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URARTIAN STONES IN THE VAN MUSEUM

By P. HULIN

PROFESSOR F. W. KÖNIG published in 1956 a note ¹ listing and describing the stones lying in the Van Museum, as far as he was able to do so from photographs of them taken in 1954 by Professor H. Gamerith and placed at his disposal. Professor König's note included two sketches, based on the photographs, of the stones as they lay; and he gave to each stone in the sketches a number by which he referred to it in his list.

Visits to the Van Museum made in the course of journeys in eastern Turkey undertaken by the writer in September 1956 (accompanied and assisted by his wife) and in September 1957 (alone) have made possible the following amplified account of the Urartian stones in the museum.² The numbers assigned to the stones in König's sketches are used as a means of reference; information already available in König's note or in his *Handbuch* ³ is not repeated, except that identifications made by him from the photographs are repeated (in parenthesis) to make the list complete ⁴; numbers not occurring in the series relate to stones which could not be seen to bear any Urartian inscription.

1. Lowest known surviving portion of the relief of which the remaining known surviving portions were found by C. A. Burney and the writer at Adilcevaz, on the north shore of Lake Van; notified to the former for incorporation in the publication on pp. 211 ff. of this volume. The carved surface of the stone shows most of the torso and parts of the tail ⁵ and neck of an animal (known from the block adjoining immediately above to be a bull or cow) facing left, on whose back rests a human (or divine) foot. The block bears eight indentations along the top front edge. It is recorded in the documents of the Van Museum as having come from Adilcevaz.⁶ Maximum height of block, .43 m.; maximum width, 1.25 m.; maximum thickness at top surface, .72 m.⁷

¹ *AfO.* XVII 359-60.

² The writer thanks the Turkish central and local authorities and the authorities of the British Institute of Archaeology at Ankara for helping him to make these journeys, and the Trustees of the Arnold Historical Essay Fund of the University of Oxford and the Council of the British Academy for helping to meet his expenses in making them.

³ F. W. König, *Handbuch der chaldäischen Inschriften* (= *AfO.* Beiheft 8), Graz, Teil I 1955, Teil II 1957. Abbreviated as *HChI*. The writer thanks Professor König for his kindness in sending him proofs of parts of Teil II before publication, and in lending him copies of the photographs on which his note was based.

⁴ In descriptions of stones with one inscribed (or carved) surface, it is that surface, regarded as standing vertically with the inscription (or carving) reading horizontally, to which the terms "height" and "width" respectively are applied, regardless of their present position on the ground; descriptions of other stones are appropriately expanded.

⁵ It is the upper part of the tail, and the shadow to the left of it, which are represented by the mark on the front surface of the stone in König's sketch.

⁶ This piece of information was kindly supplied by the Van Museum Curator, Bay Hakkı Yakupoğlu.

⁷ The back of the block, though roughly vertical, is otherwise (as the photograph on pl. XXXIII shows) irregularly shaped; its thickness, which consequently varies considerably, is least at the tail end.

The decoration on the animal's torso could be seen to be so similar to—virtually identical with—that on the torso of the bull-design facing in the opposite direction published in 1941 by E. E. Herzfeld, *Iran in the Ancient East* p. 249 (fig. 353, left), and republished by R. D. Barnett, *Iraq* XII (1950) p. 32 with the caption "Sketch of bull carved on rock at Adelyevas",⁸ as to invite closer investigation—not least because the fourth (counting from the front) of the five spirals forming the lower edge of the short additional ornamentation below the heel of the foot is both damaged on the stone (as the photograph on pl. XXXIII of this volume shows) and represented as damaged in Herzfeld's drawing; and inspection of the three photographs of squeezes published in 1931 by C. F. Lehmann-Haupt, *Armenien Einst und Jetzt* II 2 pp. 742–4 (with accompanying text on pp. 743–7) shows that Herzfeld's drawing is a conflation from these squeezes (or from photographs of them),⁹ that the "Mittelstück" photograph (p. 744) is in fact a photograph of a squeeze of most of the present stone (in reverse),¹⁰ and that the "Hinterer Teil" and "Vorderes Stück" photographs (pp. 742–3) show squeezes of parts of a representation of a different animal (or of representations of different animals).¹¹

⁸ Herzfeld's fig. 353 also shows, on the right, a drawing of part of a bull from pl. XVIII of Pharmakowski's article in *Materiali po Arkeoloji Rusii* XXXIV (1914), and he spoke (op. cit. p. 248) of "the bulls engraved on slabs of red onyx or alabaster, excavated at Van, of which fig. 353 gives a design composed from four large fragments"; Barnett stated (loc. cit. p. 39 n. 1, referring to Herzfeld) "The illustration in his book is wrongly described by him. That on the left of his figure is the bull at Adelyevas, not Toprak Kale. That on the right is from Toprak Kale".

