

# CUNEIFORM TEXTS

The original paper [↗](#) contains 3 sections, with 6 passages identified by our machine learning algorithms as central to this paper.

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## Paper Summary

### SUMMARY PASSAGE 1

#### Km 1657.

Another seal of Dilmun type, also from Failaka, carries three signs of Harappan writing (P. Kjarum, 1983, n° 279). Finally, a seal of the same type was sold in a public sale in 1992 and thus its origin cannot be known precisely. An ox is represented, similar to those of the seals of Failaka; it is accompanied by a pomegranate represented in the field and, above the animal, there are three signs in linear protoElamite writing (Catalogue ... Bailey, 1988, n° 16; C Boisgirard and A.M. Kevorkian, 1992, n° 144).

### SUMMARY PASSAGE 2

#### Km 1657.

The same situation is found in Bahrain, at Dilmun, where there was discovered, dated to the 21st-20th centuries, a local copy of a Harappan seal, a seal of Dilmun type carrying an inscription in linear protoElamite writing, as well as a clay tablet covered with Mesopotamian cuneiform writing (J. Eidem, 1994, 303). This is to say that three types of writing coexisted at Dilmun at the turn of the 3rd and 2nd millennia, three types which are foreign to the country; this indicates practices of imitation. Later only cuneiform writing remained in use.

#### SUMMARY PASSAGE 3

### Km 2453.

Cornaline. Diamètre : 2,2 cm ; Épaisseur : 0,5 cm. Bibliographie : J.J. Glassner, 1984, 33, n Kjaerum, 1983, n o 311 ; Kh. AlNashef, 1983, 183 note 6 ; Th. HowardCarter, 1983, 394, Â§ 5.4.1, b ; J.J. Glassner, 1984, 33, n Kjaerum, 1983, n o 311 ; Kh. AlNashef, 1983, 183 note 6 ; Th. HowardCarter, 1983, 394, Â§ 5.4.1, b ; J.J. Glassner, 1984, 33, n o 4 ; Dr Ezzeldin Gharbia, Jawad AlNajjar, revised by I.T. AlBaghly, 1990, 4041.

#### SUMMARY PASSAGE 4

### Km 2453.

The text is to be read in the order of the lines backwards: Kjaerum, 1983, n o 399; Kh. AlNashef, 1983, 184 note 16; J.J. Glassner, 1984, 36, n Kjaerum, 1983, n o 401; Kh. AlNashef, 1983, 184 note 17; J.J. Glassner, 1984, 37, n Kjaerum, 1983, n o 407; Kh. AlNashef, 1983, 185 note 21; Th. HowardCarter, 1983, 394, Â§ 5.4.1, c; J.J. Glassner, 1984, 37, n Kjaerum, 1983, n o 408; Kh. AlNashef, 1983, 184 note 20; Th. HowardCarter, 1983, 395, Â§ 6.1.2, c; J.J. Glassner, 1984, 3738, n o Kjaerum, 1983, n o 418; J.J. Glassner, 1984, 38, n Kjaerum, 1983, n o 419; J.J. Glassner, 1984, 38, n o 25; Dr Ezzeldin Gharbia, Jawad AlNajjar, revised by I.T. Baghly, 1990, 8081. In the first line, the divine name d Mes, that is, Marduk, can still be read. Kjaerum, 1983, n o 423; J.J. Glassner, 1984, 38, n o 26; Dr Ezzeldin Gharbia, Jawad AlNajjar, revised by I.T. Baghly, 1990, 106107. In the first line, it is still possible to read the divine name d En.ki, that is, the god Enki. Kjaerum, 1983, n o 421; J.J. Glassner, 1984, 38, n Bibliography: P. Kjaerum, 1983, n o 424; J.J. Glassner, 1984, 38, n o 28; Dr Ezzeldin Gharbia, Jawad AlNajjar, revised by I.T. Baghly, 1990, 6465. Illegible.

#### SUMMARY PASSAGE 5

### Vessels In Steatite.

KM 1296. Fragment. Bibliographie : Failaka 1964, fig. 53 ; Kh. AlNashef, 1983, 182 note 5 ; Th. HowardCarter, 1983, 395, Â§ 6.2, b ; J.J. Glassner, 1984, 38, n fig. 53 ; Kh. AlNashef, 1983, 182 note 5 ; Th. HowardCarter, 1983, 395, Â§ 6.2, b ; J.J. Glassner, 1984, 38, n fig. 32 ; Kh. AlNashef, 1983, 183 note 7 ; Th. HowardCarter, 1983, 395, Â§ 6.2, a ; J.J. Glassner, 1984, 39, n van Dijk, 1964/65 ; J.J. Glassner, 1984, 40, n o 32 ; Dr Ezzeldin Gharbia, Jawad AlNajjar, revised by I.T. AlBaghly, 1990, 150151. End of an inscription:

## Vessels In Steatite.

Glassner, 1984, 41, n o 36; Dr Ezzeldin Gharbia, Jawad AlNajjar, revised by I.T. Baghly, 1990, 156157. Beginning of a single line of inscription: Bibliography: G. Bibby, 1969, pl.XX; J.J. van Dijk, 1964/65; B. Alster, 1983, 42 n o 1 et 68 note 26; Th. Howard Carter, 1983, 393, Â§ 4.7 n o 2; J.J. Glassner, 1984, 42, n Glassner, 1986, 105106; J.J. Glassner, 1990, 123, n Arnaud, 1983, 496a), a city of which â„amaÂ is the king, the restitution of this theonym appears to be inevitable. It must be remembered, however, that the name of the divinity honoured in this temple was lost in a divine list of Assur (O. Schroeder, 1920, 84 : A7a). According to another Mesopotamian source, with gaps and obviously corrupted, a goddess â„uluhhâ€tu, strangely presented as the lesser divinity of both Inzak and of Meskilak (the lesser divinity of Inzak at Dilmun, except for Failaka), was worshipped there (E. Reiner, 1974, 225, texte A iv 13; according to Kh. AlNashef, 1983, 176177, â„uluhhâ€tu is the Akkadian translation of the Sumerian theonym Nin.sikil).