

Unknown Rulers of Neo-Elamite in Loristan During 1st Millennium B.C.

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Received: 8/2/2010

Accepted: 1/5/2010

Abstract

The hoard of Kalmakarra Cave that includes hundreds of golden and silver objects has been unearthed in 1989 in Pol-e Dokhtar located at Loristān Province by villagers. In addition to aesthetical values, these objects bear archeological significance. Their unique value, with respect to inscriptions in Old Aramaic, Neo- Assyrian and Neo-Elamite on some of them. Deciphering these inscriptions by [Jean] Lambert, François Vallat and Rassoul Bashāsh shed light on an anonymous local governorship of the Neo-Elamite and provided a new chapter in the archeological studies of this particular period in Iran, which this paper will focus on it.

Keywords: Kalmakarra, Loristan, Samaturra, Neo-Elamite, Tabala, Ampirišh

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Introduction

The territory of Elam included Khūzistān, Poshtkūh of Loristān and Bakhtiārī Mountains. Throughout centuries, Elam was governed federatively and its major cities enjoyed autonomous powers, but once the central authority was powerful enough, they united these autonomous states and ruled over them. It is noteworthy that due to insufficient data about the historical geography of Elam especially on the Neo-Elamite period as well as lack of written documents and unfamiliarity with all lands of this kingdom, it is impossible to accurately locate a number of Elamite cities that were mentioned in some old texts. The mountainous regions of Elam (Loristān and Bakhtiārī Mountains) have not yet been well examined in comparison to Susa because no scientific and regular excavation could take place in the region.

The Land of Samaturra and its rulers that have been known to us through the inscriptions engraved on the hoard of Kalmakarra Cave has been one of the local states in south of Loristān on the Neo-Elamite period. Names of five generations of the local rules of Samati have engraved on the objects. The heads of family in the second generation, *i.e.* Ampirišh, seemed “*King of Samaturra*” and a large number of objects belong to him. Application of Elamite cuneiform inscriptions and personal names reveal a close relationship with the Neo-Elamite. Names

of individuals who offered silver beakers point to the intermingling of diverse traditions as some names *e.g.* *Samaturra* belong to the Indo-European languages and some others like Tabala belong to Elamite language. Their proper names attribute these objects to a local royal family but we have failed to accurately locate the Land of *Samaturra* till now.

Possibly, *Samaturra* was the name of one of the small lands of Loristān in Cimmerian River region. In addition, “Crimea” brings to mind “the Cimmerian Tribe”. It is believed that the owners of Kalmakarra were emirates in the south of Loristān on the Neo-Elamite period since the said region has been generally named in the Assyrian documents as “*Ellipi state*”. François Vallat names them “*Samaturra Emirs*” who enjoyed prominent status during the 7th and the early 6th centuries BC among the numerous political divisions of Zagros, while at a larger extent, their land was considered as a part of the Median territory. Based on surveys, these emirs who stemmed from the Indo-European tribes were the same “*Samataoro Region*” in the Caucasia from where they migrated to Iran and settled down in the part of Loristān (the Cimmerian River region) and attributed their own name to the place of their settlement. They had also established a local Elamite-oriented government and as Assyria was always considered as a perilous enemy, the last ruler conceals his ancestors’ royal hoard in Kalmakarra Cave which, was hardly reachable.

Etymology and Geographical Position of Kalmakarra

Kalmakarra consists of two words “*Kalma*” and “*karra*” where the first in Lakī dialect means “cave” or the place of “*kal*” (goat) and “*karra*” with stress on /r/ means “fig” (Izadpanāh 1988:104). This area is covered with fig trees and such a nomination for the cave is probably due to the same reason.

Kalmakarra Cave is located at 20 km northwest of Pol-e Dokhtar Town in Loristān Province. Pol-e Dokhtar located at south of Loristān and furthest south of Zagros Mountains is considered as one of the important regions. The strategic location of this town led to play a significant role in communications between the inhabitants of the Susiana Plain and of mountain settlers of the Central Zagros from the time immemorial.