⁹ Herzfeld tried, but was unable, when he first received photographs of the squeezes, to make a composite drawing from them, because they showed the squeezes on three different scales, and was unable at the time to inspect the squeezes themselves (Lehmann-Haupt, op. cit. p. 745). Whether he inspected the squeezes later, before producing the drawing he published in 1941, is not known to the writer; Dr. R. Ettinghausen, of the Freer Gallery of Art, Washington, where Herzfeld's papers are lodged, kindly sought there for information about the source of the drawing, but without success.

¹⁰ The damaged spiral has already been mentioned. In addition, for example, two patches of flaking-off below the same five spirals on the stone, a similar patch connecting the two uppermost horizontal lines of the double triangle farther to the rear, and other patches crossing the longer sides of the double triangle, are shown in Lehmann-Haupt's photograph (op. cit. p. 744); the shape of the foot is partly shown near the top edge of Lehmann-Haupt's photograph (but not recognizably enough for inclusion as such in Herzfeld's drawing); and the missing spiral in the main ornamentation along the top edge of Herzfeld's drawing corresponds to a very faint spiral in the squeeze (as shown in Lehmann-Haupt's photograph) resulting from insufficient pressure on the squeeze-paper at a point where (as may be seen from the photograph on pl. XXXIII of this volume) a depression, the line of which is visible on Lehmann-Haupt's photograph, crossed the stone approximately vertically.

¹¹ Belck seems to have made only one visit to Adilcevaz (and Lehmann-Haupt none), on which he found, as well as two inscriptions (*HChI.* 128 and Inc. 1), what were first reported as "auch die ersten sicher chaldischen Stein-Sculpturen, ein knieendes Rind und Theile von Pferden" (*Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte* 1898, p. 573). Lehmann-Haupt's discussion (op. cit. pp. 743–7) suggests that his belief (and perhaps that Herzfeld's) was that all three squeezes were from the same bull. Herzfeld in later publishing his design did not describe it as representing a single bull, and had perhaps recognized that the *Mittelstück* bull could not be the bull of the *Hinterer Teil* from (for example) the greater distance in the former between the parallel horizontal lines of the double triangle in proportion to its distance from the row of spirals

2. = *HChI.* 64. Height of block, 1·58 m. ; width, ·64 m. ; thickness, ·31 m. Inscription begins ·14 m. from top and extends for ·29 m. (7 lines). Top and bottom are flat, without the shaping shown for the top by König (Tf. 121). Crosses on right side. The signs shaded by König (Tf. 45), following Deyrolle's squeeze (*CIch.* Tf. XL), are clear on the stone.

3. = *HChI.* 7. Maximum height of block, 1·88 m. (bottom broken) ; width, ·70 m. ; thickness, ·28 m. Block lies with reverse of inscription upwards, obverse being at present invisible. Reverse of inscription begins ·27 m. from top, extends for 1·40 m. (39 lines), and is in poor condition ; below it the stone is uninscribed. Top of block is rounded to a semi-circle (i.e. more than shown in *HChI.* Tf. 120), curve starting at top of first line of reverse of inscription.

4. Stone bearing Arabic inscription ; below it lay part of *HChI.* 103, bearing lines and parts of lines as shown in diagram under no. 37, below.

8. The Islamic stele numbered 5 by König has been moved, and proves to have been resting on an inscribed block of light-coloured stone which is probably the stone numbered 8 by König. Top smooth, left side smooth and incised with crosses, right side and bottom broken off. Maximum height, ·56 m. ; maximum width, ·41 m. ; thickness, ·35 m. to ground (slightly embedded). Inscription begins ·27 m. from top, occupies ·11 m. (2 lines, separated by a double ruling), and reads :

¹ <i>me-nu-ur</i> [-. . .	'Menua' . . .
<i>ma-a-nu</i> [.

The inscription is enclosed, on the three preserved sides, by a single ruling (which the double ruling separating the lines reaches) ; it does not appear to occur in *HChI.*

10. (= *HChI.* 137c.) The inscription is in triplicate, and is preserved complete, the text being the same as that restored by König (Tf. 111) for *HChI.* 137a and 137b. Diameter of stone, ·76 m. ; height, ·40 m. to ground (slightly embedded) ; top smooth ; surface dressed down to ·25 m. from top.

11. (= *HChI.* 103, part.) Bears lines and parts of lines as shown in diagram under no. 37, below. Bottom partly smooth.

