

(xxiv 8-14) *šumma ašar illiku nēmelam la itamar kasap ilqū uštašannāma šamallūm ana tamkārim inaddin*

(xxiv 15-23) *šumma tamkārum ana šamallīm kaspam ana tadmiqtim ittadinma ašar illiku bitiqtam itamar qaqqad kaspim ana tamkārim utār*

(xxiv 24-31) *šumma harrānam ina alākišu nakrum mimma ša našū uštaddīšu šamallūm nīš ilim izak= karma ūtaššar*

(xxiv 32-45) *šumma tamkārum ana šamallīm še'am šipātim šamnam u mimma bīšam ana pašārim iddin šamallūm kaspam isaddarma ana tamkārim utār šamallūm kanīk kaspim ša ana tamkārim inaddinu ileqge*

(xxiv 46-54) *šumma šamallūm itegīma kanīk kaspim ša ana tamkārim iddinu la ilteqe kasap la kanīkim ana nikkassim ul iššakkan*

(xxiv 55-67) *šumma šamallūm kaspam itti tamkārim ilqēma tamkāršu ittakir tamkārum šū ina maḥar ilim u šībī ina kaspim leqēm šamallām ukānma šamallūm kaspam mala ilqū adi 3-šu ana tamkārim inaddin*

¶ 101 If he should realize no profit where he went, the trading agent shall give to the merchant twofold the silver he took.

¶ 102 If a merchant should give silver to a trading agent for an investment venture, and he incurs a loss on his journeys, he shall return silver to the merchant in the amount of the capital sum.

¶ 103 If enemy forces should make him abandon whatever goods he is transporting while on his business trip, the trading agent shall swear an oath by the god and shall be released.

¶ 104 If a merchant gives a trading agent grain, wool, oil, or any other commodity for local transactions, the trading agent shall return to the merchant the silver for each transaction; the trading agent shall collect a sealed receipt for (each payment in) silver that he gives to the merchant.

¶ 105 If the trading agent should be negligent and not take a sealed receipt for (each payment in) silver that he gives to the merchant, any silver that is not documented in a sealed receipt will not be included in the final accounting.

¶ 106 If the trading agent takes silver from the merchant but then denies the claim of his merchant, that merchant shall bring charges and proof before the god and witnesses against the trading agent

concerning the silver taken, and the trading agent shall give to the merchant threefold the amount of silver that he took.

¶ 107 If a merchant entrusts silver to a trading agent and the trading agent then returns to his merchant everything that the merchant had given him but the merchant denies (having received) everything that the trading agent had given him, that trading agent shall bring charges and proof before the god and witnesses against the merchant, and because he denied the account of his trading agent, the merchant shall give to the trading agent sixfold the amount that he took.

¶ 108 If a woman innkeeper should refuse to accept grain for the price of beer but accepts (only) silver measured by the large weight, thereby reducing the value of beer in relation to the value of grain, they shall charge and convict that woman innkeeper and they shall cast her into the water.

¶ 109 If there should be a woman innkeeper in whose house criminals congregate, and she does not seize those criminals and lead them off to the palace authorities, that woman innkeeper shall be killed.

¶ 110 If a *nadītu* or¹⁸ an *ugbaltu* who does not reside within the cloister should open (the door to?) a tavern or enter a tavern for some beer, they shall burn that woman.

(xxiv 68-xxv 14) *šumma tamkārum kaspam šamallām iqīpma šamallūm mimma ša tamkārum iddinušu ana tamkārīšu uttēr tamkārum mimma ša šamallūm iddinušu ittakiršu šamallām šū ina maḥar ilim u šībī tamkāram ukānma tamkārum aššum šamallāšu ikkiru mimma ša ilqū adi 6-šu ana šamallēm inaddin*

(xxv 15-25) *šumma sabbītum ana šim šikarim še'am la imtaḥar ina abnim rabītum kaspam imtaḥar u maḥīr šikarim ana maḥīr še'im umtaṭṭi sabbītum šuāti ukannušima¹⁷ ana mē inaddūši*

(xxv 26-35) *šumma sabbītum sarrūtum ina bītīša ittarkasuma sarrūtum šunūti la iššabtamma ana ekallim la irdiam sabbītum šī iddāk*

(xxv 36-44) *šumma nadītum ugbab= tum ša ina gagīm la wašbat bīt sībim iptete ulu ana šikarim ana bīt sībim iterub awīltam šuāti iqallūši*

(xxv 45-49) *šumma sābītum ištēn pīḫam ana qīptim iddin ina ebūrim 5 sūt še'am ileqqe*

