work," who

superintended the execution of the inscription; (2) *Khaldi-ni usma-sie* "the Khaldises who are near," usually invoked by the kings at the head of their inscriptions; and (3) *Khaldi-ni šušini* "the Khaldises of the consecrated ground," where the sacrifices mentioned in the inscription were offered.

21. Babas is the god of the "distant foreigner," in opposition to Dhuspuas the god of Van.
26. Translate: "At dawn, at mid-day, (&) in the evening." *Gu-li* will be connected with *gu-di* and *gudu-li* for which see note on lines 29, 30. Since *ardise* is "offerings," *sel-ardis* "the moon" means probably "the giver of light."
- 27, 28. *Uldé* are the "posts" or "asherim" set up in front of a temple or elsewhere in honour of a deity. See above, note on lxxvii. 9. Translate "artificial" or "worked posts." Here they signify the door-posts.

We now know from lxxvii. 7 that we must read: *hui giei isti[ni sida]uri* "along with the wall of it which was broken." *Luese* must agree with *Khaldie*: compare the verb *lû-bi* in l. 18, and see note on lxxvii. 9.

- 29, 30. It will be seen that a squeeze of No. LIX. which I have obtained from Mr. F. C. Conybeare has shown that the ideograph in line 11 is that which denotes "flesh," not "right hand." Consequently *tisnu* does not signify "right hand." Now *uldi tanuli* is contrasted with *uldi mesuli*, and since, as we have seen, *uldi* signifies "the posts," which (as appears from the representation of a Vannic temple given opposite p. 655 of my Memoir) were erected on either side of the entrance to a sanctuary, it follows that *tanuli* and *mesuli* must mean "right hand" and "left hand." As it is probable that the right hand was named before the left, we may assign to *tanuli* the sense of "right" and to *mesuli* that of "left." *Gudûli* must then be "central," and the translation of the whole passage will be: "they have set up

regulations (&) a temple of wood and stone (?) : to the Khaldis in the middle 3 sheep must be sacrificed, and 3 sheep to all the gods of the temple; at the right hand post to the Khaldis 3 sheep must be sacrificed (&) 3 sheep to all the gods of the temple; at the left hand post to the Khaldis 3 sheep must be sacrificed (&) 3 sheep to all the gods."

31. *Mesi* is "wine" rather than "libations," so that the probable signification of *anûni* would be "pour out." I would therefore render the passage: "Wine belonging to others (*uli-ni*) (&) wine belonging to themselves on [each] occasion they shall pour out."
- vii. 3. *Gudi* is "middle," see above v. 29. The line will mean: "let him carry to the middle those who are on the left."
4. Translate: "buildings on the left."
- 5, 6. Translate: "after restoring with earth; after restoring on the right."
- ix. 2. The analogy of iii. 2, lxxvii. 7, etc., would lead us to restore *ui* [*giei istini*] "together with [the wall of it]." See xiii. 2.
- xii. 3. We should probably read [*uldi ta*]*nulini ase* "the right hand post of the temple." Notice that in x. 6, *urpulini* takes the place of *tanulini*.
- xiii. 2. We learn from lxxvii. 7, that the correct reading is: *ui giei istini sidau[ri]* "along with its wall which was broken down."
- xvi. 6. Prof. Hyvernat's copy reads [*ur-*]*pu-a-tsi* for *kha(?) -a-i-ti(?)*.
- xix. 7, 8. In lviii. 4, 5. *Khaldie nipšiduli-ni* and *Khaldie urpuli-ni* take the place of *Khaldi[e nip]šidie* and *puruli[ni]*. Comp. v. 3, 4, where we have *Khaldie nipšidi* and *Khaldie urpûe*.
- Ali* in these lines means "and," "Khaldis the giver" being distinguished from *Khaldie nipšidie*. In line 8 the character before *hu-e* is probably *na*, so that we may read: *puruli[ni] Khaldi[na-ue]* "for the . . . of the land of Khaldis."