Mahleh and *Kūh-e Kabīr* are two most important mountain ranges of this town. The Mount of *Kūh-e Kabīr* that extends in parallel to the right bank of Szymareh River, at the length of 260 km, makes a tall wall where eastern and north eastern flanks are named “*Pīškūh*” and the regions located at its western and south western sides are called “*Pōškūh*” and its southern extension ends in Susa Plain (Afshār Sīstānī 1993:43). Further, there have been two important rivers “Szymarreh” and “*Kaškān*” that played an important role in the lives of inhabitants of Loristān. They join

together in Cham-Mehr, south west of Pol-e Dokhtar and close to the present *Darreh-šahr* and came to be known as “Szymareh” (Izadpanāh 1997:46).

Analysis of the Inscriptions

An Inscription in Cuneiforms and Neo-Assyrian Language



𐎶𐎠𐎼𐎢𐎽𐎢𐎠𐎶𐎠𐎼𐎢𐎽𐎢𐎠𐎶𐎠𐎼𐎢𐎽𐎢𐎠𐎶𐎠𐎼𐎢𐎽𐎢𐎠𐎶
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ترجمه متن (تقدیر) به خدای اناه ایازا عیلمه شهر گورنا (کوزان)

سرمهون پادشاه کور آشور پسر سناخریب پادشاه آشور پادشاه که قضایات نماید.

Figure1 Kalmakarra silver bucket with Neo-Assyrian inscription. (Photo: leila khosravi)

This inscription has been engraved on the upper and outer part of a handled silver bucket in Neo-Assyrian language in two lines, in fairly large-sized cuneiforms. The writing style is

eloquent and rigorous but a little bit inaccurate (Bashāsh 1997:17). The inscriptions decipher as:

“Presenting to god *Adad* (wind), an ally to the country of *Gūzānā*, *Asarhadon*, king of country of Assyria, son of *Sennacherib*, king of country of Assyria, may he judge!”

There are some keywords in the above-mentioned inscription:

- ***Adad***: A proper name attributing to god of Storm, the great god of Aramaic’s.

The major god of Hittites is also the god of Air that has been written through Mesopotamian ideogram. The most famous temples of god of Air have been unearthed in Torus and Northern Plain of Syria (Azarnoush 1974:39, 40).

- ***Country of Gūzānā***: Name of the ancient Tall Halaf that was the capital of one of the Aramaic kingdoms in Mesopotamia and was abandoned in prehistoric era. Today, it is known as Gūzano (Gūzānā) (Majidzadeh 1997:205). Thus, Gūzānā had been the same Tall Halaf on the riverbank of Khābūr River that in the time of Assyrians was captured and annexed to Assyria.

- ***Esarhadon*** : Proper name and name of one of the Neo-Assyrian kings and son of Sennacherib. This inscription illustrates the amicable relations with Esarhadon, king of Assyria. During his reign (680-669 BC), military campaigns were replaced with obedience treaties through which, he secured

his peaceful kingship and family. He considered it enough to gain the Median supports “*Zagros small kingdoms*” as tributaries to Assyria. Anyway, the Median State gained a general power and influence at the time of Esarhadon. The Land of Loristān that enjoyed autonomous federal governance was recognized as a part of western Medes and as the Assyrian inscriptions illustrate the Assyrian State sent a mission to the Median court trying to ally with the Medes. Esarhadon, the powerful king of Assyria, was afraid of development and power of Medes and Mannea and took asylum to god *Shamash* (šamaš). But the Assyrians’ interventions in the Median’s affairs had not been objected because when Esarhadon’s troops entered into the Median territory; three Median chiefs (commanders) went to Nineveh and asked for his support against the domestic conflicts. In this manner, the Medians asked Assyrians to help them to secure their domestic order and sent precious gifts to them as compensation (Culican 1971:40).

He has also reconciled with the Scythians and established matrimonial ties with the Scythian commander Partatua (of Sakasene). Esarhadon who was contemporary to Fraortes “*Fravartīs*” and Khshathrita “*Xšaθrīta*” (680 BC), led a series of triumphant campaigns in the Central Zagros and concluded peace treaties with the Aramaic tribes of Gambulu residing at the left riverbank of southern Tigris in order to

