

ԱՌԱՋԱՎՈՐԱՄԻՎԿԱՆ ԵՎ ԿՈՎԿԱՍՅԱՆ ԳԵՏԱԶՈՏՈՒԹՅՈՒՆՆԵՐԻ ԱՍՏՈՑԻԱՑԻԱ
ASSOCIATION FOR NEAR EASTERN AND CAUCASIAN STUDIES

**ՆԻԿՈԼԱՅ ՎԱՍԻԼԻ
ՀԱՐՈՒԹՅՈՒՆՅԱՆ**

**NICOLAY VASILYEVICH
HARUTYUNYAN 90**

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ՆԻԿՈԼԱՅ ՎԱՍԻԼԻ ՀԱՐՈՒԹՅՈՒՆՅԱՆ

(Մաթեմատիկոսություն)



NICOLAY VASILYEVICH HARUTYUNYAN

(Bibliography)



Devoted to the

90th

Anniversary of our Teacher



Ծնվել է 1920թ. օգոստոսի 7-ին Ադրբեյջանի Գանձակ քաղաքում (ներազայի Կիրովաբադ, ներկայիս Գյանջա): Միջնակարգ կրթությունը ստացել է փնի թիվ 12 հայկական դպրոցում (1928-1933), բարձրագույնը՝ Երևանի Պետական համալսարանի Բանասիրական ֆակուլտետում (1938-1942): Մասնակցել է Երկրորդ համաշխարհային պատերազմին: Պարգևատրվել է Նայրենական պատերազմի երկրորդ աստիճանի շքանշանով և մի շարք մեդալներով:

Պատերազմի ավարտից հետո սովորել է Լենինգրադի (Սանկտ-Պետերբուրգ) Պետական համալսարանի Արևելյան ֆակուլտետի ասպիրանտուրայում (1948-1951), սեպագիր քաղաքակրթությունների ակադեմիայի մասնագետ պրոֆեսոր Բոգոր Դյակոնովի ղեկավարությամբ: 1951թ. պաշտպանել է գիտական թեզ՝ «Ուրարտական թագավոր Արգիշտի I-ի Խորհրդյան փարեգությունը», խորագրով: Գեոլոգիական արեոստատիկայի պաշտպանել է 1968թ. Վրաստանի Գիտությունների ակադեմիայի Պատմության, հնագիտության և ազգագրության ինստիտուտում՝ «Ուրարտի ռազմա-քաղաքական պատմությունը» թեմայով: Արեոստատիկայի ընդդիմախոսներն են եղել ակադեմիկոսներ, ԽՍՀՄ ԳԱ ակադեմիկոսներ Վասիլի Ստրուվեն, Բորիս Պիտրովսկին և Թամազ Գամկրելիձեն:

Աշխատանքային գործունեությունը սկսել է Նայաստանի Հանրապետության Գիտությունների ակադեմիայի Լեզվաբանության ինստիտուտում որպես կորստեր գիտաշխատող (1951-1952), այնուհետև եղել է ԳԱ նախագահության ասպիրանտուրայի բաժնի պետ (1953-1954), Պատմության ինստիտուտի ավագ գիտաշխատող և գիտական քարտուղար (1955-1958), Նաագիտության և ազգագրության ինստիտուտի ավագ գիտաշխատող և Հին Արևելքի խմբի վարիչ (1959-1971), Արևելագիտության ինստիտուտի Հին Արևելքի բաժնի վարիչ (1971-ից մինչև այժմ): Գիտահետազոտական աշխատանքը համարվել է դասախոսական աշխատանքի հետ՝ Խ. Աբովյանի անվան հայկական պետական մանկավարժական համալսարանի Պատմաաշխարհագրական ֆակուլտետում դասավանդելով «Հին Արևելքի պատմություն» և «Հին Նունաստանի և Հռոմի պատմություն» առարկաները:

Քրապարակված աշխատությունների մեջ առանձնանում են շուրջ 5 ծավալուն մենագրություններ և մոտ 6 փաստյակ հետազոտություններ:

Ուսումնասիրությունները նվիրված են Ուրարտի ռազմաքաղաքական և փոքրասկան պատմությանը, բանասիրությանը, րեղագրությանը, մեծ թիվ են կազմում ուրարտական սեպագիր արձանագրությունների հրատարակություններն ու խմբագրումները:

Գիտական ակնառու հաջողությունների համար Նայաստանի հանրապետության Գիտությունների ակադեմիայի ակադեմիայի նախագահությունը պրոֆեսոր Նիկոլայ Հարությունյանին 1973 թվականին պարգևատրել է «Գովնարագրով», իսկ 1991 թվականին՝ «Վաստակագրով»:

Ներկայումս Նիկոլայ Հարությունյանը զբաղեցնում է «Հին Արևելքի բաժնի» վարիչի պաշտոնը ՀՀ ԳԱԱ Արևելագիտության ինստիտուտում:



Nikolay Harutyunyan was born in the city of Gandzak (later Kirovabad, now Gyanja in nowadays Azerbaijan), on the 7th August 1920. He got his secondary education in the local Armenian school N.12 (1928-1938), and his higher education at the Faculty of Philology of the Yerevan State University (1938-1942). He had participated in the World War II, was awarded with Great Patriotic War medal of second degree and several other military medals.

After the end of War N. Harutyunyan entered the Faculty of Oriental Studies of Leningrad (St. Petersburg) State University (1948-1951), starting his post-graduate education under the supervision of the outstanding specialist in cuneiform civilizations, Igor Mikhailovich Diakonoff. In 1951 he had received a PhD for his "The H̱orhor Annals of Urartian King Argišti I" in Leningrad. In 1968 he defended his doctorate dissertation, "The Military-Political History of Urartu", in the Institute of History, Archaeology and Ethnography of the Academy of Sciences of Georgia. The opponents of his dissertations were the outstanding orientalists, members of the Academy of Sciences of the USSR Vasily Strouve, Boris Piotrovskij and Tamaz Gamkrelidze.

Starting his work experience as associate researcher in the Institute of Linguistics of the Academy of Sciences of Armenia (1951-1952), N. Harutyunyan later on continued as the head of the post-graduate study department of the same academy (1953-1954), senior researcher and scientist-secretary in the Institute of History (1955-1958), senior researcher in the Institute of Archaeology and Ethnography, and the head of the Group of Ancient Orient (1959-1971), the head of the Department of Ancient Orient in the Institute of Oriental Studies (1971 – up-to-date), at the same time holding lectures on "The History of Ancient Near East" and "The History of Ancient Greece and Rome" at the Historical-Geographical Faculty of the Armenian State Pedagogical University.

He is the author of 5 voluminous monographs and numerous articles. His studies include the military-political and economic history of Urartu, Urartian philology and toponymics, as well as numerous publications and editions of the Urartian cuneiform inscriptions.

For remarkable scientific achievements N. Harutyunyan has been awarded by the Academy of Sciences of Armenia.

At present N. Harutyunyan holds the position of the head of the Department of Ancient Near East in the Institute of Oriental Studies of the National Academy of Sciences of Armenia.



ՆԻԿՈԼԱՅ ՀԱՐՈՒԹՅՈՒՆՅԱՆԻ ՀՐԱՏԱՐԱԿՈՒԹՅՈՒՆՆԵՐԻ ՅԱՆԿ
BIBLIOGRAPHY OF NICOLAY HARUTYUNYAN



Մենագրություններ
Monographs

1964

1. Земледелие и скотоводство Урарту, Издательство Академии Наук Армянской ССР, Ереван, 1964, 227 стр. Agriculture and Animal Husbandry of Urartu, Publishing House of the Academy of Sciences of the Armenian SSR, Yerevan, 1964, Pp. 227, 45 ill., and 2 maps (in Russ.).

The first monograph of Nicolay Harutyunyan. It represents a detailed study on the economy of Urartu based both on cuneiform inscriptions, and on archaeological materials. The discussion is presented according to materials available for different regions of the empire (Aracani (Murad-su) and Lake Van basin, Upper Tigris and Lake Urmia basin, Ararat valley, etc.). The four chapters are divided into subsections according to this division. The main chapters include:

- 1) Irrigation,
- 2) Agriculture,
- 3) Gardening and viticulture,
- 4) Animal husbandry.

The publication is supplied with the list of geographical names and ethnonyms, illustrations and abbreviations.

1966

2. Новые урартские надписи Кармир-блур (Предисловие Б.Б. Пиотровского), Издательство Академии Наук Армянской ССР, Ереван, 1966, 133 стр. New Urartian Inscriptions of Karmir-blur (Preface by B.B. Piotrovskij), Publishing House of the Academy of Sciences of the Armenian SSR, Yerevan, 1966, Pp. 132, 26 Tables (in Russ.).

The publication of three large inscriptions on basalt stones found during the excavations of the Urartian city of Tejseba (Karmir-blur in the limits of modern Yerevan), as well as an inscription from Armarav, and another one from Adicevaz marked as Texts No. 1-5. Autography, transliteration, and translation of the texts are given along with philological comments. The concluding chapter presents the historical background of Karmir-blur and the region called "Azaini KUR-ni in Urartian inscriptions. The publication includes an index to the texts and a list of abbreviations.

Reviewed by Navasardyan R.G. in THG 2, 1967, 91-96 (in Arm.); Martirosyan H.A. in PBH 2-3, 1967, 324-328 (in Arm.); Salvini M. in OrNS 36/4, 1967, 437-449.

1970

3. Бийанили (Урарту): военно-политическая история и вопросы топонимики, Издательство Академии Наук Армянской ССР, Ереван, 1970, 474 стр., карта. Biainili (Urartu): The Military-Political History and Problems of Toponymy, Publishing House of the Academy of Sciences of the Armenian SSR, Yerevan, 1970, Pp. 474, map at the end (in Russ.).

