

Exercise Codex Hammurabi §§ 1-25, 229-233

Laws of Hammurabi (LH) (ca. 1750 B.C.E., Babylon)

Laws: M. Roth, *Law Collections from Mesopotamia and Asia Minor*² [1997]
 R. Versteeg, *Early Mesopotamian Law* [2000]
 R. Westbrook ed., *A History of Mesopotamian Law* (2 dln) [2003]

History: M. van de Mieroop, *A History of the Ancient Near East* [2004]

The collection of rules was compiled toward the end of the forty-three year reign of Hammurabi (r. 1792-1750 B.C.E.), sixth ruler of the First Dynasty of Babylon, the king who directed the great political expansion of the empire and organized a complex and sophisticated government and military bureaucracy to administer it. He defeated powerful rival kingdoms and extended his political and diplomatic influence throughout the ancient Near East in an expansion rivaled only by that achieved by his early contemporary to the north, Shamshi-Adad of Assyria. The year name formula for Hammurabi's second year, "Year in which Hammurabi established justice in the land," is a testimony to Hammurabi's concern for justice and a possible reference to his enactment of a *mišaru*-edict (see the introductory remarks to the Laws of Eshnunna).

Prologue

(i 1-26) *īnu Anum širum šar Anun= naki Enlil bēl šamē u eršetim šā'im šimāt mātīm ana Marduk mārīm rēštim ša Ea illilūt kiššat niši išimūšum in Igiḡi ušarbiūšu Bābilam šumšu širam ibbū in kibrātīm ušāte= rušu ina libbišu šarrūtām dāritam ša kīma šamē u eršetim išdāša šuršudā ukinnūšum*

When the august god Anu, king of the Anunnaku deities, and the god Enlil, lord of heaven and earth, who determines the destinies of the land, allotted supreme power over all peoples to the god Marduk, the firstborn son of the god Ea, exalted him among the Igiḡu deities, named the city of Babylon with its august name and made it supreme within the regions of the world, and established for him within it eternal kingship whose foundations are as fixed as heaven and earth,

īnu subjunction "when"; long dependent clause ending with ukinnūšum "they established"

subordinate clause

(i 27-49) *inūmišu Ḥammurabi rubām na'dam pāliḡ ilī jāti mišaram ina mātīm ana šūpim raggam u šēnam ana ḡulluḡim dannum enšam ana la ḡabālim kīma Šamaš ana šalmāt qaqqadim wašēmma mātīm nuw=urim Anum u Enlil ana šir niši ṡubbim šumī ibbū*

at that time, the gods Anu and Enlil, for the enhancement of the well-being of the people, named me by my name: Hammurabi, the pious prince, who venerates the gods, to make justice prevail in the land, to abolish the wicked and the evil, to prevent the strong from oppressing the weak, to rise like the sun-god Shamash over all humankind, to illuminate the land.

beginning of main clause (verb ibbū); inūmišu = in(ā) ūmišu

(i 50-62) *Ḥammurabi rē'ām nibīt Enlil anāku*

I am Hammurabi, the shepherd, selected by the god Enlil,

new main clause "I (am) Hammurabi", followed by a long list of appositions to "Hammurabi" (skipped)

end of Prologue

(iv 64-v 13) *na'dum muštēmiqum ana ili rabūtīm liplippim ša Sumu-la-el aplum dannum ša Sīn-muballiṭ zērūm dāriūm ša šarrūtīm šarrum dannum šamšu Bābīlīm mušēši nūrim ana māṭ Šumerim u Akkadīm šarrum muštešmi kibrāt arba'im migir Istar anāku*

the pious one, who prays ceaselessly for the great gods, scion of Sumu-la-el, mighty heir of Sīn-muballiṭ, eternal seed of royalty, mighty king, solar disk of the city of Babylon, who spreads light over the lands of Sumer and Akkad, king who makes the four regions obedient, favored of the goddess Ishtar, am I.

(v 14-24) *inūma Marduk ana šutēšur niši mātim ūsīm sūḫuzim uwa'eranni*

When the god Marduk commanded me to provide just ways for the

inūma subjunction "when"; subordinate clause with verb *uwa'eranni*

kittam u mišaram ina pī mātim aškun šir niši uṭīb

people of the land (in order to attain) appropriate behavior, I established truth and justice as the declaration of the land, I enhanced the well-being of the people.

from *kittam* main clause, verbs *aškun* and *uṭīb*

(v 25) *inūmišu*

At that time: (follow 292 laws)

inūmišu: 'at that time'

Epilogue

(xlvii 1-8) *dīnāt mišarim ša Ḥammurabi šarrum lē'ām ukinnuma mātam ussam kīnam u ridam damqam ušašbitu*

These are the just decisions which Hammurabi, the able king, has established and thereby has directed the land along the course of truth and the correct way of life.

(xlvii 9-58) *Ḥammurabi šarrum gitmālum anāku ana šalmāt qaqqadim ša Enlil išrukam rē'ūssina Marduk iddinam ul ēgu aḫi ul addi ašrī šulmim ešte'isīnāšim pušqī waštūtīm upetti nūram ušēšišināšim ina kakkim dannim ša Zababa u Istar ušatlimūnim ina igigallim ša Ea išimam ina lē'ātīm ša Marduk iddinam nakri eliš u šapliš assuḫ qablātīm ubelli šir mātim uṭīb niši dadmī aburri ušarbiš mugallitam ul ušaršišināti ilū rabūtūm ibbāninnima anākuma rē'ām mušallimum ša ḫaṭṭašu išarat šilli ṭābum ana ālija tariš ina utlija niši māṭ Šumerim u Akkadīm ukil ina lamassija ihḫiša ina šulmim attabbalšināti ina nēmeqija uštapziršināti*

I am Hammurabi, noble king, I have not been careless or negligent toward humankind, granted to my care by the god Enlil, and with whose shepherding the god Marduk charged me. I have sought for them peaceful places, I removed serious difficulties, I spread light over them. With the mighty weapon which the gods Zababa and Ishtar bestowed upon me, with the wisdom which the god Ea allotted to me, with the ability which the god Marduk gave me, I annihilated enemies everywhere, I put an end to wars, I enhanced the well-being of the land, I made the people of all settlements lie in safe pastures, I did not tolerate anyone intimidating them. The great gods having chosen me, I am indeed the shepherd who brings peace, whose scepter is just. My benevolent shade is spread over my city, I held the people of the lands of Sumer and Akkad safely on my lap. They prospered under my protective spirit, I maintained them in peace, with my skillful wisdom I sheltered them.