create, by utilizing some countries, a buffer zone between Elam and Mesopotamia. Esarhadon's greatest triumph was his conspiratorial plot to enthrone an Assyrian prince, Urtaki, acting as his stooge, after the death of Humban-Haltash II. During this time, remarkable political relations, exchanges and amicable protocols were established between Assyria and Elam (Negahbān 1993:538). With regard to the above-mentioned issues, it can be said that contrary to his father, Sennacherib, Esarhadon has had peaceful and amicable relations with different nations. By combining force and diplomacy he could make a futile peace on northern and eastern borders of his country and the inhabitants of the Central Zagros, i.e. the owners of the Kalmakarra objects, were among his allies and enjoyed friendly relations with Esarhadon. In addition, the inscription mentions Gūzānā (Tall Halaf) or Gīlzānā and Esarhadon as an ally to this country. To translate this word, Rassoul Bashāsh has referred to two toponyms that are geographically distinct from each other. Gūzānā (Tall Halaf) has been an ancient area in Syria and the capital of an Aramaic kingdom through which Esarhadon had to pass for conquering Egypt and to gain its inhabitants' support in this regard but Diakonoff believes that Gīlzānā was located at the west bank of Urmia Lake and its king offered some gifts to Assyria to gain their friendship (Diakonoff 1992:151).

The Assyrian texts mention hundreds of toponyms and we know accordingly that tens of fortifications, nation-states, and large and small kingdoms were spread in mid-western and north western of the Iranian plateau during 9th and 6th centuries B.C. Based on the existing documents, Mannea neighbored the State of Gīlzānū at the end of the 9th century BC in the north prior to its annexation to the territory of Urartu. Name of the said state has been mentioned for the first time in the inscriptions of Tukuleti-Ninurtai II (890-884 B.C) (Luchenbill 1926:13).

From 9th century to about 820 B.C., Gīlzānā frequently along with Khubushkiyeh has been raised in the Assyrian texts concerning with gifts and tributes the Gīlzānū State during its lifespan, had always enjoyed peaceful relations with Assyria and it seems that it had never been attacked by Assyria. According to the Assyrian inscriptions, Gīlzānū supplied horses for Assyria and had possessed wealth and many products.

Meanwhile, the unbroken relations with Assyria had to be prove through unearthed cultural objects from Gīlzānū and Hassanlou. Since 820 B.C., the toponym "Gīlzānū" has been unexpectedly disappeared from the political scene of the region. This date coincides with the annexation of the region by Urartian kings. The Assyrian inscriptions defined Gīlzānū as an autonomous political state and added no reference to its relations with the

Manneans inhabiting on its south and south eastern flanks.

With regard to location of Khübūshkiyeh in Hakkārī, Turkey, and the close relations of Gīlzānū with it from one side, and with the sea from the other side, archaeologists propose that the state must have been located at the western banks of Urmia Lake. But based on the recent location of Khübūshkiyeh in Pīrānshahr region, it is probable that Gīlzānū had positioned at the south western banks of Urmia Lake and Oshnavīyeh and Saldūz plains (Reade 1979:175-181).

An Inscription in Old Aramaic Script

This inscription has been written in Old Aramaic script, 7th century B.C, on the upper part of a silver rython that has a three-ram-headed figure engraved on its rim. Regardless of its simplicity, the writing style of the orthography faces with some difficulties. The translation of the copied and deciphered inscription is as follows:

“Governor *Kuban* ‘*āz-liz-ispand*’s (*Astiak*) beaker for wishing good health for *King Madān!*” (Bashāsh 1999:5) **The Inscription Keywords**

- **Kuban:** Name of the Scythians’ provenance in Russia. In Homer’s *Odyssey* it is called *Aeaea* (also: *Aiaia*) i.e. the land of sunrise and underworld. This place had been situated at the eastern banks of the Black Sea

within the territory of Scythians today called as “Kuban” or “Taman Peninsula;



Figure 2 Kalmakarra silver rython with Old Aramaic inscription. (Photo: Leila Khosravi)

- **The Ram’s Vessel (safineh???)**: According to Bashāsh, combination of this word with its immediate previous word might make a proper name “‘*āz-liz-ispand*’”. Although analysis and translation of these scripts are of linguists’ tasks but according to Bashāsh’s translation, “*decorated with ram’s head*” is not fully acceptable.

- **Madan:** It is a proper name that may be compared with the name of Scythian “*Madyes*”, son of *Partatua* (also: *Protothyes*), a true

Scythian king, in Azerbaijan ca. (630 B.C), (Bashāsh 1997:14).