12. = *HChI.* 56. Height of main inscribed face, ·83 m. ; width, ·75 m. ; inscription on this face begins ·08 m. from top, extends for ·55 m. (12 lines), and is defective where a hole is cut, ·21 m. square, beginning ·27 m. from top and ·27 m. from left side. Thickness of stone, ·37 m. to ground (slightly embedded).

above it ; that the *Mittelstück* bull also could not be the bull of the *Vorderes Stück* (even if the latter was when the squeeze was made partly concealed and has since been broken) is clear from the difference between the angles between the two rows of spirals leading down from the ear, from the difference in the shape of the eye, and from other details. If the photographs on pp. 742-3 result from the same process as that on p. 744 (which appears to be from a print made, without reversal of the negative, from a photograph of the stone side of the squeeze), the bull (or bulls) which they partly represent also faced left ; if it (or they) faced right, it (or one of them) perhaps formed part of a relief complementary to the one of which the present stone forms part ; and one block of what would be the upper middle part of perhaps such a complementary relief was among those found at Adilcevaz, and is shown by Burney and Lawson on the left side of their figure on p. 212.

15. (= *HChI.* 137b.) The inscription is in triplicate, and is preserved complete (the text being as restored by König), except for the fifth, sixth, and seventh signs, which are not preserved. Diameter of upper (inscribed) part of stone, .75 m.; maximum preserved height of stone, .60 m. to ground (slightly embedded); maximum preserved height of dressed surface, .17 m. (including .05 m. below inscription); stone bulges out below this (cf. *Afo.* XVII, 360, second sketch; *HChI.* Tf. 114).

17. (= *HChI.* 136.) In addition to the inscription on the obverse, which König has published (*HChI.* 136) with restorations of the parts of it not visible on the photographs available to him, the stone also bears, on the lower part of the reverse, the continuation and conclusion (not visible to König) of the inscription on the obverse, and, on the upper part of the reverse, a carving in relief (not distinguishable by König in the photographs as more than *Einrahmungen*) of evidently later date. In order to present the whole text together and at the same time to correct a number of minor errors of vision and restoration by König in the obverse of the inscription, a copy¹² of both parts of the inscription, together with a drawing¹³ of the relief, is offered on p. 250. Height of stone, including projection of .51 m. at bottom, 2.53 m.; width, .59 m.; width of projection, .45 m.; thickness of stone, .29 m. Inscription on obverse begins .22 m. from top and extends for 1.49 m. (32 lines); inscription on reverse begins 1.25 m. from top and extends for .61 m. (13 lines). A transliteration and a translation follow:

obv.	DINGIR _{hal} -di-e e-ú-ri-e	To Haldi, the lord,
	1me-i-nu-ú-a-še	Menua,
	1iš-pu-u-i-ni-ḫi-ni-še	son of Ishpuini,
	1i-ni pu-lu-si ku-gu-ni	this stele has dedicated, ¹⁴
5	e-a DINGIR _{hal} -di-i-ni-li	and a Haldi-
	KÁ ši-di-iš-tú-ú-a-li	gateway ¹⁵ has set up, ¹⁶

¹² The rulings cut between the lines of the inscription are omitted in the copy.

¹³ On account of the present position of the stone, and of the closeness of the adjacent stones, photographs of about the upper three-quarters of the relief could only be taken at very acute angles; the drawing, made from these photographs, may accordingly be slightly distorted.

¹⁴ König, *HChI.* p. 165, "hat . . . diesen Stein (= diese Stele) geweiht". Friedrich, *Einführung ins Urartäische* (= *MVAG.* XXXVII. 3, 1933) p. 27, "hat . . . diese Stele beschriftet". Melikishvili, *Vestnik Drevney Istorii* fasc. 47 (1954. 1) 209, translates the root of *kuguni* in the sense "to erect, set up"; cf. Goetze, *JAOS.* LV (1935) 302, Tseretheli, *RA.* XXXIII (1936) 92.

¹⁵ The forms DINGIR_{haldinili} and šidištuali show that KÁ here is regarded as plural, as it is more often than not in the known Urartian inscriptions. The term "Haldi-gates", however, may well have been considered as referring to a single complex, a "Haldi-gateway" ("Torgebäude", König, *HChI.* p. 54 n. 2, p. 190; the term for "Heiligtum", Goetze, *Kleinasiens* p. 182, 2nd edn. p. 197; cf. Melikishvili, *VDI.* fasc. 44, 1953. 2, 287), as is indicated by the use of "this Haldi-gateway" (lit. "these Haldi-gates") in an inscription speaking of itself recessed into the rock in the form of a large doorway or gateway at Meher Kapısı (*HChI.* 10; photograph in *CICCh.* spp. 39-40), and as is suggested also by the verbal form *kušuni* in *HChI.* 113 I.

¹⁶ König, *HChI.* p. 165, "(hat) errichtet". Melikishvili (*VDI.* fasc. 47, 1954. 1, 216) translates the root of *šidištuali* in the sense "to build, construct"; cf. Friedrich, *AOr.* IV (1932) 60 ff., *Einf.* p. 27, Tseretheli, loc. cit. 94.

