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The epigraphic material presented here was discovered in 1970 during a series of salvage excavations in an architectural complex at the site of Chogha Gavaneh in the middle of the town of Shahabad-e Gharb (formerly known as Harunabad, renamed Islamabad-e Gharb after the 1979 Iranian Revolution), about 60 km to the west of Kermanshah in western Iran (fig. 1). (For a more detailed description of the geographical situation, see Abdi 1999b: 34–36.) These excavations, supervised by Mahmoud Kordevani on behalf of the then Archaeological Service of Iran, were carried out in response to ongoing destructive activities at the site by local residents, especially recent leveling and construction work which had already removed several meters of the upper parts of the high mound, exposing some architectural remains (Kordevani 1971).

Chogha Gavaneh best exemplifies the deplorable fate of archaeological sites situated in urban areas. A photograph taken in 1936 by Erich Schmidt (fig. 2) during his aerial reconnaissance of western Iran (Schmidt 1940) indicates that Chogha Gavaneh may have originally occupied an area as large as forty hectares, but in recent decades the lower town has been covered by new...
construction, while the high mound has continued to be quarried and shaved off from the sides and top to clear room for building activities. Consequently, Chogha Gavaneh is now only about 4 hectares in area, perhaps as little as ten percent of its original size (fig. 3). The most prominent part of the site today is the “high mound” (fig. 4), where one can find the longest preserved sequence of occupational deposits (as early as the Early Neolithic Period to the Middle Bronze Age, according to test excavations at Operation W263 and ST1; see Abdi forthcoming). The “lower town,” where one might have expected to find deposits of later periods, is now completely covered by the town of Islamabad.

Despite extensive damage, Chogha Gavaneh is still the largest site of prehistoric and early historic times on the Islamabad Plain and one of the largest archaeological sites in the West-Central Zagros Mountains. The high mound’s massive volume and towering height of over 25 meters above the plain level (fig. 4) makes Chogha Gavaneh the first visible feature as one approaches the town of Islamabad from kilometers away. Therefore, it comes as no surprise that Chogha Gavaneh has long been a subject of curiosity.

Research at Chogha Gavaneh

Several early travelers (cf. Jones 1857) passed through the Islamabad Plain (then called the Harunabad Plain) in the nineteenth and early twentieth centuries, but none seem to have remarked on the archaeological remains in the area. The first traveler/archaeologist to give a brief description of the region was Aurel Stein, who visited the town of Harunabad in 1936 during his general survey of western Iran (Stein 1940: 420). Later the same year Erich Schmidt flew over the Plain during his aerial reconnaissance in western Iran (Schmidt 1940). In 1959–1960, as part of the Iranian Prehistory Project of the Oriental Institute of the University of Chicago, Robert Braidwood and his team briefly surveyed the Plain (Braidwood 1961), but they do not seem to have explored Chogha Gavaneh in any detail. A few years later, Clare Goff (1966) of the British Institute of Persian Studies visited the Plain during her general survey of the Central Zagros Mountains.

The first series of archaeological excavations at Chogha Gavaneh were carried out in 1967 by Ali-Akbar Karegar Sarfaraz, Mohammad-Rahim
Sarraf, and Ismai’l Yaghma’i (from the then Archaeological Service of Iran). This team opened a step trench at the northeast side of the high mound to study its stratigraphy, finding levels from the Chalcolithic Period to the Iron Age as well as disturbed remains of later periods. Following the 1967 fieldwork, although the site was registered in the list of national monuments, infringements upon Chogha Gavaneh by the locals intensified. In a matter of just three years, as a result of the growth of the town, the slopes of the high mound were covered with houses. Early in 1970, the town municipality cleared the conical-shaped top of the mound to establish a tea house. Notified of these activities, the Archaeological Service of Iran dispatched Mahmoud Kordevani to prevent further damage to the site and conduct excavations in quarried areas. For three months in the summer of 1970, Kordevani and his team cleared an area of about 0.8 hectares on the top of the high mound, exposing a major architectural complex (fig. 5). The finds from this architectural complex—including the collection of tablets discussed here—and the evidence for conflagration in some places led Kordevani (1971: 46–50) to date the complex to the late Iron Age II of the Central Zagros (ca. 800 B.C.) and to interpret it as one of many settlements the Neo-Assyrian kings claimed to have sacked and burned in the Zagros.

Despite its tremendous potential, work at Chogha Gavaneh did not continue beyond the first season. Kordevani was dispatched to work at Persepolis with Akbar Tajvidi, and Chogha Gavaneh was left to the mercy of the locals, who continued with their destructive activities. For a short season in 1980, Mahmoud Mousavi, Ismai’l Yaghma’i, and Ali Valinouri from the then Iranian Center for Archaeological Research returned to Chogha Gavaneh to make another attempt at preserving the site from further destruction.

Kamyar Abdi began a regional archaeological project in the Islamabad plain in 1997. Abdi’s field research was primarily focused on the early prehistory of the area (Abdi 1999a, 1999b, 2000, 2001a, 2001b, 2002, 2003; Abdi, Biglari, and Heydari 2002; Abdi et al. 2002; Biglari and Abdi 1999; Heydari 2001; Mashkour and Abdi 2002), but a re-study of old excavations at Chogha Gavaneh was also on the agenda, especially the recovery of the tablets and other finds from the 1970 excavations in the storage facilities of the Iran National Museum in Tehran, where they were stored after the excavations, and limited excavations that would shed more light on the archaeological context of the tablets. Abdi is pleased to inform the reader that he has been able to locate and document most of the finds from the 1970 excavations. They are currently under study and will be published in another paper in the not too distant future.
The Architectural Complex

The architectural complex (fig. 5) in which the tablets were discovered demonstrates the characteristics of a pre-planned and well constructed compound. In terms of general layout, the complex resembles a range of public and private buildings excavated at Mesopotamian sites such as Ur (cf. Woolley 1976: pl. 128) and Tell ed-Der (Baqir and Mustafa 1945: fig. 4; Gasche 1989: pl. 2), dating to late third and early second millennia B.C. Despite relatively extensive excavations (about 0.8 h) it seems that only a portion of the compound has been exposed. The excavated parts seem to be the inner quarters of the compound, while the more peripheral rooms and walls that may once have surrounded it have been quarried or eroded away. Functional interpretation of excavated rooms is difficult in absence of a detailed description of finds from individual loci, but general observation indicates that the compound consists of a number of irregularly-shaped rooms in the northeast corner, which may have been for domestic activities, and a series of residential spaces to the east, to the north of a feature which may have been an entrance to the compound at the north side of a courtyard. To the west one can see a number of larger rooms whose function is unknown, but which may have been the administrative part of the compound, where a large reception hall and behind that a repository for tablets (Room B15) were located.

Fig. 5. Plan of the architectural complex excavated in 1970. Redrawn after the original field map, courtesy of Mahmoud Kordevani.
Re-excavating Room B15

According to Kordevani’s report, the tablets were discovered in Room B15. In this room was also found a clay figurine of an animal (4 cm in length), a nude female plaque (7 x 5 cm), and a bronze arrowhead (about 6 cm long). In the excavation report there is also reference to a bronze blade inscribed with the words “Palace...day” (Kordevani 1971: 43), but it is not clear whether the blade came from this room or elsewhere in the complex. In any event, Abdi’s attempt to locate this blade met with no success; it may have undergone conservation over the years and been transferred to one of many departments in the Iran National Museum or have been sent on long-term loan to a regional museum. The cylinder seal discussed in this paper (figs. 33–34) was also discovered in room B15.

In order to study the archaeological context of the archive, Abdi re-excavated Room B15 on July 21–25, 1998.1 The primary goal of reexcavation was to study the internal organization of the room and discover any clues as to the context of the tablets. Finding additional artifacts, including tablets, was not a possibility, since Kordevani’s team had already cleared the room down to the floor level and removed all the finds. Since Kordevani was hoping to return to the site for a second season of excavations (which never took place), he did not refill his excavations, but over time the complex had been partially reburied due to natural erosion. Further, there have been several changes in the topography of the area on top of the mound, including a hummock erected during the Iran-Iraq War of 1980–1988 to install an anti-aircraft battery. This hummock has since eroded away and become part of the mound’s topography (see fig. 7), making discernment of the layout of the compound and the location of individual rooms more difficult. The only clue as to where to look for Room B15 was its known general location towards the north side of the compound and patterns on the surface that might be interpreted as remnants of the erosion of the ancient mud-brick walls some thirty years after they had been excavated. After some probing, we settled on an area as the possible location of Room 15 (fig. 6).

After clearing the area of underbrush (fig. 7), we sprayed water to mark the mudbrick walls from the fill (fig. 8), an archaeological trick that proved successful, as color differentiation immediately showed us where the mudbrick walls were. Hence, we began excavation from the south side of the room (fig. 9). The first features to be exposed were a doorway with a pivot to the right-hand side as one entered the room and a block of stone to the left (fig. 10), presumably for a wooden door to sit on the pivot and be closed with the block.

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1. Abdi is grateful to Abbas Motarjem (the representative of the Iranian Cultural Heritage Organization), Jebreil Nokandeh, Ali Farahani, and Hamid-Reza Valipour for their assistance with the excavations.
Fig. 8. Spraying water reveals mudbrick walls.

Fig. 9. Excavation begins at the southern end of Room B15.

Fig. 10. Doorway to Room B15 with a stone pivot to the right and a door-stop to the left.

Fig. 11. Southeast corner of Room B15 showing the position of the doorway vis-à-vis stone slab, presumably used as a bench.