The publication of Harutyunyan's doctoral thesis, defended in Tbilisi in 1968. It consists of two main parts with indexes of geographical, personal names and ethnonyms. The first part, "Military-Political History", includes the following chapters: 1) Nairi-Urartu in the period of tribal confederations (in four subsections); 2) The kingdom of Biainili-Urartu and its development; 3) Biainili-Urartu at the zenith of its power; 4) Decline and fall of Biainili (in three subsections each). The second chapter, "Questions on Toponymy", is a conglomerate of authors studies on toponymy, most of which had previously been published

in different periodicals. The chapter itself includes: 1) The Title Formulas of the Urartian Inscriptions and Questions on Toponymy; 2) Toponyms in theophorous structure; 3) Qum(m)ani (Qumenu) and Kummé; 4) Izal(I)a/Izal(I)a – Isala; 5) Tuaraşi and Dainala; 6) Uiteruşi and Gulutaşi; 7) Abuni; 8) Tariuni and Huşani; 9) Şeşe; 10) İja(ni); 11) 'Aza; 12) Giarniani; 13) Likju (Cf. papers No. 2, 4, 7, 8, 15, 16, and 38 below).

1985

4. Топонимика Урарту ("Хурриты и урарты" 1), Издательство Академии Наук Армянской ССР, Ереван, 1985, 308 стр., карта. Toponymy of Urartu, ("Hurrians and Urartians" 1), Publishing House of the Academy of Sciences of the Armenian SSR, Yerevan, 1985, Pp. 308, map (in Russ.).

A listing of toponyms (lands, tribes, cities, mountains, rivers etc., about 800 names in all, presented in a form of a dictionary according to Russian alphabetical order) situated in and near Urartu or connected in some way with the history of Uruatri, Urartu and the lands of Nairi in general. The chapters devoted to each toponym include a short historical background, problems of localization, probable locations, and territorial relationship of the countries with one another. The chapters include also citations of publications of cuneiform sources and some other literature. Extensive indexes of geographical names, ethnonyms and personal names, as well as a list of abbreviations are also given.

Reviewed by N.V. Khazaradze in KBS VIII, 200-203.

2001

5. Корпус урартских клинообразных надписей, Издательство "Гитутюн" НАН РА, Ереван, 2001, 542 стр. + 183 табл., карта. Corpus of Urartian Cuneiform Inscriptions, Publishing House "Gityutun" NAN RA, Yerevan, 2001, 542 pages, CLXXXIII Plates, 1 map at the end, ISBN 5-8080-0476-4 (in Russ.).

Corpus of about 600 Urartian cuneiform inscriptions, known to that time or available to the author, published in transliteration and translation, a corpora of detailed studies with remarks numbered in thousands, illustrated with representations of the inscriptions and some autographies at the end. In structure it resembles G.A. Melikishvili's corpus of Urartian texts – UKN I, but differs with its detailed analyzes given to each inscription. The Corpus includes also an extensive dictionary of Urartian and Assyrian words, list of determinatives and logograms (Sumerograms and Akkadograms), attested in Urartian texts, and also indexes of geographical and personal names and ethnonyms. The volume is finishing with an Addendum, including the texts which become available to the author later or have been published after finishing the preparation works on Corpus.

Reviewed by Salvini M. 2001, SMEA 43/2, 2001, 241-267; Gamkrelidze T.V., G.G. Giorgadze 2003, VDI 2 (245), 2003, 211-215

Նդիվաներ և կոլեկտիվ ռատյունային աշխատություններ
Papers and Collective Studies

1951

1. Ն. Յա. Մի որարտագիտական աշխատությունների մի քանի սխալների մասին, Լեզվաբանական և հայագիտական հետազոտություններ, լւմբազիդի Պր. Վախանցյան, հատոր I, Երևան, 1951, 151-162: About Some Mistakes of N.Ya. Marr's Urartological Works, in: Khapantsyan Gr. 1951 (ed.), Linguistic and Armenological Studies, vol. I, Yerevan, 1951, 151-162 (in Arm.).

The paper represents criticism of N.Ya. Marr's studies on Urartian inscriptions, published from 1915 onwards. For example, he rejects the idea of transformation of Urartian syllabic writing into sound-recording; rejects a number of word-divisions and arbitrary interpretations, etc.

1952

2. Խուսանի երկրի տեղադրման հարցի շուրջը, ՏՀԳ, փոլ 6, 117-122:
On the Location of the land of Hušani, THG, No. 6, 117-122 (in Arm.).

One of the first studies of the author on the topography of Urartu. The main subject is the land of Hušani attested in the annals of the kings of Argišti (I) Menuaši and Sarduri (II) Argišti. A probable location for the land Hušani (var. Hušalhi 'that of Hušanians'), as well as for the land of Bia(ni) is suggested in the territory of the later province of Derjan, in the vicinity of Erzurum.

1953

3. Хорхорская летопись Аргишти I, царя Урарту, ЭВ 7, 81-119.
Horhor Annals of Argišti I, the King of Urartu, EV 7, 81-119 (in Russ.).

This is the printed version of Nicolay Harutyunyan's candidate ('кандидатский') thesis, defended in 1951 (scientific supervisor: I.M. Diakonoff, opponents: V.V. Struve and B.B. Piotrovskij). A new general investigation on the annals of Argišti (I) Menuaši after Mordtmann, Sayce, Sandaljian, and Lehmann-Haupt. Transliteration and translation of the annals, with various comments, interpretations and suggestions are given.

1954

4. Заглавные декларации урартских надписей и их значение при изучении вопросов топонимики, ИОН, 8, 81-93.
Title Formulas of the Urartian Inscriptions and their Role in Studies of Problems on Toponymy, THG, 8, 81-93 (in Russ.).

It is wrong to do judgments basing only on the so-called "title formulas" of the annals of Urartian kings, which represent victories and conquests of the god Haldi ('*haldini uštibi masine*⁰⁰⁸ *šuri(e) karuni* KUR..., KUR..., *tequali* (RN)-*ka*). In other way it will lead to misinterpretations, as those formulas represent only the results of the year, usually finalized with the formula '*haldinie ištine inanili arniušinili žusini* MU*šali zadubi*, and the sequence of the conquered countries have no importance. Only the description of the campaign(s), which usually begins with the opening formula '*haldinini abušini ... uštadi*' by the greatness of Haldi '... I campaigned (towards) had factual significance for historical reconstructions and for topography.

1956

5. Заметки по урартской клинописи, ИОН, 7, 89-96.
Notes on Urartian Cuneiform Writings, THG, 7, 89-96 (in Russ.).

Two general subjects are discussed: 1). On the interpretation of the words *arni* and *arni(u)šinili*; 2). Etymology of the word *andani*. According to Harutyunyan, it must be rejected the proposed identification of Urart. *arni(u)šinili* with Assyr. *dumqu* 'mercy', 'charity', and other suggestions as well. The meaning 'manly' (works)' for *arni(u)šinili* is proposed. As to Urart. *andani*, it has nothing to do with '*Dani* (N.Ya. Mar) or with the meanings 'district', 'province' (M. Tsereteli), but probably has the meaning 'then', 'afterwards', 'from there'.

1957

6. Новонайденная клинописная таблетка из раскопок Кармир-блур, ВДИ 3 (61), 144-149.
A New-found Cuneiform Tablet from the Excavations of Karmir-blur, VDI 3 (61), 144-149 (in Russ.).

Publication of a 7-lined tablet found in 1955, during the excavations of the city of Tejšeba (Karmir-blur). The published tablet represents a peace of the archive once kept in this Urartian center. It belongs to a group of economic texts, and represents a list of various goods (26 KUŠ GUD.TUR, 12 TUG SIG, 172 KUŠ šu-še etc. are cited), intended for the city of ⁶AURU, in the land of ⁰⁰⁸Aza. The tablet itself is well preserved. A photo, autography, transliteration, translation of the text are given.

7. Дайнала-тини (из истории ирригации Урарту), ИОН, 4, 97-106.
Dainala-tini (From the History of Irrigation of Urartu), THG, 4, 97-106 (in Russ.).

An attempt for identification of the river named ³²*Dainala-tini* ('Dainala by name'). Also shows the significance of irrigation works made by Urartian kings using the waters of this river. The name of the river itself is attested in the inscriptions of two Urartian kings: Menua Išpuniš and Argišti (I) Menuaši. Rejecting the proposed idea about identification of the name ⁰⁰⁸*dainala* as a category of river in general (G.A. Melikishvili), like Urart. ⁰⁰⁸*muna(ni)*, based on the fact that the name is attested both with determinative ID 'river' or beside it, it is suggested to see here a hydronym and to consider the upper streams of the river Aršana/Aracani (Murad-su) as ³²*Dainala-tini*. It is worth mentioning the reference along with ³²*Dainala-tini* the land of ⁰⁰⁸*Tuarāšineti hubi* (cf. Arm. Tuaracatap), which has enough straight localization on the banks of Aracani in its upper stream.

8. Заметки по урартской эпиграфике, ИОН 12, 65-76.
Notes on Urartian Epigraphy, THG 12, 65-76 (in Russ.).

The locations and interpretations of the toponyms ⁰⁰⁸*Arāšuni*, ⁰⁰⁸*Abuni* and ⁰⁰⁸*Igani*. The first two names are survived as *Darivink'* and *Havnunik'* in the Medieval Armenian sources and are localized in the valley of Basen, from nowadays Erzerum to Velibaba. As to the land of Igani, it is identified to İjani (*gi/e - (j)i/e*) and, accordingly, must be localized just to the south from the lake Çıldır.

1958

9. Կարմիր-բլուրի նորագյուտ սեպագիր արվեստակերպ, ԳԲՀ 3 (3), 201-213 (ռուսերեն անվավերագրով).
The New-Found Cuneiform Tablet of Karmir-blur, PBH 3 (3), 201-213 (in Arm. with Russ. Summary).

