

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 šīrum šar Anun-
naki Enlil bel šamē u eršetim šā'im
šimāt mātīm ana Marduk mārīm
rēšīm ša Ea illilūt kiššat niši
išīmūšum in Igiḡi ušarbiūšu Bābīlam
šumšu šīram ibbū in kibrātīm ušāte-
rušu ina libbišu šarrūtām dārītām ša
kīma šamē u eršetim išdāša šursudā
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 Igiḡi 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 Hammurabi rubām
na'dam pālīh ilī jāti mišaram ina
mātīm ana šūpīm raggam u šēnam
ana ḥulluqim dannum enšam ana la
ḥabālim kīma Šamaš ana šalmāt
qaqqadim wašemma mātīm nuwḫurim
Anum u Enlil ana šīr niši ḫubbi-
mū 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

beginning of main clause (verb *ibbū*);
inūmišu = *in(a) umišu*

the sun-god Shamash over all humankind, to illuminate the land.

(i 50–62) *Ḫammurabi 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
ilī rabūtim liplippim ša Sumu-la-el
aplum dannum ša Sin-muballiṭ zērum
dārium ša šarrūtim šarrum dannum
šamšu Bābīlīm mušēši nūrim ana māt
Šumerim u Akkadim šarrum muštešmi
kibrāt arba'im miḡir Ištar anaku

the pious one, who prays cease-
lessly for the great gods, scion of
Sumu-la-el, mighty heir of Sin-
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 mātīm ušim šūpuzim 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 mātīm aškun
šir niši uṭib

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 uṭib

(v 25) inūmišu

At that time: (follow 292 laws)

inūmišu: 'at that time'

Epilogue

(xlvii 1-8) dīnāt mišarim ša Ḥam-
murabi šarrum lē'ām ukinnuma
mātām ussam kīnam u rīdam
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 anaku ana šalmāt
qaqqadim ša Enlil išrukam rē'assina
Marduk iddinam ul ēgu aḡi ul addi
ašrī šulmim ešte'išināšim pušqī
waštūtīm upetti nūram ušēšišināšim
ina kakkim dannim ša Zababa u Ištar
ušaṭlimūnim ina igigallim ša Ea
išimam ina lē'ūtim ša Marduk iddi-
nam nakrī eliš u šapliš assuḡ qablātīm
ubelli šir mātīm uṭib niši dadmī
aburri ušarbiš mugallitam ul
ušašišināti ilū rabūtum ibbūninnima
anākuma rē'ām mušallimum ša
ḡaṭṭašu išarat šilli ṭābum ana ālija
tariš ina utlija niši māt Šumerim u
Akkadim ukil ina lamassija iḡḡiša ina
šulmim attabbalšināti ina nēmeḡija
uštaṭziršināti

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 Mar-
duk 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 allot-
ted to me, with the ability which
the god Marduk gave me, I annih-
lated enemies everywhere, I put an
end to wars, I enhanced the well-
being of the land, I made the peo-
ple 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
ḡabālim ekūtām almattam šutēšurim
ina Bābīlīm ālim ša Anum u Enlil
rēšišu ullū ina Esagil bītim ša kīma
šamē u eṣetīm išdāšu kīnā dīn mātīm

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

ana diānim purussē mātīm ana
parāsim ḫablim šutēšurim awātiḫa
šūqurātim ina nariḫa ašṭurma ina
maḫar šalmiḫa šar mišarim 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.

(xlvi 79–xlvi 2) šarrum ša in šarri
šūturu anāku awātūa nasqā lē'ūtī
šāninam ul iṣū ina qibīt Šamaš
daḫānim rabim ša šamē u eršetim
mišari ina mātīm lištēpi ina awat
Marduk bēliḫa ušurātūa mušassikam
aḫ iršia ina Esagil ša arammu 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 favor-
ably in the Esagil temple which I
love.

(xlvi 3–19) awīlum ḫablum ša
awatam iraššū ana maḫar šalmiḫa šar
mišarim lillikma nari šaṭram
lištassima awātiḫa šūqurātim lišmēma
nari 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 pre-
cious 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:

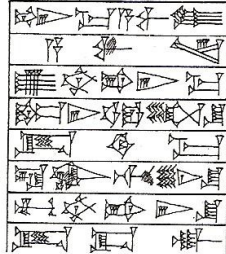
CODEX HAMMURABI

Transcription and translation from: M. T. Roth, *Law Collections from Mesopotamia and Asia Minor*² [1997]

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

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

§ 1.