Fig. 12. Traces of burning visible in the area around the stone bench on the eastern wall of Room B15.
As excavations progressed, we found another block of stone about 2 meters north of the doorway along the eastern wall of the room, presumably a bench (fig. 11). The area around this block and the wall behind it showed clear evidence of fire in the form of discoloration (fig. 12). Farther up, in the northeast corner of the room we found a mudbrick bench with some traces of ash (fig. 13). As excavations progressed along the northern wall of the room, we encountered a peculiar ashy/silty deposit opposite the mudbrick bench on the northwest corner of the room (fig. 14). Upon further excavation and removal of the top layer of deposit, we encountered a large ashy deposit (fig. 15). Once this deposit was removed, a peculiar feature emerged: It consisted of a fragmentary pottery vessel placed in a pit with sloping sides leading to a ridge marked with mudbricks. To the west was found a supporting buttress behind this feature and the room wall, with two baked bricks intact (fig. 16). The function of this feature still eludes us, but the abundance of ash in and around it would make some sort of fire installation a feasible explanation. However, the only way we can explain the amount of ash still preserved at this area is to assume that Kordevani’s excavators backfilled this area with its own fill after they were done with the excavations. Unfortunately we never had the opportunity to ask Kordevani about this.

Excavations continued along the western wall, where we observed some patterns in the brickwork that could be interpreted as a coved cornice (fig. 17). Once the entire interior surface of the walls was exposed, we continued to probe the floor. Only 20–25 cm below the surface a rough floor made from hardened plaster was recovered (fig. 18). As expected, no finds were made in the course of excavation.

Room B15 is roughly rectangular in shape and about 12 × 15 m in size (fig. 19), with mudbrick walls preserved in some places to a height of 70 cm. The walls of the room are regular and made from standard-size mudbricks of roughly 35 × 35 × 10 cm, often plastered and in some cases painted. Small-scale clearing of the plaster suggests that mudbricks were generally laid in stretcher-stretcher form on the exterior surfaces (fig. 20). Scraping off the upper surface of a wall section indicates that beyond the exterior courses of full bricks, the interior of the wall is filled in a multitude of ways with full, half, or fragmentary bricks (fig. 21).

According to the original excavation report, the tablets were discovered sitting on the floor along the southern wall of Room 15 (Kordevani 1971: 45), but we had no way to verify this, nor have we any information on their arrangement. Our reconstruction of the room (fig. 22), its internal

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**Fig. 13.** The eastern side of Room B15 with the location of the doorway, stone bench, and mudbrick platform.

**Fig. 14.** Northern side of Room B15 with the location of the mudbrick platform (NE corner) vis-à-vis ashy and silty feature (NW corner).

**Fig. 15.** Ashy and silty feature in the NW corner of Room B15 prior to excavations.
Vani (see above), Dr. Abdi had told me to expect tablets from Neo-Assyrian times, but paleographic analysis dates this archive to the Old Babylonian period, more precisely to the early eighteenth century B.C. (middle chronology). The script is similar to that of the letters of Ḫammurapi to Šamaš-

The Tablets (by Gary Beckman)

Dedicated to the memory of Harald Ingholt (1896–1985), excavator of Tell Shemshara

In accordance with the Iron Age II date assigned to the excavated material by Mahmoud Kordestani (see above), Dr. Abdi had told me to expect tablets from Neo-Assyrian times, but paleographic analysis dates this archive to the Old Babylonian period, more precisely to the early eighteenth century B.C. (middle chronology). The script is similar to that of the letters of Ḫammurapi to Šamaš-

organization with benches and fire installations, and its position vis-à-vis the other rooms in the compound, suggest that this was the scribe’s office as well as the tablet archive for the administrative apparatus functioning out of this complex. We now turn to the tablets to find out more about this administration and its function.

Fig. 16. The feature in the NW corner after excavation.

Fig. 17. SW corner of Room B15 with traces of coved cornice.

Fig. 18. General view of Room B15 seen from SE to NW.

Fig. 19. Schematic ground plan of Room B15 and cross-section of the NW corner feature.

Fig. 20. Schematic profile of a wall in Room B15 showing stretcher-stretcher brickwork.
work on Old Babylonian material from the Rania plain, Jesper Eidem noted: “The finds from Shemshara indirectly prove that contemporary written sources should be available at other sites in the western Zagros” (Eidem and Lassøe 2001: 58). The Chogha Gavaneh tablets, discovered before Eidem wrote but unknown to philologists until now, confirm the perspicacity of this prediction.

All of these documents are written in Akkadian, with a frequency of Sumerograms comparable to that of contemporary Mesopotamian usage. The syllabary is that of the Diyala region: note the use of WI for wa/wi/wu (ChG 20 rev. vi 13’ and passim) and QA (ChG 1:22).

The archive consists of fifty-six tablets, many very worn and practically all incomplete, another twenty-eight fragments deemed worth copying, and one cylinder seal. Judging from the number of half tablets and fragments that could be joined neither to another tablet nor to one another, the corpus of texts must have originally been significantly larger than what came down to me. Assuming that the building in which the tablets were found has been correctly dated to the first millennium, the Old Babylonian texts must have found their way thither as well, and may therefore already have been in poor and fragmentary condition when deposited.

The primary concerns of the archive are agricultural and pastoral. Letters deal with barley rations (ChG 3) and with draft animals (ChG 2), and we find an account of work performed by slaves and asses (ChG 16) and another of sheep (ChG 12). Among the few professional designations appearing in these records are SIPA, “shepherd” (ChG 20 v 4’, 12’) and NAGADA, “chief herdsman” (ChG 20 i 17’; 23 i 7’). Other texts are concerned with textiles (ChG 3; 4; 17?) and with soldiers bearing the unusual designation mandu (ChG 5; 18; 31; 34).

A dozen small tablets (ChG 6–10; 11?) record the receipt of a commodity, apparently seed grain. There are a large number of lists—ration lists and simple lists of names, probably duty rosters. It is interesting that many of the personal names recorded here are those of women. These are the
records of a redistributive economy, in which
collection note also the occurrence of the term
ŠUKU, “food allowance” (ChG 33: 9’, 12’; 44: 2’,
3’, 4’).

The onomasticon is overwhelmingly Akkadian,
with a small admixture of Amorite names (13 of
180 complete names, or 7.2 percent—see Index I).
There is no clear sign of Elamites or Hurrians
(with the possible exception of Zuzzu), or for that
matter of Gutians or Lullû. The single mention of
\[\text{[LÚ.M]}\text{ha-pir}^\text{¿} \text{(ChG F3:8') is uncertain.}\]

Besides the seal legend, which mentions
\text{IŠKUR}—certainly to be read Adad here, we en-
counter no divinities in these texts. In theophoric
names Šin is by far the best-represented god,
followed at some distance by Ishtar, Amurrum,
\text{ama-s}, and Adad. Also attested are Ea, Gula,
\text{Ishara}, Lašša, Mama, Namar, Tīšpak, and Tutu.
See Index III.

Around thirty place names appear in the
records—most only once—but the great majority
of these cannot yet be identified with toponyms
attested elsewhere. See Index II. The towns of
Nikkum (RIA 9: 569–70), Mê-Turân(?) (RIA 8:
150), Ḫabaratum (Wäfler 2001: 82), Agade, and
Dēr lead us down the eastern Diyala drainage
through the Hamrin basin to the Tigris and into
Mesopotamia. (For the historical geography and
archaeological sites of this region see Postgate
1979; Muhamed 1992: 10–25; and Saporetti 2002:
144–65). There is little evidence in the tablets to
allow us to determine the ancient name of Chogha
Gavaneh itself, but it is just possible that it was
called Palum (see commentary to ChG 5 below).

Our archive comes from further up the Great
Khorasan Road than any other published group of
cuneiform records; see map in Levine (1974: 101)
for a particularly clear indication of its location
(as Shahabad). We are literarily in unknown terri-

Catalog

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<td>ration list</td>
<td>21x15x18</td>
</tr>
<tr>
<td>F13</td>
<td>uncertain</td>
<td>26x16x12</td>
</tr>
<tr>
<td>F14</td>
<td>uncertain</td>
<td>25x29x20</td>
</tr>
<tr>
<td>F15</td>
<td>list of persons</td>
<td>22x24x16</td>
</tr>
<tr>
<td>F16</td>
<td>list of persons</td>
<td>23x13x13</td>
</tr>
<tr>
<td>F17</td>
<td>list of persons</td>
<td>23x17x15</td>
</tr>
<tr>
<td>F18</td>
<td>uncertain</td>
<td>20x13x15</td>
</tr>
<tr>
<td>F19</td>
<td>list of persons</td>
<td>27x15x23</td>
</tr>
<tr>
<td>F20</td>
<td>list of persons</td>
<td>13x21x13</td>
</tr>
<tr>
<td>F21</td>
<td>list of persons(?)</td>
<td>18x30x22</td>
</tr>
<tr>
<td>F22</td>
<td>ration list</td>
<td>18x21x09</td>
</tr>
<tr>
<td>F23</td>
<td>list of persons</td>
<td>19x22x10</td>
</tr>
<tr>
<td>F24</td>
<td>list of persons</td>
<td>40x32x18</td>
</tr>
<tr>
<td>F25</td>
<td>uncertain</td>
<td>33x48x19</td>
</tr>
<tr>
<td>F26</td>
<td>list of persons</td>
<td>33x37x22</td>
</tr>
<tr>
<td>F27</td>
<td>uncertain</td>
<td>31x27x24</td>
</tr>
<tr>
<td>F28</td>
<td>ration list</td>
<td>30x19x22</td>
</tr>
</tbody>
</table>
Say to Ammu[...], thus says I

Sar[...]: This young child(?)
of mine[...], Keburum and(?)[...], May they[...], the
inspector(?), And now[...], and send here! Give them
one of (the town) Nakkita(?) and one of (the town)
aburatu(?), and let them go with them. You, my father,
know[...], to me thus that you will depart. And concern-
ing the pole pin(?) that Inba[...][...] spoke to you about:
"[...] and withhold the pole pin(?)" Let him encircle the
cart with good[...], oil. You shall not pour[...], oil
all at once.