Edition of the text on a clay tablet found in one of the collapsed rooms of the Urartian city of Tejšeba (Karmir-blur), during 1956 excavation season. The text presents a royal order given to ³²*Šani*, a ³²*š-d/in*-man, about the division (?) of the lands of the city of Kudumili. The name Sarduri Rusalji is attested both in the text, and in the seal-inscription. Photo, autography, transliteration, and translation of the text are given.

1959

10. Երևանի հիմնադրման ժամանակի հարցի շուրջը, ԳԲՀ 2-3 (5-6), 78-96 (ռուսերեն անվավերագրով).
On the Foundation Date of Yerevan, PBH 2-3 (5-6), 78-96 (in Arm. with Russ. Summary).

In 1950 a 13-lined inscription was found on the slope of the hill called Arin-berd, in the vicinity of Yerevan. The inscription itself belongs to the king Argišti (I) Menuaši and tells about the foundation of a fortress called Er(e)ḫbuni. The exact location of Er(e)ḫbuni was unknown by that time, although the name of the fortress was already attested in the Horhor Annals of the king Argišti. After this find regular excavations had begun, and during several seasons a large part of the fortress with massive fortification walls, columned halls, temples, granaries and storage rooms was unearthed.

Comparing the name of Er(e)ḫbuni (³²*Er(e)wuna*) with the name of Ervan(Eruan) – Erevan – Yerevan, attested in the Medieval Armenian sources since the 7th century A.D. (in 'Girk' ՂԻԾ" and Sebeos' "History"), comparing data of other Urartian and Assyrian cuneiform sources, the year 782 B.C.E. (fifth regnal year of Argišti) is suggested as the foundation date of Ereḫbuni – Yerevan.

The paper includes also data of all cuneiform inscriptions found from Ereḫbuni and a large portion of archaeological materials, available by that time. The reconstructed walls and temples, some artifacts, including 6-5th c. coins minted at Miletus and Athens, are witnessing about continuation of life in Ereḫbuni after the collapse of the Urartian Kingdom.

11. Новая клинописная таблетка из раскопок Кармир-блур (A New Cuneiform Tablet from the Excavations of Karmir-blur), in: von Kienle R., A. Moortgat, H. Otten, E. von Schuler, W. Zaumseil 1959 (Hrsg.), Festschrift Johannes Friedrich zum 65. Geburtstag am 27. August 1958 gewidmet, Heidelberg, 1959, 35-51.

The second (Russian) publication of the paper No. 9 above.

1960

12. К интерпретации надписи на глиняной булле Кармир-блур, ИФЖ 1 (8), 223-229 (с резюме на арм. яз.).
On the Interpretation of an Inscription on a Clay Bulla of Karmir-blur, PBM 1 (8), 223-229 (in Russ. with Arm. Summary).

Investigation of the seal-inscription on a clay bulla found during the excavations of Karmir-blur in 1951, from a granary No. 5. In spite of the fact that the inscription has been previously published by the excavator, B.B. Piotrovskij, many uncertainties had remained.

According to Harutyunyan's interpretation, the inscription should be read as:

- (1) *-sa-i-ni* KĪŠIB *ru-[r]a-i-ni KĪŠIB *r[u]-
(2) [GAL?-ni?] *ru-sa-hi É.[G]AL?-ni?] *ru-sa-hi É

- (1) The seal (of the king) of Rusa
(2) from (?) the fortress (?) of the son of Rusa

Hence, the existence of a new king – Rusa (IV), son of Rusa (III), is proposed. Accordingly, Rusa (IV) Rusahi reigned shortly before the collapse of the Urartian Kingdom.

1962

13. Новая клинообразная надпись из Кармир-блур, ИФЖ 3 (18), 95-114 (с резюме на арм. яз.).
A New Cuneiform Inscription from Karmir-blur, PBM 3 (18), 95-114 (in Russ. with Arm. Summary).

Edition of the inscription on stone found during excavations of the Urartian city of Tejšeba, in 1961.

The inscription is incomplete: it represents a part of a large text (the text of *susi*-temple inscription of Karmir-blur, then unknown). The text shows a number of similarities with the inscriptions of Adilcevaz, to the north of Lake Van. The comparison of the texts of Karmir-blur and Adilcevaz allowed the author to consider Rusa (II) Argištihi as the author of both inscriptions.

Photo, autography, transliteration, translation of the inscription are given.

1964

14. Некоторые вопросы земледелия в центральных областях Урарту, "Материалы по истории сельского хозяйства и крестьянства Армении", Ереван, 1964, 28-59.
Some Questions on Agriculture of the Central Regions of Urartu, in: "Materials on the History of Rural Economy and Peasantry of Armenia", Yerevan, 1964, 28-59 (in Russ.).

A paper on agriculture of Urartu, a preprint of a detailed study on Urartian economy. Cf. above, Monograph No. 1.

1965

15. Некоторые вопросы топонимики Урарту, ИФЖ 1 (28), 187-200 (с резюме на арм. яз.).
Some Problems of Toponymy of Urartu, PBM 2 (33), 293-297 (in Russ. with Arm. Summary).

In the first part of the paper the location of the country of ^{ARM}*li-qi-ú-e* (Dative) once mentioned in the annals of Sarduri (II) Argištihi is discussed. Restoring the same toponym in the rock-cut inscription of Lēšaen (^{ARM}*šš-ti-ku-ni-ú KUR šá-na ap-ti-ni su-ú-ni-e li-me-t-e li-qi-t-ú*), it becomes possible to locate the land of Liqiu on the north-western corner of Lake Sevan.

The second part of the paper deals with a number of theophorous toponyms: URU ^{ARM}*Queral taše*, ^{ARM}*Quarlini-hubi*, ^{ARM}*Teišebaini URU*, ^{ARM}*Tušpa*, ^{ARM}*Zluquini*, ^{ARM}*Ardini*, ^{ARM}*Ardianak*, ^{ARM}*Šunukanak*, ^{ARM}*Urajan* etc.

1966

16. Урартская клинообразная надпись из Гарни: II. Чтение и интерпретация урартской надписи из Гарни, ИФЖ 2 (33), 293-297.
Urartian Cuneiform Inscription from Garni: II. The Reading and Interpretation of the Urartian Inscription from Garni, PBM 2 (33), 293-297 (in Russ.).

The edition of the inscription carved on a 'višar' (fish-like cultic stela), found in 1963 during the excavations of the palace ruins of the fortress of Garni (now – in the limits of the village of Garni). The 7-line inscription belongs to Argišti (I) Menuaḫi and describes his campaign to the "enemy mountains" (*ná-ja-ni* ^{ARM}*ša-ba-ni*). Remarkable is the attestation of the toponym ^{ARM}*gi(?)-ar-ni-a-ni*, the early version of modern Garni.

Photo, autography, transliteration, and translation of the inscription are given.

17. Новая урартская надпись из Давти-блур, ВДИ 3 (97), 91-105.
A New Urartian Inscription from Davti-blur, VDI 3 (97), 91-105 (in Russ.).

The edition of the inscription on a basalt stone, found in 1965 during the excavations of the hill of Davti-blur, Urartian Argištihi, in the territory of Armavir district of Armenia. The 11 lines of the cuneiform text represent a report of the deeds of Sarduri (II) Argištihi. Along with construction works a toponym is mentioned, which the god Ḫaldi "laid in front of the Urartian king" (*[...]gi(-)ul-hi KUR-ni-e te-qu-ni ka-gu-ú-ki*). A short historical background of the region is given with photo, autography, transliteration, and translation of the inscription.

1967

18. Բիանիլի-Ուրարտուն ժամկետում դարաշրջանում, ՊԲՀ 4 (39), 39-56 (ռուսերեն ամփոփումով):
Bianili-Urartu in the Period of its Flourishing, PBM 4 (39), 39-56 (in Arm. with Russ. Summary).

The political history of Urartu from the beginning of the reign of Argišti (I) Menuaḫi to the end of Rusa (I) Sardurihi (c. a. 786 - 713 B.C.), mainly based on the Urartian royal inscriptions of Argišti I and Sarduri II. The author discusses also the period of Rusa (I) Sardurihi (the final conquest of Sevan Lake basin, the campaigns to Muşasir and Urmia Lake basin, etc.). The rise of Urartian power, started after 735 B.C. with the enthronement of Rusa I, was broken in 714 B.C., after the Assyrian campaign against Urartu and Muşasir (Sargon's VIII *paḫi*).

1968

19. Բիանիլի-Ուրարտուն վերելքի դարաշրջանում, ՊԲՀ 4 (43), 39-50 (ռուսերեն ամփոփումով):
Bianili-Urartu in the Period of its Growth, PBM 4 (43), 39-50 (in Arm. with Russ. Summary).

The history of the formation of the Urartian kingdom, from the beginning of the reign of Sarduri, son of Lutipri (830s' B.C.), until the end of the reign of Menua (the first quarter of the 8th century B.C.).

The main subjects of study are: 1) The royal titulary of Sarduri, son of Lutipri; 2) Shalmaneser III's general's (*artānu*), Daijan-Aššur's campaigns against Urartu; 3) Urartian campaigns to the lands of P/Baršua (to the south-east from the Lake Urmia) and to Ujteruḫi, Luša and Katarza in the north, in the basin of Middle Araxes, during the period of co-regency of Išpuiini Sardurihi and Menua Išpuiinihi; 4) Menua's own campaigns to Upper Euphrates basin, against the lands of Meliṭea, Ḫate, Alzi(ni), Uliba(ni) etc., as well as to the south-east, against the lands of Ḫubuškia and Mana.

During the period of the reign of Menua equilibrium of power was established between Urartu and Assyria.

1969

20. Ուրարտուի պատմության «Նոր» մեկնաբանությունները, ՊԲՀ 3 (46), 165-190:
"New Interpretations" on the History of Urartu, PBM 3 (46), 165-190 (in Arm.).

Sharp criticism of the books and articles by S. Ayvazyan, M. Hasratyan, V. Khechumyan, M. Mkryan, R. Ishkhanyan et al., as well as some other publications in popular magazines or newspapers, which reject the existence of Urartian language or consider the Urartian cuneiform inscriptions as Armenian etc.