(xxv 50-74) *šumma awīlum ina ḥarrānim wašībma kaspam ḥurāšam abnam u bīš qātīšu ana awīlim iddinma ana šēbultim ušābilšu awīlum šū mimma ša šūbulu ašar šūbulu la iddinma itbaḥ bēl šēbultim awīlam šuāti ina mimma ša šūbuluma la iddinu ukānšuma¹⁹ awīlum šū adi 5-šu mimma ša innadnušum ana bēl šēbultim inaddin*

(xxv 75-xxvi 16) *šumma awīlum eli awīlim še'am u kaspam išūma ina balum bēl še'im ina našpakim ulu ina maškanim še'am ilteqe awīlam šuāti ina balum bēl še'im ina našpakim ulu ina maškanim ina še'im leqēm ukan-
nušuma še'am mala ilqū utār u ina mimma šumšu mala iddinu itelli*

(xxvi 17-25) *šumma awīlum eli awīlim še'am u kaspam la išūma nipūssu ittepe ana nipūtum ištīat 1/3 mana kaspam išaqqal*

¶ 111 If a woman innkeeper gives one vat of beer as a loan(?), she shall take 50 silas of grain at the harvest.

¶ 112 If a man is engaged in a trading expedition and gives silver, gold, precious stones, or any other goods to another under consignment for transportation, and the latter man does not deliver that which was consigned to him where it was to be consigned but appropriates it, the owner of the consigned property shall charge and convict that man of whatever consignment he failed to deliver, and that man shall give to the owner of the consigned property fivefold the property that had been given to him.

¶ 113 If a man has a claim of grain or silver against another man and takes grain from the granary or from the threshing floor without obtaining permission from the owner of the grain, they shall charge and convict that man of taking grain from the granary or from the threshing floor without the permission of the owner of the grain, and he shall return as much grain as he took; moreover, he shall forfeit whatever he originally gave as the loan.

¶ 114 If a man does not have a claim of grain or silver against another man but distrains a member of his household, he shall weigh and deliver 20 shekels of silver for each distrainee.

(xxvi 26-37) *šumma awīlum eli awīlim še'am u kaspam išūma nipūssu ippēma nipūtum ina bīt nēpīša ina šīmātiša imtūt dīnum šū rugummām ul išu*

(xxvi 38-53) *šumma nipūtum ina bīt nēpīša ina maḥāšim ulu ina uššūšim imtūt bēl nipūtum tamkāršu ukānma šumma mār awīlim mārašu idukku šumma warad awīlim 1/3 mana kaspam išaqqal u ina mimma šumšu mala iddinu itelli*

(xxvi 54-67) *šumma awīlam e'iltum išbassuma aššassu mārašu u mārassu ana kaspim iddin ulu ana kiššātim ittandin šalaš šanātim bīt šājimānīšunu u kāšīšīšunu ippešu ina rebūtum šattim andurāršunu iššakkan*

(xxvi 68-73) *šumma wardam ulu amtam ana kiššātim ittandin tamkārūm ušetteq ana kaspim inaddin ul ibbaqqar*

(xxvi 74-xxvii 3) *šumma awīlam e'iltum išbassuma amassu ša mārī uldušum ana kaspim ittadin kasap tamkārūm išqulu bēl amtīm išaqqalma amassu ipaṭṭar*

¶ 115 If a man has a claim of grain or silver against another man, distrains a member of his household, and the distrainee dies a natural death while in the house of her or his²⁰ distrainer, that case has no basis for a claim.

¶ 116 If the distrainee should die from the effects of a beating or other physical abuse while in the house of her or his distrainer, the owner of the distrainee shall charge and convict his merchant, and if (the distrainee is) the man's son,²¹ they shall kill his (the distrainer's) son; if the man's slave, he shall weigh and deliver 20 shekels of silver; moreover, he shall forfeit whatever he originally gave as the loan.

¶ 117 If an obligation is outstanding against a man and he sells or gives into debt service his wife, his son, or his daughter, they shall perform service in the house of their buyer or of the one who holds them in debt service for three years; their release shall be secured in the fourth year.

¶ 118 If he should give a male or female slave into debt service, the merchant may extend the term (beyond the three years), he may sell him; there are no grounds for a claim.