(xlvii 59-78) *dannum enšam ana la ḫabālim ekūtam almattam šutēšurim ina Bābīlīm ālim ša Anum u Enlil rešišu ullū ina Esagil bitim ša kīma šamē u eršetim išdāšu kīnā dīn mātim*

In order that the mighty not wrong the weak, to provide just ways for the waif and the widow, I have inscribed my precious pronouncements upon my stela and set it up

*ana diānim purussē mātim ana
parāsim ḫablim šutēšurim awātija
šūqurātīm ina narija ašturma ina
maḫar šalmija šar mīšarim ukīn*

before the statue of me, the king of justice,⁴⁹ in the city of Babylon, the city which the gods Anu and Enlil have elevated, within the Esagil, the temple whose foundations are fixed as are heaven and earth, in order to render the judgments of the land, to give the verdicts of the land, and to provide just ways for the wronged.

*(xlvii 79–xlviii 2) šarrum ša in šarri
šūturu anaku awātūa nasqā lēʾūtī
šāninam ul išū ina qibīt Šamaš
dajānim rabīm ša šamē u eršetim
mīšarī ina mātim lištēpi ina awat
Marduk bēlija ušurātūa mušassikam
aj iršia ina Esagil ša arammū šumī
ina damiqtim ana dār lizzakir*

I am the king preeminent among kings. My pronouncements are choice, my ability is unrivaled. By the command of the god Shamash, the great judge of heaven and earth, may my justice prevail in the land. By the order of the god Marduk, my lord, may my engraved image not be confronted by someone who would remove it. May my name always be remembered favorably in the Esagil temple which I love.

*(xlviii 3–19) awīlum ḫablum ša
awatam irāššū ana maḫar šalmija šar
mīšarim lillikma narī šaṭram
lištassīma awātija šūqurātīm lišmēma
narī awatam likallimšu dīnšu līmur
libbašu linappišma*

Let any wronged man who has a lawsuit come before the statue of me, the king of justice, and let him have my inscribed stela read aloud to him, thus may he hear my precious pronouncements and let my stela reveal the lawsuit for him; may he examine his case, may he calm his (troubled) heart, (and may he praise me), saying:

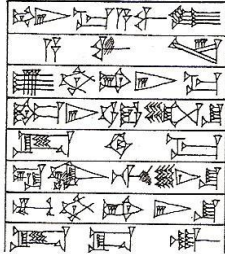
CODEX HAMMURABI

Transcription and translation from: M. T. Roth, *Law Collections from Mesopotamia and Asia Minor*² [1957]

Transliteration from: G. R. Driver, J. C. Miles, *The Babylonian Laws* [1960]

Cuneiform text from: E. Bergmann, *Codex Hammurabi. Textus Primigenius Editio Tertia* [1953]

§ 1.



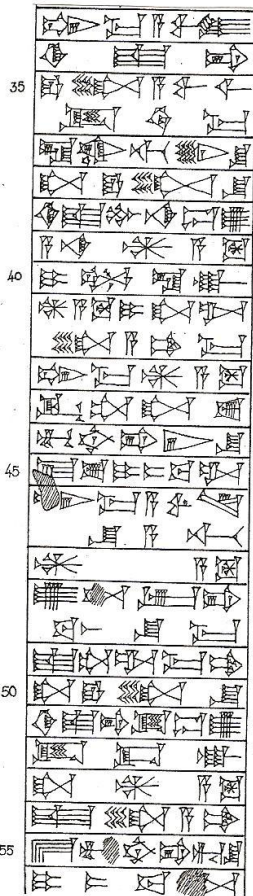
(v 26-32) *šumma awilum awilam
ubbirma nērtam elišu iddīma la
uktīnšu mubbiršu iddāk*

¶ 1 If a man accuses another man and charges him with homicide but cannot bring proof against him, his accuser shall be killed.

šum-ma a-wi-lum | a-wi-lam
ú-ub-bi-ir-ma
ne-er-tam e-li-šu
id-di-ma

30] la uk-ti-in-šu
mu-ub-bi-ir-šu
id-da-ak

§ 2.



(v 33-56) *šumma awilum kišpī eli
awilim iddīma la uktīnšu ša elišu
kišpū nadū ana Id illak Id išalliamma
šumma Id iktāssu mubbiršu bīssu
itabbal šumma awilam šuāti Id úteb=
bibaššuma išalmam ša elišu kišpī
iddū iddāk ša Id išliam bī mubbiršu
itabbal*

¶ 2 If a man charges another man with practicing witchcraft but cannot bring proof against him, he who is charged with witchcraft shall go to the divine River Ordeal, he shall indeed submit to the divine River Ordeal; if the divine River Ordeal should overwhelm him, his accuser shall take full legal possession of his estate; if the divine River Ordeal should clear that man and should he survive, he who made the charge of witchcraft against him shall be killed; he who submitted to the divine River Ordeal shall take full legal possession of his accuser's estate.

šum-ma a-wi-lum
ki-iš-pī

35] e-li a-wi-lim | id-di-ma
la uk-ti-in-šu
ša e-li-šu

ki-iš-pu na-du-ú
a-na DINGIR_{FD}

40] i-il-la-ak
DINGIR_{FD} i-ša-al-|li-a-am-ma
šumma DINGIR_{FD}
ik-ta-ša-sú
mu-ub-bi-ir-šu

45] é-sú i-tab-ba-al
šum-ma a-wi-lam | šu-a-ti
DINGIR_{FD}
ú-te-eb-bi-|ba-aš-šu-ma
iš-ta-al-ma-am

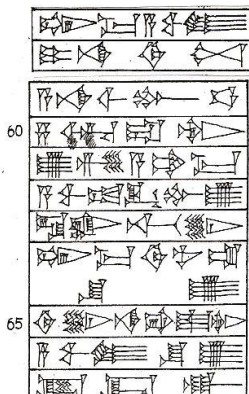
50] ša e-li-šu
ki-iš-pī id-du-ú
id-da-ak

ša DINGIR_{FD}
iš-li-a-am

55] é mu-ub-bi-ri-šu
i-tab-ba-al

^dFD = *Id, Nārūm* Divine River

§ 3.



(v 57-67) *šumma awilum ina dīnim
ana šībūt sarrātim ušiamma awat
iqbū la uktīn šumma dīnum šū dīn
napištim awilum šū iddāk*

¶ 3 If a man comes forward to give false testimony in a case but cannot bring evidence for his accusation, if that case involves a capital offense, that man shall be killed.

šum-ma a-wi-lum

i-na di-nim

a-na ši-bu-ut

60] sà-ar-ra-tim

ú-ši-a-am-ma

a-wa-at iq-bu-ú

la uk-ti-in

šum-ma di-nu-um | šu-ú

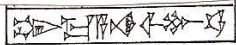
65] di-in na-pi-iš-tim

a-wi-lum šu-ú

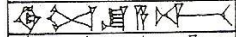
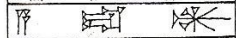
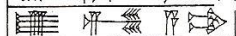
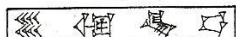
id-da-ak

ušiam : *preb. G 3^e pers. sg. ventive of wašūm*

§ 4.