11. Perhaps we should read *NU-hu-tsi-di*. I now think that *ibirani* must signify "drink-offerings." In xxx. 17, 18 the sense seems to be "he and the people, all of them, brought food (&) drink." That *bidi* signifies "food-offerings" in lxviii. 6, 7 is probable, while *bidi-adibad* in l. 18, could well be "food-vessels." So, too, *barsudi-bidu* could mean a chapel where sacrifices or offerings of food were made.
14. The word is probably to be read *luruqu* "whoever shall set . . ." At all events since LU in line 5 turns out to be non-existent, there is no longer any authority for regarding it in line 14 as the ideograph of "victim." As an ideograph its sole meaning could be "sheep." If this is its signification, *ruqu* must have some such sense as "blemished"; "whoever shall bring a blemished sheep."
- 15, 17, Translate: "Whoever shall appropriate the inscription; whoever shall bring wild beasts."
- xxi. 2. Translate: "he has made this inscription relating to the tomb."
- 3-5. Translate: "All that is on the face of the excavation for the tombs he has executed, even the face of the inscription."
7. Read *siu-li ali*.
- xxiii. 2, 3. Prof. Hyvernat's copy reads *Tsi-ri-ri* for *Ta-ri-ri*.
- xxiv. 6. In xix. 12 *askhu-li-ni* seems to mean "visiting." If so, we may render *askhume* "let her visit." Perhaps the passage signifies: "let Šaris the queen visit the temple publicly during the month of Khaldis."
- xxviii. 2-5. Translate: "Whoever shall appropriate the inscribed stone (&) the inscription."
- xxx. 16-18. Translate: "He brought gold (&) silver; he and all the people brought food (&) drink" (or perhaps "clothing").
20. *U* here signifies "along with"; "horses and horsemen, chariots and charioteers." Consequently

the word for "horses" ends with *-u*, not *u-u*, that for "chariots" with *á*.

xxxi. 10. *Šui-dutu* is "property."

13. GIS *za-a-ri* is "gate."

28. *Iulie* must be the object after *tulie*; "whoever carries away the"

xxxii. I have given a revised translation of this inscription in the *Records of the Past*, new Series I. pp. 163-7.

3. *Amas-tubi* "I partitioned."

3-4. Read: *ikukâni* [*salie sisukhani*] D.P. *khuradinili kiddanuli khaitû* "the same [year], after collecting [the baggage] of the army the fruits (?) (of the country of the son of Sada-halis, I captured)." *Khaitû* may be connected with *khai-di-ani* "fruits" (from *khai* "to grow"), but it may also be a compound of *tu* "to take" and *kha* "to possess."

8. Read at the beginning *hu-e* "together with."

9. Read *tarsuani* [*sâli*]*e* "soldiers of the year."

10. Read [*Khaldis*]*e alimanu* "to Khaldis (I brought) all and each."

xxxiii. In 1891 this inscription was copied by the Rev. J. L. Barton, whose copy I have compared with the published text. It has enabled me to correct the latter in several respects, and has confirmed several of my restorations. Mr. Barton describes the inscription as being four feet broad and twenty feet long.

2. Barton reads: *gis-su-ri-e ka-ru-ni-e* D.P. *Pu-te-ri-a-ni*.

3. Barton: MAT *Gu*(?)*-pa ka-ru-ni* "who have given the country of Gupas."

Barton: *Khu-za-a-na-ni*.

4. Barton: *Ka-ru-ni MAT Tsu*(?)*-pa-a-ni*. The character resembles a misformed *tsu* rather than *gu* at the beginning of the name of the country. But in line 10 he gives an unmistakeable *gu*.

