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NEW URARTIAN INSCRIPTIONS FROM ADILCEVAZ

By P. HULIN

ADILCEVAZ LIES ON the north shore of lake Van, almost due south of the summit of Süphan Dağ (14,547 ft.). At its west end substantial remains of a lofty wall of later than Urartian times run down from below the Ahlat road to the shore of the lake (and actually into the lake, of which the relative level has evidently risen since the construction of the wall). It was on a largely concealed face (at right-angles to the line of the wall) of a stone block in this wall that it was reported ¹ that cuneiform writing could be seen.

Accordingly, in September, 1956, the writer inspected the wall,² accompanied by his wife, who located the block some fifteen metres below the road in a short secondary wall-surface of dressed blocks, with hard rubble filling behind, parallel with the line of, and running inland from the broken end of a further wall projecting three or four metres in the Adilcevaz direction from, the main wall. The cuneiform writing proved to be visible as a result of the absence, close to the surface, of mortar between the inscribed block and the one lake-ward of it in the same course; and on poking away more mortar between the two blocks and up to the under surface of a third, larger, block, forming part of the next higher, and uppermost surviving, course, it was found that this under surface also bore cuneiform signs.³ Men kindly supplied by the local municipal authority tried to prise this large block upwards at its front surface, so as fully to reveal its under surface; but as apparently immovable material behind it made this impossible they precipitated it to the rough track three or four metres below, where a great part of what had until a few moments earlier been the under surface of the block could be seen to be inscribed in the Urartian language which its geographical location had suggested, and in the name of Rusa. The inscription on the smaller block, similarly dislodged from the next lower course, proved to be in the same language. Both blocks, and both inscriptions, were incomplete; but although further inspection of, and poking away of mortar from, similarly largely concealed surfaces of other blocks in the same wall-surface revealed the end of one of the upper blocks, subsequently disengaged, of the relief published in *Anatolian Studies* VIII (1958), 211-16 and pl. XXXIII, no other block could be seen to be inscribed, nor, as far as is known to the

¹ Originally by a local Turkish schoolmaster, whose report was kindly conveyed to the writer by Mr. C. A. Burney.

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 the journey which included this visit to Adilcevaz, the Trustees of the Arnold Historical Essay Fund of the University of Oxford for helping to meet his expenses in making it, and his wife for constant practical help in the course of it.

³ The sunlit upper surface of this block may be discerned 26-27 mm. from the top and 40-42 mm. from the left of pl. VI (b) (opp. p. 49) of *AS* VII (1957).