VI



(v 68-vi 5) *šumma ana šībūt še'im u kaspim ūšiam aran dīnim šuāti itanašši?*

šum-ma a-na ši-bu-ut

1] ŠE ù KÙ.BABBAR

ú-ši-a-am

a-ra-an

di-nim šu-a-ti

5] it-ta-na-aš-ši

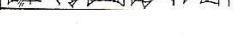
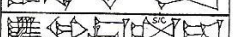
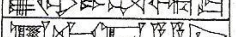
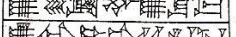
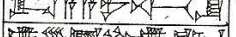
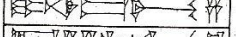
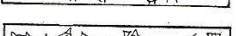
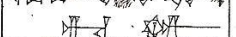
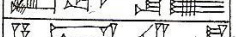
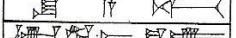
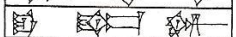
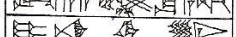
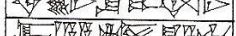
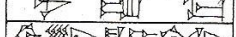
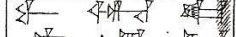
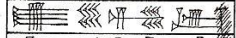
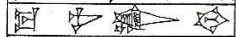
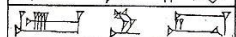
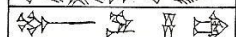
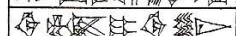
¶ 4 If he comes forward to give (false) testimony for (a case whose penalty is) grain or silver, he shall

be assessed the penalty for that case.

ŠE: *še'um* or *um* barley, grain

KÙ.BABBAR: *kāspum* silver

§ 5.



(vi 6-30) *šumma dajānum dīnam idīn purussām iprus kunukkam ušēzib warkānumma dīnšu iteni dajānam šuāti ina dīn idīnu enēm ukannušuma rugummām ša ina dīnim šuāti ibbaššū adi 12-šu inaddin u ina puḅrim ina kussī dajānūtišu ušētbūšuma ul itārma itti dajānī ina dīnim ul uššab*

šum-ma da-a-a-nu-um

di-nam i-di-in

pu-ru-sà-am

ip-ru-ús

10] ku-nu-uk-kam

ú-še-zi-ib

wa-ar-ka-|nu-um-ma

di-in-šu i-te-ni

da-a-a-nam šu-a-ti

15] i-na di-in | i-di-nu

e-ne-em

ú-ka-an-nu-šu-ma

ru-gu-um-ma-am

ša i-na di-nim | šu-a-ti

20] ib-ba-aš-šu-ú

A.RÁ-12-šu

i-na-ad-di-in

ù i-na pu-úh-|ri-im

i-na ^{GIŠ}GU.ZA

25] da-a-a-nu-ti-šu

ú-še-et-bu-ú-šu-ma

ú-ul i-ta-ar-ma

it-ti da-a-a-ni

i-na di-nim

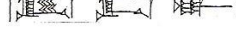
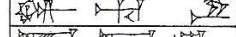
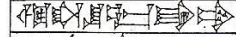
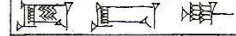
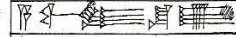
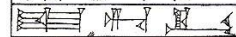
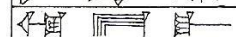
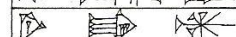
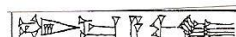
30] ú-ul uš-ta(!)-ab

¶ 5 If a judge renders a judgment, gives a verdict, or deposits a sealed opinion, after which he reverses his judgment, they shall charge and convict that judge of having reversed the judgment which he rendered and he shall give twelvefold the claim of that judgment; moreover, they shall unseat him from his judgeship in the assembly, and he shall never again sit in judgment with the judges.

A.RÁ: *adi*, preposition

ŠIŠGU.ZA: *kussum* chair

§ 6.



(vi 31-40) *šumma awilum makkūr ilim u ekallim išriq awilum šū iddāk u ša šurqam ina qātišu imḅuru iddāk*

šum-ma a-wi-lum

NÍG.GA DINGIR

ù É.GAL

iš-ri-iq

35] a-wi-lum šu-ú

id-da-ak

ù ša šu-ur-qá-am

i-na qá-ti-šu

im-ḅu-ru

40] id-da-ak

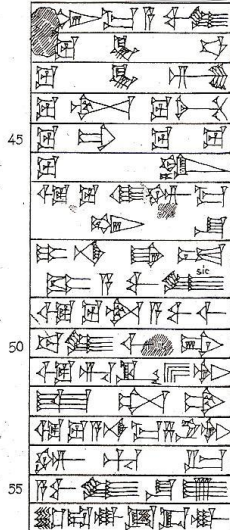
¶ 6 If a man steals valuables belonging to the god or to the palace, that man shall be killed, and also he who received the stolen goods from him shall be killed.

NÍG.GA = *makkurum* property, possession

DINGIR = *ilum* god

É.GAL = *ekallum* palace

§ 7.



(vi 41-56) *šumma awilum lu kaspam lu ḫurāšam lu wardam lu amtam lu alpam lu immeram lu imēram ulu mimma šumšu ina qāt mār awilim ulu warad awilim balum šibi u riksātīm ištām ulu ana maššarūtīm imḫur awilum šū šarrāq iddāk*

šum-ma a-wi-lum
lu KÙ.BABBAR
lu GUŠKIN
lu ERU(M) lu GÉME
45] lu GUD lu UDU
lu ANŠE
ù lu mi-im-ma | šum-šu
i-na qá-at | DUMU a-wi-lum(!)
ù lu ERU(M) a-wi-lim
50] ba-lum ší-bi
ù ri-ik-sa-tim
iš-ta-am
ù lu a-na ma-ša-ru-tim
im-ḫu-ur
55] a-wi-lum šu-ú
šar-ra-aq id-da-ak

¶ 7 If a man should purchase silver, gold, a slave, a slave woman, an ox, a sheep, a donkey, or anything else whatsoever, from a son of a man or from a slave of a man without witnesses or a contract—or if he accepts the goods for safekeeping—that man is a thief, he shall be killed.

ERU(M) or IR_{II} = *wardum* slave

GUŠKIN: *ḫurāšum* gold; KÙ.BABBAR: *kaspum* silver

GÉME: *amtum* slave woman

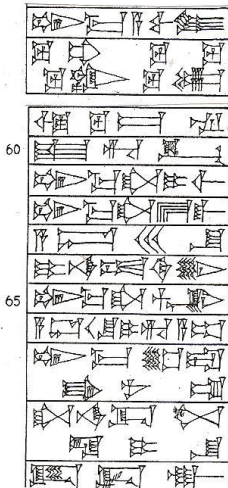
GUD: *alpum* ox

UDU: *immerum* sheep

ANŠE: *imērum* donkey

DUMU: *mārum* son

§ 8.