5. Barton: AN *Khal-di-i-ni*.

6. Barton: AN *Khal-di-ni-ni*.

7. Barton : 𐎶 Me-nu-a-ni.
8. Barton : Kha-hu-ni.
9. Barton : Kha-hu-ni 𐎶𐎶, "who has conquered (the lands of) the city (of Khuzanas)."
10. Barton : Kha-hu-ni. Read *ku* for *khu* in the last word.
11. Barton : pa-a-ri.
12. Barton : AN Khal-di-e-i TAK pu-lu-ši ku-gu-u-ni "who has engraved the inscribed stone for Khaldiš."
13. Barton : 𐎶𐎶 Pu-[te-]ri-a AN Khal-di-i ya-ra-ni.
14. Barton has at the beginning of this line several doubtful characters which may possibly represent *nu-nu-ni*.
15. Barton confirms my conjecture that we ought to read Šule-khavalis, the Šuluval of the Assyrian inscriptions. He has: — . . . 𐎶 Šu-li-e-kha-a-hu-a-li. The analogy of xlix. 17 shows that we must restore *tu-bi* and translate: "I carried away Šuluval (king of the people of Malatiyeh)."
16. Barton : Me-si-ni pi-i; "(I changed) his name."
17. Barton : Me-nu-a-ni.
18. Barton's copy has 𐎶𐎶.
19. Barton : Bi-i-a-i-na-hu-e.

Between lines 21 and 22 is a space of two feet.

Mr. Barton adds: "The lower part of the inscription is badly defaced by the people, who regard it as a favor to their future to pass a small stone into some cavity so that it will remain there."

xxxiv. Mr. Conybeare has taken a photograph of the Yazli-tash inscription, from which I find that the reading *qa-ab-qa-su-la-du-ni* in line 10 is correct.

xxxvii-xliv. I have given a revised translation of the great inscription of Argistis in the *Records of the Past*, new Series IV. pp. 114-133.

xxxvii. 4. I would now translate: "the company of the great (gods) of the people."

8. The meaning of this difficult expression seems to be: "the girls of the lands of Bias (&) Khasas I

exchanged for the youths of Tarius." That is to say the girls of one country were married to the youths of another.

14. Read: "in all 52675 men of the year." *V atibi* are "five myriads."

26. Read: *garini gar-bi* "I made [his city] a heap of stones." *Garbê*, with the plural affix *bê*, signifies "stones" (xxxii. 7).

34. Probably *šu-[bi]* "I seized" from the same root as *šui* "possession."

xxxviii. 19. Read: "25[2]9 children."

20. Read: "8[8]98 men."

21. Read: "[22]274 men of the year."

45. Read: "[8648] children, 2655 men."

46. Read: "[in all] 19,790 persons of the year."

xxxix. 1. Translate: "(citizens of Assyria) occupied part of the country. I assembled (my) armies."

30. Translate: "I assembled the Averasians," perhaps "those who dwell by the water," from *auis* "water."

31. We must read after *šui[du]bi, zadubi*, "I made [it] part of my country."

32. Translate: "To Dadas the Averasian I apportioned (it)," *amû-bi* being connected with *ama-ni* "half" or "share" and *amas-tu-bi* "I partitioned." Dadas the Averasian is not to be confounded with Dadis of Kulasis mentioned in line 5.

62. Translate: "I made [the cities] heaps of stones": see above xxxvii. 26.

xl. 56-58. Translate: "On departing out of the land of Aladhais, a distant country, I partitioned the country."

72-74. The construction seems to be: "[For the Khaldises] I restored as a satrapy of Argistis (or of the son of Argistis) the hostile Minnian land which belonged to Hazais; I took [to Biainas] the corn (&) grain (?) of the land of the Minni." *Khailâ-ni* is probably connected with *khai-di-ani* and *khai-ti-ni* "fruit." For the restoration see xli. 7.

80. *Nunabi* must signify here "I subjugated."

