



## کتیبه‌ای از حمورپی در موزه ملی ایران

پارسا دانشمند

### چکیده

این مقاله نسخه‌ای از یک لوح میخی را که اخیراً کشف شده و در حال حاضر در موزه ملی ایران نگهداری می‌شود ارائه می‌دهد. متن این لوح بر بازسازی معبد اِبَبَر پس از تسخیر لارسا توسط حموربی تمرکز دارد. این لوح، که زمینه باستان‌شناسی آن نامشخص است، توسط مقامات ایرانی ضبط شده و در موزه ملی ایران به نمایش گذاشته شده است. محتوای این متن قبلاً از طریق یک متن سومری و نسخه ناقصی از آن به زبان اکدی برای آشورشناسان شناخته شده بود. این لوح تازه کشف شده، کامل‌ترین و دست‌نخورده‌ترین نسخه اکدی از این متن است.

واژگان کلیدی: لوح میخی، حموربی، لارسا، موزه ملی ایران.

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## An Inscription of Hammurapi in the National Museum of Iran

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### Abstract

This paper presents an edition of a recently discovered cuneiform tablet, currently housed at the National Museum of Iran. The tablet focuses on the reconstruction of the temple of Ebabbar following the capture of Larsa by Hammurapi. Despite its unclear archaeological origins, the tablet was confiscated by Iranian authorities and exhibited alongside ancient artifacts donated by Iranian families. The content of this text was previously known to Assyriologists through a Sumerian text and a fragmentary Akkadian version. This newfound tablet offers the most comprehensive and perfectly intact Akkadian version of the text. The precise date of the tablet cannot be definitively ascertained. Nevertheless, it is established that Hammurapi conquered Larsa during his 31st year of rule, offering a rough timeframe for the inscription.

**Keywords:** Cuneiform tablet; Hammurapi; Larsa; National Museum of Iran.

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The cuneiform tablet presented here is currently housed in the National Museum of Iran. The archaeological background of the tablet remains unclear. This tablet was confiscated by Iranian authorities and, along with approximately 1500 ancient objects donated by two Iranian families, was exhibited at the National Museum of Iran in 2022. The content of the text, which is already familiar to Assyriologists through a well-preserved Sumerian tablet in the British Museum, London, UK (BM 91076; Frayne 1990: 351; Kärki 1983: 2; Sollberger and Kupper 1971: 212; Matthews 1970: 120-125) and a fragmentarily broken Akkadian duplicate in the Liagre Böhl Collection, Leiden, Netherlands (LB 974; Böhl 1934: 16; Matthews 1970: 120-125; Van Dijk 1957: 15; Frayne 1990: 351, 841), pertains to the reconstruction of the temple of Ebabbar in Larsa. The newly discovered evidence presented here constitutes the most complete Akkadian version of this text.

The exact date of this tablet cannot be conclusively determined. However, it is known that Hammurapi captured Larsa in the 31st year of his reign, which provides an approximate timeframe for the inscription (Frayne 1990: 349; Charpin 2003: 83-91).

The capture of Larsa marked a significant turning point in the political landscape of Mesopotamia during the early second millennium BC. Before the downfall of Larsa and its ruler, Rim-Sin, a balance of power was maintained among Amorite kings such as Zimri-Lim, Rim-Sin, Išme-Dagan, and Hammurapi through alliances and treaties built on mutual oaths. However, after Rim-Sin's defeat, as evidenced in this inscription, Hammurapi declared himself "the king of the land of Sumer and Akkad" (Charpin 2003: 90-91). Notably, in the formulaic name for the 31st year, it is emphasized that Hammurapi, after subduing Rim-Sin, solidified his authority over Sumer and Akkad (Ungnad 1938: 180). Yet, there is no year formula that references Hammurapi's restoration of Ebabbar. Apart from a small Sumerian text stamped on the face of a brick (Frayne 1990: 350; Matthews 1970: 127) that commemorates the restoration of Ebabbar by Hammurapi, another Hammurapi text mentioning the restoration

of the Ebabbar can be found in the prologue of his law codes, where a passing reference occurs: "the warrior, the one who shows mercy to Larsa, the one who restores the temple of Ebabbar for Šamaš, his ally" (Prologue, ii 32-36, see now Oelsner 2022: 139).