(vi 57-69) *šumma awilum lu alpam lu immeram lu imēram lu šaḫām ulu elippam išriq šumma ša ilim šumma ša ekallim adi 30-šu inaddin šumma ša muškēnim adi 10-šu iriab šumma šarrāqānum ša nadānim la išu iddāk*

šum-ma a-wi-lum
lu GUD lu UDU lu ANŠE lu
ù lu ŠAH
ù lu GIŠMÁ
60] iš-ri-iq
šum-ma ša i-lim
šum-ma ša É.GAL
A.RÁ 30-šu
i-na-ad-di-in
65] šum-ma ša MAŠ.EN.KAK
A.RÁ 10-šu i-ri-a-ab
šum-ma šar-ra-|qá-nu-um
ša na-da-nim | la i-šu
id-da-ak

¶ 8 If a man steals an ox, a sheep, a donkey, a pig, or a boat—if it belongs either to the god or to the palace, he shall give thirtyfold; if it belongs to a commoner, he shall replace it tenfold; if the thief does not have anything to give, he shall be killed.

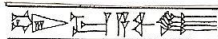
ŠAH: *šaḫum* pig

GIŠMÁ: *elippum* boat

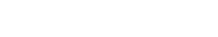
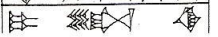
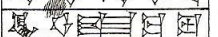
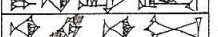
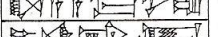
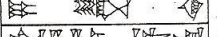
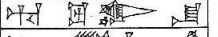
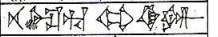
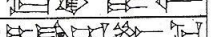
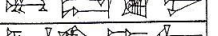
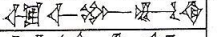
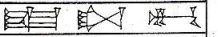
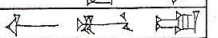
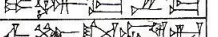
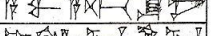
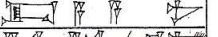
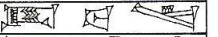
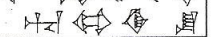
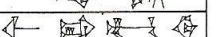
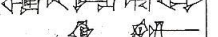
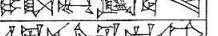
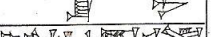
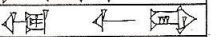
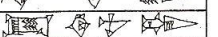
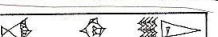
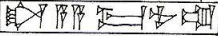
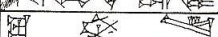
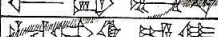
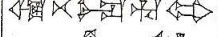
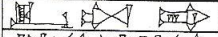
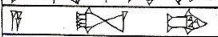
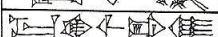
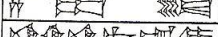
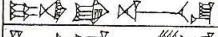
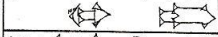
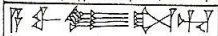
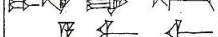
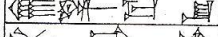
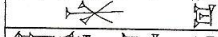
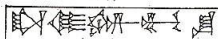
MAŠ.EN.KAK: *muškēnum* commoner

A.RÁ: *adi*

É.GAL: *ekallum* palace



VII



(vi 70–vii 47) *šumma awilum ša mim-
māšu ḫalqu mimmāšu ḫalqam ina qāti*

*awilim iššabat awilum ša ḫulqum ina
qātišu šabtu nādinānummi iddinam
maḫar šībīmi ašām iqtabi u bēl
ḫulqim šībī mudē ḫulqijami lublam
iqtabi šājimānum nādin iddinušum u
šībī ša ina maḫrišumu išāmu itbalam
u bēl ḫulqim šībī mudē ḫulqišu
itbalam dajānū awātišunu immaruma
šībū ša maḫrišunu šimūm iššāmu u
šībū mudē ḫulqim mudūssunu maḫar
ilim iqabbūma nādinānum šarrāq
iddāk bēl ḫulqim ḫuluqšu ileqqe
šājimānum ina bit nādinānim kasap
išqulu ileqqe*

70] *šum-ma a-wi-lum*

1] *ša mi-im-mu-šu | ḫal-
qu-mi-im-ma-šu
ḫal-qá-am
i-na qá-ti | a-wi-lim*

5] *iš-ša-ba-at
a-wi-lum ša ḫu-
ul-qum
i-na qá-ti-šu
ša-ab-tu
na-di-na-nu-um-mi | id-di-
nam*

10] *ma-ḫar ši-bi-mi*

*a-ša-am
iq-ta-bi
ù be-el ḫu-ul-
qí-im
ši-bi mu-di*

15] *ḫu-ul-qí-ya-mi*

*lu-ub-lam
iq-ta-bi
ša-a-a-ma-nu-um
na-di-in*

20] *id-di-nu-šum*

*ù ši-bi
ša i-na maḫ-ri-
išu-nu
i-ša-mu it-ba-
lam
ù be-el ḫu-ul-
qí-im*

25] *ši-bi mu-di | ḫu-
ul-qí-im
it-ba-lam*

*da-a-a-nu
a-wa-a-ti-šu-
nu
i-im-ma-ru-ma*

30] *ši-bu ša maḫ-ri-
išu-nu*

*ši-mu-um
iš-ša-mu
ù ši-bu mu-di
ḫu-ul-qí-im*

35] *mu-du-sú-nu*

*ma-ḫar i-lim
i-qá-ab-bu-ma
na-di-na-nu-um
šar-ra-aq id-da-ak*

40] *be-el ḫu-ul-qí-im*

*ḫu-lu-uq-šu
i-le-qí
ša-a-a-ma-nu-um
i-na bi-it*

45] *na-di-na-nim*

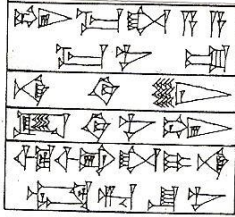
*KÙ.BABBAR iš-qú-lu
i-le-qé*

¶ 9 If a man who claims to have lost property then discovers his lost

property in another man's possession, but the man in whose possession the lost property was discovered declares, "A seller sold it to me, I purchased it in the presence of witnesses," and the owner of the lost property declares, "I can bring witnesses who can identify my lost property," (and then if) the buyer produces the seller who sold it to him and the witnesses in whose presence he purchased it, and also the owner of the lost property produces the witnesses who can identify his lost property—the judges shall examine their cases, and the witnesses in whose presence the purchase was made and the witnesses who can identify the lost property shall state the facts known to them before the god, then it is the seller who is the thief, he shall be killed; the owner of the lost property shall take his lost property, and the buyer shall take from the seller's estate the amount of silver that he weighed and delivered.

KÙ.BABBAR *kaššum* silver

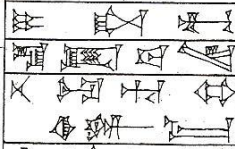
§ 10.