The Aramaic language belongs to the western Semitic languages along with Phoenician and Hebrew languages that practiced in the same area. According to some Assyrian texts, the Aramaeans (also: *Arameans*) have migrated from the Saudi Arabian Peninsula to Syria and Iraq ca. 6th century B.C but we have failed to find out their original provenance and time before. Perhaps, like other nomads, they did not belong to any specific area and had been moving from one place to another due to climatic and economical reasons (Mashkour 1999:610).

As the Aramaic language belongs to the Semitic family and enjoys a simple alphabet, people could learn it easily and for the same reasons, it was spread throughout the Semitic tribes. Consequently, it functioned as a *lingua franca* from the Mediterranean Sea to the Zagros Mountains, Poshtkūh of Loristān and the Persian Gulf (*Ibid*:616). As they imposed their language throughout the Near East, they might enjoy some kind of privilege due to their dense population (Roux 1969:266). The Aramaic script is probably a derivative of the Phoenician one (Mashkour 1999:618). The Aramaeans chose the Phoenician script and changed it a little bit as required instead of the cuneiforms that were difficult to use. Then, they brought this simple writing style everywhere they went (Roux 1969:266). The Aramaic script

and language was popular before the Achaemenid period and that can be traced on the unearthed beakers of Loristān and the appearance of Aramaeans in the Zagros region in the late 8th century B.C can be proven through the Assyrian yearbooks (Fales 1996:7).

From the reign of Shalmaneser I, king of Assyria, the Assyrians fought against Aramaeans till the reign of Tiglath Pileser I. (Mashkour 1999:618). Tiglath Pileser III, during his 18-years of rule fought often against the Aramaeans. To rejuvenate Assyria and squeeze different tribes, he exiled groups of people collectively, because he believed that it was the best remedy against riots and also a way to eradicate national feelings (patriotism). This meant obedience of gods and being loyal to the local traditions through intermingling different tribes of the empire that led to settlement of many urban inhabitants in remote areas. He dislocated some 30,000 (Syrians) Aramaeans from the region of Hamat to Zagros Mountains and settled them in the Assyrian military bases. In this way, these tribes that were forcibly mingled, lost their local culture and united with other nations that all obeyed the Assyrian king. In fact, the Aramaic language was the only shared element of all these diverse tribes that became their international language as well (Pourdavoud 1947:152). In this time, the Aramaeans brought their script and language to Zagros region (Fales 1996:7) and

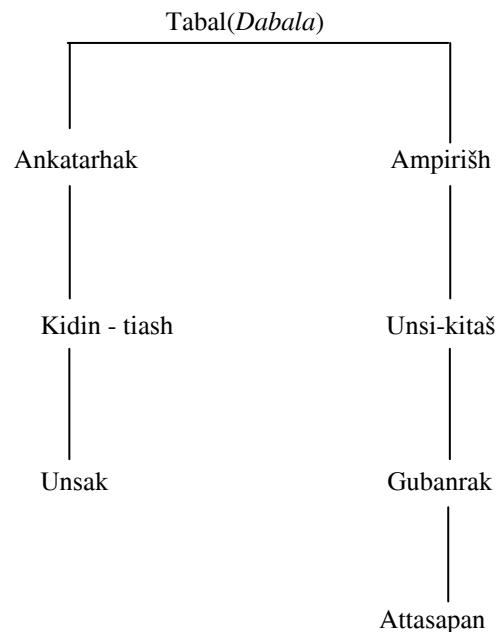
consequently, the local rulers of Loristān took and used the Aramaic script.

In the 5th century B.C, the Achaemenid kings sought a language with which all subordinate nations could comprehend with; hence; they chose the Aramaic language that was utilized as an official language in many regions and governmental centers. It should be said that besides the Aramaic language, other local written languages were used for administrative affairs just like the Elamite language that was used for Persepolis court affairs (Wieshofer 1998:23). It is difficult to determine as how the Aramaic script was employed, for the first time, in writing Iranian languages (Eranski 1961:75). But according to the archeological findings, the Aramaic script that spread widely due to its simplicity from the 8th century B.C in the western regions of Iran became an international language and finally in the form of the Old Aramaic was employed as the administrative language of the Achaemenids. (Wieshofer 1998:27)

Inscriptions in Elamite Cuneiforms

Regardless of two in Neo- Elamite and Asyrian inscriptions, others were written in Neo-Elamite cuneiforms. And most of the vessels belong to the reign of a king named “Ampirišh”, son of Tabal (*Dabala*). Three vessels belong to Unsi-kitaš, son of Ampirišh, king of Samaturra and two other vessels belong to Attasapan, son of Gubanrak. With regard to the above-mentioned

data, one may produce a family tree of the local rulers of Samaturra (Bashāsh 1999:7).