¶ 119 If an obligation is outstanding against a man and he therefore sells his slave woman who has borne him children, the owner of the slave woman shall weigh and

(xxvii 4–23) *šumma awīlum še'ašu ana našpakūtīm ina bīt awīlim išpukma ina qarītīm ibbūm ittabši ulu bēl bītīm našpakam iptēma še'am ilqe ulu še'am ša ina bītīšu iššapku ana gamrīm ittakir²² bēl še'im maḥar ilim še'ašu ubārma bēl bītīm še'am ša ilqū uštašannāma ana bēl še'im inaddin*

(xxvii 24–30) *šumma awīlum ina bīt awīlim še'am išpuk ina šanat ana 1 kur še'im 5 qa še'am idī našpakim inaddin²³*

(xxvii 31–43) *šumma awīlum ana awīlim kaspam ḥurāšam u mimma šumšu ana maššarūtīm inaddin mimma mala inaddinu šībī ukallam riksātīm išakkanma ana maššarūtīm inaddin*

(xxvii 44–52) *šumma balum šībī u riksātīm ana maššarūtīm iddinma ašar iddinu ittakrušu dīnum šū rugummām ul išu*

(xxvii 53–65) *šumma awīlum ana awīlim kaspam ḥurāšam u mimma šumšu maḥar šībī ana maššarūtīm iddinma ittakiršu awīlam šuāti ukanu-
nušuma mimma ša ikkiru uštašannāma inaddin*

deliver the silver which the merchant weighed and delivered (as the loan) and he shall thereby redeem his slave woman.

¶ 120 If a man stores his grain in another man's house, and a loss occurs in the storage bin or the householder opens the granary and takes the grain or he completely denies receiving the grain that was stored in his house—the owner of the grain shall establish his grain before the god, and the householder shall give to the owner of the grain twofold the grain that he took (in storage).

¶ 121 If a man stores grain in another man's house, he shall give 5 silas of grain per kur (i.e., per 300 silas) of grain as annual rent of the granary.

¶ 122 If a man intends to give silver, gold, or anything else to another man for safekeeping, he shall exhibit before witnesses anything which he intends to give, he shall draw up a written contract, and (in this manner) he shall give goods for safekeeping.

¶ 123 If he gives goods for safekeeping without witnesses or a written contract, and they deny that he gave anything, that case has no basis for a claim.

¶ 124 If a man gives silver, gold, or anything else before witnesses to another man for safekeeping and he denies it, they shall charge and convict that man, and he shall give twofold that which he denied.

(xxvii 66–xxviii 7) *šumma awīlum mimmašu ana maššarūtīm iddinma ašar iddinu ulu ina pilšim ulu ina nabalkattim mimmašu itti mimme bēl bītīm iḥtaliq bēl bītīm ša īgūma mimma ša ana maššarūtīm iddinu-
nušumma uḥalliqu ušallamma ana bēl makkūrim iriab bēl bītīm mimmašu ḥalqam ištene'īma itti šarrāqānišu ileqqe*

(xxviii 8–24) *šumma awīlum mimmašu la ḥalliqlima mimme ḥaliq iqtabi babtašu ūtebbir kīma mimmašu la ḥalqu babtašu ina maḥar ilim ubārsuma mimma ša irgumu uštašannāma ana babtišu inaddin*

(xxviii 25–34) *šumma awīlum eli ugbabtīm u aššat awīlim ubānam uša-
trišma la uktīn awīlam šuāti maḥar dajāni inappūšu u muttassu ugallabu*

(xxviii 35–41) *šumma awīlum aššatam iḥuzma riksātiša la iškun sinništum šī ul aššat*

(xxviii 42–53) *šumma aššat awīlim itti zikarim šanīm ina itūlim ittašbat ikassūšunūtima ana mē inaddūšunūti
šumma bēl aššatīm aššassu uballaṭ u šarrum warassu uballaṭ*

¶ 125 If a man gives his property for safekeeping and his property together with the householder's property is lost either by (theft achieved through) a breach or by scaling over a wall, the householder who was careless shall make restitution and shall restore to the owner of the property that which was given to him for safekeeping and which he allowed to be lost; the householder shall continue to search for his own lost property, and he shall take it from the one who stole it from him.

¶ 126 If a man whose property is not lost should declare, "My property is lost," and accuse his city quarter, his city quarter shall establish against him before the god that no property of his is lost, and he shall give to his city quarter twofold whatever he claimed.

¶ 127 If a man causes a finger to be pointed in accusation against an ugbabtu or against a man's wife but cannot bring proof, they shall flog that man before the judges²⁴ and they shall shave off half of his hair.

¶ 128 If a man marries a wife but does not draw up a formal contract for her, that woman is not a wife.

¶ 129 If a man's wife should be seized lying with another male, they shall bind them and cast them into the water; if the wife's master allows his wife to live, then the king shall allow his subject (i.e., the other male) to live.