- É.GAL *ši-di-iš-tú-ni*
 "ba⁷-a-du-ú-si-i-e
 DINGIR *hal-di-i-ni-ni-e*
 10 *al-su-u-i-ši-i-ni-e*
I me-i-nu-ú-a-ni
I iš-pu-u-i-ni-e-he
 ŠÁRRU¹⁸ DAN-NU ŠÁRRU
al-su-i-ni
 ŠÁRRU ^{KUR}*šú-ú-ra-a-ú-e*
 15 ŠÁRRU ^{KUR}*bi-i-a-i-na-ú-e*
a-lu-si ^{URU}*tu-uš-pa-e* ^{URU}
 DINGIR *hal-di-e e-ú-ri-e*
i-ni ^{NA}*pu-lu-ú-si-e*
I me-i-nu-ú-a-še
 20 *I iš-pu-u-i-ni-ši-ni-še*
ku-gu-ni É.GAL-a-ni
ši-di-iš-tú-ú-ni
ba-du-si-i-e te-ru-ni
I me-nu-a-ši-ni-li
 25 *ti-i-ni* DINGIR *hal-di-ni-ni*
al-su-ú-ši-i-ni
I me-i-nu-ú-a-ni
I iš-pu-u-i-ni-ši
 ŠÁRRU DAN-NU ŠÁRRU
al-su-i-ni
 30 ŠÁRRU ^{KUR}*bi-i-a-i-na-e*
a-lu-ú-si-e
^{URU}*tu-uš-pa-a* ^{URU}
- a stronghold he has set up,
 (a) noble(?) (stronghold).¹⁷
 Through Haldi's
 greatness
 (am I) Menua,
 son of Ishpuini,
 powerful king, great king,
 king of the Shuri-lands,¹⁹
 king of the Biaini-lands,¹⁹
 ruler of the city of Tushpa.
 To Haldi, the lord,
 this stele
 Menua,
 son of Ishpuini,
 has dedicated; a stronghold
 he has set up,
 (a) noble(?) (stronghold) ; he
 has determined
 Menuahinili ²⁰
 (as its) name. Through Haldi's
 greatness
 (am I) Menua,
 son of Ishpuini,
 powerful king, great king,
 king of the Biaini-lands,
 ruler
 of the city of Tushpa.

¹⁷ See note 26, below.

¹⁸ I.e., the sign for "twenty".

¹⁹ In the Kelishin inscription (*HChI.* 9), the phrase ŠÁRRU ^{KUR}*šuraue* appears to correspond to the Assyrian *šar₄ kiššati*, "king of all (the world)", and the phrase ŠÁRRU ^{KUR}*biainaue* to the Assyrian *šar₄ mat Nairi*; and the plural form *biainaue* recalls the Assyrian *matati Nairi*. Alternative account could perhaps be taken of the plural forms *šuraue* and *biainaue* here by translating "king of the land of the Shuri, king of the land of the Biaini"; Goetze (*Kleinasien* p. 175, 2nd edn. p. 191), translating in this sense (but using the terms "die Šura" and "die Bia-äer"), sees the possibility of the Šura corresponding to the Subarū of the Babylonians and Assyrians, and in that case the expression of a claim to Upper Mesopotamia resting on an old Hurrian tradition (Urartian being a late Hurrian dialect, op. cit. 2nd. edn. p. 194, cf. 1st. edn. p. 179). Melikishvili (loc. cit. 218) takes (^{KUR})*šuri* as a common noun meaning "universe, world, empire", but (loc. cit. 232) ^{KUR}*biainili* as "land of Biainili" with the suggestion that the word incorporates a tribal name. König (*HChI.* pp. 165, 202-3) translates ^{KUR}*šuraue* "Wagen-Länder" and (*HChI.* p. 178) ^{KUR}*biainaue* "Fruchtländer" (as well as "Biai-Länder", equating the two), referring to an article in *Archiv für Völkerkunde* IX (1954), not seen by the writer; cf. *HChI.* p. 224 n. 27.

²⁰ A plural form of an adjective formed from the name Menua, and so perhaps meaning something like "places of Menua"; cf. *HChI.* p. 166.