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

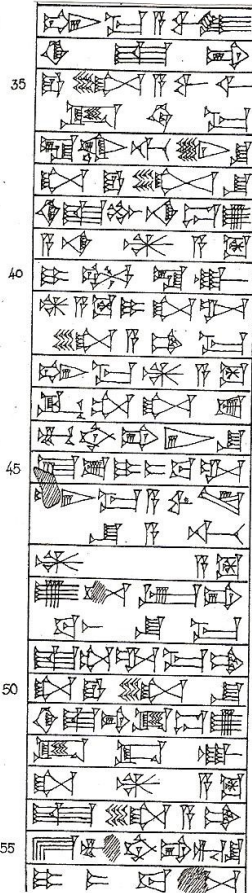
¶ 1 If a man accuses another man
and charges him with homicide but
cannot bring proof against him, his
accuser shall be killed.

šum-ma a-wi-lum | a-wi-lam

ú-ub-bi-ir-ma
ne-ér-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 uktiṣu ša elišu
kišpū nadū ana lā illak lā išallamma
šumma lā iktašassu mubbiršu bissu
itabbal šumma awilam šuāti lā ūteb-
bibaššuma ištalmam ša elišu kišpī
iddū iddāk ša lā išlam bīt mubbiršu
itabbal*

¶ 2 If a man charges another man
with practicing witchcraft but can-
not 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 posses-
sion of his accuser's estate.

dīd = lā, *Nārūm* Divine River

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 DINGIRfD
40] i-il-la-ak
DINGIRfD i-ša-al-|li-a-am-ma
šumma DINGIRfD

ik-ta-ša-sú
mu-ub-bi-ir-šu
45] é-sú i-tab-ba-al
šum-ma a-wi-lam | šu-a-ti
DINGIRfD

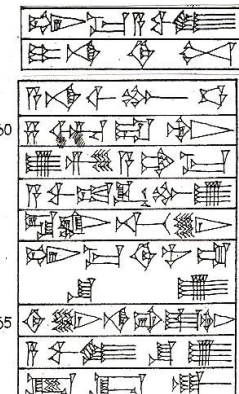
ú-te-eb-bi-|ba-aš-šu-ma
iš-ta-al-ma-am

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

ša DINGIRfD
iš-li-a-am

55] é mu-ub-bi-ri-šu
i-tab-ba-al

§ 3.



(v 57-67) *šumma awilum ina dīnim
ana šībūt sarraṭim ūšiamma awat
iqbū la uktiṣu šumma dīnum šū dīn
napištim awilum šū iddāk*

¶ 3 If a man comes forward to give
false testimony in a case but can-
not bring evidence for his accusa-
tion, 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

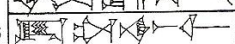
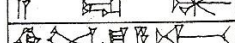
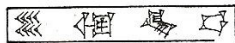
id-da-ak

ušlam : preb. G 3^e prs. sg. ventive of wašūm

§ 4.



VI



5

(v 68-vi 5) *šumma ana šībūt še'im u kaspim ušiam aran dīnim šuāti ittanašši²*

šum-ma a-na ši-bu-ut

1] ŠE ù KÙ.BABBAR

ú-ši-a-am

a-ra-an

di-nim šu-a-ti

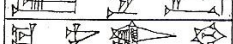
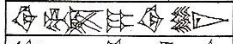
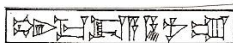
5] it-ta-na-aš-ši

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

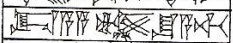
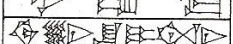
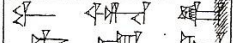
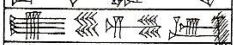
be assessed the penalty for that case.

ŠE: *še'im* or *um barley, grain*
KÙ.BABBAR: *kāspum silver*

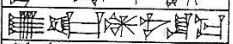
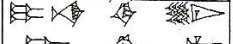
§ 5.



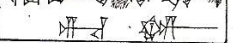
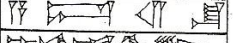
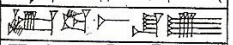
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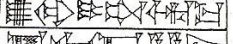
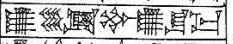
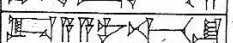
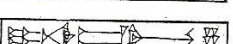
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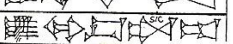
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25



30



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

šum-ma da-a-a-nu-um

di-nam i-di-in

pu-ru-sā-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-ú-|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

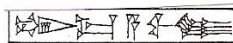
i-na di-nim

30] ú-ul uš-ta(!)-ab

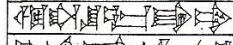
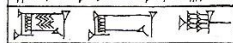
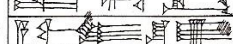
¶ 5 If a judge renders a judgment, gives a verdict, or deposits a sealed opinion, after which he reverses his judgment, they shall charge and convict that judge of having reversed the judgment which he rendered and he shall give twelve-fold the claim of that judgment; moreover, they shall unseat him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

A.RÁ: *adi*, preposition
^{GIŠ}GU.ZA: *kussum chair*

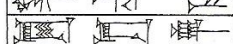
§ 6.