1970

21. Новые урартские надписи из Эрбуну, ВДИ 3 (113), 107-112 (с резюме на англ. яз.). Со-автор: К.Л. Оганесян.
New Urartian Inscriptions from Erebuni, VDI 3 (113), 107-112 (co-author: K.L. Oganessian). In Russian with English Summary.

Publication of ten inscriptions on stone, found during 1967-1968 excavations of Erebuni (some *in situ*). Half of them belong to Argišti (I) Menuaš, four inscriptions – to Sarduri (II) Argištiš, and the last one – to Russa (III) Erimenaš. From the five building inscriptions two deal with the foundation of the fortress of Erebuni, the others – about the construction of buildings (É and É-á-í-í-í-í-í-í). Six inscriptions provide data on dry measures of volume (*ka-pi* and BANEŠ), indicating capacities of the royal granaries (⁶⁶a-r).

Photos, hand-copies, transliterations, and translations of the inscriptions are given.

1971

22. Վաղ արվեստիչական հասարակությունը Հայաստանում. Ուրարտու (Վանի բազավորություն), Հայ ժողովրդի պատմություն (մթ հասարակ), հատոր I, երկամ, 1971, 279-292, 300-351, 359-420 (համահեղինակ՝ Կարապետ Բ. Բ. Պիտրովսկի):
Early Slave-Holding Society in Armenia: Urartu (The Kingdom of Van). The History of Armenian People (in eight volumes), vol. I, Yerevan, 1971, 279-292, 300-351, 359-420 (co-author: B. B. Piotrovskij). In Armenian.

An extensive overview of the prehistory and history of Urartu, from the beginning of the Middle Assyrian period to the end of the Urartian kingdom. The subheadings of the chapters are:

1. The formation of the Urartian state.
2. Urartu – the powerful state of the Near East.
3. Urartu at the end of 8th – in the 7th c. B.C.
4. Social-economic order, state organization and the cities of Urartu.
5. The economy of the Urartian kingdom.
6. Art, religion, language and literature.

1973

23. Город Эрбуну согласно клинописным источникам, ДВ 1, 78-86, 227-228 (с резюме на англ. яз.):
The City of Erebuni according to Cuneiform Sources, DrV 1, 78-86, 227-228 (in Russ. with Engl. Summary).

The cuneiform texts discovered on the site of Arin-berd throw a new light upon the foundation of the fortress of Erebuni, as well as on different aspects of life of this center of the Urartian kingdom.

Erebuni had had strategic importance for the Urartian state. Also, the texts, as well as archaeological materials, illustrate the great economic importance of this city. Particularly notable in this respect are the rich stores of grain and wine. There are some newly discovered inscriptions about large granaries of Erebuni which were by no means inferior in capacity to any known in the central regions of Urartu.

The texts also show Erebuni to have been an important cultic center with a temple of Haldi, a *susi*-temple and other cultic buildings.

In all probability, the city had been populated with large numbers of representatives of various ethnic groups.

1974

24. Problèmes concernant la dernière période de l'histoire d'Urartu, AAASH 22/1-4, 415-428.

Discussion of chronological problems focused on the late period of the history of Urartu, beginning with the reign of Sarduri (III) Rusāš. The discussion rests on pieces of cuneiform archive found during the excavations of Karmir-blur. The archive contains about a dozen clay tablets sealed with royal seals. The seal-inscriptions bear royal names, probably, of the owners of the seals. Based on this evidences, as well as on some historical and archaeological data, it was suggested the following chronological sequence for the last rulers of Urartu:

Rusa, son of Argišti (Rusa II)
Sarduri, son of Rusa (Sarduri III)
Sarduri, son of Sarduri (Sarduri IV)
Erimena son of [Sarduri ?]
Rusa, son of Erimena (Rusa III)
Rusa, son of Rusa (Rusa IV)

1976

25. Некоторые вопросы последнего периода истории Урарту, ДВ 2, 98-114, 290-291 (с резюме на англ. яз.):
Some Problems of the Last Period of the History of Urartu, DrV 2, 98-114, 290-291 (in Russ. with Engl. Summary).

The publication in Russian of the paper No. 24 above.

26. Շեղարևոյնքեր որարտական սեպագրերում, ՊԲՀ 3 (74), 63-74 (ռուսերէն ամփոփումով):
Corrections in Urartian Inscriptions, PBH 3 (74), 63-74 (in Arm. with Russ. Summary).

Re-edition of some sections of the Urartian inscription on the stela of the king Argišti (II) Rusāš found from Hagi. It examines the so-called "well-being" formula of the inscription, which shows strong similarities with the corresponding formula of the text of Karmir-blur. Based on this evidence, it becomes possible to reconstruct the parallel section of the inscription of Hagi. The author rejects the existence of the word ¹²*ipšue* (the other proposed variant was ¹³[S] PAD) on Obv. 33 of the stela and recovers ¹⁴*ipšue*. This new word is connected with the verb *ipša-d(u)-* 'prosper', 'flourish'. Accordingly, ¹⁵*ipšue* would probably mean 'prosperity'(?).

The other questions discussed in the paper are: a) the use of the logogram AM (Akkad. *garrādu*) in the corresponding context with the meaning 'brave', 'manly', 'hero'; and b) the restoring of the city-name ¹⁶*Aliala* in spite of previous readings ¹⁷*Kalialamu* or ¹⁸*Kala[-]alani*, ¹⁹*Ala[-]al a[-]...* or ²⁰*Alia-kai*. Thus, the passage Rev. 18-19 should be interpreted as ²¹*Ar-giš-ii-še a-li A[...]* (?) ID ²²A-li-al-a-i(?)

1978

27. К интерпретации урартской надписи из Хаги, ДВ 3, 153-167, 270-273 (с резюме на англ. яз.):
On the Interpretation of the Urartian Inscription of Hagi, DrV 3, 153-167, 270-273 (in Russ. with Engl. Summary).

The Russian variant of the paper No. 26 above. Re-edition of some sections of the inscription of Hagi, including: a) the "well-being" formula; b) two misinterpreted words: ²³*ew* ²⁴*ipšue*; c) an unknown city: ²⁵*Aliala*.

1979

28. Արգիշտի II-ի նորահայտ սեպագիրը, ՊԲՀ 3 (86), 93-104 (ռուսերէն ամփոփումով):
The New-Discovered Cuneiform Inscription of Argišti II, PBH 3 (86), 93-104 (in Arm. with Russ. Summary).

The publication of the inscription on stelae found in the former Sisian district of Armenian SSR, near the church of Tanahat, now in the administrative borders of the *marz* of Syunik.

The inscription is badly damaged, as it was later re-used as *xac'kar* (cross-stone). The inscription was composed during the reign of the king Argišti (II) Rusāš and describes his military campaign to the east. One of interesting sections of the inscription is the mention of the noblemen (*marini*) of the land of Şuluqu, who came in front of Argišti near the city of İrdua, and the Urartian king had imposed duties upon certain Zazinu (²⁶*za-zit(?)-nu*), probably the king of the şuluqueans. The toponym Şuluqu was survived in Medieval Armenian sources as the name of one of the *gavar's* (districts) of Syunik', *Chuk*.

Two photos, transliteration, and translation of the inscription are given.

1981

29. Заметки по урартской эпиграфике, в кн. Дьяконова И.М. 1981 (отв. ред.), Древний Восток и мировая культура. Юбилейный сборник, посвященный 70-летию со дня рождения Б.Б. Пиотровского, Москва, 1981, 74-79.

Notes on Urartian Epigraphy, in: Diakonoff I.M. 1981 (ed.), The Ancient East and World Culture. Papers presented in Honor of B. B. Piotrovskij, on occasion of his 70th Birthday, Moscow, 1981, 74-79.

Observations on the inscription of Palu/Balu left by Menua and on the royal annals of the king Sarduri (II) Argištiš. The broken section of the 15th line of Palu inscription is recovered as ²⁷*a'-su-li-e ha-a-ú-a-li*, thus, rejecting all former readings. In the second part of the paper the names ²⁸*Abianint*, ²⁹*Irkuaint*, ³⁰*Uerdaint* are considered not as tribal names, but as of the rulers of certain cities (³¹*Edia(ni)*, ³²*Iruja(ni)*, ³³*Irdua(ni)* respectively).

1982

30. Nouvelles interprétations dans la toponymie d'Urartu, in: Hirsch H., H. Hunger 1982, Vorträge gehalten auf der 28. Rencontre Assyriologique Internationale in Wien 6 -10. Juli 1981, AfO Beiheft 19, 233-236.

Investigations on the location of ¹⁹⁸²*Alištu*, ¹⁹⁸²*Zuaina*/¹⁹⁸²*Zuani*, ¹⁹⁸²*Irdaniuni*, and ¹⁹⁸²*Tarraba*. Cf. also the papers No. 36, 38, 42 and 47 below.

31. La nouvelle inscription ourartéenne découverte en Arménie soviétique, in: Klengel H. 1982 (Hrsg.), Gesellschaft und Kultur im alten Vorderasien, Berlin, 1982, 89-93.

The publication of the inscription of T'nahat (Sisian) of the king of Argišti (II) Rusajī. The paper includes transliteration, translation of the text, and historical background of the region.

First published by the author in 1979 (cf. No. 28, and also No. 33)

1983

32. К некоторым топонимам южнее Урмии, ДВ 5, 230-231: On Some Toponyms to the South of Lake Urmia, DrV 4, 230-231.

Discussion on the possible identification of the city of Meišta/Mišta of the Xarakonis/Karagündüz inscription of Išpuini and Menua and Taštepe inscription of Menua itself with the city of Messi/Mesa/Mesu of Assyrian inscriptions. The location of Meišta/Messi in or near the southern limits of the Mannean kingdom, to the north from the land of P/Bāršua, around the modern city Serdesht is suggested.