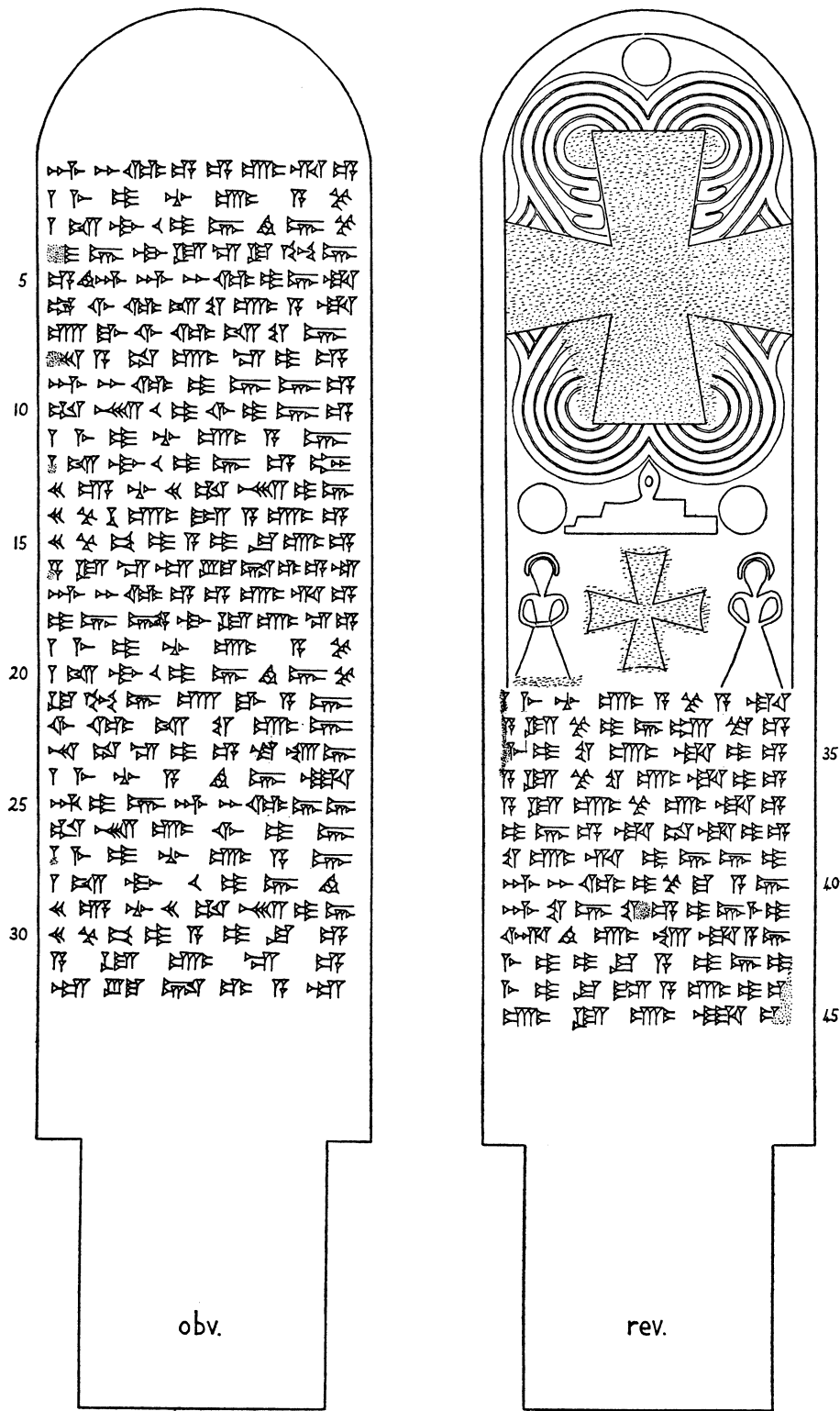


FIG. 1. *HChI.* 136.

rev.	¹ <i>me-nu-ú-a-še a-li</i>	Menua says ²¹ :
	<i>a-lu-še i-ni DUB-te-e</i>	whoever this inscription
35	¹ <i>pi¹-i-tú-ú-li-i-e</i>	damages,
	<i>a-lu-še tú-ú-li-i-e</i>	whoever destroys (it),
	<i>a-lu-ú-še ú-li-e</i>	whoever in another
	<i>i-ni-e-li du-li-i-e</i>	these (deeds) sees, ²²
	<i>tú-ú-ri-i-ni-ni-i</i>	} may Haldi destroy him
40	DINGIR ¹ <i>hal-di-i-še ma-a-ni</i>	
	DINGIR ¹ UTU-ni ¹ <i>pi¹-e-i-ni me-i</i>	from under the sun, ²³ . . . ²⁴
	<i>ar-ḫi ú-ru-li-a-ni</i>
	<i>me-i i-na-a-i-ni-i</i>
	<i>me-i na-ra a-ú-i-¹e¹</i>
45	<i>ú-lu-ú-li-¹e¹</i>

18. (= *HChI.* 48.) Height of stone, .45 m. ; width, 1.03 m. ; thickness, .49 m. to ground (slightly embedded). Bottom incised with design and Armenian writing. A narrow rounded projection (maximum .02 m.) runs back horizontally along the left and right sides of the stone from points on the left and right edge level with the ruling between the last two lines of the inscription.