35



40



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

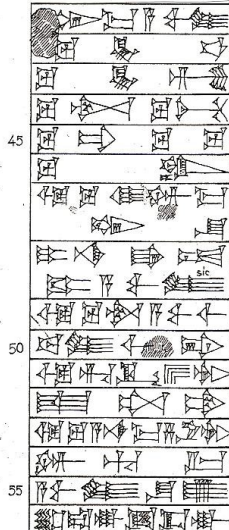
im-ḥu-ru

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 = *makkūrum property, possession*
DINGIR = *ilum god*
É.GAL = *ekallum palace*

§ 7.



(vi 41-56) *šumma awilum lu kaspaṃ lu ḥurāṣam 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 mašsarūtīm imḥur awilum šū šarrāq iddāk*

*šum-ma a-wi-lum
lu KÙ.BABBAR
lu GUŠKIN
lu ERU(M) lu GĒME
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
iṣ-ta-am
ù lu a-na ma-ša-ru-tim
im-ḥu-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: *hurāṣum* gold; KÙ.BABBAR: *kaspuṃ* silver

GĒME: *amtum* slave woman

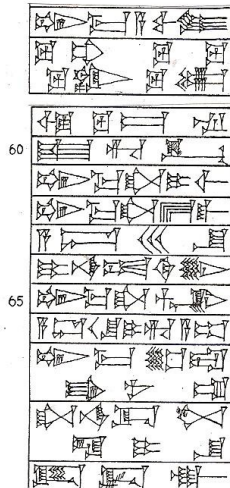
GUD: *alpuṃ* ox

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 iṣu iddāk*

*šum-ma a-wi-lum
lu GUD lu UDU lu ANŠE lu
ŠAH
ù lu GISH.MÁ
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.

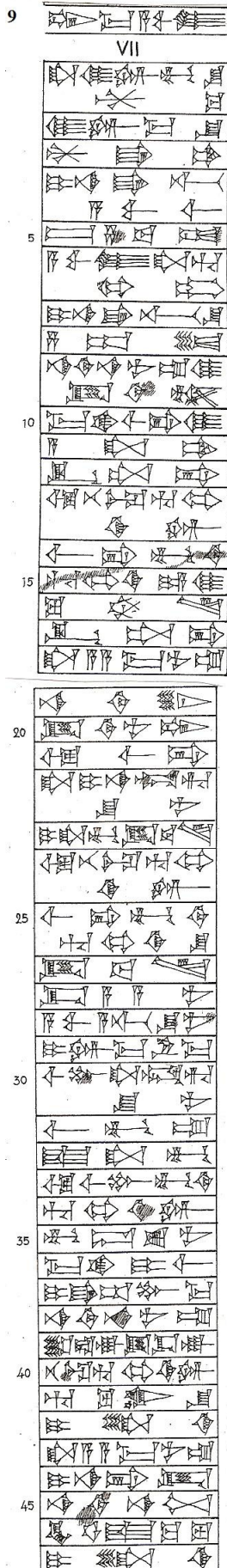
ŠAH: *šahūm* pig

GISH.MÁ: *elippum* boat

MAŠ.EN.KAK: *muškēnum* commoner

A.RÁ: *adi*

É.GAL: *ekallum* palace



(vi 70-vii 47) *šumma awilum ša mim-
mūšu ḫalqu mimmašu ḫalqam ina qāti*

*awilim iššabat awilum ša ḫulqum ina
qātišu šabtu nādinānummi iddinam
maḥar šībīmi ašām iqtabi u bēl
ḫulqim šībī mudē ḫulqijami lublam
iqtabi šājimānum nādin iddinuṣum u
šībī ša ina maḥrišunu išāmu itbalam
u bēl ḫulqim šībī mudē ḫulqišu
itbalam dajānū awātišunu immaruma
šībū ša maḥrišunu šīmum iššāmu u
šībū mudē ḫulqim mudūssunu maḥar
ilim iqabbūma nādinānum šarrāq
iddāk bēl ḫulqim ḫuluqšu ileqqe
šājimānum ina bīt nādinānim kasap
išqulu ileqqe*