- xlili. 2. Translate: "I appropriated the whole."
17. Translate: "from among the hostile people by the river Dainalatis."
18. Translate: "the fortresses of the provinces (of Biainas)."
78. Translate: "For Khaldis [a sixtieth of the] plunder, both a portion of the captives and of the spoil, I selected."
80. What remains in the text seems to be a part of the ideograph of "tablet."
81. Translate: "[I conquered?] the country of Tar[ius] the same [year]."
- xliv. 11. Translate: "the surface of the rock-wall belonging to the inscriptions."
- xl v. 15. Translate: "the two kings I reduced to vassalage," *ve-dia-du-bi* being literally "I brought to my side."
33. Translate: "the whole [of the country]."
- 38-40. Translate: "the king of Lusas I reduced to vassalage; as governor of the country of Igas . . I appointed (him)."
- xlvi. 15-17. Translate: "I collected the baggage and *durbani* of the soldiers. The other, namely, the son of Diaus."
- xl vii. A copy of this inscription has been published in Alishan's "Picturesque Topography" (Shirag), Venice, 1881, where it is described as engraved on a stone on the north side of the convent of Marmashên. Kalinsha is eight wersts north of Alexandropol.
3. 𐎶𐎵 to be corrected into 𐎶𐎵.
4. The reading Irdaniuni to be retained.
- xl viii. 6. Translate: "king of the provinces."
12. Read: [AN *Khal-di-*] *i ur-pu-li-i-ni*.
- xl ix. 11. *Mei* must be a genitive or dative governed by *nunâbi*. Translate: "I subjugated it & the cavalry . . ."
- 13, 14. Translate: "(the city) of Edias, the royal city of Abianis, which is subject to the country of Liqis, (&) its plunder."

1. 18. For *bidi-adibad* "food-vessels," see above on xix. 11.
- 26, 27. Perhaps *IX. dhulurê-di šudhuqubi* means "in 9 palaces I established myself."
- li. I. 4, 5. Prof. Hyvernats copy has *i-ni* for *SARRU*, *a-hu-e* for *sa-hu-e*, and *ma-nu-li* for *na-nu-li*. Adopting the reading *aue* "with water," the sense of the passage may be: "Let every king nourish the same with water, the leaves of it with a house, (as well as) the fruit of that which has been planted by Sarduris, and is called the Sardurian. From the vine whoever takes the nourishment which has been given for the shoot."
- U-ni*, however, may be phonetically written, and represent the same word as that which occurs in lxviii. 8, 11. In this case it will signify "provision for," "that which has been assigned to."
9. In place of the *pa* of Schulz, Hyvernats has 𐎱𐎠𐎵 , which may be intended for *di*. Perhaps we should read: *ui du-se šu-di* "along with what has been appointed for the property," i.e. "the endowment of the property."
- Col. III. Prof. Hyvernats describes this inscription as about half an hour distant from Arjish, on the left hand side of the road to Arnis, and about three metres above the ground. The first column is a few paces from the second.
- lii. The name of the place where the ruins are found seems to be Toprak Kaleh rather than Tuprak Kilissa. Bronze objects from the same locality are in the Royal Museum at Berlin. Among them is a statuette of an eunuch, and the image of a griffon, once gilded, which formed part of a throne. There are also bracelets and fragments of shields, similar to those in the British Museum. On the rim of one of them is an inscription stating that "Ruśas the son of Erimenas has dedicated the shields" *ustuni ulgusiya[ni]*, "for the lord of this temple," 𐎶𐎵 *i-ni a-se*. Consequently my restoration in the first line of the inscrip-

tion given on p. 655 of my memoir must be corrected, and we must read: *Khaldi gissurie eurie ini* [ase] "to Khaldi the lord of multitudes, this temple." Besides the bronze objects, the Museum at Berlin has received from Toprak Kaleh a silver bracelet ending in the heads of serpents, and several tools and weapons of iron, including a double-headed axe. It contains also a large bronze bowl, on the edge of which the following Hittite characters are engraved:—

The bowl may have been an importation. But as it resembles the other bronze objects of native manufacture, we may see in it a verification of my conjecture on p. 523 of my Memoir that "the system of hieroglyphs used by the Hittites" had once been employed in the kingdom of Biainas.

It will be noticed that the bull's head in the inscription given above faces the reverse way to the human face at the opposite end of the inscription. It is therefore probable that the inscription consists of two words or names, each containing two characters which were intended to be read in opposite directions. In a paper in the *Recueil de Travaux relatifs à la Philologie et à l'Archéologie égyptiennes et assyriennes* (xiv. 1 and 2, 1892), I have endeavoured to show that the bull's head had the phonetic value of *er* or *eri*, and it is therefore possible that the inscription on the bowl may contain the names of Rusas and Erimenas.

liii. M. de Morgan, now the Director of the Gizeh Museum at Cairo, was kind enough in 1889 to send me a photograph of the inscription of "Novo-Bajazet" near Lake Erivan. It necessitates the following corrections of the printed text:—

1. *Al-u(sic)-si-ni* instead of *us-ma-si-ni*. If the engraver has not committed a mistake and written *u*

particular kind of flesh. In lxviii. 10, *tisni amani* seems to mean "a part of the flesh." It will be noticed that the word ends in *-u* like *khusu*, another word for a species of flesh.

lx. According to Dr. Belck the name of the place is Ordaklu.