A number of objects of Kalmakarra Cave that have been bought by Houshang Mahboubian, a well-known collector, were published in 1995 in London under the title “*The Treasures of Mountains, the Art of the Medes*”. François Vallat has read the inscriptions engraved on these objects and published them in an article “*The Elamite Samati Dynasty*”. According to W.G. Lambert who has deciphered a large number of the said inscriptions, 22 Elamite names have found, four of which in the form of Lugal Samaturra meaning “*the Samati king*” are as follows:

1. Am-pi-ri-iš;
2. Anni-silhak;
3. Unzi-kilik;
4. Unsak.

It's noteworthy that some of these names have also been mentioned in Neo-Elamite Achaemenid inscriptions of Persepolis. A large number of these objects have been inherited

and well protected by the heirs. Logically; it does not seem that they have made such a heritage available to the public (Bleibtreu 1999:2-5).



Figure 3 Kalmakarra silver under goblet with Elamite inscription. (Photo: Leila Khosravi)



Figure 4 Kalmakarra silver goblet with Elamite inscription. (Photo: Leila Khosravi)

It should be said that syllable (suffix) “/–*nal*” is absent. “The Samati king”, such a

writing style is of prominent characteristics of the end of Neo-Elamite period that has been

found in Acropolis Tablets (MDP9) and is similar to Cyrus Cylinder:

{K}u-ras/An-za/an-ir/ra DUMU /se?-is-pe/is-na

Translation: Cyrus of Anšān, son of Tiespes (Cišpiš)

The writing form of *Anšāni* that has been “*lu Anzan*” in Elamite language undoubtedly shows that the said Cylinder has a royal text. *Sa-ma-tur-ra* possibly read as *Sa-ma-tir-ra* and read in two other forms as well: “*Sa-ma-ti-ip*” and “*Sa-ma-tip*”. It is interesting to note that two tablets belonging to the 1st millennium B.C, refer to two Samati and Ha-ti-ip/Ha-ti-pe individuals. The elements of the said words are similar to the texts of the Acropolis tablets.

The mentioned individuals are divided into two groups. “*Akši-marti*” occurs in six tablets and “*Umba-dudu*” does in two tablets. “*Unsak*” occurs in twenty tablets both as human name and non-human one (probably as toponym). In a number of tablets, twelve individuals that have been attributed to *pu-hu sa-ma-tip*, which mean “Samati children”, were mentioned (just like “*mara*” meaning “boys/sons” and “*puhu*” with the same meaning). There is a person among these twelve individuals named as “*Anni-šilha*” who is son of Dabala and brother of Am-pi-ri-iš. The very same texts mentions another person “*Un-zi-{}* his/her full name might be “*Un-zi-{}ki-li-ikf*”. It is the only Elamite name beginning with prefix “*unzi-*”. Other names bear prefixes “*am-*” and “*um-*” e.g.

(*Amba-habua/Umba-habua: Ambaduš/Umbaduš* and) *Umpiriš* in MDP 9.

Finally, Vallat produced two chronologies for the given tablets. First of all, “*DIL.BAT*” can be mentioned that has been seen on a bronze plaque of Persepolis, in bas-reliefs of *Māl-e Amūr* (Tal-i Malyan) and text of *Shilhak inshushinak II* and all these names can be attributed to the Neo- Elamite period IIIb. Name of god “*Šati*” can be seen both on the bronze plaque of Persepolis and tablets about Nineveh that have been discovered in Acropolis. He admits that these Elamite inscription that are prior to the Achaemenid period and belong to the New Elamite IIIb (585-539 B.C), prove the continuity of the ancient Elamite Empire. The economical texts of Acropolis in which Nineveh has been referred to; the bronze tablet (plaque) of Persepolis and the bas-reliefs of *Māl-e Amūr* are of important documents and the Samati kings might have ruled in the same period (Vallat 1996:21).