70] *šum-ma a-wi-lum*

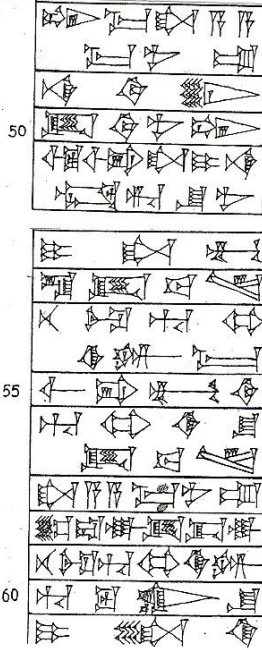
- 1] *ša mi-im-mu-šu | ḫal-qú
mi-im-ma-šu
ḫal-qá-am
i-na qá-ti | a-wi-lim*
- 5] *iš-ša-ba-at
a-wi-lum ša ḫu-|ul-qum
i-na qá-ti-šu
ša-ab-tu
na-di-na-nū-um-mi | id-di-
nam*
- 10] *ma-ḥar ši-bi-mi
a-ša-am
iq-ta-bi
ù be-el ḫu-ul-|qí-im
ši-bi mu-di*
- 15] *ḫu-ul-qí-ya-mi
lu-ub-lam
iq-ta-bi
ša-a-a-ma-nu-um
na-di-in*
- 20] *id-di-nu-šum
ù ši-bi
ša i-na maḥ-ri-|šu-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 maḥ-ri-|šu-nu
ši-mu-um
iš-ša-mu
ù ši-bu mu-di
ḫu-ul-qí-im
mu-du-sú-nu
ma-ḥar i-lim
i-qá-ab-bu-ma
na-di-na-nu-um
šar-ra-aq id-da-ak*
- 35] *be-el ḫu-ul-qí-im
ḫu-lu-uq-šu
i-le-qí
ša-a-a-ma-nu-um
i-na bi-it*
- 40] *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 posses-
sion, but the man in whose posses-
sion the lost property was
discovered declares, "A seller sold
it to me, I purchased it in the pre-
sence 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 prop-
erty—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 *каспит* silver

§ 10.

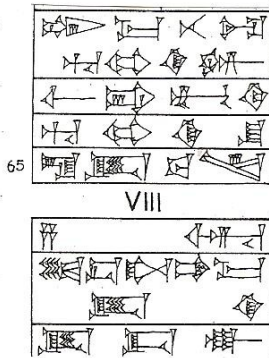


(vii 48-61) *šumma šajimānum nādinān iddinušum u šībī ša ina maḥrišunu išāmu la itbalam bēl ḥulqimma šībī mudē ḥulqišu itbalam šajimānum šarrāq iddāk bēl ḥulqim ḥuluqšu ileqqe*

šum-ma ša-a-a-|ma-nu-um
na-di-in
50] id-di-nu-šum
ù šī-bi ša i-na | maḥ-ri-šu-nu
i-ša-mu
la it-ba-lam
be-el ḥu-ul-|qí-im-ma
55] šī-bi mu-di
ḥu-ul-qí-šu | it-ba-lam
ša-a-a-ma-nu-um
šar-ra-aq id-da-ak
be-el ḥu-ul-qí-im
60] ḥu-lu-uq-šu
i-le-qé

¶ 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.

§ 11.

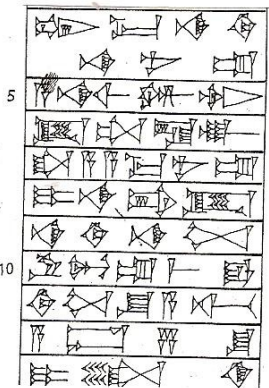


(vii 62-viii 3) *šumma bēl ḥulqim šībī mudē ḥulqišu la itbalam sār tuššamma iddiš iddāk*

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

¶ 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.

§ 12.

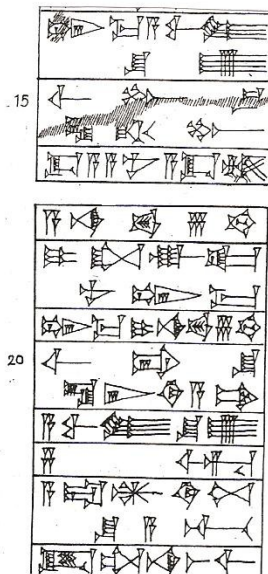


(viii 4-13) *šumma nādinānum ana šimtim ittalak šajimānum ina bīt nādinānim rugummē dīnim šuāti adi ḥamšišu ileqqe*

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.RA-5-šu
i-le-qé

¶ 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.

§ 13.