Fig. 1. Obv. (Photo courtesy of Fereidoun Biglari)

### Manuscripts

A = National Museum of Iran  
B = Liagre Böhl Collection (LB 974)

#### @Obverse

- A 1 a-na d.UTU  
A 2 be-el ša-me-e  
A 3 u<sub>3</sub> er-še-tim  
A 4 be-li<sub>2</sub>-šu  
A 5 ha-am-mu-ra-pi<sub>2</sub>  
A 6 'na'-bi-u<sub>3</sub> an-nim  
A 7 še-mu d.EN.LIL<sub>2</sub>  
A 8 mi-gi<sub>4</sub>-ir  
A 9 d.UTU
- A 10 SIPA na-ra-am  
B 1` 'SIPA' 'na'-[ra-am]  
A 11 d.AMAR.UTU

- B 2` 'd.' AMAR'.[UTU]  
 A 12 LUGAL da-num<sub>2</sub>  
 B 3` 'LUGAL' 'da'-[num<sub>2</sub>]  
  
 A 13 LUGAL KA<sub>2</sub>. DINGIR.RA.KI  
 B 4` 'LUGAL' 'KA<sub>2</sub>'.[DINGIR.RA.KI]  
  
 A 14 LUGAL KALAM šu-me-ri<sub>2</sub>-im  
 B 5` 'LUGAL' [KALAM] šu-me-'ri<sub>2</sub>'-[im]  
  
 A 15 'u<sub>3</sub>' ak-ka-di-im  
 B 6` [u<sub>3</sub>] ak-ka-'di'-[im]  
  
 A 16 'LUGAL' ki-ib-ra-tim  
 B 7` 'LUGAL' ki-ib-'ra'-[tim]  
 A 17 ar-ba-im  
 B 8` 'ar'-ba-[im]

@reverse

- A 1 LUGAL mu-ud-di-iš  
 B r 1 'LUGAL' mu-[ud]-di-[iš]  
  
 A 2 BARA<sub>2</sub>.BARA<sub>2</sub> DINGIR GAL.GAL  
 B r 2 'BARA<sub>2</sub>'.BARA<sub>2</sub> DINGIR 'GAL'.[GAL]  
  
 A 3 i<sub>3</sub>-nu d.UTU  
 B r 3 'i<sub>3</sub>'-nu d.[UTU]  
  
 A 4 KALAM  
 B r 4 [KALAM]  
 A 5 šu-me-ri<sub>2</sub>-im  
 B r 5 [šu]-me-ri<sub>2</sub>-[im]  
  
 A 6 u<sub>3</sub> ak-ka-di-im  
 B r 6 [u<sub>3</sub>] ak-ka-'di'-[im]  
  
 A 7 a-na be-li-im  
 B r 7 [a]-'na' be-'li'-[im]  
  
 A 8 id-di-nu-šum  
 B r 8 [id]-'di'-[nu-šum]  
  
 A 9 še-er-ra-si<sub>2</sub>-na  
 A 10 a-na qa<sub>2</sub>-ti-šu  
 A 11 u<sub>2</sub>-ma-al-li-u<sub>3</sub>  
 A 12 a-na d.UTU  
 A 13 be-'li'-im  
 A 14 tu-kul-ti-šu  
 A 15 in UD.UNUG.KI  
 A 16 URU be-lu-'ti'-šu  
 A 17 E<sub>2</sub>.BABBAR  
 A 18 E<sub>2</sub> na-'ra'-[am]-šu  
 A 19 ib-ni-'šum'

## Transcription

### Obverse

*ana Šamaš bēl šamē u eršetim bēlišu Hammurapi nabiu Anim šēmû Enlil migir Šamaš rē'ûm*



Fig. 2. Rev. (Photo courtesy of Fereidoun Biglari)

*narām Marduk šarrum dannum šar Bābilim šar māt Šumerim u Akkadim šar kibrātum arbā'im*

### Reverse

*šarrum muddiš parakkī ilī rabūti inu Šamaš māt Šumerim u Akkadim ana bēlim iddinūšum šerrassina ana qātīšu umalliu ana Šamaš bēlim tukultīšu ina Larsa āl bēlūtīšu E-babbar bitam narāmšu ibnīšum*

## Translation

### Obverse

For Šamaš, lord of skies and earth, his lord, Hammurapi, the one called by Anum, the one who listens to Enlil, the favorite of Šamaš, the beloved shepherd of Marduk, the strong king, king of Babylon, king of the land of Sumer and Akkad, king of the four corners of the world,

**Reverse**

the king who is the renovator of the shrines of the great gods. When Šamaš gave the land of Sumer and Akkad to rule and placed their halter in his hand, for Šamaš, the lord in whom he trusts, he built the temple of Ebabbar, his beloved house, in Larsa, the city of his rule.

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