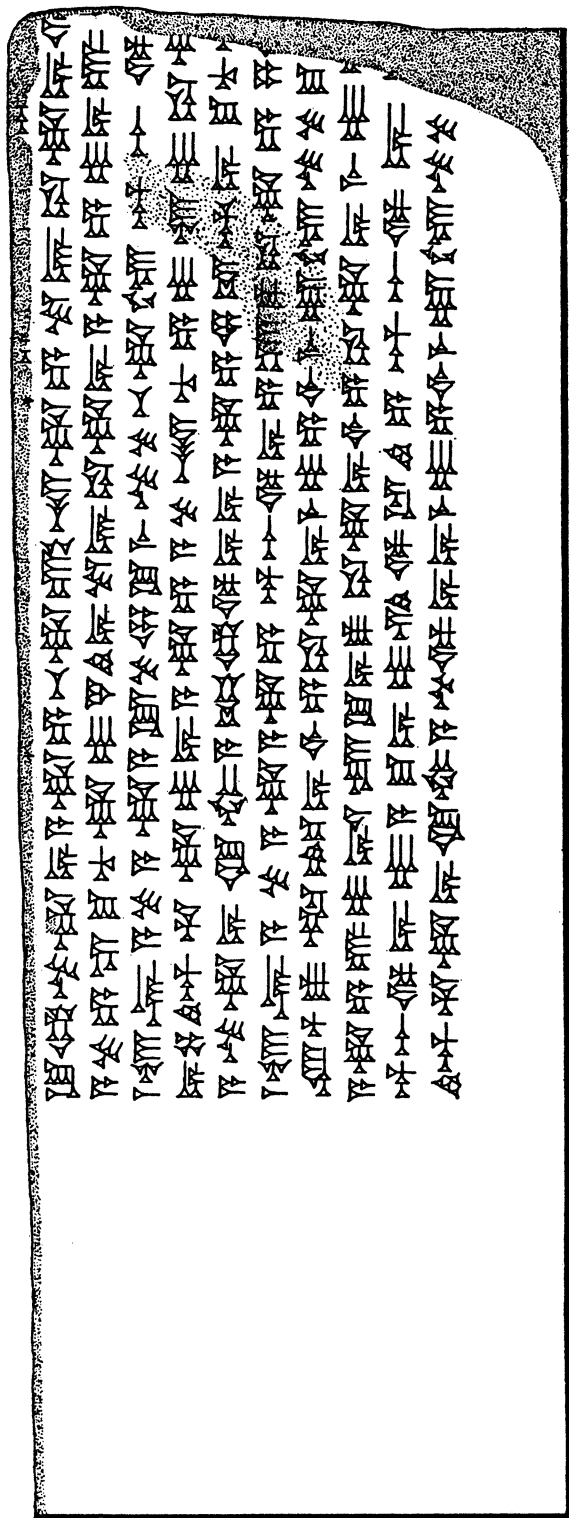


FIG. 1.

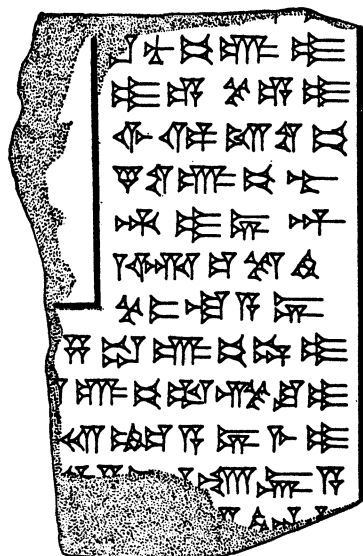


FIG. 2.

writer, has any block since disengaged from the wall been found to bear cuneiform writing.

The facts that the inscription on the smaller newly-found block mentions both the name Rusa and, in an earlier line, the patronymic "son of Argishti", and that the larger of the two previously known inscriptions in the school yard at Adilcevaz,⁴ similar in stone and in size and style of writing to the newly-found blocks, is in the name of Rusa son of Argishti, suggest that the Rusa of the larger block is also Rusa son of Argishti, and that both the newly-found blocks may therefore be dated within, or very close to, the second quarter of the 7th century B.C.

The unbroken left and bottom edges and the broken right and top edges of the larger block show that it is the bottom left-hand corner of a larger piece. The last eight of the lines whose beginnings it includes seem perhaps to have contained Rusa's curses on any who should tamper with the inscription; and these lines may therefore have been the concluding lines of the inscription: but there is little hint of how much is lost above and to the right, beyond the fact that a standard four-word phrase of which most survives at the present ends of lines 8' and 11' must presumably have been completed by the few missing signs,⁵ and may perhaps have concluded the lines in question (as in *HChI.* 117, II) and in that case, in line 11', the whole inscription (as in *HChI.* 10).

The smaller block is broken at top and bottom; the right side is dressed and, to judge from this and the spacing of the signs, formed the right edge of the inscription; the left side is broken, but on the upper part of it there survives, to the immediate left of lines 2'–8' of the inscription, what appears to be the bottom right-hand corner of a neatly-cut recess. The surviving text of the inscription suggests that it may have contained an account of some achievement, perhaps military, of the king; and that the recess may have occupied a central position in the stone, part of the inscription occurring also to the left of it and perhaps too below it in lines the full width of the stone.