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

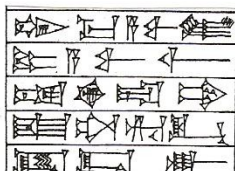
šum-ma a-wi-lum | šu-ú
15] ši-bu-šu | la qer-bu
da-a-a-nu a-da-nam
a-na ITU-6-KAM
i-ša-ak-ka-|nu-šum-ma
šum-ma i-na ITU-6-KAM
20] ši-bi-šu | la ir-di-a-am
a-wi-lum šu-ú
sà-ar
a-ra-an di-nim | šu-a-ti
it-ta-na-aš-ši

¶ 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: *warḫum month*

KAM: *determinative after numbers*

§ 14. 25



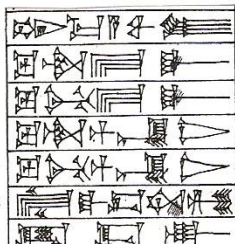
(viii 25–29) *šumma awilum mār awilim šeḫram ištariq iddāk*

25] šum-ma a-wi-lum
DUMU a-wi-lim
še-ḫ-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: *mārūm son*

§ 15. 30



(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 GÉME É.GAL
lu ERU(M) MAŠ.EN.KAK
lu GÉME MAŠ.EN.KAK
35] KÁ.GAL uš-te-ši
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: *warḫum slave*

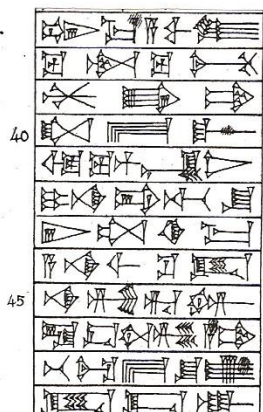
GÉME: *amḫum slave woman*

É.GAL: *ekallum palace*

MAŠ.EN.KAK: *muškēnum commoner*

KÁ.GAL: *abullum city-gate*

§ 16.



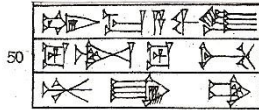
(viii 37–48) *šumma awilum lu warad dam lu amtam ḫalqam ša ekallim ulu muškēnim ina bītišu irtaqīma ana šisīt nāgirim la uštešiam bēl bītim šū iddāk*

šum-ma a-wi-lum
lu ERU(M) lu GEME
ḫal-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-ši-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.

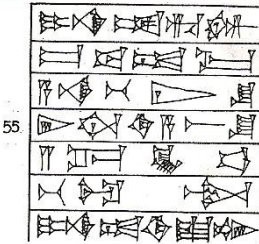
É: *bītum house*

§ 17.



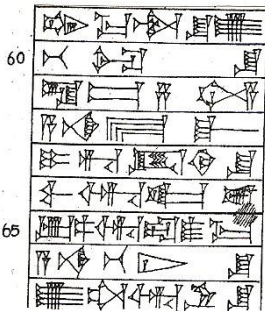
(viii 49-58) *šumma awilum lu war-
dam lu amtam ḥalqam ina šērim
išbatma ana bēlišu irēdīššu 2 šiqil
kaspam bēl wardim inaddīššum*

¶ 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.



šum-ma a-wi-lum
50] lu ERU(M) lu GEME
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

§ 18.

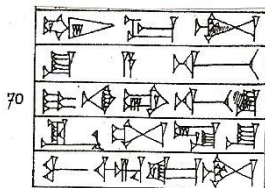


(viii 59-67) *šumma wardum šu bēlišu
la izzakar ana ekallim irēddīššu
warkassu ipparrasma ana bēlišu utar-
rušu*

¶ 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.

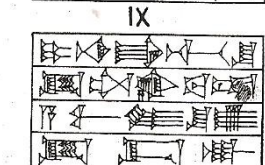
šum-ma ERU(M) šu-ú
60] be-el-šu
la iz-za-kar
a-na É.GAL
i-re-ēd-di-šu
wa-ar-ka-sú
65] ip-pa-ar-ra-ás-ma
a-na be-lí-šu
ú-ta-ar-ru-šu

§ 19.



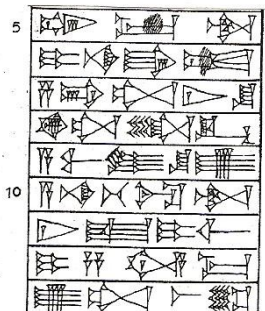
(viii 68-ix 4) *šumma wardam šuāti
ina bītišu iktalāšu warka wardum ina
qātišu ittaṣbat awilum šu iddāk*

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



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

§ 20.