(vii 48-61) *šumma šājimānum nādinān iddinušum u šībī ša ina maḥrišunu išāmu la itbalam bēl ḥulqimma šībī mudē ḥulqīšu itbalam šājimānum šarrāq iddāk bēl ḥulqim ḥuluqšu ileqqe*

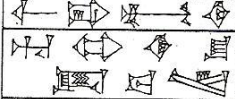
¶ 10 If the buyer could not produce the seller who sold (the lost property) to him or the witnesses before whom he made the purchase, but the owner of the lost property could produce witnesses who can identify his lost property, then it is the buyer who is the thief, he shall be killed; the owner of the lost property shall take his lost property.

50



šum-ma ša-a-a-|ma-nu-um
na-di-in
50] id-di-nu-šum
ù šī-bī ša i-na | maḥ-ri-šu-nu
i-ša-mu
la it-ba-lam

55

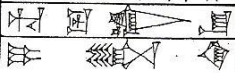


be-el ḥu-ul-|qī-im-ma
55] šī-bī mu-di
ḥu-ul-qī-šu | it-ba-lam



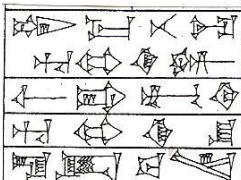
ša-a-a-ma-nu-um
šar-ra-aq id-da-ak
be-el ḥu-ul-qī-im

60



60] ḥu-lu-uq-šu
i-le-qē

§ 11.

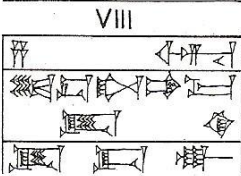


(vii 62-viii 3) *šumma bēl ḥulqim šībī mudē ḥulqīšu la itbalam sār tuššamma iddiš iddāk*

¶ 11 If the owner of the lost property could not produce witnesses who can identify his lost property,

he is a liar, he has indeed spread malicious charges, he shall be killed.

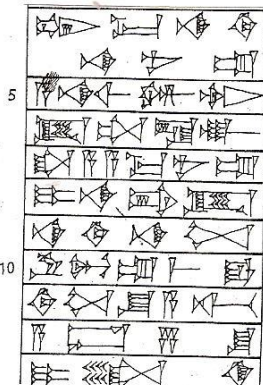
65



šum-ma be-el | ḥu-ul-qī-im
šī-bī mu-di
ḥu-ul-qī-šu
65] la it-ba-lam

1] sà-ar
tu-uš-ša-am-ma | id-ki
id-da-ak

§ 12.



(viii 4-13) *šumma nādinānum ana šīmtim ittalak šājimānum ina bīt nādinānim rugummē dīnim šuāti adi ḥamšīšu ileqqe*

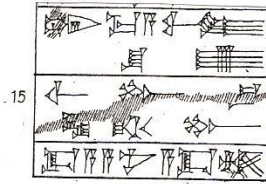
¶ 12 If the seller should go to his fate, the buyer shall take fivefold the claim for that case from the estate of the seller.

5

10

šum-ma na-di-|na-nu-um
5] a-na šī-im-tim
it-ta-la-ak
ša-a-a-ma-nu-um
i-na bi-it
na-di-na-nim
10] ru-gu-um-me-e
di-nim šu-a-ti
A.RÁ-5-šu
i-le-qē

§ 13.



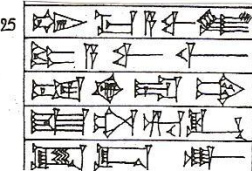
(viii 14–24) *šumma awilum šu šibūšu la qerbu dajānū adannam ana šeššet warhī išakkanušumma šumma ina šeššet warhī šibūšu la irdiam awilum šu sār aran dinim šuāti ittanašši*

šum-ma a-wi-lum | šu-ú
 15] ši-bu-šu | la qer-bu
 da-a-a-nu a-da-nam
 a-na ITU-6-KAM
 i-ša-ak-ka-|nu-šum-ma
 šum-ma i-na ITU-6-KAM
 20] ši-bi-šu | la ir-di-a-am
 a-wi-lum šu-ú
 sà-ar
 a-ra-an di-nim | šu-a-ti
 it-ta-na-aš-ši

¶ 13 If that man's witnesses are not available, the judges shall grant him an extension until the sixth month, but if he does not bring his witnesses by the sixth month, it is that man who is a liar, he shall be assessed the penalty for that case.

ITU: *warhum* month
 KAM: *determinative after numbers*

§ 14.



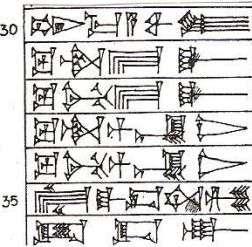
(viii 25–29) *šumma awilum mār awilim šebṛam ištariq iddāk*

25] šum-ma a-wi-lum
 DUMU a-wi-lim
 šè-ēḫ-ra-am
 iš-ta-ri-iq
 id-da-ak

¶ 14 If a man should kidnap the young child of another man, he shall be killed.

DUMU: *mārum* son

§ 15.



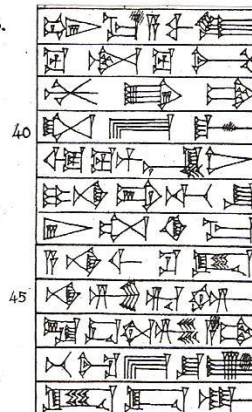
(viii 30–36) *šumma awilum lu warad ekallim lu amat ekallim lu warad muškēnim lu amat muškēnim abullam ušteši iddāk*

30] šum-ma a-wi-lum
 lu ERU(M) É.GAL
 lu GĒME É.GAL
 lu ERU(M) MAŠ.EN.KAK
 lu GĒME MAŠ.EN.KAK
 35] KÁ.GAL uš-te-šī
 id-da-ak

¶ 15 If a man should enable a palace slave, a palace slave woman, a commoner's slave, or a commoner's slave woman to leave through the main city-gate, he shall be killed.

ERU(M) or IR_n: *wardum* slave
 GĒME: *amtum* slave woman
 É.GAL: *ekallum* palace
 MAŠ.EN.KAK: *muškēnum* commoner
 KÁ.GAL: *abullum* city-gate

§ 16.



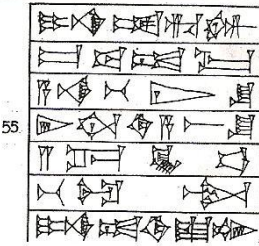
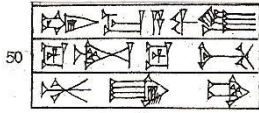
(viii 37–48) *šumma awilum lu warad lu amtam ḥalqam ša ekallim ulu muškēnim ina bitišu irtaqīma ana šisīt nāgirim la uštešiam bēl bitim šu iddāk*

šum-ma a-wi-lum
 lu ERU(M) lu GEME
 ḥal-qá-am
 40] ša É.GAL
 ù lu MAŠ.EN.KAK
 i-na bi-ti-šu
 ir-ta-qí-ma
 a-na ši-si-it
 45] na-gi-ri-im
 la uš-te-šī-a-am
 be-el é šu-ú
 id-da-ak

¶ 16 If a man should harbor a fugitive slave or slave woman of either the palace or of a commoner in his house and not bring him out at the herald's public proclamation, that householder shall be killed.