The word order in this letter is often unusual;
see especially lines 14 and 24f.

obv. 4: For daqqum as "small (child)," see CAD D, 107.

obv. 6: CAD M/II, 196, translates mumassû
as "slave inspector(?)," but since it is simply the
participle of mussû, "to distinguish" (CAD M/II,
235–36), perhaps such a restricted rendering is
not necessary.

rev. 17, 21: CAD K, 143, lists attestations from
Mari and Ischali for GI† kanassarum as an agri-
cultural implement, but the lexical section also
indicates its use as part of a wheel, which may fit
better with GI† MAR.GÍ D.[DA] in rev. 23.

rev. 19: It is unclear where the quotation intro-
duced here ends.

rev. 20: For the rare usage of kalû in the D-stem,
see CAH K, 102f.
ChG 2

obv. 1. [a-n]a šu-šum-šši
2. qî-bi-1
3. a-an-um-ša-am-1-m[a]
4. a-nu-an-ša-am-1-ti
5. [i]l-ša-1 ANŠEI HLÁ ša In-ša-x
6. [o o] x at-ta-ar-1-da-am
7. [o o] l-am-šar-ta-1-ta
(probably only one line lost)

rev. 8’. x(-)a-bi(-)
9’. [a]m-ša GAL x
10’. [o] x-at x

Say [to] Šumu-šši, thus says Sin-iqišam: Now I have sent [. . .] with the asses of Inba . . . Let him/ them [. . .]

ChG 3

obv. 1’. [ ] x
2’. [Š]E’1.BA’1.HLÁ ša1 x
3’. ša ša tu-p-pi-an-ni-tum
4’. x 4 me-at 10 GADA’
5’. [o] 4EN.ZU-i-din-nam

LoE 6’. šu-i-ša-nu-ta-tum
7’. i-1k-iš-

rev. 8’. [Š]E’1.BA’1.HLÁ GIS 4EN.ZU-šar1
9’. x [ ] x ša IN1.NU

I am unable to make connected sense of this fragmentary letter that seems to be concerned with disbursement of barley rations and with a large quantity of linen cloths. i-ša-nu-ta-tum in line 6’ is puzzling.

ChG 4

obv. 1’. [ ] 1-tu
2’. [o o o] šu-bu-tu
3’. [o o] x-ša ka-lu-šu-nu
4’. ša 2-šu ša 3-šu me-e-si
5’. m-i-d-de a-na1 Ki-ni-al-lu-šu

LoE 6’. a-na-ši-ša-bi-im
7’. lu-ši i-red-du-ši

rev. 8’. i-nu-ša-ta-šu-pi-ri-im
9’. x t1-a1 i-na 1 1.PA’1
10’. [ ] 1-nim
11’. [u] 1 1.PA’1 Al-ma-im

2.10 of seed, via Sin- . . ., received by Bélšunu (of the town) Palum, excluding the earlier . . . for the mandu-soldiers (to be provisioned with) barley. Total: fifteen mandu-soldiers (to be provisioned with) barley . . .

Cf. ChG 18.

LoE 5: Does the mention of the town Palum in connection with the recipient perhaps indicate that this was the ancient name of Chogha Gavaneh?

rev. 7: For mandu as a type of soldier, previously attested only in lexical lists, see CAD M/I, 209.
The legend of the cylinder seal has been reconstructed from the partial impressions found on ChG 6–10; of the pictorial portion of the sealing only a single standing figure may be made out, but no details are recognizable. Since the personage of whom a seal owner is said to be the servant is—if not a deity—normally a human ruler, Inib-šarri must have been an important figure. The only prominent individual bearing this name known to me is the daughter whom Zimri-Lim of Mari gave in marriage to Ibál-Adad of Ašlakkā (Ziegler 1999: 62). But since this polity was located in northern Syria, it is unlikely that we are dealing with the same person here.

Remarkably, Bēlšunu identifies himself as both the son of one woman and the servant of another. To Daqtum, cf. Daqātum (Ziegler 1999: 268).

Fig. 26. ChG 7 obv.
3. NÍGŠU Ša-x |
LeE 4. nam-ḫar-ti
rev. 5’. [ ] 6’. \textsuperscript{[<]}Sa-ha-r[a]-l[um] UD.N.KAM]

ChG 12

obv. 1. \textit{me} 20 UDU.HLA [ ] 2. \textit{me} UDU.HLA [ ]
3. [m]e 10\textsuperscript{7} UDU.HLA
LeE 4’. [ ] 5. ITI?

ChG 13

obv. 1. \textit{i}1\textsuperscript{7} \textit{i-na} pa-ni MU.1.KAM
4. 20 [4]1.KA|M 5. 10 [5]1.KAM\textsuperscript{1}
8. [19]\textsuperscript{1} [8]1.KAM
LoE 9. [1]\textsuperscript{6} [9]KAM
rev. 10. ŠUNÍGIN \textit{1 me} 43 ARADx
11. erasure

Note that the sum of the individual entries, 139, does not match the total given in line 10.

ChG 14

obv. 1. [N i-na pa-ni MU.1.KAM(?)]
2. [12]\textsuperscript{1} 2.K[AM]
3. [16]\textsuperscript{1} 3.KAM\textsuperscript{1}
4. 23 4.KAM 5. 31 5.KAM
6. 28 [6]KAM\textsuperscript{1}
LoE 7. 14 7.KAM 8. 10 [8]1.KAM
rev. 9. [N] [9]KAM
10. ŠUNÍGIN \textit{x+5 ŠE.NUMUN}
11. [ ] ŠE.BA
11’. [ ] erasure

\textit{obv. 1:} Restored after ChG 1:1.
This rather thick tablet is of unusual shape; much of the surface is very worn. It seems to record the disbursement of linen cloths to various individuals. Because of the uncertainty of interpretation, what appear to be fragmentary personal names have not been included in the index.

ChG 18

obv. 1. 7 ma-an-di [A-mu-ur]^l/[ri]
2. ša BĂD^[1]
3. 3 ERÍN pu-lu'-um
4. ša A-ga-de
5. [8]Šī-lī <DUMU> I-di
6. ša A'-tuša[ri]š[ri]KI

rev. 7. 18 UGULA İ ma-an-di
8. ŞE

Seven Amorite mandu-soldiers from Der. Three substitute soldiers from Agade. Eight (soldiers) of Šili(ya), <son of> Iđi, of (the town) Atušari. (Total:) eighteen . . . mandu-soldiers. (To be provisioned with) barley.

Cf. ChG 5.

obv. 5: Cf. ChG 19:3.
8. 19 ḪA-Ku-bi
9. 14 ARAD-MARTU
10. 12 ARAD-MA[RT]U
11. 17 ARAD-MA[RT]U
12. 17 ARAD-MA[MARTU

LoE 13. 10” GAL Ɨš-me,[ƗŠKUR]¹
   rev. 14. [ƗR]Pa-ğu-na[ƘI²]
   15. 12 Meｒ-ku
   16. 15 Mašum [ƗR]Si-ğu-ya[Ƙ]
   17. ’15+1 GAL Šu-[ƃNa]mar
   18. Ɨš[ƗR][ƗR] Ki[Ɨ]-li-al
   19. ’19[ƗR][ƗR] Šu-[Ƙ][0][Ƙ]
   20. ’19[ƗR][ƗR] Ku[Ƙ]-[Ƙ]
   21. 2  x  x  x

22. 2 me 1 šu 17

**obv. 5**: For Imērum as a personal name, albeit not theophoric, see CAD I, 112.

**rev. 17-19**: The beginnings of these lines were lost in preservation but are still visible in a photograph taken earlier and have subsequently been added to the copy.
B rt. col. 1'. (traces)
2'. [1] "EN.ZU"1-sa [URU]
3'. 1 La-bi-ki-nu-um [URU]
4'. 1 x-ra-Ku-ri [URU]
5'. 1 La-hi-ša-ri-šu [URU]
6'. 1 La-ta-ab-x-bi [URU]
7'. [1] "šu"1-Ma-ma [URU]
8'. [1] x [URU]

left col. Traces of two lines

obv. i 6': My reading of the town name here, which postulates metathesis of signs, is obviously very uncertain.

ChG 21

obv. 1. [I]k-ta-ri
2. Da-mi-ši-tum
3. Um-mi-SIG5
4. [Ur-mi]-wa-aq-ri-a-ri
5. [A]-ša-šu-tum

ChG 22

obv. 1'. (traces)
2'. 19 [ba di ša lum x di nu]
3'. 1 Mi-in-ta-ša-DINGIR
4'. 1 Ši-ma-tum
5'. 1 x-x-ki-i-[m]

rev. 6'. 1 [ ]
7'. 1 [I]-la-[i]-u-[nu]
8'. 1 Il-ta-n[i]
9'. 1 Wa-qar-[um]
10'. 1 Be-ša-li-ni
11'. 1 Be-le-sa-nu

LeE 13'. ŠE.BA

ChG 23

col. i
1'. [1] (traces)
2'. [1]-ša-[a]-ag
3'. [1] x-x-ar-[šu]
4'. [1] x-ša-[a]-ru-[u]
5'. [1] A-da-[1]-o-x-ya

6'. [1] x-x-[m]
7'. [1] li-ni-ša-a NAGADA
8'. [1] "EN.ZU"1-ri-ba-[1]a
9'. [1] x-[a]-na-[m]-x
10'. [1] "EN.ZU"1-sa-di-nu
12'. [1] u'-u-zu
13'. [1] x-[a]-la-[a]-at
14'. [1] Ba-ri-bi-tum ha-za-an
15'. 1 DINGIR-a-a-ba-aš
16'. 4 LUMES muša-di-nu
17'. 1 Na-aq-ru-[um]
18'. 1 Pa-ni-ya
19'. 1 La-[a]-ka-ak-ti
20'. 1 Be-ša-li-ni-tum
21'. 1 Ab-nu-nu
22'. 1 In-bu-[um]
24'. [1] Bu-da-lu-[m]
25'. [8] LUMES muša-di-nu
27'. [8] x-x-x-

col. ii illegible; note only ii 11': 7 MUNUSx

The personal names here are summarized by category: LUMES mušaddinā, "(tax) collectors" (i 10', 25'), and LUMES da-va-da-ar-ša, "º" (i 16'). For the former, see CAD M/II, 252. The vestigial col. ii seems to have contained names of women.