1. Dr. Belck reads: AN *Khal-di-ni-[ni] al-šu-si-ni*.

2. After *a-li* Dr. Belck reads *e*.

3. According to Belck's copy *qi* is certain.

4. Belck reads: *Is-ti-ku-ni-hu*.

6. The reading of this line is correct, but is quite unintelligible.

lxiv. A squeeze of this inscription has been taken by Mr. Conybeare and is now in the Ashmolean Museum.

1. The *i* after *za-ri* is clearly visible in the squeeze.

2. Instead of *is* the squeeze has .

lxv. A squeeze of this inscription also has been taken by Mr. Conybeare and is now in the Ashmolean Museum.

1. The two ideographs are replaced on a bronze shield of Rušas now at Berlin by the words: *gissurié* (*eurie*) "the lord of multitudes."

4. It is better to translate *cha* "& also."

lxviii. Mr. Conybeare has taken a squeeze of this inscription which is now in the Ashmolean Museum.

6. Perhaps we should read: *ali bidi as tanula-li* "& of the food on the right hand side of the temple."

8. The squeeze has: *Ur-bi-ka-ni-ka-a-s*, "a member of the Urbis-clan." Hence it would appear that *hu-ni* must signify: "he shall collect."

10. Translate: "a part of the flesh": see above, lix. 7.

VOCABULARY.

A.

- A-bi-li. "With fire." lxxix. 33.
 A-gu-bi. "I selected," "conducted." lxxiii. 11, lxxiv. 6,
 lxxvii. 8, lxxix. 5.
 A-gu-ni. lxxi. 3, lxxii. 3, lxxiv. 3.
 A-i-ni-e-i. "With earth." lxxiii. 9.
 A-i-ni-i. lxxiv. 5.
 A-la-i-ni-ni. "Belonging to a river." lxxix. 28, 30.
 A-la-tsi. lxxix. 25.
 A-li. "And." lxxix. 6, 29, 31, 33.
 [A-]li. "He says." lxxix. 9, 18.
 Al-śu-hu-i-si-ni. "Great." lxxvii. 1.
 Al-śu-hu-i-si-ni. lxxiii. 4.
 Al-śu-u-i-ni-e. lxxvii. 12.
 Al-śu-i-ni. lxxiii. 5.
 A-lu-śi. "Inhabiting." lxxiii. 6, lxxv. 6, lxxvii. 14.
 A-mu-hu-bi. "I partitioned." xxxix. 32.
 A-nu-hu-ni. "They shall pour out." v. 31.
 A-qi-i-na(?)-a-ni. "Mortar." lxxvii. 8.
 Ar-gi-is-ti-khi-ni-li. "(The house) of Argistis." lxxvii. 5.
 Ar-ni-e. Perhaps "work." v. 17, etc.
 Ar-ni-hu-si-ni-li. "The work." lxxix. 20.
 Ar-ni-si-ni-li. lxxvii. 10.
 As-khu-me. "Let her visit" (?). xxiv. 6.
 A-hu-di. "To the water." lxxix. 24, 31.

B.

- Ba-ba-ni-e. "Distant." lxxix. 1.
 Ba-du-hu-śi-i-e. "Decayed." lxxvii. 3.
 Bi-i-a-i-na-hu-e. "Of Biainas." lxxiii. 5, lxxv. 5.

Bi-i-a-i-na-a-hu-e. lxxvii. 13.
 Bi-a-i-na-se. lxxix. 7.
 Bi-du-ni. "Food (?)." xxx. 17.
 Bi-di. "Food-offerings" (?). lxxviii. 6, 7.
 Bi-di-a-di-ba-ad. "Food-vessels" (?). l. 18.