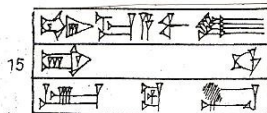


(ix 5-13) *šumma wardum ina qāt
šābitānišu iḥtaliq awilum šu ana bēl
wardim niš ilim izakkarma ūtaššar*

¶ 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.

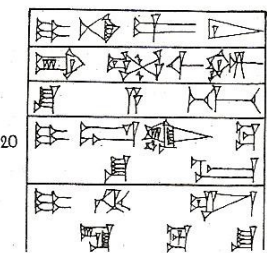
5] šum-ma ERU(M)
i-na qá-at
ša-bi-ta-ni-šu
iḥ-ta-li-iq
a-wi-lum šu-ú
10] a-na be-el ERU(M)
ni-iš i-lim
i-za-kar-ma
ú-ta-aš-šar

§ 21.



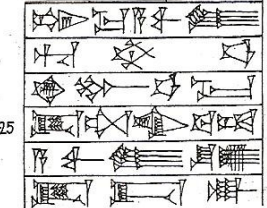
(ix 14-21) *šumma awilum bitam
ipluṣ ina pani pilšim šuāti idukkušuma
iḫallalušu*

¶ 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
pi-il-ši-im
šu-a-ti
20] i-du-uk-ku-|šu-ma
i-ḫa-al-|la-lu-šu

§ 22.

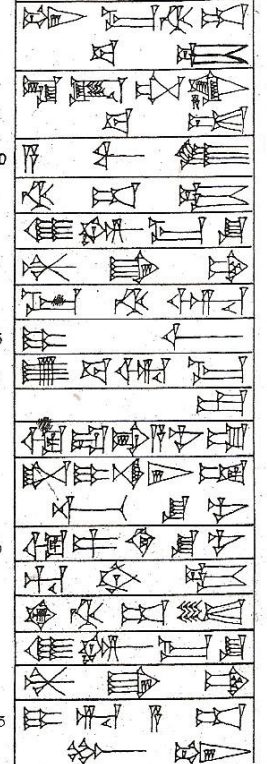


(ix 22-27) *šumma awilum ḫubtam
iḫbutma ittaṣbat awilum šū iddāk*

¶ 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-aṣ-ba-at
a-wi-lum šu-ú
id-da-ak

§ 23.



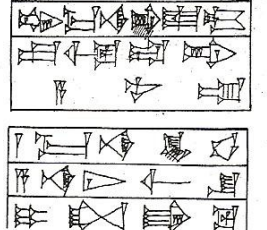
(ix 28-45) *šumma ḫabbātum la
ittaṣbat awilum ḫabtum mimmašu
ḫalqam maḫar ilim ubārma ālum⁴ u
rabiānum ša ina eršeṭišunu u
paṭṭišunu ḫubtum iḫḫabtu mimmašu
ḫalqam iriabbuṣum⁵*

¶ 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-aṣ-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 iribbu-ium

§ 24.

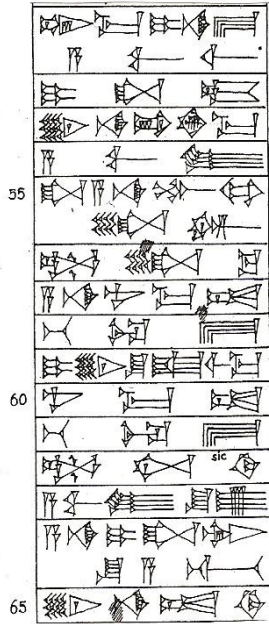


(ix 46-50) *šumma napištum ālum u
rabiānum 1 mana kaspam ana nišīšu
iṣaqqalu*

¶ 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-pi-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 awīlim
išātum innapiḫma awīlum ša ana bul-
līm⁶ illiku ana numāt bēl bītim īnšu
iššīma numāt bēl bītim ilteqe awīlum
šū ana išātim šuāti innaddi*

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

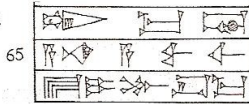
be-el É
il-te-di(!)
a-wi-lum šu-ú
a-na i-ša-tim | šu-a-ti

65] in-na-ad-di

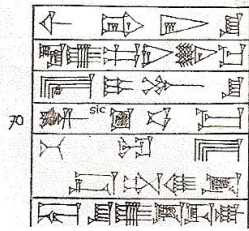
¶ 25 If a fire breaks out in a man's house, and a man who came to help put it out covets the household furnishings belonging to the householder, and takes household furnishings belonging to the householder, that man shall be cast into that very fire.

for il-te-qe

§ 229.