ChG 24

obv. 1. 1 Nu-ur-DINGIR
2. 1 ši-[ma]-t[um]
3. 1 [ ] x
4. 1 x x x
5. 1 [ ] x x
6. 1 x x x
7. 1 [ ]
8. 1 Kal-[bi]-tum
9. 1 x-x-[šu]-ni
10. 1 x-x-[šu]-nu
11. 1 A-li-[šu]-tum
12. [1] [ša]-[a]-ya
14. 1 A-[ša]-ša-[sā]-tum
rev. uninscribed

This piece is extremely worn and the personal names could be restored only through comparison with other lists, such as that in ChG 31.

ChG 25

obv. 1'. [ A-ḥa]-[ âm]-[ aš[i] ]
2'. [ Nū-ū ] ṟ-DINGIR Nv-ūr-šTU-ši
3'. [ ] [lb]-ni-[i]-li
4'. [ ] x-na-bi-[ta-ti]
5'. [ ] x-[ ša]-i-[li]
6'. [ ] [šg]-[š]-i-yu
7'. (traces)
other side uninscribed, as far as preserved

ChG 26

obv. 1'. [ DUMUMUN] UŠ-šTU-šár
2'. [ ] Resu-tum
3'. [ ] e-[ši]-mu-UD
4'. [ ] šš[š]-am-[i]-šu-[ur]
5'. [ ] [š][š]-a-bu Še-ri-ikš-tum
6'. [ ] x [ ]
rev. 7'. [ ] DUMUMUNUS
A-ta-na'-a[Aš]
8'. [ ] Ša-bi-tum
9'. [ ] Šu'-pu-ur-tum
10'. [ ] x DIY-[dar],[im]-di
11'. [ ] DUMUMUNUS-šTU-šár
12'. [ ] Ba-ni-tum
13'. [ ] GEME.30

ChG 27

obv. 1'. (traces)
2'. 0,0,1 E' [ Rī]-i-šu-a-x(-)
3'. [0,0,1] nTU-šI-ša-[ma-x(-)]
4'. 0,0,3 [A]-x-b/mA-X [ ]
5'. 0,0,2 x x [ ]
6'. (traces)
rev. 7'. 5 x da'[ ]
8'. 22 x [ ]
9'. (traces)

ChG 28

(fig. 32)

obv. 1. 0,0,3 A-ḥa-Tu-Tu x [ ]
2. 0,0,2 [l]-ta-ni-[š]-ARAD-[ o ]-x
3. 0,0,3 Wa-[qar]-be-li
4. 0,0,3 Ba-ma-tA-šA
5. 0,0,2 5 SILA [H]u-[z]-a-ra-tum

rev. uninscribed

ChG 29

obv. 1'. 0,0,2[ ]
2'. 0,0,2 [ ]
3'. 0,0,2 [W]-q[a]-tum [ ]
4'. 0,0,2 [I]-[š]-[ti]-tum [ ]
5'. 0,0,2 x-[š]-ti-[tum] [ ]
6'. 0,0,2 A-li-ni-šu-[ya]
7'. 0,0,2 A-li-tum
LoE 8'. 0,0,2 DINGIR-ba-ni
rev. 9'. [0,0,2] τ-[la]-[s]-su-nu
10'. [0,0,2] [A]-[š]-ni-[š]-[u]-y[a]
11'. [0,0,2] x-[š]-[š]-[I]-[I]
12'. 0,0,2[ ] [ ]
13'. 0,0,2 x [ ]
14'. 0,0,2 [ ]
15'. 0,0,2[ ]
LeE 16'. [0,0,2] Ba-a [š]-[š]-tum 0,0,2 Wa-[q]-tum

ChG 30

obv. 1'. [0,0,1] [ ]-[tum]
2'. [0,0,1] [ ]-[tum]
3'. 0,0,1 x [ ]
4'. 0,0,1 [W]-q[a]-[š]-be-li
5'. 0,0,1 [A]-[š]-ni-[š]-[u]-ya
5'. 0.0,2 Kal-bi-tum
6'. 0.0,2 I-la-sú-nu
7'. 0.2 Ka-ši-na
8'. 0.2,2 Ša-al-1 mu-l-tum

rev. uninscribed

ChG 33

obv. 1'. (traces)
2'. 0.0,1 x [?
3'. 0.2 Qi-[ša-at]1-x-x
4'. u4-um |Ha-nam-tum a-na>  
      URUG[a-\-]  il-\-ku]
5'. 1 ŠE,GUR a-na [É] [ o o ] x
6'. 0.0,1\-1 ZLA T\-na-\-a
7'. [8]um-ma a-na KALx [ o o ]-i-ti-ma

LoE 8'. [ o o lš]me-4\-lŠKUR
9'. 0.0,2 a-ti-n\-a[a] ŠUKU Šu-na-ak\-ku
10'. x x a-na GU4\-\-CHL\-A da-ri ANŠE  
     \-dri\-i

rev. 11'. 0.0,2\-1 a-na ri-ik-si
12'. 0.2 ŠUKU É ša ITI.1 KAM
13'. 0.0,1\-1 mu-ut-q\-u a-na Lu-ša-bu-um
14'. 20\-1 ŠUTI Íš-me\-4 lŠKUR
15'. 10 a-na NINDA.1A ŠE
16'. 10\-1 Ib-bi-6\[TU\]
17'. (traces)

This very worn tablet records the disbursement of barley for various purposes, including provisions (ŠUKU—9', 12'), the fattening(?) of animals for offerings (darrum—10'), and the production of sweet bread (mutqum—13') and fine flour (samidum—15'). Obv. 4' seems to indicate the occasion of an issue: “The day when Ḥanamtu [went(?)] to (the town) Ga[...]”

ChG 34

rev. 15: For “mandu-soldiers (to be provisioned with) barley,” cf. ChG 5, 18, and 34.

ChG 32

obv. 1'. 0.0,3 |IL-t[a-ni]
2'. 0.0,3 Ka-na-[na-y]a
3'. 0.0,3 ša-ti-ya
4'. 0.0,3 ši-ma<at>30

6'. 0.0,1 [Ha-m[a]-tum
7'. 0.0,1 La-na-s[a]-tum
8'. 0.0,1 Ma-1 ta-l-tum
9'. 0.0,1 A-li-da-du-l-ya
10'. [0,0,1] x-ka-ša-la-ša-

rev. 11'. (traces)
12'. [0,0,1] A\-[ša]-[lt-\-um]
13'. [0,0,1] La-na-sa-t\-um
14'. 0.0,1 ša-ti-ya[a]
15'. 0.0,1 š[a]-al-mu-tum
16'. 0.0,1 [Hu]-za-la-tum
17'. 0.0,1 Ka-1 na-na-ya
18'. 0.0,1 Ta-1[r]a-am-Iš-tár
19'. 0.0,1 Na-1 ra-\-am-tum
20'. 0.0,1 Mu-na-wi-ir
21'. 0.0,1 GEME\-2 MARTU
22'. 0.0,1 GEME\-DINGIR
23'. 0,0,1 | Ra-x
24'. (traces)

ChG 31

obv. 1'. [0,0,1] Wa-qar-t\-um]
2'. 0.0,1 [d]UTU\-3-na-wi-ir
3'. 0.0,1 Ta-a-bu-\-ni
4'. [0,0,1] A\-(l)-a-l-ši\-a
5'. 0.0,1 [A\-]l[k]-1-tum\1
6'. 0.0,1 [IL]-ta-ni
7'. 0.0,1 La-na-sa-t\-um
8'. 0.0,1 [Iš]-\-ta-a
9'. [0,0,1] Išu-lu-\-nu
10'. 0.0,1 Ka-na-na-ya
11'. 0.0,1 Ma-1 ta-l-tum\1

rev. 12'. (traces)
13'. 0.0,1 A-li-da-du-l-ya
14'. 0.0,1 A-ba-Tu-tu
15'. 0.43 \-ma-1-an-di šE
16'. x \-mu\-l\-x x zu\-x nu

rev. 15: For “mandu-soldiers (to be provisioned with) barley,” cf. ChG 5, 18, and 34.
10. 0,0,2 'Kal-bi-tum
11. [0,0,2] 'Wa-qar-šu-bi-li-tum
rev. 13'. (traces)
14'. [0,0,2] ARAD-ta-[i]
15'. 0,0,2 Nu-ur-[UB]

16'. 2 TÚG-[H]- Ł
17'. 9 ma-an-[l][E]

rev. 17': For restoration, cf. ChG 31:15'.