33. Новая урартская надпись из Сисиана, ДВ 4, 195-220, 304-308 (с резюме на англ. яз.): A New Urartian Inscription from Sisian, DrV 4, 195-220, 304-308 (in Russ. with Engl. Summary).

The publication in Russian of the inscription of T'nahat (Sisian) by Argišti (II) Rusajī. The paper includes transliteration, translation, a number of comments, and two photos.

Previously published in 1979 and 1982 (cf. No. 28 and 31).

34. Review of: Diakonoff I.M., S.M. Kashkai 1981, Geographical Names According to Urartian Texts (RGTC IX, Wiesbaden, Dr. Ludwig Reichert Verlag), OLZ 78, No. 6, 1983, 551-555.

1984

35. La localisation du pays Mehri des sources cunéiformes, "Anatolica" 11, Leiden, 1984, 84-90.

The localization of the country of ¹⁹⁸⁴*Mehri* to the north-east of Zakho/Zakhū is proposed. Cf. the name of the modern settlement Mekhri, not far from the city of Šumak.

36. Le pays Ištikuniu d'une inscription cunéiforme ourartéenne et sa localisation, SMEA 24, 229-232.

The location of the country ¹⁹⁸⁴*iš-ti-ku-ni-ú* is discussed. A general location in or near the north-western corner of Lake Sevan is suggested. Partly discussed by the author already in 1965.

Cf. paper No. 15 and also 38.

37. К локализации города Зибиа-Избиа-Узбиа Манейского царства, КБС VII, 102-105, 167-168 (с резюме на англ. яз.): On the Localization of the City Zibia-Izbia-Uzbia of the Mannean Kingdom, KBS VII, 102-105, 167-168 (in Russ. with Engl. Summary).

The city ¹⁹⁸⁷*Zibia* (var. ¹⁹⁸⁷*Izbia*, ¹⁹⁸⁷*Uzbia*) of the Mannean kingdom known from the inscriptions of the Assyrian kings Sargon II and Aššurbanipal, is always mentioned with the cities of ¹⁹⁸⁷*Izirtu* (capital city of the land of Mianna) and ¹⁹⁸⁷*Armaid* (resp. ¹⁹⁸⁷*Armed*, ¹⁹⁸⁷*Urmejate*), a stronghold near Izirtu. Thus, ¹⁹⁸⁷*Zibia* must be not far from above-mentioned cities (in or near Berdizor/Berdesor, to the south-east from Serdesht, in the upper basin of Lower Zab). Also the city ¹⁹⁸⁷*Sinihini*, mentioned in the Louvre Tablet of Sargon II must be near to these cities (probably, in modern Simah).

The author rejects the traditional location of ¹⁹⁸⁷*Zibia* at Ziwiye-Tepe. It is situated about 50 km far from Berdizor/Berdesor, in a distance of about 60 km from Sinihini/Simah: Thus, it is hardly can be identified with Zibia, the closeness of which with the capital city of the Mannaeans is beyond doubt. At the same time the name Zibia can probably be survived in the name of a settlement called Zebie, between Berdesor and Simah, some 20 km far from these settlements.

1985

38. К чтению и интерпретации урартской надписи из Лчашена, "Культурное наследие Востока" (юбилейный сборник в честь акад. Б. Б. Piotrovского), отв. ред. Бромлей Ю.В., Ленинград [Санкт-Петербург], 1985, 106-111;

On the Reading and Interpretation of the Urartian Inscription from Lčašen, in: Bromley Yu. V. (Ed.-in-Chief), Cultural Heritage of the East, Festschrift in Honor of B.B. Piotrovskij, Leningrad [St. Petersburg], (in Russ.).

The locations of the countries ¹⁹⁸⁵*iš-ti-ku-ni-ú* and ¹⁹⁸⁵*li-qi-i-ú* are discussed. Besides, ¹⁹⁸⁵*u-li-iš-ti-ú* of the royal annals of Argišti (I) Menua is suggested to be a region belonged to the country of the city of Ištikuniu (¹⁹⁸⁵*Istikuniu* KUR).

Cf. also papers No. 15 and 36.

1986

39. Նիկոլայ Մարտ և որարտագիտությունը, ՊԲՀ 2 (113), 25-30 (ռուսերեն ամփոփումով): Nicolas Marr and Urartology, PBH 2 (113), 25-30 (in Arm. with Russ. Summary).

The paper discusses the contribution in Ancient Near Eastern Studies of Prof. Nikolaj (Nicolas) Yakovlevich Marr, Chairman of the Academy of History of Material Culture, and later – the Vice-President of the Academy of Sciences of the USSR. His nine articles are devoted to Urartu. Some of his proposals are accepted widely by many scholars. For example: the definition ¹⁹⁸⁶*Etiani* and ¹⁹⁸⁶*Udari-Etiani* as different countries and, accordingly, their different localizations; ¹⁹⁸⁶*Qumahaḫali*, ¹⁹⁸⁶*Qumahaḫli* of the Urartian, and ¹⁹⁸⁶*Kum(n)uh* of the Assyrian inscriptions are identical with *Κομμανηνη* of classical sources, besides, the name of the king of this land, ¹⁹⁸⁶*Kuštašpili*, is identical with ¹⁹⁸⁶*Kuštašpi* of the Annals of Tiglath-Pileser III of Assyria; the land of ¹⁹⁸⁶*Qulha* is identical with Ancient Greek *Κόλχης*, and with *Kolkheti* or *Kolk'is* of the Medieval Georgian and Medieval Armenian sources; ¹⁹⁸⁶*Abiliani* of the Urartian inscriptions is the same as medieval Armenian province *Abeleank'*, in the upper basin of the river Araxes; etc.

1988

40. Новые данные в урартских письмах из Бастама, ДВ 5, 85-92, 233-236 (с резюме на англ. яз.): New Materials from the Urartian Letters of Bastam, DrV 5, 85-92, 233-236 (in Russ. with Engl. Summary).

Some different readings and interpretations are proposed which differ from the ones suggested by the first publisher of Bastam letters, Mirjo Salvini. Among them:

1. A new proper name ¹⁹⁸⁸*Lubšušini*
2. Appellative noun ¹⁹⁸⁸*hutaḫna*
3. A new verb ¹⁹⁸⁸*ašn(u)-*
4. A new word ¹⁹⁸⁸*anagi*
5. An unnoticed verb ¹⁹⁸⁸*ulali*

41. Nouveau lexique dans les tablettes cunéiformes ourartéennes, Aof 15, 119-123.

Some corrections in readings of Karmir-blur and Bastam letters: the new verbs ¹⁹⁸⁸*sah-ašt(u)-* (cf. ¹⁹⁸⁸*sa-ha-aš-ti-ú-ni*) and ¹⁹⁸⁸*ašn(u)-* (cf. ¹⁹⁸⁸*āš-nu-bi*) formerly read as ¹⁹⁸⁸*ir-ha-ma-tu-ú-ni* and ¹⁹⁸⁸*ma-nu-bi* respectively, and the word ¹⁹⁸⁸*zulle* in spite of ¹⁹⁸⁸*sulle*.

Cf. also papers No. 40 and 52.

42. К локализации города Ирданиуни урартской клинописи, КБС VIII, 27-35, 214-215 (с резюме на англ. яз.): The Localization of the City of Irdaniuni of the Urartian inscriptions, KBS VIII, 27-35, 214-215 (in Russ. with Engl. Summary).

The city of Irdaniuni is mentioned in Urartian texts only once, in the inscription of Marmāšen, left by Argišti (I) Menuāši. The comparison of this text with the corresponding passages of the Horhor annals of Argišti I (probably, the XIII regnal year of this king), makes possible to conclude that the city of Irdaniuni was the royal city of the land of Katarza (Arm. Klarjĕk', Georg. Klarjeti) or, at least, a part of that country. The possibility of identification of Irdaniuni with the city of Ardvin, in nowadays Turkey, should not be excluded.

43. Ավանազոր հնագետը և արևելագետը (ավագ. Բ.Բ. Պիոտրովսկի), ԼՀԳ 4 (544), 88-90: Prominent Archaeologist and Orientalist (akad. B.B. Piotrovskij), LHG 4 (544), 88-90.

A paper presented to Boris Borisovich Piotrovskij on occasion of his 80th Birthday.

44. К чтению и интерпретации фрагмента летописи Менуа, в кн. Бонгард-Левин Г.М., В.Г. Ардзинба 1988 (ред.), Древний Восток: этнокультурные связи, Москва, 1988, 307-318. On the Reading and Interpretation of the annals of Menua, in: Bongard-Levin G.M., V.G. Ardzinba 1988 (eds.), Ancient East: Ethno-cultural Links, Moscow, 1988, 307-318 (in Russ.).

Re-edition of the inscription of Menua Išpunihi, possibly a fragment of a large text, the annals of that king, not yet discovered or, probably, not survived at all. The main ideas are the following:

Restoration in the 6th line of the inscription of the word *uelidubi* ('I mastered'), and comparison of the whole passage with other similar texts beginning with the expression *ikukani MU/šali* ('in that very year') makes possible to identify the next word *ehinini* (*[i-é-i]-du-bi é-bi-ni-ni* KUR-*ni-ni*) as 'home guard', 'levies'. Cf. the expression *ikukani MU¹⁰ huradinili* (var. ¹⁰ A.SI.¹⁰⁶⁵) *uelidubi* of other similar texts – "In that very year I mastered the soldiers/troops".

The next idea concerns the reading of the broken section of line 7: [...]-i hu-bi¹⁰⁶⁵ ar-pu-i-a-ni¹⁰⁶⁵ u-su-sa-a-ni-ni. It seems possible to restore here the toponym [¹⁰⁶⁵ni-ri-b]a-i hu-bi. In this case ¹⁰⁶⁵ga-li-bi-li-a-ni of the previous line would belong to the land of Niriba-hubi. The locations of some other toponyms mentioned in the text (the land of Ulihani, the land of Išalani etc., well attested in Assyrian sources) are also discussed.