É: *bītum* house

§ 17.

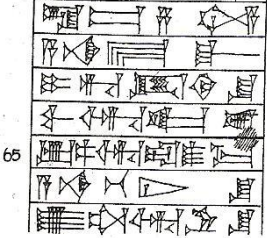
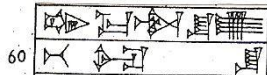


(viii 49–58) *šumma awilum lu wardam lu amtam ḥalqam ina šērim iṣbatma ana bēlišu intediaššu 2 šiql kaspam bēl wardim inaddiššum*

šum-ma a-wi-lum
50] lu ERU(M) lu GĒME
ḥal-qá-am
i-na šē-ri-im
iṣ-ba-at-ma
a-na be-lí-šu
55] ir-te-di-a-aš-šu
2 GIN KÙ.BABBAR
be-el ERU(M)
i-na-ad-di-iš-šum

¶ 17 If a man seizes a fugitive slave or slave woman in the open country and leads him back to his owner, the slave owner shall give him 2 shekels of silver.

§ 18.

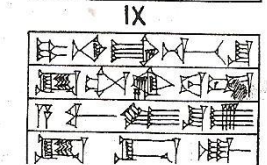
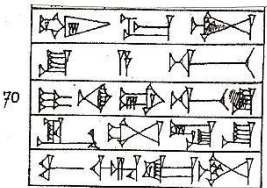


(viii 59–67) *šumma wardum šu bēlišu la izzakar ana ekallim iredđišu markassu ipparrasma ana bēlišu utarušu*

šum-ma ERU(M) šu-ú
60] be-el-šu
la iz-za-kar
a-na É.GAL
i-re-ḫd-di-šu
wa-ar-ka-sú
65] ip-pa-ar-ra-ás-ma
a-na be-lí-šu
ú-ta-ar-ru-šu

¶ 18 If that slave should refuse to identify his owner, he shall lead him off to the palace, his circumstances shall be investigated, and they shall return him to his owner.

§ 19.

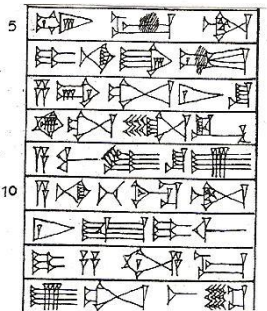


(viii 68–ix 4) *šumma wardam šuāti ina bītišu iktalāšu marka wardum ina qātišu ittaṣbat awilum šu iddāk*

šum-ma ERU(M)
šu-a-ti
70] i-na bi-ti-šu
ik-ta-la-šu
wa-ar-ka ERU(M)
I] i-na qá-ti-šu
it-ta-aṣ-ba-at
a-wi-lum šu-ú
id-da-ak

¶ 19 If he should detain that slave in his own house and afterward the slave is discovered in his possession, that man shall be killed.

§ 20.

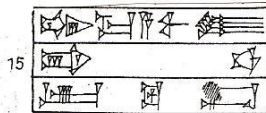


(ix 5–13) *šumma wardum ina qāt šābitānišu iḫtaliq awilum šu ana bēl wardim niš ilim izakkarma ūtaššar*

5] šum-ma ERU(M)
i-na qá-at
ša-bi-ta-ni-šu
iḫ-ta-li-iq
a-wi-lum šu-ú
10] a-na be-el ERU(M)
ni-iš i-lim
i-za-kar-ma
ú-ta-aš-šar

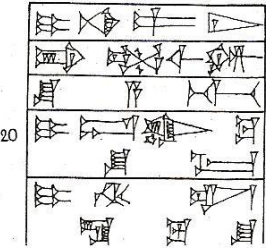
¶ 20 If the slave should escape the custody of the one who seized him, that man shall swear an oath by the god to the owner of the slave, and he shall be released.

§ 21.



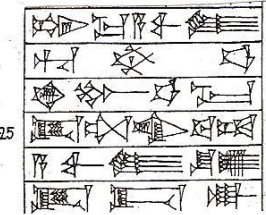
(ix 14–21) *šumma awilum bitam
ipluš ina pani pilšim šuāti idukkušuma
iḫallalušu*

¶ 21 If a man breaks into a house,
they shall kill him and hang him in
front of that very breach.



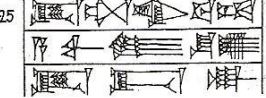
šum-ma a-wi-lum
15] bi-tam
ip-lu-uš
i-na pa-ni
pí-il-ši-im
šu-a-ti
20] i-du-uk-ku-|šu-ma
i-ḫa-al-|la-lu-šu

§ 22.



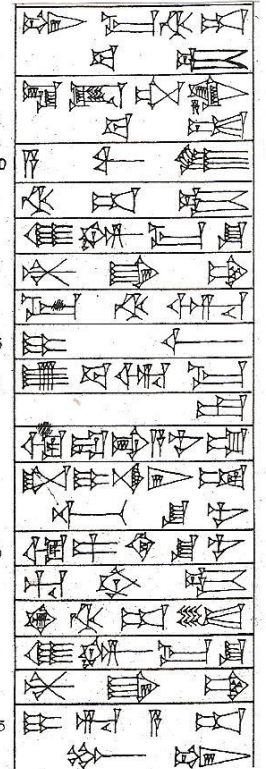
(ix 22–27) *šumma awilum ḫubtam
iḫbutma ittašbat awilum šú iddāk*

¶ 22 If a man commits a robbery
and is then seized, that man shall
be killed.



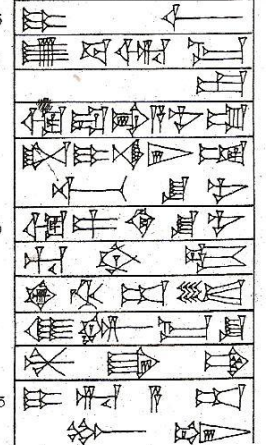
šum-ma a-wi-lum
ḫu-ub-tam
iḫ-bu-ut-ma
25] it-ta-aš-ba-at
a-wi-lum šu-ú
id-da-ak

§ 23.



(ix 28–45) *šumma ḫabbātum la
ittašbat awilum ḫabtum mimmašu
ḫalqam maḫar ilim ubârma ālum⁴ u
rabiānum ša ina eršetišunu u
paṭtišunu ḫubtum iḫḫabtu mimmašu
ḫalqam iriabbušum⁵*

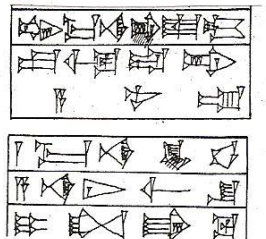
¶ 23 If the robber should not be
seized, the man who has been
robbed shall establish the extent of
his lost property before the god;
and the city and the governor in
whose territory and district the
robbery was committed shall
replace his lost property to him.