ChG 35

obv. 1'. [0,0,2] Il-ta-[a]-ni
2'. [0,0,2] 'DUMUMUNUS-[Iš]-tár
3'. 0,0,2 Il-[ta]-ni
4'. [0,0,2] La-[i]-ma-sa-tum
5'. [0,0,2] A-li-ni-šu-ya
6'. [0,0,2] DUMUMUNUS-[Iš]-tár
7'. 0,0,2 I-las-i-na
8'. 0,0,2 Sa-bi-tum
9'. 0,0,2 'Tu-ra-ab]-tum
10'. 0,0,2 Ba-bi-ur1

LoE 11'. [0,0,2] Ka-[i]-na-tum
12'. [0,0,2] Um-um-aq-ru-ru
rev. 13'. 0,0,2 Ma-[š]-a
14'. 0,0,1 Ba-bi-ru

ChG 36

obv. 1'. [0,0,2] La-[i]-ma-sa-tum
2'. 0,0,2 Na-ra-am-tum
3'. 0,0,2 Wa-qar-tum
4'. [0,0,2] A-li-ni-šu-ya
5'. 0,0,2 x-x-[i] ("")
6'. [0,0,2] Na-ra-am-tum

rev. 7'. 0,0,2 A-li-da-du-ya

8'. (blank) =Ši-[bi]-ta-tum
9'. (blank) =Da-di
10'. =Uq-tum
11'. =Kal-ba-tum
12'. [x x x] =A-li-ya-[i]-hi
13'. (blank)
14'. (blank) =Kal-bi-tum

ChG 37

obv. 1. 0,0,1 Ma-š-[um]
2. 0,0,1 Ti-x-[i]-tu
3. 0,0,1 Bu-ne-tum Nu-ba-[tum]
4. 0,0,1 Sā'-kal-la-tum
5. [0,0,1] x |
rev. 6. 'Tu-la-[ši]-na
7. Ka-ra-n[a]-tum
8. Il-ta-ni

rev. left: These few signs, seemingly erased, were missed in copying from the original, but are visible in the photograph and have been added later.

ChG 38

obv. 1. 0,0,1 Ma-[š]-[um]
2. 0,4,0 'ENZU-re-me-[ni]
3. 0,1,4 ARAD-DINGIR
4. 0,0,1 Šu-[MAR]-[TU]
5. 0,0,1 A-[ša]-Tu-[tu]
6. 0,0,1 La-ma-s[a]-tum
7. 0,0,1 Mil-[k]-i-
8. 0,0,1 'Ba-tum
9. 0,0,1 x |
10. 0,0,1 x |
11. [0,0,1] x |

rev., as far as preserved, uninscribed

ChG 39

obv. 1. [0,0,3] x x x KÜ.BABBAR [Pa']-ni-ya
2. 0,0,2 x x KÜ.BABBAR [A]-ki-tum
3. 0,0,2 'Da-mi-[i]-q-[i]-tum
4. 0,0,2 DUMUMUNUS-[Iš]-tár
5. [0,0,2] Bé-le-šu-nu
6. [0,0,2] Il-ta-ni
7. 0,0,2 DUMUMUNUS-[Iš]-tár
8. 0,0,2 La-ma-sa-[tum]
9. 0,0,2 x-ma-[ ]
10. 0,0,2 Ma-[š]-ki-tum
11. 0,0,2 A-[ša]-Tu-[tu]
12. 0,0,2 Ka-ra-n[a]-tum
13. [0,0,2] Sa-bi-tum
A CUNEIFORM ARCHIVE FROM CHOGHA GAVANEH, WESTERN IRAN

14. [0,0.2] Ba-ab-t[um]
15. 0,0.2 'Sa-la-ma-t[um]
16. [0,0.2] K[a-na-na-a-][a]
rev. 17. 0,0.2 Il-ta-ni
18. 0,0.2 'Um-mi-qa[a-r-a-at]
19. 0,0.4 x x ba'[ x zu]-ur

ChG 40

obv. 1. 0,0.2 'ZiZ! Te-y-a-x]
2. 0,0.2 x-x-a-bu(-)]
3. 0,0.2' [l]a-ma-sa-tum
4. 0,0.2 Š[re-ri]k-tum
5. 0,0.2 K[al-][a-tum
6. 0,0.2 A-[ha]-t-ah-š
7. 0,0.2 La-[la]-tum
8. 0,0.2 I-[a]-ši-nu
9. 0,0.2 A-y[ta]-a-ši
10. 0,0.2 Wa-qar-tum

11. 5 x x MUNUS na-ši-ra-sa

12. 0,0.2 A-li-ta-li GAL
13. 0,0.2 A-li-tum
14. 0,0.2 Na-ra-am-tum
15. 0,0.2 Ši-na-tum
16. 0,0.2 Wa-x x x x x
17. 0,0.2 [ x-tum
18. 0,0.2 Wa-qar-be-li
19. [0,0.2] Mi-in-[ša-DINGIR
20. [0,0.2] Me-e-KUR-NAM
21. [0,0.2] A-li-[H]-šu-x

LoE 22. (traces)
rev. 23. 0,0.2' [ ]
24. 0,0.2 'Da-nu-[ ]
25. 0,0.2 Iš-ta-a
26. 0,0.2 Um-mi-ša-ba-at
27. 0,0.2 'Ba-li-[š]-tum
28. 0,0.2 Ma-at-ta-tu-m
29. 0,0.2 GEME-[ ]MAR[TU]
30. 0,0.2 Ka[r]-na-tum
31. 0,0.2 'Kal-maš-tum

32. 7 x [ o ] MUNUS la-mi-ya

33. 0,0.2 Hu-li-ta-tum
34. 0,0.2 A-li-ni-šu-a
35. [0,0.2] A-x-x-[ENZU x x x

36. [0,0.2] Be-[i]u-sú-nu
37. 0,0.2 Be-[el]-tum
38. 0,0.2 x [ x x x
39. 0,0.2 Be-[el-ta]-n[i]
40. 0,0.2 Ši-ma-t[i]-30
41. 0,0.2 Dan-na-at-x-x

UE 42. 4 PA.PA MUNUS BI-ZA-

43. 0,0.3 Nu-úr-Iš-ha-r[a]
44. 0,0.3 Sa-mu-ša-x

45. 1 UGULA LIUMES

This text and ChG 47 both show small “check marks” next to each entry. The professional designations in lines 11 (MUNUS na-ši-ra-sa), 32' (MUNUS la-mi-ya), and 42' (MUNUS BI-ZA-) are unparalleled elsewhere and therefore obscure. The words cannot be interpreted as personal names because of the appearance of the plural marker in line 32'. Note also that the MUNUS-sign only occasionally marks a woman’s name in this archive (used with Hammāmtum, Kimialluḫ, A-ha-at-ma-, and Šatiya—see Index I).

ChG 41

obv. 1. 0,0.2 A-bi-t[um]
2. 0,0.2 Il-t[a-ni]
3. 0,0.2 Me-t[ ] [ o ] x

4. [0,0.2] -i(m)-ri-ta
5. [0,0.2] A-[ ]-tum
6. [0,0.2] 4ENZU{-E[N]-a-p-lim
7. [0,0.2] -an-ki-tum
8. [0,0.2] 4ENZU{-I[-di]-nam
9. [0,0.2] -4ENZU

rev. 10. [0,0.2] 4Be-[ ]-tum
11. [0,0.2] 'Sh-b[i]-ša-sa
12. [0,0.2] Sa-ki-tu
13. [0,0.2] Ši-ma-t[i]-tum
14. 0,0.2 Mu-na-[š]-i-rum
15. 0,0.2 Wa-qar-be-li
16. 0,0.2 Ba-šu-[š]-tum
17. [0,0.2] La-[š]-ma[-š]-tum
18. [0,0.2] 'A-ki-tum
The appearance of the abbreviation pa for parismum (see CHD P, 186) is unexpected in an Old Babylonian text.
7'. [ It-ti^3^1UT]U^1-di-ni
8'. [ ] AN a-na ša-b/ma-ri-i[h]

ChG 50

obv. 1. DUB ŠE.BA É ARAD G|ÉME'

2. 2' A-ha-at-Ku[bi]
3. [1^1] [Ša^3^3-ti^2^r]\[ya]
rev. uninscribed

ChG 51
(bulla)

1'. [ ] x [ ]

2'. [ ] x ARAD-dM[ARTU]
3'. [ ] Ma-šum
4'. [ ] I-bi^3^1UTU
5'. [ ] 30-im-gur-an-ni
6'. [ ] a-n[a]a' IR TUK DÜ A-li-ni-šu-[a/ya]
7'. [ ] a-n[a] NIG. Hur.RA a-n[a]
8'. [ ] x [6^1] x Kur [ ]
9'. [ ] x x [ ]
10'. [ ] x [ ]

ChG 52

obv. 1. [ ] x Mu-ša-di-na-t[um]
2. [ ] a
3. [ ] x-ša-tum^5
4. [ ] x-ša-ba^4^3-ar^1
5. [ ] x x [ ]
UE 6'. [ ] x ŠE
rev. uninscribed

"obv. 1: We might also understand this line as presenting a title, mušaddinātum, the feminine equivalent of mušaddīnū in ChG 23 i 10' and 25'."