As the larger block has an uninscribed and mostly less dressed margin at the left side, which one might expect to be balanced by a similar margin at the right side, it seems unlikely that the smaller block, the inscription on which extends to the right edge, belonged to the same stone; the left margin of the larger block, however, recalls the similar (though rather smaller) margin present at the right side of the larger of the two inscriptions reported by Belck from Adilcevaz; the latter inscription is broken at the lower edge, but may perhaps belong as a right-hand portion higher up in the same inscription as the larger of the newly-found blocks. The smaller block, similarly, might belong as a right-hand portion higher up in the same inscription as that of which the smaller of the two inscriptions reported by Belck formed, to judge from its dressed left and lower surfaces, the bottom left-hand corner; for the inscription on the latter begins close

⁴ Reported by Belck in 1898; *AS VIII* (1958) 236, n. 11.

⁵ The amount of stone missing would depend on the way in which the missing or partly missing word *manuni* was written; *ma-nu-ni*, *ma-nu-u[-ni]*, and *ma-a-nu-u-ni* all occur.

to the left edge of the stone. The portions of text surviving on the four blocks do not seem, however, to offer direct support to either possibility.

The larger block (pl. XXVI (a) and p. 190, fig. 1⁶) has, at the front, a maximum width of 1.68 m. and a maximum height of 0.56 m.; its maximum thickness is 0.65 m.; its width includes, to the left of the inscription, a dressed but uninscribed portion of 0.08 m., and, to the left of this, a less dressed portion of 0.38 m.; its height includes, below the inscription, an uninscribed portion of 0.10 m.; its maximum width at its reverse side is 1.83 m.

No. 1

..... (traces only)
ku-ul-mu-li-ni a-li-e BE-LI ga-zu-li-e te-ir-du-li-ni [. . .
a-še e-si ma-nu-li-i NIG-ḫi-ni te-ir-du-li-ni a-li-e i-ni ú [. . .
1ru-sa-a-še a-li a-lu-še KÙ ku me mu še BE-LI SIKIL ^{DINGIR} *ḫal-di* [. . .
 5' NA₄ 'a-ḫu-li-i-ni a-li-e a-še su nu e i-ru-i-du-^rli' [. . .
a-mu-li-ni KI.TIM-a qu-ul-di-ni-ni a-li-e KÙ iš-ti-ni ma-nu [. . .

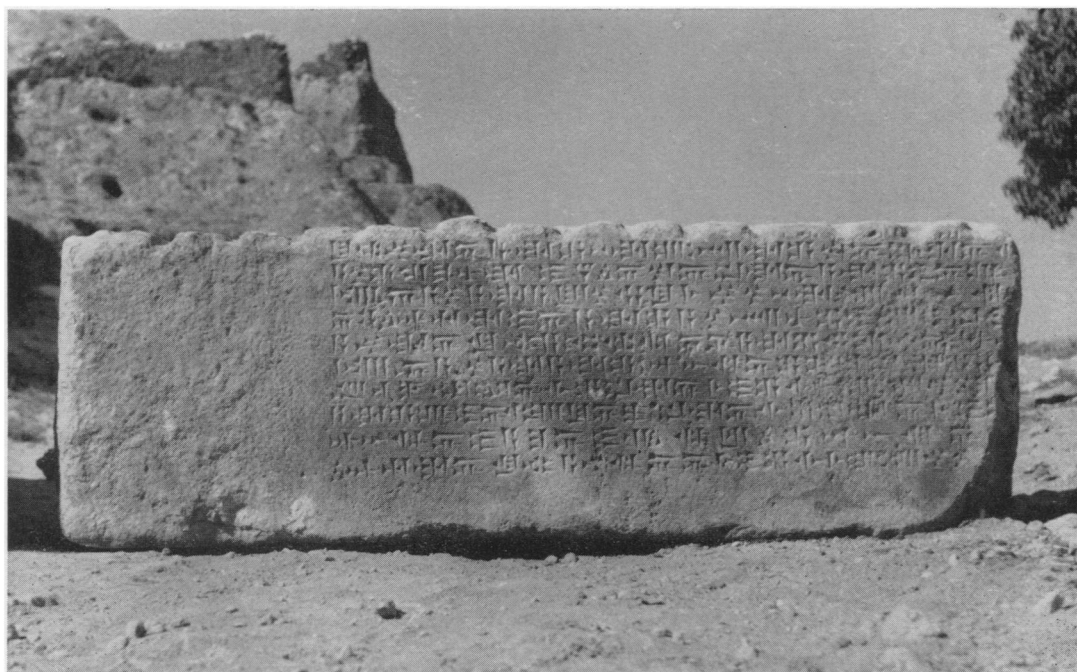
⁶ The rulings cut between the lines of the inscriptions are omitted in the copies.