Keywords of Elamite Inscriptions

- ***Tabal (Dabala)***: In the inscriptions engraved on some of Kalmakarra objects “*Tabala*” has been mentioned as the founder of Samati kingdoms. This name can be compared with Elamite-rooted “*Da-ba-ra*” and “*Da-ba-usa*”, and may syllabically be pronounced as “*Da-ba-la-na*” just like “*An-me-na*” and “*Man-za-na*” and ending “*-na*” that is an Elamite suffix has been dropped (Donbaz 1996:2).

Tabal has been frequently used in the Assyrian documents of 9th, 8th and 7th centuries B.C. Its Assyrian form is ambiguous whereas it has been used as a general name for the whole Taurus and Anti-Taurus Mountains from one side and used also as a toponym for a specific place in the same area from the other side and the general name of Tabal implies “mount” (Toynbee 2000:71).

Although the proper name Dabala (Tabala) resembles Tabal in writing but is quite irrelevant to Kalmakarra objects and their creators. The only thing that can be said is that it has been used as a toponym in Neo-Hittite language and functioned as a proper name in the Achaemenid period. According to Toynbee, Tabal and its derivatives mean implicitly “mount”. Nevertheless, Donbaz believes that it has an Elamite stem and as we know, there were a quantity of Elamites who had settled down in some parts of Zagros. Therefore, “Dabala” or “Tabala” engraved on Kalmakarra artifacts are derived from stem “*tabal*” meaning “mount” that bespeaks the mountainous regions. Consequently, appearance of such a name in the mountainous Loristān seems logical and there exists a hypothesis that such a resemblance may emphasize that these tribes came from a single descent!!!

- **Ampiriš:** Until now, majority of Kalmakarra artifacts belong to this king. Although this name has been found in tablet

MDP9 of Acropolis, but his genuine identity and personality are still ambiguous because there exists no explanation in other contemporaneous historical documents. This name roots back to the western or southern Iran and the lands under the influence of the Elamite cuneiforms script. Additionally, its ending syllable /-riš///-ri-iš/ is an Elamite suffix that can be seen in a large number of Elamite names.

It seems that these nouns must have penetrated by Akkadians and Elamites because the same suffix can be traced in Akkadian and Elamite names (Donbaz 1996:2).

- **Samaturra:** Samaturra has been the name of a land that has not been identified yet and resembles a lot to “*samataoro*” a toponym in Caucasian Mountains where Cimmerians’ objects have been unearthed (Culican 1971:28).

Samataoro and Samaturra have been probably derived from a single stem and they bring just like one word “*Cimmerians*” into the mind. Then, it does not seem too much irrelevant that the pastoral settlers of Loristān are similar to the Cimmerians (Girshman 1967: 42).

Herodotus believes that they originated from the first settlers of southern Russia and that the Cimmerian Bosphorus (modern: Kerch Strait) and other spots are called by their names. In Assyrian texts, they have been termed “*Gimirrai*” (also: Gimirri) and they are believed

the same “*Gumer*” which has been mentioned in the Old Testament. The Cimmerians have also been supposed to the same Scythians in the Greek and Assyrian texts (Behzadi 1994:173).

According to Ani Cubet, they were most probably Iranian nomadic horse riders who gradually captured the whole region and named them as in accordance with the place, they referred to other sources especially Elamite ones and became accustomed to difficulties of cuneiform script (Cubet 1995:81).

In the 8th century B.C, the Cimmerians who were a new tribe of the Iranian origin migrated from the southern Russia and passed through the Caucasia and finally divided into two groups. A group raided the Minor Asia (also: Anatolia), man slaughtered and looted and the other group extended along the Zagros Mountains that is the western frontline of the Iranian plateau and finally settled down in Iran. According to Assyrian texts, their settlement located somewhere in the present-day Loristān. The Cimmerians married Medians who were of the same race and united against Assyria that desired to expand their rule toward the Iranian plateau (Ehsani, 1961:11,12).

Another Cimmerian group was united with the Urartians in the beginning of the 8th century B.C. Meanwhile, there was a fourth group that served and fought as mercenaries for the Assyrians. The presence of the Cimmerians in Loristān as a historical fact has

been generally accepted. The Zagros faults and its narrow and separated valleys facilitated very fitting conditions for settlement of tribes whose main job was horse and sheep nursery. There exist much similarities between the unearthed objects of Caucasia and Loristān and a quantity of shared mythological or religious themes have been found in both areas as well. They worshipped some gods who were the same Old Iranian deities (Ghirshman 1967:42).