ChG 53

obv. 1'. [ ]' A^2^3-ki^3^2-tum^1
2'. x x x x x-rum^5
3'. [ ] x x x ki^3^1-in^"p
4'. 1/2 SİLA Mi-in-ta-ša-DINGIR
5'. (traces)

rev. 6'. [ ] x x [ ]

ChG 54

obv. 1. 0,0,3 Ma-aš-[t]um LUKUR'DINGIR^p
2. 0,0,3 A-li-t[um W]a-qart-tum
3. [ ] x [ ] K[a-n[a]-n^4^1ya]
4. [ ] x
rev. uninscribed

ChG 55

obv. 1'. 0,0,2 [T\li^1-a^1]-[s\i-na/-s\i-\nu]
2'. 0,0,2 Śiš-šu-[i-ru-qā-at]
3'. 0,0,2 A-li-n[a]-šu-[\i-a]
4'. 0,0,2 Il-ta-\nu
5'. 0,0,2 [A^1-li-t[um]
6'. 0,0,2 [W\a^1-q\ar-tum]

LoE 7'. 0,0,2 [ ]
rest uninscribed

"Surface flaking badly."

ChG 56

obv.' 1'. [0,0,2] x-x-[r\li\1]
2'. [0,0,2] [MUNUS]\ŠU\1
3'. [0,0,2] I-la^1-at\u-\si-na
4'. 0,0,2 Śiš-ti\h\1-ti-ru-qā-at
5'. 0,0,2 (traces)
6'. 0,0,2 Kal\h\3-t[um]
7'. 0,0,2 A-li-tum
8'. 0,0,2 A-ha-at\a^1-\a\h\u\i
9'. 0,0,2 A-li-ni-šu-u\a

rev. illegible traces

ChG F1

col. i 1'. [ ] t\h\u-x-[ ]
2'. [ ] x-[d\u\5]
3'. [ ] x-ga-nil
4'. [ ] A\p\il\ku-bi
5'. [ ] Nu-[\u]\r-TIŠPAK
6' [ ] x-ZI-a-bu
7' [ ] x-ša-am-mi-e

8' [ DINGIR'-a]-ya-ba-aš
9' [ ] il'-ni-kar-MARTU
10' (traces)

col. ii traces of a few lines beginning with DIŠ

ChG F2
1' [ ] -tu-ub/p-r[i(-)
2' [ ] ša nu' al' mu
3' [ ] ]-A.E
4' [ ] 50-im-gur-ra]-am-ti
5' [ ] ša-]am-mi-e ARAD x x x
6' [ ] ka x

ChG F3

col. i
1' [ ] x-[um]-a-[m][i]
2' [ ] a]-du-gu-[ušš[u]
3' [ ] x-ŠI x ] a x x

4' [ ] ]4]-IŠKUR
5' [ ] x ]-la]-rum
6' [ ] x Hu-zi-rum
7' [ ] x AN-DAH-[la]-rum
8' [ ] LÚ.-ME ša]-bi-rum
9' [ ] -lu

10' [ ] ]-l ARAD ÉGAL
11' [ ] ]-x-ŠI
12' [ ] ]3]-Ti

col. ii 13 lines in which only DIŠ is preserved

ChG F4

1' (traces)
2' [ ] Ra-bu-ud-[iŠ]-KUR'
3' [ ] x-li-iš-ša-[a]g[la
4' [ ] x ]-mi-[ya]
5' [ ] x š[a]-a(-)
6' (traces)

ChG F5

Now recognized as unplaced fragment of ChG 20.

ChG F6
1' [ ] 1 Nu-[u]-]a]-u[TU]
2' [ ] Ra-bu-ul-[iŠ]-KUR'
3' [ ] 5UTU-ku-ru-ub x
4' [ ] ]a-bi]-dUT[U]
5' (traces)

ChG F7
1' 1 A-]i-l[a
2' 1 I-ra-[l[a
3' 1 At-ta-
4' 1 A-]y]-u[-m]
5' 1 Mi-[in-su]-]DINGIR
6' 1 N[u-ri]-]ri
7' [ ] x

ChG F8

col. i (traces)

col. ii
1' [ ] 12]-x-[]
2' 1 A-]y]-u-]a-q[ar
3' 25 'ERIN'-MES]
4' 1 A-]y]-u-]a-q[ar
5' 1 Ku-[a-
6' 1 x

ChG F9

1' [ ] 1 ]A]-a-
2' 1 Ba-[i]-tum
3' 1 5ENZU-e-[ri]-ba-am]
4' 1 AN BI-[]
5' 1 A-nu-[um]-]K[NI-]
6' 1 x-]a-x[-
7' 1 [N[u-]-]uv-]

ChG F10

left col. 1 [ ] A-]hi-[ša-g][iš]-]
2' [ ] -K[u]-bi
3' [ ] ]4]-IŠKUR
4' [ ] ]-tum
5' [ ] ]-LUGAL
6' [ ] x-x[ar
7' [ ] x
ChG F11

obv. 1'. [ ] 3)0 ša A²-NE ² ša
UD.20.KAM 9 ŚILA [ ]
2'. [ ] x x [ ] ¹a-na² x [ ]
rev. 3'. (traces)
4'. [ ] ¹iš³-tu nu-úr ta-ka-x UR' x [ ]
5'. [ ] a-x [ ]

ChG F18

obv. 1'. (traces)
2'. [ ] I-d)²-ₗa-ra-ra-az
3'. [ ] ¹2ₗ1
rev. 4'. [ ] ]-x-um

ChG F12

1'. (traces)
2'. 0,0.3 Be-tel-š[u-nu]
3'. 0,0.3 ¹ENZU⁶ x [m²-gur-an-ni]
4'. 0,0.3² Ap-[l][i]-ya

ChG F19

obv. 1'. [ ] ¹a]-d' x
2'. [ ] ÉRIN²
3'. [ ] x
4'. [ ] ]-tum
5'. [ ] ¹A-ₗ x [ ]
6'. [ ] ¹u-ₗa-[si-na/si]-nu]
7'. [ ] UGULA ARAD,[MEŠ/GÈME

ChG F13

1'. [ ] x BU ya bi ZU x [ ]
2'. [ ] x ZI ša x [ ]
3'. (traces)

ChG F14

1'. [ ] AN PA TE
2'. [ ] ¹ši³-li³-[i]-ya¹

ChG F15

1'. [ ] ]-nu-x¹-ru-ni¹ x
2'. [ ] ]-le³-NE'.MUŠ²
3'. [ ] x-am-ba²-tum
4'. [ ] ¹ši³]-i¹-ₗa-mi
5'. (traces)

ChG F16

obv. 1. [ ] Mu-na-w[i]=i-rₗ-tum
2. [ ] D[am]-iₗq-tum
3. [ ] x KI
rev. 4'. [ ] II-[l]a-ni

ChG F17

obv. 1'. [ ] x x [ ]
LoE 2'. [ ] La-ma-[s[a]-tum]
3'. [ ] II-[la]-ni [ ]
4'. (shallow traces, added later?)

ChG F18

obv. 1'. (traces)
2'. [ ] I-d)²-ₗa-ra-ra-az
3'. [ ] ¹2ₗ1
rev. 4'. [ ] ]-x-um

ChG F20

obv. 1'. [ ] ]-a]-d' x
2'. [ ] ÉRIN²
3'. [ ] x
4'. [ ] ]-tum
5'. [ ] ¹x-ₗa-[kaₗ]-ₗa-
6'. [ ] x-at'ₗ-kam
7'. [ ] GÈME-MARTU

ChG F21

1'. [ ] x x ¹a³ k[i]¹
2'. [ ] Um-mi²]-SIG₅
3'. [ ] ]-x-dₗu-pa²-a²
4'. [ ] ]-xₗa-[ma]
5'. (traces)

ChG F22

1'. [ ] ¹W[a-ra²]-ₗa
2'. [ ] II-[l]a-[ni]

ChG F23

1'. [ ] ]-W[a-ra²]-tum
2'. [ ] II-[la]-ni
ChG F24

1'. [  ] x-um-
2'. [1] [M]i-nu-u|m²-
3'. [1] Na-bi-â-[Iššu]
4'. [1] x [ ]
5'. [8] ÉR|IN³,MEŠ

ChG F25

col. i
1'.    ]-eš[pK³]
2'.    ] x-šu
3'.    ] x-x-ya
4'. 1 [ ]

col. ii
5'. [6] [ ]
6'. s a a'-x [ ]

7'. 1 x [ ]
8'. x [ ]

ChG F26

obv. 1'. 1 x [ ]
2'. 1 x [ ]
3'. 1 [ ]
4'. 1 DUMUMUNUS-[Išš-tár]

rev. 5'. x *[ENZU-e-ri]-[ba-am]

ChG F27

obv. 1'. [ ] x
2'. [ ] x
3'. [ ] x-ra-tum
4'. [ ] t tum

rev. 5'. [ ] x
6'. [ ] lam
7'. [ ] lam
8'. [ ] x š/ta-qa-KAM x
9'. [ ] x
10'. [ ] x [ ]

ChG F28

1'. [ ] Be-la-nu[um]
2'. [0,0,3³] A-pil-Ku-bi
Fig. 33. Cylinder seal and modern impression.

Fig. 34. Drawing of cylinder seal impression by Ryan Burkhalter.

**Cylinder Seal**

Še-mi-tum    Šemitum
DUMUMUNUS Nu-ri-ri daughter of Nurirî
GÈME šà ṮISKUR servant-girl of Adad

I have been able to study this seal only in photograph. No particulars as to its dimensions or material, or concerning its particular findspot within Room B15, are available. One might even question whether it belongs with the archive presented here. Note, however, that the proper name Šemitum is attested on one of the tablets, and that Nurirî may also be present—see Index I.

The iconography of the seal is very simple: A female figure does obeisance to a god who has placed one foot on a stool. No elements besides these two personages and the seal legend are present. Cf. Collon (1987: No. 166). The legend informs us that Šemitum was a devotee of Adad, and the lightning-bolt held by the primary figure accordingly identifies him as the Storm-god. Since the head of the worshipper is too worn to reveal whether she is graced with horns, it is not clear whether this figure represents an intercessory deity, as so often on seals of this period, or the seal owner herself.