Along with other reconstructions and comments the transliteration and translation of the text are given.

1991

45. К чтению и интерпретации урартской культовой надписи "Мхери дур", в кн. Бромлей Ю.В. 1991 (отв. ред.), Мировая культура: Традиции и современность. Юбилейный сборник, посвященный 80-летию со дня рождения Б.Б. Пиотровского, Москва, 1991, 121-129.

To the Reading and Interpretation of Urartian Cultic Text of "Mheri dur", in: Bromlej Yu.V. 1991 (Ed.-in-Chief), World Culture: Traditions and Nowadays. Papers presented in Honor of B.B. Piotrovskij, on occasion of his 80th Birthday, Moscow, 1991, 121-129.

A study of the well-known inscription of "Mheri dur" ("Meher kapist"). Different readings and interpretations of the text are suggested, among them:

- | | |
|--|--|
| 1. Nominal names with ending <i>-aue</i> . | 2. The word <i>susi(ni)</i> and its heterographic designation. |
| 3. The unnoticed determinative AB 'sea'. | 4. 'Baba or 'Huba? |
| 5. A missed heterogramme DINGIR 'god'. | 6. On the interpretation <i>'tmanaue</i> . |

1993

46. Some New Interpretations of the Urartian Vocabulary, in: Zablocka J., S. Zawadzki 1993 (eds.), ŠULMU IV: Everyday Life in Ancient Near East: Papers Presented at the International Conference, Poznan, 19-22 September, 1989 (Uniwersytet im. Adama Mickiewicza w Poznaniu, Serie Historia, 182), Poznan, 1993, 105-108.

Clarification of the meanings of some expressions, such as LUGÁL-*neh*i and LUGÁL-*nusi* (= *irnutuhi* 'kingship' and **irnuti* 'royal' respectively); ¹⁰⁶⁵šurilipi ('universe', 'empire'. Cf. Assy. *kīššatu(m)* 'id', and *ulušta(i)be* ('to precede', 'to march before'). Cf. also paper No. 57 below.

47. Ուրարտա-հայկական տեղանունների և ցեղանունների ընդհանրությունը և նրանց պատմական արմատները, «Իրան-Նամե», քի՛վ 3, Երևան, 1993, 16-17: Identity of Urartian-Armenian Toponyms and Tribal Names and Their Historical Roots, Iran-Name", 3, Yerevan, 1993, 16-17 (in Arm.).

The article deals with the identical toponyms and tribal names attested in the Urartian inscriptions and in later written sources (Ancient Greek, Medieval Armenian and Byzantine). From a number of correspondences are worth to mention Urart. ¹⁰⁷⁰Abiliani = Arm. *Abelank'*; Urart. ¹⁰⁷⁰Šupani = Greek *Σοφονη* and Arm. *Cop'k'*; Urart. ¹⁰⁷⁰Šuluqu = Arm. *Cluk*; Urart. ¹⁰⁷⁰Gaurahi = Arm. *Gawrēk'*; Urart. ¹⁰⁷⁰Tarraba = Arm. *T'rabi*; Urart. ¹⁰⁷⁰Tumur(r)u/a = Greek *Ταυραπίτις* and Arm. *T'morik'* etc.

48. Պիլան ուրարտական սեպագիր արձանագրությունների, «Իրան-Նամե», քի՛վ 6, Երևան, 1993, 15-18: Corpus of Urartian Cuneiform Inscriptions, "Iran-Name", 6, Yerevan, 1993, 15-18 (in Arm.).

A presentation of the main achievements of Harutyunyan's general studies on Urartian cuneiform inscriptions (the "Corpus" remains still unpublished at that time).

1995

49. Ավարբնիկու Գրիգոր Պափանցյանը և ուրարտագիտությունը, ՊԲՀ 1 (141), 125-136 (ռուսերեն ամփոփումով): Academician Grigor Kapantsyan and Urartology, PBH 1 (141), 125-136 (in Arm. with Russ. Summary).

Paper devoted to Grigor Kapantsyan, one of Harutyunyan's teachers, prominent specialist of his times in ancient civilizations. The bulk of his investigations are devoted to the Hittite, Hurro-Urartian and Armenian studies in the fields of history, topography, linguistics etc., such as "Common Elements between Hittite and Armenian languages" (in Russ.), "Hurrian Words in the Armenian Language" (in Russ.), "Historical-Linguistic Significance of the Toponyms of Ancient Armenia" (in Russ.), "History of Urartu" (in Arm.) etc.

It is worth to mention his achievements in the field of the Urartian lexis: a number of Urartian words got their precise meaning in the works of Grigor Kapantsyan, like Urart. *huš(u)* – 'to throw' (*aluše* A¹⁰⁶⁵ *hušulie* '(he) who throws (it) into the water(s)', *gumuše* – 'battle' (¹⁰⁶⁵ *iruani* URU LUGÁL-*nusi agumuni manu gumuša hušubi* 'the city Irujani, royal city, was fortified. (I) take it in the battle'), *uštipe* – 'campaign' (*inili* ¹⁰⁶⁵ *ebanill iusinie uštiptini ušguli* 'these lands I conquered in one campaign'), ¹⁰⁶⁵ *huluria* – 'fortress', (fortified) palace' (cf. É.GAL¹⁰⁶⁵ -*ria*, É.GAL-*a*), etc.

1996

50. Рецензия: Косян А.В. 1994, Лувийские царства Малой Азии и прилегающих областей в XII – VIII вв. до н. э. (по иероглифическим лувийским надписям), издательство "Гитутюн" НАН РА, ИФЖ 1-2 (143-144), 349-352. Review of: Kosyan A.V. 1994, Luwian Kingdoms of Asia Minor and Adjacent Regions in the XII – VIII c. B.C. (According to Hieroglyphic Luwian Inscriptions), Publishing House "Gityutun" NAN RA, PBH 1-2 (143-144), 349-352.

1997

51. Նիկոլայուս Ադոնցը և ուրարտագիտությունը, ՊԲՀ 2 (146), 215-224 (ռուսերեն ամփոփումով): Nikolai Adontz and Urartology, PBH 2 (146), 215-224 (in Arm. with Russ. Summary).

Nicolas Adontz, the peerless scholar in Armenology, has contributed much also in Urartian Studies. In his fundamental work – *Histoire d'Arménie. Les origines, du X^e siècle au VI^e (a. J. C.), Paris, 1946* – along with general presentation of the ancient history of the Armenian Highland, one can meet a number of ideas and suggestions, a considerable part of which is still acceptable: the identifications or locations of ancient toponyms, such as ¹⁰⁶⁵ *Qilissa* – with later Kilis, ¹⁰⁶⁵ *Ezedā* – Azdin, ¹⁰⁶⁵ *Sardaurri* – Sardare (all in the province of Silvan), ¹⁰⁶⁵ *Sugumia* – with Sikians or Sukan, near Julamerk/Colomerik, ¹⁰⁶⁵ *Hardaš* – with Xarberd/Harput, ¹⁰⁶⁵ *Tumeški* – with Greek *Τουμοσα* and Arm. *T'mnis* (Izolu/Izoğlu), ¹⁰⁶⁵ *Karniši* – with Korne mentioned in *Tabula Peutingeriana*, etc. Some of his hypotheses (the existence of non-Urartian gods in the "Urartian" pantheon, possible connections between Hurro-Urartian and Caucasian languages etc.) have been accepted, developed or suggested separately by other scholars.

1999

52. Նոր ընթերցումներ և մեկնաբանություններ ուրարտական սեպագրերում, ՄԱԼԻԲ՝ XVIII, 193-201 (անգլերեն ամփոփումով): New Readings and Interpretations of Urartian Cuneiform Texts, MMAEŽ XVIII, 193-201 (in Arm. with Engl. Summary).

The paper deals with several new interpretations in the readings of Urartian cuneiform texts. The unnoticed determinative AB The Urartian word *šue* often is used in connection with Lake Sevan and artificial lakes. Hence, it was translated as "lake" or "sea". On the other hand, this treatment was supported further due to its comparison with Armenian *սօ* ('sovs') 'sea'. Once in the inscription of the kings Išpuni and Menua ("Mheri dur") *šue* is used with a determinative which was treated as DINGIR 'god', which seems incompatible with this word. The analyses of this passage shows that here we deal with another determinative, namely AB 'sea'. Correspondingly, the whole passage ¹⁰ *šuinname* DINGIR GUD II UDU^{10a} should be translated as "(On) ox (and) two sheep to the Sea-god."

2. The unnoticed word *azulie* The 15th line of Palu inscription of Menua, occurs in current Corporas as [...] *-nə-šī-e-ša-a-šī-a-šī*, and was usually treated as the name of king Meliše (modern Malatya), **Suliešauili*, which was compared by F. W. König with the Sulmal, king of Melid/Meliše mentioned in Assyrian inscriptions. The second part of this passage – *šauili* is apparently a verb composed according to the rules of Urartian morphology, the Pret. III sg. form from *šaw-*. As to [...] *šawlie*, here we deal with the Urartian noun *azulie* (singular form: *azuni* 'province'), the initial sign *a-* of which is preserved as a vertical cuneiform sign in this line. Thus, the whole line is to be treated as follows: *azulie* LUGÁL^{10b} *Melitšalje*, 'at/šuni *mešini* pi' "conquered the provinces (and) the king of Melitšalje put under tribute".

3. A new verb *šab-šit(u)-* This verb was treated as *ir-ša-ma-nu-šī-ni*, which resulted from the misreading of two signs – *ir* and *ma*. The proposed reading *šab-šit(u)-* is composed according to the rules of Urartian verb; for example, *am(u)-* and *amašit(u)-*, *asš-* and *asš-šit(u)-*, *ul(u)-* and *ul-šit(u)-*, *šid(u)-* and *šid-šit(u)-* etc.