⁷ The form is that of a third person passive imperative verb (Goetze, *RHA* III, fasc. 24, Juillet 1936, 269–75; Melikishvili, *Vestnik Drevney Istorii* fasc. 43, 1953.1, 281); perhaps to be connected with the verbal root *kul-* (“neglect”, Goetze, *ibid.*, fasc. 22, Janvier 1936, 189, cf. Melikishvili, *VDI* fasc. 47, 1954.1, 209; “admit,” Goetze, l.c. 191; “vernichten,” “ein(= zer)stampfen,” König, *HChI* p. 191), or with the word appearing in the form *ku-ul-me-i-e* in *HChI* 80 § 11 II as the dative case of a noun meaning something like “fruitfulness”, “prosperity”, “well-being”, and in the form *ku-ul-me-e* in *HChI* 103 § 4 IV with possibly a similar meaning (*HChI* pp. 96, 121, 191; Melikishvili, *VDI* 45.249, 46.184, 47.209); the subject of the verb may have appeared in the preceding line.

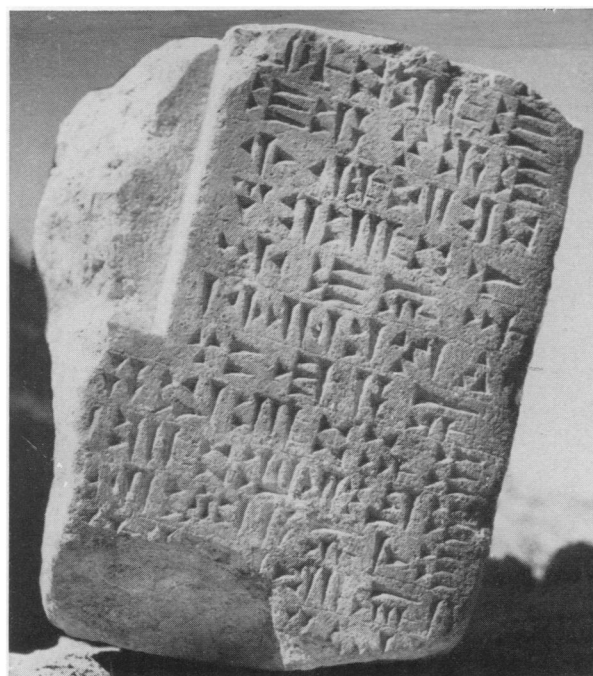
⁸ There is no certain case either of *ali(e)* “he says” (*AS* VIII, 1958, 251, n. 21) not immediately preceded by its subject, or of the relative form *ali* (occasionally *alie*) separated only by a nominal expression from a following verb in the third person passive imperative form; but as *alie* in ll. 2', 3' and 5' follows what appear to be passive imperative verbal forms, which may well have concluded curse- or threat-expressions, it may in these cases introduce further quotation of what the speaker (presumably Rusa) says.