An interesting feature of the text is the use of the ŠÂ-sign with the syllabic value /ša/, known only sporadically from Mesopotamian sources, but common in those from Elam—see von Soden and Röllig, *AnOr* 42, No. 224.
### Indices

**I. Personal Names**

(" = Amorite; * = uncertain ethnicity)

- 'A'ba'-an-na-an-na-nu-um: 20 i 7'
- 'Abnunu
  - Ab-nu-nu: 23:21'
- Abu-waqar
- Amat-ilim
  - GEME.DINGIR: 30:22'
- Amat-Kubi
  - GEME.Ku-bi: 48:4
- Amat-Sin
  - GEME.30: 26:13'
- Apil-Kubi
  - Ap-il-Ku-bi, 17: 1(?) 20 vi 14(?) F1:4', F28:2'
- Apliya
- Arrabum
  - Ar-ra-b[um]: 20 ii 8'
- Awit-ili
  - A-wi<il-yi-l}: 20 LeE3'
- Babiru
  - Ba-bi-ru: 35:10(?) 14'
- Babitum
  - Ba-bi-tum: 23:14' (ḥazān)
- Bābtum
  - Ba-ab-tum: 29:16(?) 39:14
  - Ba-bu-tum: 44:4'
- Bāhuṣatum
  - Ba-hu-sa-tum: 40:27(?) 41:16'
- Be-lat-Ea
  - Ba-mat^4AA: 28:4
- Be-ni-tum: 26:12' F9:2'
- Be-lannum
  - Be-la-nu-um: 23:20' F28:1'
- Belesunu
  - Be-le-es-su-nu: 39:5
  - Be-le-si-nu: 22:11'
- Belesunu
  - Be-el-šu-nu: 5:4 6:4 6:10 sealing 9:4 F12:2'
- Beštani
  - Be-la-ni: 22:10' 34:8 40:39(?)
- Beštum
  - Be-el-ta-ni: 22:10' 34:8 40:39(?)
- Bešṭum
  - Be-el-tum: 34:3 40:37' 41:10(?)
- Bešṭum
  - Be-lu-si-nu: 40:36'
- Budalum
  - Bu-da-tum: 23:24'
- Bunetum
  - Bu-ne-tum: 37:3

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<table>
<thead>
<tr>
<th>Personal Names</th>
<th>References</th>
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<tbody>
<tr>
<td>'Abnunu</td>
<td>Ab-nu-nu: 23:21'</td>
</tr>
<tr>
<td>Amat-ilim</td>
<td>GEME.DINGIR: 30:22'</td>
</tr>
<tr>
<td>Amat-Kubi</td>
<td>GEME.Ku-bi: 48:4</td>
</tr>
<tr>
<td>Amat-Sin</td>
<td>GEME.30: 26:13'</td>
</tr>
<tr>
<td>Apil-Kubi</td>
<td>Ap-il-Ku-bi, 17: 1(?) 20 vi 14(?) F1:4', F28:2'</td>
</tr>
<tr>
<td>Apliya</td>
<td>Ap-li-ya: 20 vi 10', F12:4'</td>
</tr>
<tr>
<td>Arrabum</td>
<td>Ar-ra-b[um]: 20 ii 8'</td>
</tr>
<tr>
<td>Awit-ili</td>
<td>A-wi&lt;il-yi-l}: 20 LeE3'</td>
</tr>
<tr>
<td>Babiru</td>
<td>Ba-bi-ru: 35:10(?) 14'</td>
</tr>
<tr>
<td>Babitum</td>
<td>Ba-bi-tum: 23:14' (ḥazān)</td>
</tr>
<tr>
<td>Bābtum</td>
<td>Ba-ab-tum: 29:16(?) 39:14</td>
</tr>
<tr>
<td>Bāhuṣatum</td>
<td>Ba-hu-sa-tum: 40:27(?) 41:16'</td>
</tr>
<tr>
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<td>Ba-mat^4AA: 28:4</td>
</tr>
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<td>26:12' F9:2'</td>
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<td>Be-le-es-su-nu: 39:5</td>
</tr>
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<td>Be-le-si-nu: 22:11'</td>
</tr>
<tr>
<td>Belesunu</td>
<td>Be-el-šu-nu: 5:4 6:4 6:10 sealing 9:4 F12:2'</td>
</tr>
<tr>
<td>Beštani</td>
<td>Be-la-ni: 22:10' 34:8 40:39(?)</td>
</tr>
<tr>
<td>Beštum</td>
<td>Be-el-ta-ni: 22:10' 34:8 40:39(?)</td>
</tr>
<tr>
<td>Bešṭum</td>
<td>Be-el-tum: 34:3 40:37' 41:10(?)</td>
</tr>
<tr>
<td>Bešṭum</td>
<td>Be-lu-si-nu: 40:36'</td>
</tr>
<tr>
<td>Budalum</td>
<td>Bu-da-tum: 23:24'</td>
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<tr>
<td>Bunetum</td>
<td>Bu-ne-tum: 37:3</td>
</tr>
</tbody>
</table>
Dadi
Da-di: 36:8

Damigatum
Da-mi-ig-tum: 21:2; 39:3(?); 53:8(?); F16:2

Daqtum
Da-aq-tum: 6–10, sealing

Gallabtum
MUNUS\textsuperscript{SU} U: 56:2'

Gimillum
G\textsuperscript{[i]-mil[-][um]}: 20 ii 7'

Habil-kinum
Ha-bil-ki-nu-um: 20B:3'

'\textsuperscript{3}Ha\textsuperscript{m}a\textsuperscript{t}(t)um
Ha-m\textsuperscript{a}[-]tum: 30:6'
(cf. Gelb 1980, No. 2115)

'Hammurapi
Ha-am-ru-ra-pi: 20 v 5'
(see Streck 2000: 92–93)

'\textsuperscript{\textsuperscript{5}Hann\textsuperscript{a}m}tum
Ha-\textsuperscript{5}n\textsuperscript{a}m-tum: 33:4'

'Har\textsuperscript{2}d\textsuperscript{i}
Ha-ra\textsuperscript{2}[-]di: 20 vi 6'
(see CAD \textsuperscript{H}, 88a)

Hatmiya
Ha-at-mi\textsuperscript{2}ya: 20 i 13', ii 1'(?), 5'(?)

'Huzala\textsuperscript{1}tum
Hu-za-la-tum: 30:16'; 40:33'
(see Streck 2000: 311)

Huzara\textsuperscript{t}tum
Hu-z\textsuperscript{a}r-t\textsuperscript{u}m: 28:5

Huzirum
Hu-zi-rum: F3:6'

Ibbi-\textsuperscript{2}\textsuperscript{a-Sama\textsuperscript{\textsuperscript{3}a}}
I\textsuperscript{b-ba}[-\textsuperscript{2}]U\textsuperscript{\textsuperscript{2}}TU': 33:16'
I\textsuperscript{b-ba}TU: 48:7'; 51:4'

Ibbit\textsuperscript{2}t\textsuperscript{2}t\textsuperscript{2}i
I\textsuperscript{b-ba}[-\textsuperscript{2}]\textsuperscript{2}ti: 20 v 3'

Ibbit\textsuperscript{2}\textsuperscript{2}t\textsuperscript{2}\textsuperscript{2}um\textsuperscript{2}
I\textsuperscript{b-ba}[-\textsuperscript{2}]\textsuperscript{2}t\textsuperscript{2}um: 20 vi 12'

Ibbi\textsuperscript{2}\textsuperscript{2}\textsuperscript{2}\textsuperscript{2}Amur\textsuperscript{2}ru\textsuperscript{um}
[I\textsuperscript{b-ba}[-\textsuperscript{2}]n\textsuperscript{2}MARTU: F1:9'

Ibbi\textsuperscript{2}\textsuperscript{2}\textsuperscript{2}\textsuperscript{2}ili
I\textsuperscript{b-ba}[-\textsuperscript{2}]\textsuperscript{2}ili: 25:3'

Iddin-Lah\textsuperscript{2}ma
I\textsuperscript{d-in-La\textsuperscript{2}a-h-m[a]}: 20 vi 11'