19. The white stone listed by König lies on an inscribed stone which is *HChI.* 65. Bottom of stone is only roughly dressed and perhaps broken. Maximum height of stone, including projection of .18 m. at top, 1.54 m. ; width, .63 m. ; thickness, .30 m. ; width of projection, .41 m. ; thickness

²¹ *ali(e)* is thus translated by König (*HChI.* p. 171), Friedrich (*ZDMG.* CV, 1955, 54, 69, 71-2, cf. *WZKM.* XLVII, 1940, 198-201), and Melikishvili (loc. cit. 196). Goetze (*ZA. NF.* V, 1929-30, 120, 126-7, cf. *RHA.* III, fasc. 24, Juillet 1936, 275 and n. 51) treated it in similar contexts as the relative *ali* ; and Tseretheli (*RA.* LII, 1958, 30-5, cf. *RA.* XXXI, 1934, 45-7) translates it "ce qui suit", as the object of an understood "(dit)".

²² This translation of *dulie* follows König (*HChI.* pp. 49, 180), who bases it on the apparent correspondence of Urartian *dulie* with Assyrian *itamar* in the Kelishin inscription, Urart. II. 31, 35, Ass. II. 30, 35. Goetze (*RHA.* III, fasc. 22, Janvier 1936, pp. 179-81) translated the phrase in the sense "instigates another to such things", cf. Melikishvili, loc. cit. 202, *VDI.* fasc. 44 (1953. 2) 254, translating in the sense "causes another to do" ; Friedrich (*Einf.* pp. 41-2) translated the variant *aluše ainiei inili dulie* "wer für irgendeinen (anderen) diese (Dinge) tut" ; cf. Tseretheli, *RA.* XLVII (1953) 133-7, for a different handling of the passages in the Kelishin inscription.

²³ The translation of II. 39-41 is uncertain. Goetze (*RHA.* III 195-8) regarded *turinini* as a third person singular imperative, as the translation here takes it ; cf. Melikishvili, *VDI.* fasc. 44 (1953. 2) 254. Friedrich (*Einf.* pp. 41, 44) treated *turinini* as an accusative singular, meaning "Zerstörer", object of *ululie*, against which cf. Goetze, loc. cit. 193. König (*HChI.* pp. 78, 205) regards *turinini* as a passive form, "he will be destroyed", referring to *AfV.* VIII 170 f., not seen by the writer. For *pieini* cf. Friedrich, *Einf.* p. 45, Melikishvili, *VDI.* fasc. 47 (1954. 1) 213. König (*HChI.* p. 193) translates *mani* ^{DINGIR}UTU-ni *pieini* "der wird aus dem Sonnenlicht weggebracht sein (oder wird vom Sonnengott bestraft)".

²⁴ The translation of the remainder is quite uncertain. König (*HChI.* p. 208) offers "dessen *arḫi* und *inaini* und Leben soll getötet werden und dem Nichts zugeführt sein". Cf. Friedrich, *Einf.* pp. 41, 45. Goetze (*RHA.* III 194) proposed "Let him not live quietly further on(?) neither here(?) nor anywhere else(?) where he will be staying", with a footnote at the end "Literally perhaps: 'it leads (him)'"'. Cf. Melikishvili, *VDI.* fasc. 44 (1953. 2) 254 n. 10 (offering no connected translation of the passage.)

·13 m. ; projection is set back ·10 m. from surface. Inscription begins ·06 m. from top of stone (excluding projection), and extends for ·25 m. (6 lines).

22. (= *HChI.* 102, part.) The present upper surface of the block has most of ll. 1–19 and part of l. 20 of the right side of the inscription. Width of right side, ·37 m. ; top 5 lines of inscription are on backward curve of stone ; vertical height from level of top of stone to bottom of l. 5, ·34 m. ; height from top of l. 6 to bottom of stone (broken), ·43 m.

23. (= *HChI.* 103, part.) Bears lines and parts of lines as shown in diagram under no. 37, below. Bottom smooth.

25. (= *HChI.* 103, part.) Bears lines and parts of lines as shown in diagram under no. 37, below.

27. The yellow stone listed by König lies on an inscribed stone which is *HChI.* 49c. Height of stone, ·21 m. ; width of main surface, ·51 m. ; width of right surface, ·19 m. to ground (only two signs of each line visible at present on this surface). Armenian writing on bottom.

31. (= *HChI.* 16.) Width of stone, including projection of ·21 m. at left, 1·64 m. ; height of larger inscribed surface (top), ·61 m. (of which ·11 m. above outer of two concentric circles ; diameter of outer circle, ·28 m.) ; height of smaller inscribed surface (front), ·45 m. Projection set back ·11 m. from top, ·12 m. from front. Bottom incised with cross design and Armenian writing.