4. The Akkadogram ^{10c} ŠA REŠI The reading of the word ^{10c} *šapšu* in one of the tablets found from Karmir-bīur and published by I.M. Diakonoff is a result of a misunderstanding. The sign *šd* was mistakenly read as *a*; hence the reading of ^{10c} *šapšu* (!?) in spite of ^{10c} ŠA REŠI 'emach'.

2000

53. Նոր ընթերցումներ և մեկնաբանություններ Նախիջևանի սեպագրերում, ԳԻԲՀ 2 (154), 196-212 (ռուսերեն և անգլերեն ամփոփումներով): New Readings and Interpretations in the Cuneiform Inscription of Nakhjivan, PBIH 2 (154), 196-212 (in Arm. with Russ. and Engl. Summaries).

Re-edition of the inscription of Ojasar/Iandag (Nakhjivan) with comments, transliteration and translation of the text. The inscription itself was composed towards the end of the IX century, during the period of co-regency of Išpuni and Menua and describes their campaign to the land of Puhadi. Along with other comments a new toponym ^{10d} *Ar-ši-q[ar']-šī* KUR-*ni* is restored in the line 3 of the inscription.

2001

54. Հին հայկական տեղանուններն ու ցեղանունները սեպագրի սայր յունդերում և նրանց պատմական պարստեմերը, ՄԱԼԻԲ՝ XX, 176-184 (անգլերեն ամփոփումով): Ancient Armenian Toponyms and Ethnonyms in Cuneiform Sources and Their Historical Roots, MMAEŽ XX, 176-184 (in Arm. with Engl. Summary).

Numerous Armenian-Assyrian, Armenian-Hittite and Armenian-Urartian toponymical and ethnonymical correspondences (e.g. Alzini – Aljnik, Diašhi – Tayk, Zabaha – Javask, Šupani – Copk, Šuhaku – Šuk etc.) revealed in the cuneiform inscriptions of the Ancient Near Eastern kings describing their military campaigns to the Armenian Highland allows to assume that we deal with the Armenian toponyms and ethnonyms reflected in cuneiform inscriptions and, hence, the population of these territories was Armenian. This assumption is corroborated by a number of Akkadian, Hittite and Urartian borrowings in Armenian. It also follows that the main destructive forces that caused the fall of the Urartian kingdom were Armenian tribal unions, the predecessors of the later Armenian state.

2002

55. Նոր ընթերցումներ և մեկնաբանություններ Այանի նորաստաց սեպագրում, ՄԱԼԻԲ՝ XXI, 219-232 (անգլերեն ամփոփումով): New Readings and Interpretations in the Urartian Inscription of Ayanis, MMAEŽ XXI, 219-232 (in Arm. with Engl. Summary).

The study of two words attested in a passage of the *šari*-temple inscription of Ayanis – *šeršini* and *šišini*. For the word *šeršini* (formerly read as *šeršini*) it is suggested the meaning 'then', 'at that time' (cf. also the use of *šakani* MU 'in that very year', instead of *šeršini* in a similar context), and for *šišini* – 'the same', 'the mentioned'. The expression *šišini* MU may be a rare variant of *šakani* MU "in that very year", frequently attested in Urartian texts describing the accomplishments of the kings during the same year.

56. New Readings and Interpretations in Urartian Texts, in: Kassian A. S., A. V. Sidel'cev 2002 (eds.), *Memoriae* A.A. Korolev dicata, SL 3/1, 205-210. A study on Urartian vocabulary. Different readings and interpretations are offered, among them:

- 1. The verb *šatgr(u)-* and its logographic variants. 2. Definition of the words *šait* and *niquil* ('kid' and 'goat' correspondingly).
- 3. The treatment of ^{10e} *immanu* 'to the goddesses', (^{10e} *imman* – 'goddess'). 4. The unnoticed determinative AB 'sea' for the Urartian word *šue* – 'sea'.

Cf. also paper No. 45 and 52 above.

57. К интерпретации надписей Менью из Анзавуртепе (с резюме на англ. яз.), в кн.: История и языки Древнего Востока: Памяти И.М. Дьяконова (гл. ред. В.А. Лившица), Санкт-Петербург, 2002, 19-28.

Towards the Interpretations of Menua's Inscription from Anzavurtepe, in: Livshits V.A. 2002 (Ed.-in-Chief), *History and Languages of Ancient Orient: In Memoriam* I.M. Diakonoff, St. Petersburg, 2002, 19-28.

The paper deals with some Urartian lexical recognitions:

- 1. The semi-logographic LUGÁL-*nbi* is to be read as *irunubie* and LUGÁL-*mai* as *irunai*. In the Hojhor Annals 1, one have to read LUGÁL-*nu* (i.e. *irnu*), not *man-nu-du-šī* (G.A. Melikishvili) or LUGÁL-*nu-du-šī* (F.W. König), and in VI₁ of the same inscription – LUGÁL-*nu-a-di* – ^{10f} *irnu-adi* (*irunubie*). The word *irnu* (ot, better, *erun*) is a synonym of the Urartian *ereli* 'king'.
- 2. Anzavurtepe No. 1, sq. 8 is to be treated as ^{10g} *šd-šī-e du-ur-ša-šī-e ma-mu u-še-šī-še* (var. *u-še-šī-šī-še*) ^{10g} *šal-di-ni*. The verb *ušatart* (*šue* *meum*) 'to precede', 'to march before' (*-šī-* form of the verb *uš-*).
- 3. In ^{10h} *šarili-šī* the form *šarili* is a nom. pl. of the well-known genitive ^{10h} *šarun*, followed by the postfix *pi*.
- 4. ¹⁰ⁱ *malmalie* is the name of a mountain, not a country. Also the same in Hojhor Annals III₁₀, is to be read *ku-še-[a]-di pa-a-ri* ¹⁰ⁱ *ma* {*al-ma-šī-e* ¹⁰ⁱ *šū*} *ša-šī-a-m*.
- 5. In Anzavurtepe No. 3, it should be treated *šī-šī-šī-šī-šī-šī-šī* (-šī₁) against *šī-šī-šī-šī-šī-šī*.
- 6. The word *haduše* (*e*) is to be treated as an adverb in all contexts where it occurs.

Cf. also above, No. 46.

2003

58. Ինքնուրույն սեպագրի *kaemmalie* և B.E.L.I բաների ստուգաբանությունը, ՄԱԼԻԲ՝ XXII, 201-209 (անգլերեն ամփոփումով): The Etymology of the Words of *kaemmalie* and B.E.L.I of the Urartian Cuneiform, MMAEŽ XXII, 201-209 (in Arm. with Engl. Summary).

Taking into account the use of the substantive *kaemmalie* with the Sumerographic epithet KÙ, the author identifies KÙ *kaemmalie* with the Sumerogram KÙ TUKUL, attested in Urartian inscriptions and suggests for it the translation 'innocent weapon'. On the other hand, on the basis of the Urartian epithet *gunastinie* of the Akkadogram B.E.L.I 'weapon', which is considered to correspond to Urartian ^{10j} *šari*, B.E.L.I *gunastinie* should be identified with the Akkado-Sumerographical writing B.E.L.I SIKIL and, hence, SIKIL should be regarded the Sumerogram of Urartian *gunastinie* 'of/handle'.

2004

59. Նոր ընթերցումներ և մեկնաբանություններ ուրարտական սեպագրերում, ՄԱԼԻԲ՝ XXIII, 372-380 (անգլերեն ամփոփումով): New Readings and Interpretations in the Urartian Cuneiform, MMAEŽ XXIII, 372-380 (in Arm. with Engl. Summary).

New reading of *šia azulie* is suggested instead of the former *šardše*. The reading of *amanti igidi* is denied and *amantigidi* is suggested in its place, which may be considered as Directive Case of the word *amant*. On the basis of detailed analyses of the cuneiform texts it is denied the reading of *šud* GUR^{10k} (^{10k} *šud* and *šudnadi*) and a new interpretation in the form of *egud* *šud* is suggested.

2005

60. Ընթացնեմնի *šiteš* բանի ստուգաբանությունը, ՄԱԼԻԲ՝ XXIV, 484-494 (անգլերեն ամփոփումով): The Etymology of the Urartian Word *šiteš*, MMAEŽ XXIV, 484-494 (in Arm. with Engl. Summary).

In this paper the proposed identifications of *šiteš* (Urart.) = *erabu* (Assyr.) and *šiteš* (Urart.) = *anaku* (Assyr.) are suggested, based on the evidence of the parallel texts of Assyrian-Urartian bilingual inscription of Topuzawa. In the first case the Assyrian *erabu* is a verb, while the Urartian *šiteš* has not a profile of a verb. In the second case, it is well-known that against Assyrian *anaku* Urartian yields *šie*. As to *šiteš* (variants: *šitdi*, *šiteš*), in the Assyrian version of the inscription of Topuzawa it has not its correspondence. For that reason, the Urartian *šiteš* is examined as a Directive Case of the Urartian *šitini* – "here". In the inscriptions describing military campaigns the form of *šiteš* means the conquered lands, but in the Royal titulary – the land of Biainili. The expression *erabu anaku* ("I entered") the Assyrian version is compared with disregarded *šiteš* of the parallel Urartian text.

61. Новые наблюдения в лексике урартского языка, Эдуба вечна и постоянна. Материалы конференции, посвященной 90-летию со дня рождения Игоря Михайловича Дьяконова (составители: М.М. Дандамалева, Л.Е. Коган, Н.В. Козлова, И.Н. Медведская), Санкт-Петербург, 2005, 11-16. (с резюме на англ. яз.) Observations on the Urartian Vocabulary, in: Dandamaeva M.M., L.E. Kogan, N.V. Kozlova, I.N. Medvedskaya (eds.), EDUBBA is Everlasting. Proceedings of the Conference Held in Commemoration of the 90th Birthday of Igor Mikhailovich Diakonoff, St. Petersburg, 2005, 11-16 (in Russ. with Engl. Summary).