65



70

(xlii 64-72) *šumma itinnum ana awilim bitam ipušma šipiršu la udan-
ninma bīt ipušu imqutma bēl bītim
uštāmīt itinnum šu iddāk*

šum-ma šITIM

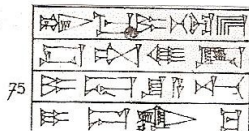
- 65] a-na a-wi-lim
é i-pu-uš-ma
ši-pi-ir-šu
la ú-dan-ni-in-ma
é i-pu-šu
70] im-lu(!)-ut-ma
be-el é | uš-ta-mi-it
šITIM šu-ú id-da-ak

¶ 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 = itinnum
epēšum: to make, construct
É = bīlum: 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

§ 230.



75

(xlii 73-76) *šumma mār bēl bītim
uštāmīt mār itinnim šuāti idukku⁴²*

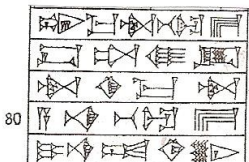
šum-ma DUMU be-el é
uš-ta-mi-it

- 75] DUMU šITIM šu-a-ti
i-du-uk-ku

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

DUMU = mārūm: son

§ 231.



80

(xlii 77-81) *šumma warad bēl bītim
uštāmīt wardam kīma wardim ana bēl
bītim inaddin*

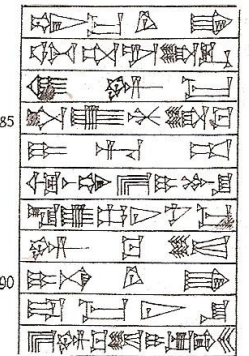
šum-ma ERU(M) be-el é
uš-ta-mi-it
ERU(M) ki-ma ERU(M)

- 80] a-na be-el é
i-na-ad-di-in

¶ 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

§ 232.



85

90

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

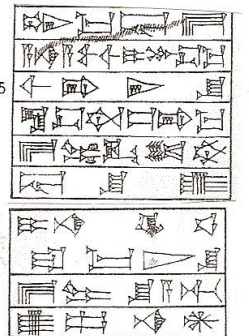
šum-ma NÍG.GA
úḫ-ta-al-li-iq
mi-im-ma

- 85] ša ú-ḫal-li-qú
i-ri-ab
ù aš-šum é i-pu-šu
la ú-dan-ni-nu-ma
im-qú-tu
90] i-na NÍG.GA
ra-ma-ni-šu
é im-qú-tu i-ip-pi-eš

¶ 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

§ 233.



95

(xlii 93-xliii 3) *šumma itinnum bitam
ana awilim ipušma šipiršu la
uštešbīma igārum iqtūp itinnum šu
ina kasap ramanišu igāram šuāti
udannan*

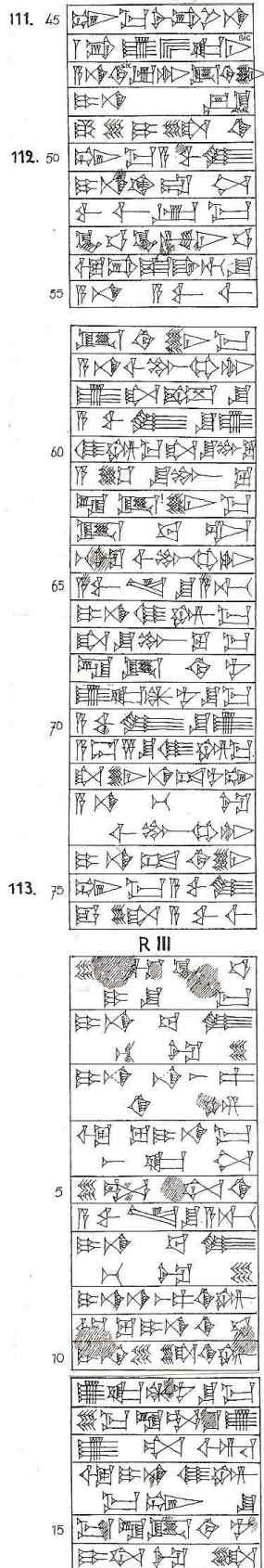
šum-ma šITIM é
a-na a-wi-lim i-pu-uš-ma

- 95] ši-pi-ir-šu
la uš-te-iš-pi-ma
É-GAR₉ iq-tu-up
šITIM šu-ú

¶ 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-GAR₉ = igārum: wall
KÙ.BABBAR = kašpum: silver

- 1] i-na KÙ.BABBAR | ra-ma-ni-
šu
É-GAR₉ 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-tim id-di-in 48) i-na ebūrim(BURU_x) 49) 5 aš 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 har-ra-nim 52) wa-ši-ib-ma 53) kaspam (KÜ.BABBAR) hurāqam(GUŠKIN) abnam(NA₄) 54) ù bi-iš qā-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: [har-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: ha-am-ša-am-[m]a (statt adi 5-šu).