⁹ Otherwise always with ^{MEŠ} added in known Urartian texts; *be-li damqūti* (SIG₅. MEŠ) in the Assyrian version of the Kelishin inscription, corresponding to Urartian *u-ri-iš[-ḫi-e ga-]zu-li*, *HChI* 9 § 5; perhaps to be taken as a plural here—the form in which the following verb appears, although occurring usually with a singular subject, occurs also with a plural (or partly plural) subject (GUD 3 UDU ^{DINGIR} *ḫaldie urpulini*, *HChI* 41 V; cf. Goetze, *RHA* III 276, n. 53), though the regular third person plural passive imperative form may have been in *-uali* (Goetze, l.c. 276; Melikishvili *VDI* 43.281). That the signs *be-li* in *HChI* 9 § 5 represent a form of the Akkadian word *bēlu*, “weapon” (perhaps of a special kind, not simply a synonym for *kakku*) is regarded as uncertain by Friedrich (*AfO* XVII ii, 1956, 367). (This Akkadian word *bēlu* is distinguished from *BE-li* (Sargon, Eighth Campaign, l. 36), *ti-il-li* (Harper 268, ll. 14, 16), “Behang,” of horses, by K. Fr. Müller, *MVAG* 41.3, 1937, 40 n. 1.) The word *urišhi* (probably “spear”, and—or, earlier—“shepherd’s crook”, according to König, *HChI* p. 41, n. 6) appears also (preceded by ¹*argišti*) as the inscription on a small bell (Melikishvili, *VDI* 47.257, no. 3), where the translation “weapon” seems less appropriate, as it seems also when it appears on bronze bowls, on these, however, as a variant to *ēurišhi*, which is translated “Magazin(?)” by Friedrich (l.c. 368; same translation of the variant text in *ZDMG* 105, 1955, 60, no. 9), “Totenhaus” or “Rüstkammer” by König (*HChI* 112C, cf. *HChI* p. 71, n. 8).

¹⁰ Taken as from the stem *ter(u)-* (cf. Goetze, l.c. 271); *te-ru[-u-ni]* corresponds to Assyrian *ištakan* (GAR-an) in *HChI* 9 § 4 (cf. *HChI* 9 § 6, 122 § 5).



(a)



(b)

The new Adilcevaz inscriptions.

The smaller block (pl. XXVI (b), and p. 190, fig. 2⁶) has a maximum width, below the recess, of 0.36 m.; at the level of, and omitting, the recess, its width is 0.305 m.; the depth of the recess is 0.165 m., and its maximum height is 0.28 m.; the block has a maximum height of 0.59 m., and a maximum thickness of 1.42 m.

There follow transliterations and skeleton translations, first of the inscription on the larger block (no. 1), then of that on the smaller (no. 2).

No. 1

. (traces only)
 let (. . . ?) be ;⁷ he says(?),⁸ let a fine weapon(?)⁹
 be set¹⁰ [. . .
 when there will be a place, let a possession(?)¹¹ be set; he says(?),
 this.. [. . .
 Rusa says: whoever ..¹²¹³ pure(?) weapon Haldi [. . .
 5' let a (? the) stone¹⁴ be ;¹⁵ he says(?), when
 removes(?)¹⁶ [. . .
 let him be carried off(?)¹⁷ on barren ground(?)¹⁸; he says(?), ..
 here was(?) [. . .

¹¹ *hi-ni* occurs twice in *HChI* Inc. 32, apparently as an independent word (for which Melikishvili suggests the meaning "son(?)", *VDI* 47.205), and *hi-ni-e* once in *HChI* 23.22; here perhaps *-hi-ni* is the phonetic complement of the Urartian word for "possession", represented by NIG. (The termination *-hini* here would accord less well with Friedrich's suggestion, *Afo* XVII 368, that this word may be *urišhusi* than with the possibility that it may be the conceivably connected *hurišhi*, König *HChI* p. 217, Melikishvili *VDI* 47.206; it may well not be either of these.) Or possibly *hini* here is the word of *HChI* 23 and Inc. 32, written pleonastically like, e.g., *gudpa-hi-ni* (cf. Friedrich *l.c.* n. 10), still with the meaning of NIG.