šum-ma ḫa-ab-|ba-tum
la it-ta-aš-ba-at
30] a-wi-lum
ḫa-ab-tum
mi-im-ma-šu
ḫal-qá-am
ma-ḫa-ar
35] i-lim
ú-ba-ar-ma
URU
ù ra-bi-a-nu-um
ša i-na er-še-ti-šu-nu
40] ù pa-ṭi-šu-nu
ḫu-ub-tum
iḫ-ḫa-ab-tu
mi-im-ma-šu
ḫal-qá-am
45] i-ri-a-ab-
-bu-šum

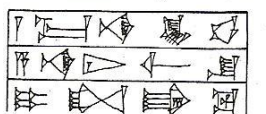
for iribbū-ium

§ 24.



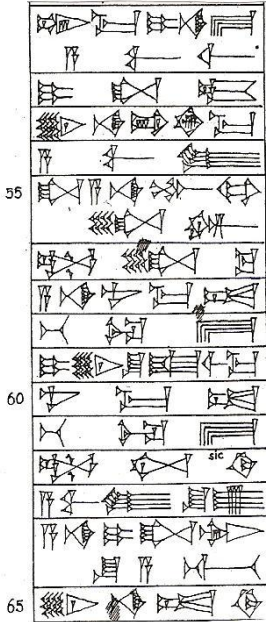
(ix 46–50) *šumma napištum ālum u
rabiānum l mana kaspam ana nišišu
išaqqalu*

¶ 24 If a life (is lost during the rob-
bery), the city and the governor
shall weigh and deliver to his kins-
men 60 shekels of silver.



šum-ma na-pí-iš-tum
URU ù ra-bi-|a-nu-um
I MA.NA KÙ.BABBAR
a-na ni-ši-šu
50] i-ša-qá-lu

§ 25.



(ix 51-65) *šumma ina bīt awilim
išātum innapiḫma awilum ša ana bul-
lim⁶ illiku ana numāt bēl bītim īnšu
iššīma numāt bēl bītim ilteqe awilum
šū ana išātim šuāti immaddi*

šum-ma i-na É | a-wi-lim
i-ša-tum
in-na-pí-iḫ-ma
a-wi-lum

55] ša a-na bu-ul-|li-im

il-li-ku
a-na nu-ma-at
be-el É
i-in-šu iš-ši-ma

60] nu-ma-at

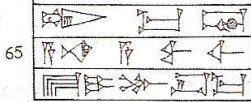
be-el É
il-te-di(!)
a-wi-lum šu-ú

a-na i-ša-tim | šu-a-ti
65] in-na-ad-di

¶ 25 If a fire breaks out in a man's house, and a man who came to help put it out covets the household furnishings belonging to the householder, and takes household furnishings belonging to the householder, that man shall be cast into that very fire.

for il-te-ge'

§ 229.

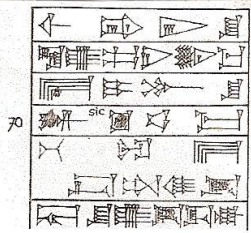


(xlii 64-72) *šumma itinum ana awilim bitam ipušma šipiršu la udan-
ninma bit ipušu imqutma bēl bitim uštamit itinum šū iddāk*

¶ 229 If a builder constructs a house for a man but does not make his work sound, and the house that he constructs collapses and causes the death of the householder, that builder shall be killed.

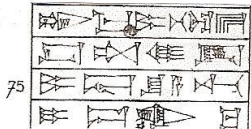
ŠITIM = itinum
epēšum: to make, construct
É = bitum: house

for: im-gú-ut-ma
mātum u q: to die; š: to cause to die
dākum u b: to kill, N: to be killed



šum-ma ŠITIM
65] a-na a-wi-lim
É i-pu-uš-ma
ši-pí-ir-šu
la ú-dan-ni-in-ma
É i-pu-šu
70] im-lu(!)-ut-ma
be-el É | uš-ta-mi-it
ŠITIM šu-ú id-da-ak

§ 230.



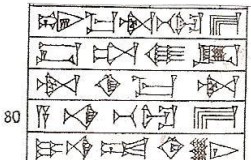
(xlii 73-76) *šumma mār bēl bitim uštamit mār itinim šuāti idukku*⁴²

¶ 230 If it should cause the death of a son of the householder, they shall kill a son of that builder.

DUMU = mārum: son

šum-ma DUMU be-el É
uš-ta-mi-it
75] DUMU ŠITIM šu-a-ti
i-du-uk-ku

§ 231.



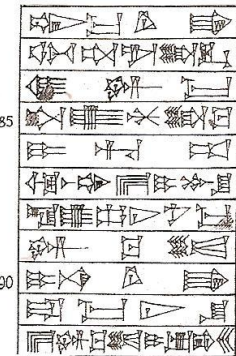
(xlii 77-81) *šumma warad bēl bitim uštamit wardam kīma wardim ana bēl bitim inaddin*

¶ 231 If it should cause the death of a slave of the householder, he shall give to the householder a slave of comparable value for the slave.

ERU(M) or IR_{II} = wardum slave

šum-ma ERU(M) be-el É
uš-ta-mi-it
ERU(M) ki-ma ERU(M)
80] a-na be-el É
i-na-ad-di-in

§ 232.



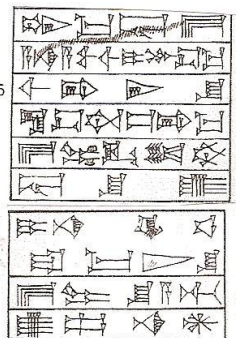
(xlii 82-92) *šumma makkūram uḫ-talliḫ mimma ša uḫalliḫu iriab u aššum bit ipušu la udanninuma imqutu ina makkūr ramanišu bit imqutu ippeš*

¶ 232 If it should cause the loss of property, he shall replace anything that is lost; moreover, because he did not make sound the house which he constructed and it collapsed, he shall construct (anew) the house which collapsed at his own expense.

NÍG.GA = makkūrum: property

šum-ma NÍG.GA
úḫ-ta-al-li-iq
mi-im-ma
85] ša ú-ḫal-li-ḫú
i-ri-ab
ù aš-šum É i-pu-šu
la ú-dan-ni-nu-ma
im-ḫú-tu
90] i-na NÍG.GA
ra-ma-ni-šu
É im-ḫú-tu i-ip-pí-eš

§ 233.



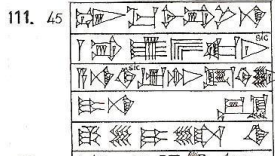
(xlii 93-xliii 3) *šumma itinum bitam ana awilim ipušma šipiršu la uštešbima igārum iqtup itinum šū ina kasap ramanišu igāram šuāti udannan*

¶ 233 If a builder constructs a house for a man but does not make it conform to specifications so that a wall then buckles, that builder shall make that wall sound using his own silver.