§113 75) šum-ma a-wi-lum 76) e-li a-wi-lim Kol. XXVI (Rs. III) 1) še'am (ŠE) ù 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) ù 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) ù lu i-na maškanim(KISLAH) 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) ù 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-[am], i-šu-ú-ma]. 2) S: še-e-[im]. 3) S: É.[i.DUB]. 4) S: KISLAH-[im]. 5) S: še-am. 6) S: LÚ. 7) S: še-im. 8) S: É.i.DUB. 9) S: KISLAH-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.

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

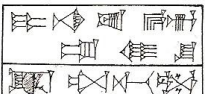


- 112 LÚ = awīlum
 * KASKAL = harrañnum, road, (trade) expedition
 kaspum, silver
 hurāqum, gold
 abnum, stone
 bēsum, property
 šebulbūm, despatch, consignment
 wabālum, to carry, bring
 ad x-šu, x times
- 113 ŠE = še'um barley, grain
 lū he has; to have something on somebody = to have a financial claim on somebody
 (ina) balum without (the consent of) (preposition)
 našpākum store room, storage vessel
 maškanum threshing floor
 tārūm (u) q to (re)turn
 mala as much / many as
 elūm q to be high
 qd ina x e., to forfeit x

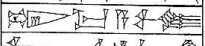
157.



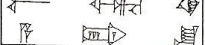
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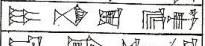
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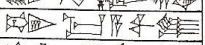
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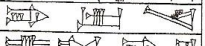
30



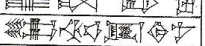
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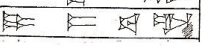
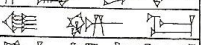
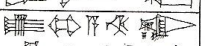
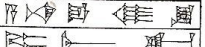
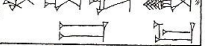
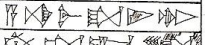
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45



Langdon, HRT 22 =
BAL MS V

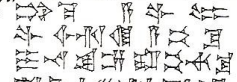
157.



158.



159.



160.



161.



162.



163.



164.



Colophon van MS V



1M.GID.DA 4.KAM.MA
i-nu AN-um
ši-i-ru-um



21.gub.62
lugal Ha-am-mu-ra-bi



191.KAR
ur-dAMAR.UTU

cf. Finkelstein, RA 63 [1969] 11-27
H. Hunger, Babylonische und Assyrische Kolophone [1968]
p. 26 n. 2

§157 18) šum-ma a-wi-lum 19) wa-ar-ki a-bi-šu 20) i-na sú-un um-mi-šu
21) it-ta-ti-il 22) ki-la-li-šu-nu 23) i-qal-lu-ú-šu-nu-ti

Var. (aus S und V): 20) V: su-un. 21) V: it-ta-na-il (richtig??). 23)

V: i-qal-lu-šu-nu-ti.

§158 24) šum-ma a-wi-lum 25) wa-ar-ki a-bi-šu 26) i-na sú-un 27) ra-bi-
ti-šu 28) ša māri(DUMU.MEŠ) wa-al-da-at 29) it-ta-aš-ba-at 30) a-wi-lum
šu-ú 31) i-na bit(É) abim(A.BA) 32) in-na-as-sà-aš

Var. (aus S und V): 26) V: su-un. 27) Da auch V ra-bi-ti-šu bietet
(Kopie durch Kollation bestätigt), ist die Emendation <mu>-ra-bi-ti-
šu sehr unwahrscheinlich. 28) V: al-da-at. 29) V: it-ta-aš-bat. 31)

S: [É a-[bi]-[š]u.

§159 33) šum-ma a-wi-lum 34) ša a-na bit(É) e-mi-šu 35) bi-ib-lam 36) ú-
ša-bi-lu 37) ter-ja-tam id-di-nu 38) a-na sinništīm(MÍ) ša-ni-tim 39) ub-
ta-al-li-iš-ma 40) a-na e-mi-šu 41) mārāt(DUMU.MÍ)-ka 42) ú-ul a-ja-az iq-
ta-bi 43) a-bi mārīm(DUMU.MÍ) 44) mi-im-ma 45) ša ib-ba-ab-lu-šum 46) i-
tab-ba-al

Var. (aus S, V und W): 34) V: e-wi-šu. 35) V: bi-ib-lum. 37) V: id-
di-in-ma. 39) V: ú-ta-al-li-iš (richtig??); W wie Stele. 40) V: e-wi-
šu (mit unklarer Glosse).