32. (= *HChI.* 5b.) Maximum height of stone, ·48 m. ; diameter, ·76 m. ; top smooth, bottom broken. About a fifth of the stone (which lies on its side) appears to be embedded in the ground ; part of the inscription is therefore not visible. As visible, the inscription is in two lines ; the amount visible (not every sign being clear on the stone) is (in the first line) the first twenty signs of the first line of the two-line version in *HChI.* Tf. 4, and (in the second line) the last five signs followed by the first fifteen signs of the second line of that version. Full reading of the inscription will be facilitated by the disengagement of the stone from the earth at present concealing part of its inscribed surface. The first line (close to top), a space of ·04 m., and the second line, together occupy a height of ·13 m. from top.

33. The stone bearing Kufic inscription listed by König lies on an inscribed stone which is *HChI.* 55b, though only the last five, five, four, four, three and three signs respectively of ll. 1–6 are now easily legible. Height of stone, ·38 m. ; width, 1·40 m. ; thickness, ·48 m.

35. (= *HChI.* 103, part.) Bears parts of lines as shown in diagram under no. 37, below.

36. (= *HChI.* 138.) Diameter of stone, ·79 m. ; dressed surface down to ·24 m. from top ; inscription begins ·03 m. from top and extends for ·03 m. (1 line) ; stone bulges out below dressed surface (cf. *HChI.* Tf. 114) ; top smooth, incised with cross and Armenian writing. Inscription preserved as last twelve signs and (following at once) first sign shown for no. 138 in *HChI.* Tf. 111 ; *ŠÁRRU* is preceded however by . . .]*ti-ni*.

37. (= *HChI.* 103, part.) Bears parts of lines as shown in following

diagram. The four main (vertical) panels represent the four faces of the stele, as shown in *HChI.* Tf. 78 and Tf. 79. The six (five whole, one shown in two parts) horizontal panels represent the six fragments of the stele at present known to be in the Van Museum; the large number in each panel is the number of the fragment in König's list in *AfO.* XVII 359–60 and in the present list; the small numbers at the top and bottom of each face covered, or partly covered, by each horizontal panel show the lowest and highest line numbers represented (completely or otherwise) on each inscribed face of each fragment. The fragments are mostly irregularly shaped; the diagram is therefore schematic only; but it is clear that a considerable part of the whole stele survives, and that its re-erection may not be impossible. (The fourth face of no. 25 lies on the ground; the complete or almost complete preservation of the narrow faces of the piece makes it probable—though it remains uncertain—that the inscription survives on the fourth face.)

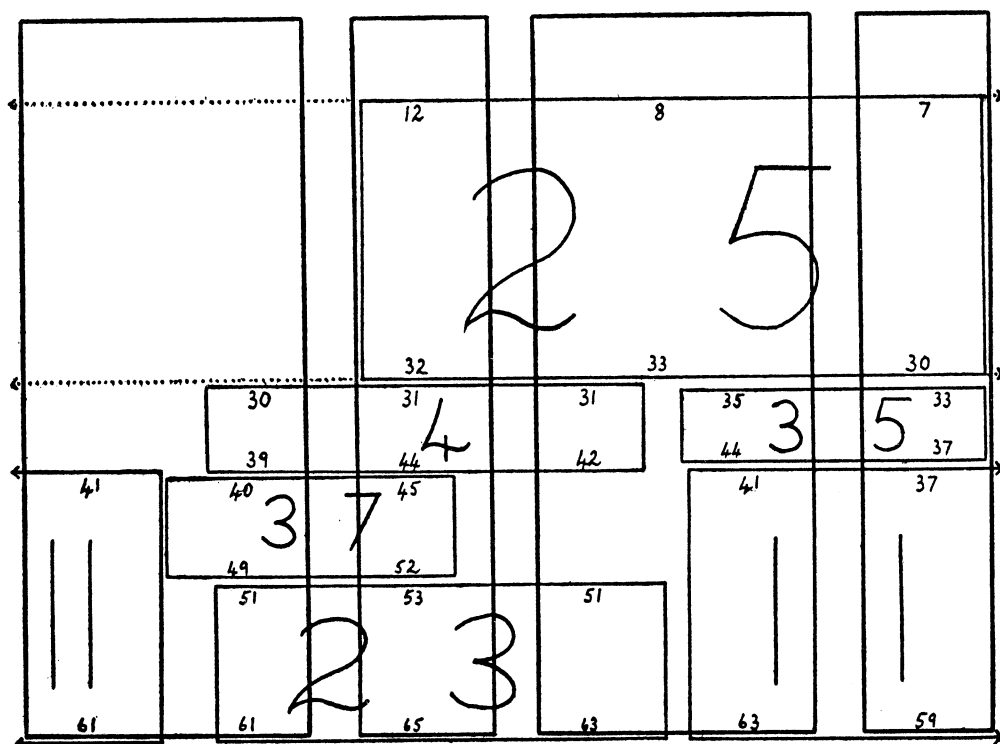


FIG. 2. Diagram of pieces of *HChI.* 103.