Therefore, discovery of such objects in this area seems plausible. In addition, name of the old city of Cimmeria and the present-day Cimmerian River bring the “Cimmerian Tribe” to the mind. It is obvious that in this historical period, the Achaemenid Empire had been established and the Elamite and Assyrian states were overthrown; therefore, it seems quiet reasonable to hear nothing special about the local rulers of this region *i.e.* around Cimmeria (Samaturra??) because the provenance of the said rulers can rationally be the same “Samataoro Region” in Caucasia. The name which has been attributed to any land they ruled over disregarding its local name of the place.

- **Unsak:** Vallat suggests that Unsak has been the 2nd character of *Lalīntāš* in the Acropolis Tablet whose name occurs in sometwenty inscriptions. Until now, two persons named as Unsak have been identified;

one son of *Zittiyaš* and the other a Samati king, son of *Umba-dudu* and the 3rd Unsak who has been mentioned in the inscriptions has not been clarified yet. But it is impossible that Unsak, the Samati king, be the very same person as both father and son of this family. In this case, the king who succeeded to the throne after Unsak is obscure (Vallat 2000: 29, 30).

The Elamite language has been more popular than the Old Persian and was employed as the administrative and imperial language and as the evidence show, the Elamite language has been popular in the western mountains of Iran and as a result of extensive use, there have been some changes in its writing. These inscriptions were written by hammering and the person who engraved them, were fully aware about the cuneiform script but some variations are found in the inscriptions that might be caused by inaccuracy.

Conclusion

As such, names of the persons who gifted these silver beakers prove an intermingling of diverse traditions as some names *e.g.* Samaturra and Dabala belong to the Indo-European branch of languages and another group *e.g.* Dabala's sons' names belong to the Elamite language. It seems that the provenance and origin of the owners of the objects on which their names were engraved had been of Indo-European

origin and they migrated from Caucasia and settled in a part of Loristān (the Cimmrian River region) and named it Samaturra and established a local autonomous government. Although they were within the territory of Elam but they have never been under the direct influence of Elamite State while the Elamite culture and language have had immediate influences on them as the names of their succeeding kings resembled the Elamite ones.

Though the Samati kings were fond of Elamite but they were later absorbed in the Median culture. At the time of the tribes' unification against Assyria, the small kingdoms that were under the influence of the Medes, joined the Khshathria's union. Ghirshman believes that Khshathria's big uprising has begun from a center in Loristān and or around that state. The Medians who attacked Assyria (614 B.C) and destroyed Nineveh, a prominent city of Assyria, and brought back large quantities of booties to home. And the Samati rulers, whose land stood within the territory of the Medes, went to Nineveh as well and probably brought back a number of the said objects (booties) to Loristān. Contemporary to the Medians, the Persians also extended along Zagros Mountains and established a government in its central region where the Assyrians claimed its possession and had been surrounded by the aliens. After Cyrus' revolt against the Medians and defeating them, the

small kings and tribes whose territories were small in size, became nationals and allies of Cyrus, the king of Achaeminds.

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فرمان‌روایان ناشناخته ایلام نو در طی هزاره اول قبل از میلاد

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تاریخ دریافت: ۱۳۸۸/۱۱/۱۹

تاریخ پذیرش: ۱۳۸۹/۲/۱۱

گنجینه غار کلماکره که شامل صدها قلم شیء زرین و سیمین است در سال ۱۳۶۸ از غاری به همین نام در پل دختر لرستان توسط یک روستایی پیدا شد. اشیای این مجموعه علاوه بر موضوع زیبایی شناختی، اطلاعات با ارزش باستان‌شناسی را نیز به همراه دارند. ویژگی منحصر به فرد برخی از این آثار وجود نوشته‌هایی به خط آرامی قدیم، آشوری جدید و ایلام نو است. رمز‌گشایی این نوشته‌ها توسط پژوهشگرانی چون جین لمبرت، فرانچز والت و رسول بشاش صورت گرفت. حاصل این مطالعات ضمن ارائه اطلاعاتی از یک دولت محلی ناشناخته ایلام نو، فصل نوینی را در مطالعات باستان‌شناسی این دوره خاص ارائه می‌کند که در این مقاله به آن پرداخته می‌شود.

واژگان کلیدی: غار کلماکره، لرستان، ساماترا، ایلام نو، تابالا، آمپیریش.

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