É.GAR₅ = igārum: wall
KÙ.BABBAR = kaspum: silver

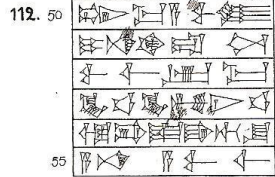
šum-ma ŠITIM É
a-na a-wi-lim i-pu-uš-ma
95] ši-pí-ir-šu
la uš-te-is-pí-ma
É-GAR₅ iḫ-tu-up
ŠITIM šu-ú

1] i-na KÙ.BABBAR | ra-ma-ni-
šu
É-GAR₅ šu-a-ti
ú-dan-na-an



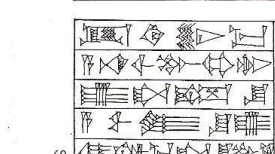
§111 45) šum-ma sâbitum(MÍ.KAŠ.TIN.NA) 46) 1 pīham(KAŠ.Ú.SA.KA.NI(lies DÚ)) 47) a-na qī-ip-tīm id-di-in 48) i-na ebūrim(BURU_x) 49) 5 sá še'am(ŠE) i-le-qé

Var. (aus P und S): 46) S: iš-te-en pí-[ha-am]. 47) Stele nach S verbessert. 49) S: še-am i-l[e-e]q-qé.



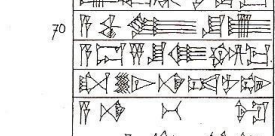
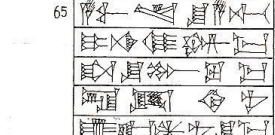
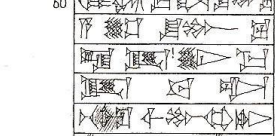
§112 50) šum-ma a-wi-lum 51) i-na ḥar-ra-nim 52) wa-ši-ib-ma 53) kaspam (KÜ.BABBAR) ḥurāḡam(GUŠKIN) abnam(NA₄) 54) ú bi-iš qá-ti-šu 55) a-na a-wi-lim 56) id-di-in-ma 57) a-na ši-bu-ul-tim 58) ú-ša-bíl-šu 59) a-wi-lum šu-ú 60) mi-im-ma ša šu-bu-lu 61) a-šar šu-bu-lu 62) la id-[di]-in-ma 63) it-ba-al 64) be-el ši-bu-ul-tim 65) a-wi-lam šu-a-ti 66) i-na mi-im-ma 67) ša šu-bu-lu-ma 68) la id-di-nu 69) ú-ka-an-⟨nu⟩-šu-ma 70) a-wi-lum šu-ú 71) adi(A.RÁ) 5-šu mi-im-ma 72) ša in-na-ad-nu-šum 73) a-na be-el ši-bu-ul-tim 74) i-na-ad-di-in

Var. (aus P, S und T): 50) S: awīlum(LÚ). 51) P: [ḥar-ra]-ni; S: KASKAL. 52) P: a-ši-ib-[m]a. 57) P: še-[bu-ul]-ti. 58) P: ú-ša-bi-la-šu; S: ú-ša-bi-il-šu. 60) S: ša caret. P: šu-bu-l[a](?? S und T wie Stele). 61) P: šu-bu-l[a](?? S und T wie Stele). 62) Stele nach S verbessert. 63) T: it-bal. 69) S: ú-ka-a[n(?)]-x(?)]-šu-ú-ma. 71) S: ḥa-am-ša-am-[m]a (statt adi 5-šu).

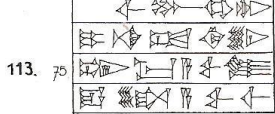


§113 75) šum-ma a-wi-lum 76) e-li a-wi-lim Kol. XXVI (Re. III) 1) še'am (ŠE) ú kaspam(KÜ.BABBAR) i-šu-ma 2) i-na ba-lum be-el še'im(ŠE) 3) i-na na-aš-pa-ki-im 4) ú lu i-na ma-aš-ka-nim 5) še'am(ŠE) il-te-qé 6) a-wi-lam šu-a-ti 7) i-na ba-lum be-el še'im(ŠE) 8) i-na na-aš-pa-ki-im 9) ú lu i-na maškanim(KISLAḤ) 10) i-na še'im(ŠE) le-qé-em 11) ú-ka-an-nu-šu-ma 12) še'am (ŠE) ma-la il-qú-ú 13) ú-ta-ar 14) ú i-na mi-im-ma šum-šu 15) ma-la id-di-nu 16) i-te-el-li

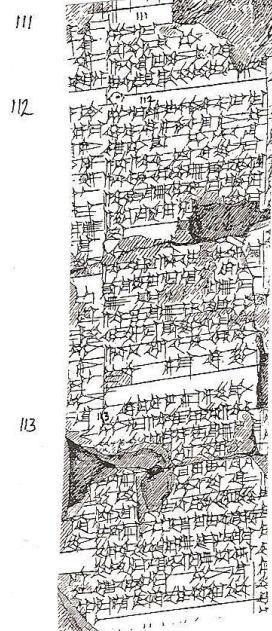
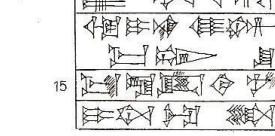
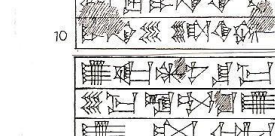
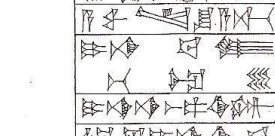
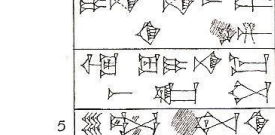
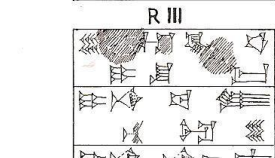
Var. (aus P und S): 1) S: [še-]lam, i-šu-ú-čma. 2) S: še-e-[im]. 3) S: é.[i.DUB]. 4) S: KISLAḤ-[im]. 5) S: še-am. 6) S: LÚ. 7) S: še-im. 8) S: é.i.DUB. 9) S: KISLAḤ-im. 10) S (und wohl auch P): i-na caret. S: še-e-im le-qé-e. 12) S: še-am, il-qú-⟨ú⟩ (Haplographie). 14) S: i-na caret.



Poebol, HGT n.93 Oud-Babylonisch Cursief (=BAL M3 S)



R III



- 112 LU = awīlum
- * KASKAL = ḥarrānum, road, (trade) expedition
- kaspam, silver
- ḥurāḡam, gold
- abnam, stone
- bišum, property
- šebulm, despatch, consignment
- wabūlum, to carry, bring
- adi x-šu, x times
- 113 ŠE = še'um barley, grain
- išū he has; to have something on somebody = to have a financial claim on somebody
- (na) balum without (the consent of) (preposition)
- našpakum store room, storage vessel
- maškanum threshing floor
- tārum (u) q to (re)turn
- mala as much/money as
- elūm q to be high
- qē ina x e., to forfeit x