38. (= *HChI.* 137a.) The inscription is in triplicate, and the text (which is as restored by König) is preserved complete. Diameter of stone, .76 m.; maximum preserved height, .58 m.; top smooth; dressed surface down to .23 m. from top, inscription occupying .15 m.

39. (= *HChI.* 139.) Maximum height of stone, 1.19 m.; width, .75 m.; thickness, .63 m. Top broken, sides and bottom smooth, bottom incised with crosses. Inscription begins 1.04 m. up from bottom; remains of 17 ll. (not all visible to König in the photographs), with space at bottom

for one more line ; the surface there is mostly damaged, but the small area of it preserved appears to have been uninscribed, and the text of l. 17 would complete a normal closing formula. Inscription as given by König in *HChI.*, but in l. 5 read [*a-i-ni-*]*e-¹i¹* for König's [*a-i-ni-i-*], and for König's ll. 11-13 read ll. 11-17 as follows (cf. no. 17, above, ll. 40-5, for translation) :

- 11 DINGIR UTU-*ni-še* [DINGIR].¹MEŠ¹-[*še*]
 12 ¹ma¹-*a-ni* ¹DINGIR¹ UTU-*ni pi-¹i¹-[ni]*
 13 [*me*]-*i* ¹ar¹-*hi-¹e¹*
 14 [*u-ru*]-¹li¹-[*a*]-¹ni¹
 15 [*me-i i-na-i-ni*]
 16 [*me-i na-a*]-¹ra¹-[*a*]
 17 [*a-ú-i-e ú*]-¹lu-*li¹-[e]*

The opposite surface of the stone is on the ground and at present invisible ; but as the visible surface bears only a form of the curse-formula (which is regularly only the conclusion of an inscription), and appears to be uninscribed above the first line, it may be that when the stone is lifted the opposite surface will prove to have been inscribed.

40. (= *HChI.* 49a.) Height of stone, .41 m. ; width, .93 m. ; thickness, .49 m. Inscription fully preserved, as restored by König, except that l. 3 ends KÁ.MEŠ, and that horizontal wedges broken by vertical wedges are continued without repetition of the head of the wedge. Crosses on top. Additional inscription on right side (not recorded in *HChI.*), with the same treatment of the horizontal wedges, and reading :

- | | |
|--|---------------------------------------|
| DINGIR <i>hal-di-ni-ni uš-ma-ši-ni</i> | Through Haldi's might |
| ¹ me-i-nu-ú-a-še | Menua, |
| ¹ iš-pu-ú-i-ni- <i>hi-ni-še</i> | son of Ishpuini, |
| DINGIR <i>hal-di-ni-li KÁ.MEŠ</i> | a Haldi-gateway ²⁵ |
| 5 <i>ši-di-iš-tú-a-li</i> | has set up, |
| <i>ba-du-si-i-e.MEŠ</i> | (a) noble(?) (gateway). ²⁶ |

²⁵ See note 15, above.

²⁶ Sayce (*JRAS.* XIV, 1882, 500) inferred from the contexts in which the word *badusi(e)* occurs that it must be an adjective meaning "old" or "decayed"; and approximately this sense is retained by Friedrich ("verfallen(?)", most recently in *ZDMG.* CV, 1955, 71; but without explanation of the "unklare Wortform", *AOr.* IV, 1932, 61 n. 4); Melikishvili (*VDI.* fasc. 47, 1954. 1, 201) also translates the word as an adjective, but in the sense "majestic, stately, august, grand(?)". Goetze (*RHA.* III 183 n. 16) regarded the word as a noun meaning "residence"; cf. Tseretheli, *RA.* XXX (1933) 31-2, translating "pour (sa) demeure"; König (*HChI.* p. 177), regarding *HChI.* 74 II as decisive (. . . [DINGIR] *Haldinie badusie DUB-te [ter]ubi* . . .), also translates *badusie* as the dative case of a noun, meaning "for (his) sovereignty". The text here (unless MEŠ appears on the stone in error) seems to suggest that *badusie* is an adjective, in showing by the addition of MEŠ its agreement with KÁ.MEŠ in l. 4. *badusie* does not occur elsewhere with MEŠ suffixed; it always occurs with a noun in the singular (usually É.GAL) except for six occurrences (*HChI.* 12 II, 49a, 50a, 50b, 76 VII, 113 I) with ^{DINGIR}*Haldinili KÁ* (or *KÁ-li* or *KÁ.MEŠ*), which itself could evidently be considered as a physical and grammatical singular—cf. n. 15, above. In *HChI.* 74 II *badusie* may similarly be taken as an adjective qualifying *DUB-te* (cf. Melikishvili, *VDI.* fasc. 44, 1953. 2, 297).