'I\textsuperscript{d}i
I\textsuperscript{d}i: 18:5; 19:3
(Gelb 1980, No. 2432)
Kalbitum
   Kal-bi-tum: 24:8(?) 32:5'; 34:10; 36:14'; 55:8';
      56:6'
Kalmaštum
   Kal-maštum: 40:31'
*Kanana
   Ka-na-na-yâ: 30:17'; 31:10; 32:2'; 54:3
   Ka-na-na-a: 39:16(!); 42:2
   (see Streck 2000: 352–53)
*Karanatum
   Ka-ra-na-tum, 35:11(!); 37:7'; 39:12; 40:30'
   (Gelb 1980, No. 3994)
*Ka-na-na-a
   Ka-na-na-a: 39:16(!); 42:2
   (see Streck 2000: 352–53)
*Karanatum
   Ka-ra-na-tum, 35:11(!); 37:7'; 39:12; 40:30'
   (Gelb 1980, No. 3994)
*Ka-na-na-a
   Ka-na-na-a: 39:16(!); 42:2
   (see Streck 2000: 352–53)
*Marratum
   Ma-rra-tum: 36:10'; 40:28(?)
   Ma-rru-tum: 30:8'; 31:11'
   (Gelb 1980, No. 314)
*Ka-na-na-a
   Ka-na-na-a: 39:16(!); 42:2
   (see Streck 2000: 352–53)
*Marratum
   Ma-rra-tum: 36:10'; 40:28(?)
   Ma-rru-tum: 30:8'; 31:11'
   (Gelb 1980, No. 314)
*Ka-na-na-a
   Ka-na-na-a: 39:16(!); 42:2
   (see Streck 2000: 352–53)
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   Ma-rra-tum: 36:10'; 40:28(?)
   Ma-rru-tum: 30:8'; 31:11'
   (Gelb 1980, No. 314)
*Ka-na-na-a
   Ka-na-na-a: 39:16(!); 42:2
   (see Streck 2000: 352–53)
Rabût-Adad
Ra-bu-ut-[iškur: F4:2'(?); F6:2'
Rešûtum
Re-su-tum: 26:2'
Rûṣattû
Rû-ış-ṭa-ti: 20 v 4' (SIPA)
*Salamatum
Sa-la-ma-tum: 39:15
(Gelb 1980, No. 5410)
Sanqum
Sa-an-[q]um: 43:3'
Sin-bêl-aplim
Sin-eribam
[4*ENZU*-er-i-ba-am: 23:8'; F9:3'(?); F26:5'
Sin-iddinam
[4*ENZU*-i-din-nam: 3:5'; 20 vi 7'; 41:8'
Sin-imguranni
[4*ENZU*-im-gur-an-ni: 9:2; 10:2; F12:3'(?)
30-im-gur-ra-an-ni: 6:2
30-im-gur-an-ni: 7:2; 8:2; 51:5'
30-[i: F22:3'?]
|an-ni: F24:2'
Sin-iqšam
[4*ENZU*-i-qî-ša-am: 2:3
Sin-ma
[4*ENZU*-ma: 20B:2'
Sin-piya
30-pi-ya: 19:1
Sin-rêmēni
[4*ENZU*-re-me-ni: 38:2
30-re-[e-ni]: 48:8'
Sin-sar
[4*ENZU*-šar: 3:8'
Sukallatum
Sa'-kal-la'-t[um']': 37:4
*Sûru-putum
Sa'-pu-ru-tum: 26:9'
(cf. Gelb 1980, No. 5742)
Suqûtum
Su-qâ-tum: 48:3
Šabûtum
Sa-bi-tum: 26:8'; 35:8'; 39:13
šarrû
Sa-ru-ru: 19:5
(see Gelb et al. 1943: 175, 324)
Šîhtî-ruqât
Šî-ḥi-ṭi-ruqâ-at: 55:2'; 56:4'
Șîlî-nîšû
Si-lî-ni-šu: 20 i 11'
Șîlî(ya)
Si-lî: 18:5 (<DUMU> Idi)
Si-lî-ya: 19:3 (DUMU Idi); 20 i 5; 37:9'; F14:2'
Șûddûrum
Su-du'-rum: 20 vi 9'
Șâkîru
Sa-ki-rû: 41:13'
Șâlmutûm
Sa-al-mu-tum: 30:15'; 32:8'(!)
Șamaš-kurub
UTU-kur-ru-ub: F6:3'
Șamaš-nawir
UTU'-na-wi-ir: 31:2'
Șamaš-šemî
UTU'-še-mi: 19:4, 6
Șâtiya
Ša-ti-ya: 30:13'; 32:3'; 50:3
Șemitum
Ši-mi-tum: 41:13'
Še-mi-tum: cylinder seal (DUMU.MUNUS
Nurirî)
Șêriktûm
Še-re-i-k-tum: 26:5'; 40:4
Șîbirrûsa
Ši-bi-ir-sû: 41:11'
Šîbîtatum
Ši-bi'-ta-tum: 36:8'
Șîmat-Sûn
Ši-ma-at: 30: 32:4'; 40:40'
Șîmatûm
Ši-ma-tum: 22:4; 24:2; 40:15
Șî-ummi
Ši-i-um-mî: 34:1; 43:9'(?); F15:4'
Șû-Âmûrûm
Șu-âMARTU: 8:4; 38:4
Șu-MARTU: 7:4
Șû-ama-abûm
Šu-ma'-a-bû-um: 20 v 2'
Șû-Mama
[Șu'-]Mama: 20B:7'
Șûmmâ-ilûm
Šûm-ma-DINGIR: 20 v 14'
Șûmu-lišû
Šu-mu-lišû: 2:1
Șûnakku
Šu-na-ak-ku: 33:9'
Fragmentary

Here and in the other lists of damaged proper nouns most very mutilated writings where only a common sign or two can be recognized (e.g., ]-tum) have been excluded.

A-ḫu-u[=]: F7:4’
A-li-[H]-hu-x: 40:21
Al-li-ša-a-[g]: F4:3’
AN-[o]-šu-ba’(>): 20 ii 6’
An-nu-un-K[=]: F9:5’
Ar’=]: F7:6’
A-ta-na’a-[l]: 26:7’
At-ta’=]: F7:3’
A-ur[i]-il’=]: F7:1’
A-x-b[ma]: 27:4’
A-[o]-[b/m][a]: 20 ii 9’
A-x-x-ENZU: 40:35’
[=]m=n-x-x: 1:1
Ba-AK’-x: 20 ii 2’
Ba[za’]: 20 iv 10’
Be’: 45:7’
Dan-na-at-x-x: 40:41’
Da’-[n]: 40:24’
4-Gur[=]: 20 iv 16’
I-la’=]: 55:1’(?) F19:4’
In-ba-x: 1:18; 2:5
I-ra-h[=]: F7:2’
I-[ʃ]-ar[v]x: 1:3
Ku-u’=]: F8:5’
La’-[m]: 20 ii 10’
Ma’-[k][i]: 39:10
Mi-ḫ[k]: 38:7
Mi-[n]=/: F24:2’
Nu’: 47:2’
Nu[=]: F9:7’
Qi-[sa’-t]=x-x: 33:3’
Ra’=]: 30:23’
Ri-[su-a-x(?)]: 27:2’
Sa-mu-[sa-x(?)]: 40:44’
Še’-he’-[x]: 55:2’
Ša-x: 11:3
Ša-nu’=]: 20 iv 15’
Še-pu-[ʔ]=x: 20 vi 8’
Ši’=]: 45:3’
Ta-na’: 33:6’
Ta’-[x]-[=]: 36:5’
Te-[a-x]=x-x-x: 37:2
Te-[ya-x]: 40:1
Ta-[a]-b-x: 20B:6’
Wa-qar-[=]: 45:5’(!)
ARAD-ta’=]: 34:14’
ARAD-[o]-x: 28:2
Acephalic

A CUNEIFORM ARCHIVE FROM CHOGHA GAVANEH, WESTERN IRAN

II. Geographic Names

Agade

Almati

Amurrum

Atušarri

Bari

Der

Elam

Gulu

Haburatu

Idamaraz

Kidan

Kellan

Lazawan

Mé-Turān

Nakabum

(see RIA 9, 91: in Zagros?)
Nakitta
\[ N[a^2\cdot a^2] \text{[aK]}; 1:9 \]
Natima
\[ Na-ti-ma\text{[aK]}; 19:6 \]
Nikkum
\[ Ni-i-k\text{-[aK]}; 19:2 \]
(see RIA 9, 569f.)
Paļuna
\[ Pa-\text{hu-na}\text{[aK]}; 19:14 \]
Palum
\[ Pa-lum\text{[aK]}; 5:5 \]
\[ Pa-l-i\text{[aK]}; 4:9 \]
Sigya
\[ Si-gi-ya; 19:16; 25:6' (?) \]
Šabanugi
\[ Sa-ba-nu\text{[aK]}; 20 v 8' \]
\[ Ta-ka-ru\text{[aK]}; 20 v 13' \]
Zalli
\[ Za-al-t\text{[aK]}; 20 i 16' \]
URUGIBIL; 19:4

Fragmentary
\[ G[a^2\cdot a^2]; 33:4' \]
\[ Ku\text{-[aK]}; 19:20 \]
\[ Sa-x\text{[aK]}; 20 i 9' \]
\[ Sa-a\text{[aK]}; 20 i 3, A2' \]
\[ Sa-a\text{[aK]}; 20 i 3' \]
\[ Su\text{[aK]}; 19:19 \]
\[ x-za-wa-an\text{[aK]}; 20 v 13' \]

III. Deities in Theophoric Names

Adad: see Išme-Adad, Libbi-Adad, Rabūt-Adad; see also legend of cylinder seal
Amurrum: see Amat-Amurrum, Ibbi-Amurrum, Šū-Amurrum, Warad-Amurrum
Ea: see Bamat-Ea
Gula: see ⁴Gu-l\text{-[aK]}-
Irra: see Irra-dān, Išgum-Irra
Išara: see Nūr-Išara
Ištar: see Imēr-Ištar, Ištar-imdi, Mārat-Ištar, Tarām-Ištar
Kūbum: see Amat-Kūbi, Apil-Kūbi, Pt-Kūbi
Laḫma: see Iddin-Laḫma
Lamassum: see ¹LAMA-x]
Mama: see Šū-Mama
Namar: see Šū-Namar
NEMUŠ: see -⁴NE\text{-MUS}\]
Sin: see Amat-Sin, Nūr-Sin, Sin-piya, Sin-eribam, Sin-iddinam, Sin-imiguranni, Sin-iqiṣam, Sīna, Sin-rēmēni, Sin-Šar, Šimat-Sin, ⁴EN.ZU-x], A-x-x-⁴EN.ZU
Ša/Taḥlarum: see DUMUGAL-S/Taḥlarum
Šamaš: see Ibbi-Šamaš, Itti-Šamaš-dini, Nabi-Šamaš, Nūr-Šamaš, Šamaš-kurub, Šamaš-nawir, Šamaš-šemi, ⁴UTU-ši-ma-x]
Tišpak: see Nūr-Tišpak
Tutu: see Aḫa-Tutu

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