Observations on three Urartian words with no certain translation: *šeršini*, *šišini*, and *šišini*.

The word *iberhini* is attested in three Urartian texts, in the contexts referring to the erection of temples or fortresses by kings after the enthronement or conquering a country, as well as in connection of an offering ceremony. The contexts allow to suggest the meaning "then, at that time" for the word *iberhini* (cf. the use of *ihukani* MU "in that very year", instead of *iberhini* in a similar context in one of the Urartian inscription, KUKN 274).

For *efinihi*, it may have the meaning "inhabited": when Menua conquered the land of Erkuabi, then (*iberhini*) he made that place inhabited (*efinihi*) and erected a temple and a fortress. [1]-*se-er-hi-ni-ni-e-si* ["Me], *na-a-se-e-si-ni-ni-du-ni* [1i-*dy*]-*ti-ni-a-b* ["hal-di-ni-KA É.GAL ha-du-]r]-*i-e* (KUKN 48...)

As to the word *šihini*, it is attested only twice. In Arğıšti (I) Monuahi's annual it appears as *šihini* MU – a quite rare variant of *ihukani* MU ("in that very year"), frequently attested in Urartian texts describing the accomplishments of the kings during the same year. Hence *šihini* may be interpreted as "the same, the mentioned". The meaning "for *šihini* fits well in another context with this word in Rusa II's inscription of the *zusi*-temple of Ayasni, which deals with a sacrifice of sheep offered to a number of gods and goddesses, among them *Isuani šihini*. Since the name of the goddess *Isuani* is attested twice in the list, the expression *Isuani šihini* apparently means "(to) the same/mentioned *Isuani*". Cf. also above, No. 55 (for *iberhini* and *šihini*).

2006

62. Նոր դիտարկումներ ուրարտական սևագրերում, ՄՄԱԵՃ XXXV, էջ. 197-206 (անգլերեն ամփոփումով):
New Observations in Urartian Cuneiform Writings, MMAEŽ XXXV, 197-206 (in Arm. with Engl. Summary).

1. Verb *aid(u)*-

aidubi KUR-*ni-uki* of the Urartian text of the Topuzawa bilingual, in all probability, corresponds to *ana* KUR-*ia erubu* *anaku* of the Assyrian version of the text, meaning "I entered the country". Based on this correspondence, the author considers the form *aid(u)*- as the Urartian translation of Ass. *erubu* "I entered" and offers the meaning "to enter" for the Urartian verb *aid(u)*-. This interpretation is corroborated by the identical sentences ⁶¹⁸*AŠur* ⁶¹⁹*AŠur* ⁶²⁰*ebani-uki ašdu* and ⁶¹⁸*AŠur* ⁶¹⁹*buradie* ⁶²⁰*ebani-uki ašdu* of the Hořhoce annuals, which deal with the invasion of Assyrian troops into Urartu.

2. The lexeme *eraišini*

The Urartian inscriptions, along with the sacrifice of bulls, sheep and kids, sometimes mention that of UDU.ŠE "fat sheep". The mention of the latter and UDU *eraišini* in identical contexts leads to the conclusion that *eraišini* is likely to be the Urartian reading of Sumerogram ŠE "fat". The similarity of the syntactical position of *eraišini* and ŠE is also to be noted.

63. Different Weapons in Urartian Cuneiform Inscriptions, AJNES I, 98-104 (in Engl. with Arm. Summary).

The publication in English of the paper No. 58 above.

2007

64. Ծնշարտումներ ուրարտական արձանագրությունների ընթերցումներում և մեկնաբանություններում, ՄՄԱԵՃ XXXVI, 36-44 (անգլերեն ամփոփումով):
Corrections in the Readings and Interpretations of Urartian Inscriptions, MMAEŽ XXXVI, 36-44 (in Arm. with Engl. Summary).

The paper observes and gives precise readings and meanings of Urartian noun *izidale* 'order', and the verb *izidani* 'to order', the name and gender of the divinity **Aniqa* and the etymology of the word *šehadi* 'cow'.

Cf. below, No. 65.

2008

65. New Readings and Interpretations in Urartian Cuneiform Inscriptions, AJNES III/1, 70-78 (in Engl. with Arm. Summary).

The paper consists of four sections: 1) The reading GÜB(?) *-di*; 2) The noun *izidale* and the verb *izidani*; 3) The etymology of the word *šehadi*; 4) Once again about the words *armuzi* and *zilbi*.

1. Instead of *ba-lu-li-e* GÜB(?) *-di a-nu-li-e* in one of the inscriptions of Menua found from the village of Shge/Sihge and *ba-lu-li-e gu-di-na*(?) *-di* KÜ-*ni* (*var. a-tu-li-e*) of the inscription of *zusi*-temple of Ayasni a new reading *ba-lu-li e-gu-di ba-di a-ti-li-e* KÜ-*ni* is suggested. Thus, the Sumerogram GÜB (meaning 'the left side') never occurs in Urartian inscriptions.

2. Corrections of scribal errors (?) in the inscriptions of Hagi and Çelebihağı of Arğıšti II: thus, *i-ti-du-ni* (a verb) is carved instead of *i-ti-du-se* (a noun). The similar error also occurs in another passage of these inscriptions, where *hal-di-se* is twice carved instead of *iele* (I). Accordingly, the passage *šu-ki hal-di-se i-ti-du-ni* (?) *a-ru-me hal-di-se* (?) *zu-du-bi gu-e a-ru-a-hi-na* must be read as *šu-ki hal-di-se i-ti-du-se* (?) *a-ru-me iele* (?) *zu-du-bi gu-e a-ru-a-hi-na* ("when (the god) Haldi ordered (lit. gave-to-me an order), I constructed an artificial lake").

3. The word *šehadi* occurs in Urartian inscriptions only twice, on the stela of Zvartnoc', in a passage listing sacrifices and sacrificial animals to different gods. Based on parallel passages of the inscription of Gövelek, where ⁶⁶⁸AB is carved instead of *šehadi*, this word is interpreted as 'cow'.

4. Re-emergence of an idea according to which *zilbi*, not NUMUN is the synonym of another Urartian word, *armuzi* ('seed', 'descendant').

Cf. also above, Nos. 59 and 64.

66. Նոր դիտարկումներ ուրարտական արձանագրություններում, ՄՄԱԵՃ XXXVII, (անգլերեն ամփոփումով): Հրատարակության փոփոխություններ:
New Observations in Urartian Inscriptions, MMAEŽ XXXVII, (in Arm. with Engl. Summary). In press.

1. Discussion of the lexeme *inafani* "god, deity", with its ideographical variants DINGIR and *NIN.
2. For the interpretation of the Urartian word *zieldu* "liver" the Hittite word *lei(š)u* and the ideographical ⁶⁶⁹NIG.GIG in similar cultic texts are compared, whereas the related verb *zielduhi* is compared to Assyrian *ledeledele*, related to leard "liver" and meaning "terrify". The latter meaning fits well in the Topuzawa inscription: ⁶⁶⁸*Bisitini melidhi* ⁶⁶⁹*hahanihi zielduhu* "I ruled over Bisitini (and) terrified the enemies".
3. For the lexeme *barzan*, used side by side with *zieldu* "liver", the meaning "lung" is suggested.

ՀԱՊԱՎՈՒՍՆԵՐ ABBREVIATIONS



ԼՀՊ – Լրաբեր հասարակական գիտությունների, երևան
ՄՄԱԵՃ – Մերձավոր և Միջին Արևելքի երկրներ և ժողովուրդներ, երևան
ՊԹՀ – ՀՀ ԳԱԱ «Պատմա-բանասիրական հանդես», երևան
ՏՀՊ – «Տեղեկագիր» ՀՍՍՀ ԳԱ (հասարակական գիտություններ), երևան

ВДИ – Вестник древней истории, Москва
ВОН – Вестник общественных наук, Ереван (VON – Vestnik obščestvennyx nauk, Yerevan)
ДВ – Древний Восток, Ереван
ИОН – "Известия" АН Арм.ССР (Общественные науки), Ереван (ION – Izvestija AN Arm.SSR: Obščestvennyx nauki)
ИФЖ – Историко-филологический журнал НАН РА (IFŽ – Istoriko-filologičeskij žurnal NAN RA)
КБС – Кавказско-ближневосточный сборник, Тбилиси
ЭВ – Эпиграфика Востока, Москва - Ленинград

AAASH – Acta Antiqua Academiae Scientiarum Hungaricae, Budapest
AfO – Archiv für Orientforschung, Berlin – Graz – Horn
AJNES – Aramazd: Armenian Journal of Near Eastern Studies, Yerevan
AoF – Altorientalische Forschungen, Berlin
DrV – Drevnij Vostok, Yerevan
EV – Epigrafika Vostoka, Moscow – Leningrad (St. Petersburg)
KBS – Caucasian and Near Eastern Studies, Tbilisi
LHG – Lraber hasarakakan gitut'yunneri, Yerevan (=ВОН)
MMAEŽ – The Countries and Peoples of the Near and Middle East, Yerevan
OLZ – Orientalistische Literaturzeitung, Leipzig/Berlin
Or.NS – Orientalia, Nova Series, Roma
PBI – Patma-banasirakan bandes NAN RA, Yerevan (=ИФЖ)
RGTC – Répertoire géographique des textes cunéiformes, Wiesbaden
SL – Studia Linguarum, Moscow
SMEA – Studi Micenei ed Egeo-Anatolici, Roma
THG – "Telekagir" GA HSSH (hasarakakan gitut'yunneri) Yerevan (=ИОН)
UKNI – Melikishvili G.A. 1960, Urartskie klinoobraznyye nadpisi, Moscow (In Russ.)
VDI – Vestnik drevnej istorii, Moscow (=ВДИ)

ՆԻԿՈԼԱՅ ՎԱՍԻԼԻ
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