D.

Di-ru-si-e. "Lesser." v. 13.
 Du-li-e. "He destroys." lxxiii. 9, lxxiv. 5, 17.
 Du-hu-li. lxxix. 21.

DH.

Dhu-us-pa-i-ni-[e]. "Of Tosp." lxxix. 11.

E.

E-ha. "As well as." lxxix. 7, 13.
 E-ši. "Inscription." lxxix. 14.
 E-hu-ri-e. "Lord." lxxvi. 3.

G.

Ga-ri-ni gar-bi. "I made a heap of stones." xxxvii. 26.
 Gi-i. "Wall." lxxvii. 7.
 Gu-du-hu-li. "Central." v. 29.
 Gu-li. "Mid-day." v. 26.
 Gu-ni-e-i. "The established sacrifice." lxxviii. *Obv.* 4,
 10, *Rev.* 8.
 Gu-ni. "He established" (?). lxxix. 8, 14.

H.

H-i-tsi-na-hu-[e]. lxxix. 3.

I.

I-bi-ra-a-ni. "Drink" (?). xix. 11, xxx. 18. The word,
 however, possibly signifies "clothing."
 I-ku-ka-khi-ni. "In the same place." lxxix. 6, 18.
 I-na-ni. "City." lxxix. 21.
 I-ni. "This." lxxix. 10.

- I-ni-li. "This spot." lxxiii. 9, lxxiv. 5.
 I-nu. "Before" (?). lxxix. 7.
 I-nu-u-[ni]. lxxix. 13.
 I-nu-ki. "In front" or "formerly." iii. 1, 2.
 Ip-sa-du-li. "May he set . . ." lxxix. 32.
 I-si-i. lxxix. 12.
 Is-ti-ni. "Belonging to it." lxxvii. 7, 10, lxxix. 2, 20.
 Is-ti-ni-ni. lxxix. 5.
 I-hu. "Thus." lxxix. 9, 10.

K.

- Ki-gu. "Garden" (?). lxxix. 6, 12, 19.
 Ku-gu-ni. "He has inscribed." lxxv. 3.
 Kur-ni. "Offerers." lxxviii. *Obv.* 4, 10, *Rev.* 8.

KH.

- Khu-ri-is. lxxix. 22.

Q.

- Qi-hu-ra-a-ni. lxxvii. 6 (*lix.* 6).
 Qu-ul-di-ni. "Belonging to a court" (?). lxxvii. 6, lxxix. 6.
 Qu-ul-di-[di]. lxxix. 14.

L.

- La-ra-gi. More probably to be read *te-ra-gi*. lxxix. 17, 31.
 LID (?) -ni-e-di. Probably the name of a month. lxxviii.
Obv. 8.
 Lu-hu-e-se. "Folding doors." (?). v. 27.

M.

- Ma-a-nu. "Each." lxxvii. 6.
 Ma-nu. lxxviii. *Obv.* 9, 14.
 Ma-nu-ni-ni (?). lxxviii. *Obv.* 2.
 Me-i. "Of him." lxxix. 23.
 Me-i-e-si. "Wine." v. 31.
 Me-su-li. "Left hand." v. 30.
 Mu-si-ti-na . . . lxxix. 25, 27.

N.

Nu-na-bi. "I subjugated." xl. 80.

P.

Pal-la. lxxix. 7.

Pi. "Name." lxxix. 33.

Pi-i-li. "Memorial," "monument." lxxi. 2, 3, lxxiii. 2, 3, 11.

Pi-li-e. lxxii. 3, lxxiv. 2, 6.

Pi-li. lxxiv. 3.

Pi-tu-li-e. "May he remove the name." lxxiii. 8, lxxiv. 5.

Pu-lu-u-ší-e. "Engraved." lxxv. 3.

R.

Ru-śa-a-i. "Of Ruśas." lxxix. 4.

Ru-śa-khi-na-i-di. lxxix. 5, 29.

Ru-śa-khi-na-ka-i. lxxix. 13.

Ru-śa-khi-na-hu-e. lxxix. 22, 24, 32.