¹² KÜ in other known Urartian texts occurs only as part of the words for "silver" and "gold". The sign might mean "pure".

¹³ *-še* suggests the termination of the *še*-case of a noun; *-mu-še* recalls *Lútašmuše* (*HChI* 23 IV) and *elmuše* (e.g. below, ll. 8, 11); the reading MU-*še* might be possible, if appropriate to the context.

¹⁴ Usually as a determinative in Urartian; here perhaps independent, and the subject of the following verbal form.

¹⁵ The existence of the verbal root from which *'ahulini* is formed was suggested by Goetze's reading *'a-hu-li-e* in the passage *HChI* 41.31 (*JAOS* 55, 1935, 296), though he was unable to suggest a meaning.

¹⁶ Perhaps the same as *iridul[ie]* of *HChI* 6 X, translated in the sense "remove" (from (its) place) by König, *HChI* p. 39, "conceal" *ibid.* p. 188, "change" (the place) by M. de Tseretheli, *RA* XXXIII (1936) 96 n. 3, Melikishvili *VDI* 47.208.

¹⁷ For *ja-mu-ur-bi* in *HChI* 80 § 6 V König suggests "[deportier?]te ich"; the context there suggests some verb appropriate to the king's treatment of an enemy; *amubi* there may be a complete word, from the same root as *amulini*, for which a similar meaning would be suitable in what may be the king's threat to the man who dares to remove the stone. *am-u-di* in *HChI* 125 IX and *am-ú-e* in *HChI* 124 IX may be unconnected.

¹⁸ KI. *TIM-a* seems to be the locative case, "on the ground" (or "in the ground"). In view of *qirani širabae manu* (*HChI* 90 I), it may be that in the phrase *qiurani(e) quldini(e) manu* (with variants; *HChI* p. 198), *quldini* is not in the *-ni* case like *qiurani*, but in the stem-case, and that *quldinini* here is an adjective in a locative case, with the same form as the ablative, and agreeing with KI. *TIM-a*.

- ¹*ru-sa-a-še a-li a-li-e* ^{DINGIR}*hal-di-ni-e* ^É*áš-du-li-e za* [. . .
gír bar áš ka ne ni ši-e-du-li-ni me-i e-ši-me-ši el-mu-še ma [. . .
a-li-e u-i uš-ta-ku-ni áš-du-li-ni ši-e-du-li-ni me-i [. . .
10' ^{DINGIR}*hal-di-ni-i a-ma-ni i gi di ib hi e* ^{DINGIR}*hal-di-ni* [. . .
'a-hu-li-ni- KI.TIM-a qul-di-ni-ni me-i e-ši-me-ši el-mu-še [. . .

No. 2

. (traces only)
. .]*nu-bi ú-i*
i-e-še (-?) e (-?) i
ši-di-iš-tú-bi
5' *ša-tú-ú-bi* TAR
ti-i-ni an
¹*ar-giš-te-hi*
^{KUR}*tap-la-a-ni*
] *za-du-ú-bi* LÚ *i*
10'] *ú-bi al-zi-na-i*
] ¹*ru-sa-a*
] . . (traces)

¹⁹ The reading ^É is not quite certain.

²⁰ *ášdu* [. . in the bilingual *HChI* 122 § 8 is of uncertain meaning; *áš-du* in *HChI* 80 § 5 II, § 6 II is read *áš-gub* and translated "gewann(?) ich" by König (cf. *HChI* p. 91, n. 6); *áštubi*, *áštuli* (Melikishvili, *VDI* 47.200) may not be connected (cf. Friedrich, *Caucasica* 8, 1931, 148-50).

²¹ The signs *ka ne* are perhaps to be taken as representing the verb for "to burn" (Akk. *hamātu*; cf. *CAD* VI 64), the following *ni* possibly indicating the verbal form, conceivably a passive imperative like the following word; or the *ni* might terminate a subject of *šiedulini*—cf. the use of KA.IZI in UZU KA.IZI "cooked meat" (e.g. *KAR* 177 rev. iii 20; UZU IZI.KA in ND 5545.11, *Iraq* XXI, 1959, 48).

²² *šiedulie* in *HChI* 121 III may mean something like "ich liess (die Wasser vom Fluss Alaini) weg fließen" (König *HChI* p. 202; cf. Melikishvili, *VDI* 47.216-7); there may be a connexion here with *šid-* "to erect" (*HChI* pp. 201-2, Melikishvili, *VDI* 47.216); cf. *HChI* p. 142, n. 14.

²³ *mei ešimeši elmuše mamuni* ends (or constitutes) a sentence in *HChI* 117 II, ends the inscription in *HChI* 10 VIII, XVI, and occurs also, incomplete, in *HChI* 97 I; for its meaning Goetze suggested "let not be misfortune over the!" (*RHA* III 195); König, "und man . . . giesst als Trankopfer aus" (*HChI* pp. 56, 138).

²⁴ Perhaps to be connected with *ušta-* "to go out" or with *uštu-* "to offer".

²⁵ *amani* appears to be an independent word in *HChI* 98A 6, 7, 10, 98a 6, but of unknown meaning; König suggests "Feuer?", *HChI* p. 172).

Rusa says: what(?) Haldi's house(?)¹⁹²⁰ [. . .
²¹ .. let be²²²³
 [. . .
 what not²⁴ let it be let (it ?) be
 let not [. . .
 10' Haldi('s ?)²⁵ Haldi('s ?) [...
 let be on barren ground(?) [. . .

No. 2

. (traces only)
 I²⁶ not
 I (?)²⁷
 I set up
 5' I took,²⁸ I carried off (?)²⁹
 name ..³⁰
 son of Argishti
 the land of Taplani³¹
]I made
 10']I³²
].. . . . let not (?)
]Rusa
]. . (traces)

²⁶ *ma-nu-bi*—if that is what the stone bore—is otherwise unexampled; it may have to be connected with the word appearing as *manudi* in the bilingual *HChI* 122 § 6 (corresponding to *atušuk*, “I sacrificed,” “I offered”), or possibly with *manu-* “to be”.

²⁷ Possibly *i-e-še-e-i* is a lengthened form of *ieše*, “I”; *e-i* is not known as a separate Urartian word.

²⁸ *šatubi* (*HChI* 104 VI) describes the treatment of 50 ^{GIR}GIGIR *gunušini* in a list of war-achievements (“50 Wagen-Kämpfer nahm ich gefangen”, König *ad loc.*); and *šatuali kurieli* (*HChI* 23 IV, 104 VIII, cf. 103 § 4 VII) the action of a submitting prince, perhaps “he grasped (my) feet” (or “knees”); the common element seems to be “to take” (cf. Friedrich, *Caucasica* 8, 1931, 147–8; Melikishvili *VDI* 47.215–6); cf. *šatuli* in *HChI* 124 VIII, 126 III.

²⁹ TAR-*ni* in *HChI* 103 § 12 II seems to correspond with *naḥidini*, *ibid.* § 14 VIII, probably from *naḥ-*, of which the form *naḥuni* corresponds with Assyrian *naši* in the bilingual *HChI* 9 § 5 (cf. *HChI* p. 219); so perhaps TAR here is for *naḥubi*, “I carried off.”

³⁰ Perhaps to be read DINGIR.

³¹ The name does not seem to occur elsewhere; it may refer to a locality in the neighbourhood of Adilcevaз—as may ^{KUR}Žiuqunii in *HChI* 128 I.

³² The context in which *alzinai* appears in *HChI* 124 IX suggests something connected with water; König (*HChI* p. 172) offers “ein Wasserterminus, wohl Zustrom (Zufluss)”.