Ru-śa-khi-i-ni-li-[ni]. lxxix. 9.

S.

Sa-nu(*or se?*)-e-¥<<<. "Bricks." lxxvii. 8.

Se-khi-ri. "Alive." lxxviii. *Rev.* 3.

Se-dan . . lxxix. 19.

Si-e. "Channel." lxxix. 5.

Si-e-di. lxxix. 26.

Si-da-hu-ri. "Broken" (?). lxxvii. 7.

Si-i-di-is-tu-hu-bi. "I restored." lxxvii. 4.

Si-[di]-si-tu-ni. lxxv. 2.

Si-di-is-tu-[ni]. lxix. 1.

Si-e-du-li-[e]. "May he bring back." lxxix. 28.

[Si]-du-hu-li. lxxix. 10.

Su-i-ni. "Which has been made." lxxix. 16.

Su-li-ma-nu. lxxix. 8, 15.

Su-pa. The name of a city. lxxviii. *Rev.* 12, 13, 14.

TS.

Tsu-hu-e. "Canal." lxxix. 3.

Tsu-e. lxxix. 4, 10.

Tsu-e-[ni]. lxxix. 21.

Tsu-i-ni-i. lxxix. 14.

Tsu-i-ni-ni. lxxix. 26.

T.

Ta-nu-li. "Right hand." v. 30, etc.

Tar-bi. See *Ura-tarbi*.

Tar-di-ni. "Strong." lxxviii. *Rev.* 3.

Ta-se-[e]. "Visitors." lxxix. 10.

Te-ru-hu-bi. "I set up." lxxvii. 4.

Te-ru-bi. lxxvii. 9, lxxix. 4, 11, 18.

Ti-i-ni. "Called." lxxiii. 3, lxxvii. 5.

Ti-ni. lxxi. 3, lxxii. 3, lxxiv. 3, lxxix. 4, 33.

Ti-is-nu. A species of "flesh," not "right hand." lix. 11.

Ti-i-hu-li-e. "Pretends." lxxiii. 10, lxxiv. 6.

Tu-li-i-e. "Removes." lxxiv. 4.

Tu-li-e. lxxiii. 8.

U.

Hu. "And," "together with." lxxix. 19, 26, 33.

Hu-i. "Together with." lxxvii. 7.

Hu-ni. "He shall collect." lxxviii. 8.

𐎢𐎠 Ul-di. "A post." lxxvii. 9 (v. 27, 28).

Ul(?)-di-e-di. Perhaps the name of a month. lxxviii. *Rev.* 6.

Ul-khu-li-ni. "Course." lxxix. 31.

Hu-ra-tar-bi. "I cut" (?). lxxix. 2. See *tar-bi*.

Hu-ru-lu-ni. "Seed plot." lxxix. 12, 16.

Us-ma-si-i-ni. "Propitious." lxxvi. 1.

Us-ma-si-ni. lxxi. 1, lxxii. 1, lxxiii. 1.

Z.

Za-du-bi. "I made," "built." lxxvii. 10.

𐎢𐎠 Za-a-ri-e. "Door." lxxvii. 9.

IDEOGRAPHS.

𐎶𐎵 “In all.” lxxviii. *Obv.* 7, etc.

𐎶𐎵𐎶𐎵 “A garden.” lxxix. 19.

𐎶𐎵𐎶𐎵 “Bronze.” lxxix. 17.

𐎶𐎵𐎶𐎵𐎶𐎵 -se. “Young men.” lxxix. 11, 16.

𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 -ni-se. lxxix. 15.

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 “Wild oxen.” lxxviii. *Rev.* 3.

𐎶𐎵𐎶𐎵𐎶𐎵 “A vine.” lxxix. 19.

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 “Garden tree.” lxxix. 19.

𐎶𐎵𐎶𐎵 “Before.” lxxviii. *Rev.* 13, 14.

𐎶𐎵𐎶𐎵𐎶𐎵 “Water.” lxxix. 2, 26, 28, 29.

𐎶𐎵𐎶𐎵𐎶𐎵 “River.” lxxix. 28, 30.