(xxviii 54-67) *šumma awilum aššat awilim ša zikaram la idūma ina bīt abiša wašbat ukabbilšima ina sūniša ittatilma iṣṣabtušu awilum šū iddāk sinništum šī ūtaššar*

(xxviii 68-76) *šumma aššat awilim mussa ubbiršima itti zikarim šanīm ina utūlim la iṣṣabit nīš ilim izak= karma ana bītiša itār*

(xxviii 77-xxix 6) *šumma aššat awilim aššum zikarim šanīm ubānum eliša ittarišma itti zikarim šanīm ina utūlim la ittašbat ana mutiša id išalli*

(xxix 7-17) *šumma awilum iššalilma ina bītišu ša akālim ibašši [ašš]assu [...]ša [...]ana bīt šanīm ul ir[rub]*

(xxix 18-26) *šu[mma] sinništum šī [pa]garša la iṣšurma ana bīt šanīm itarub sinništum šuāti ukannušima ana mē inaddūši*

(xxix 27-36) *šumma awilum iššalilma ina bītišu ša akālim la ibašši aššassu ana bīt šanīm irrub sinništum šī arnam ul išu*

(xxix 37-56) *šumma awilum iššalilma ina bītišu ša akālim la ibašši ana paṇišu aššassu ana bīt šanīm itarubma mārī ittalad, ina warka mussa ittūramma ālšu ikaš=*

¶ 130 If a man pins down another man's virgin wife who is still residing in her father's house, and they seize him lying with her, that man shall be killed; that woman shall be released.

¶ 131 If her husband accuses his own wife (of adultery), although she has not been seized lying with another male, she shall swear (to her innocence by) an oath by the god, and return to her house.

¶ 132 If a man's wife should have a finger pointed against her in accusation involving another male, although she has not been seized lying with another male, she shall submit to the divine River Ordeal for her husband.

¶ 133a If a man should be captured and there are sufficient provisions in his house, his wife [...], she will not] enter [another's house].

¶ 133b If that woman does not keep herself chaste but enters another's house, they shall charge and convict that woman and cast her into the water.

¶ 134 If a man should be captured and there are not sufficient provisions in his house, his wife may enter another's house; that woman will not be subject to any penalty.

¶ 135 If a man should be captured and there are not sufficient provisions in his house, before his return his wife enters another's house and bears children, and afterwards her

dam sinništum šī ana ḫāwiriša itār mārū warki abišunu illaku

(xxix 57-73) *šumma awilum ālšu iddīma ittābit warkišu aššassu ana bīt šanīm itarub šumma awilum šū ittūramma aššassu iṣṣabat aššum ālšu izēruma innabitu aššat munnab= tim ana mutiša ul itār*

(xxix 74-xxx 13) *šumma awilum ana šugitīm ša mārī uldušum ulu naditīm ša mārī ušaršūšu ezēbim paṇišu istakan ana sinništum šuāti šeriktaša utarrušim u muttat eqlim kirīm u bīšim inaddinušimma mārīša urabba ištu mārīša urtabbū ina mimma ša ana mārīša innadnu zittam kīma aplim ištēn inaddinušimma mutu lib= biša iḫḫassi*

(xxx 14-24) *šumma awilum ḫirtašu ša mārī la uldušum izzib kaspam mala terḫatiša inaddiššim u šeriktam ša ištu bīt abiša ublam ušallamšimma izzibši*

(xxx 25-29) *šumma terḫatum la ibašši 1 mana kaspam ana uzubbēm inaddiššim*

(xxx 30-32) *šumma muškēnum $\frac{1}{3}$ mana kaspam inaddiššim*

(xxx 33-59) *šumma aššat awilim ša ina bīt awilim wašbat ana wašem*

husband returns and gets back to his city, that woman shall return to her first husband; the children shall inherit from their father.

¶ 136 If a man deserts his city and flees, and after his departure his wife enters another's house—if that man then should return and seize his wife, because he repudiated his city and fled, the wife of the deserter will not return to her husband.

¶ 137 If a man should decide to divorce a *šugītu* who bore him children, or a *nadītu* who provided him with children, they shall return to that woman her dowry and they shall give her one half of (her husband's) field, orchard, and property, and she shall raise her children; after she has raised her children, they shall give her a share comparable in value to that of one heir from whatever properties are given to her sons, and a husband of her choice may marry her.

¶ 138 If a man intends to divorce his first-ranking wife who did not bear him children, he shall give her silver as much as was her bridewealth and restore to her the dowry that she brought from her father's house, and he shall divorce her.

¶ 139 If there is no bridewealth, he shall give her 60 shekels of silver as a divorce settlement.

¶ 140 If he is a commoner, he shall give her 20 shekels of silver.

¶ 141 If the wife of a man who is residing in the man's house should

panīša ištakanma sikiltam isakkil
bīssa usappah musa ušamta ukan-
nušima šumma musa ezēbša iqtabi
izzibši harrānša uzubbūša mimma ul
innaddišim šumma musa la ezēbša
iqtabi musa sinništam šanītam ihhaz
sinništum šī kīma amtum ina bīt
mutiša uššab

(xxx 60–xxx 5) šumma sinništum
mussa izērma ul tahhazanni iqtabi
warkassa ina bābtīša ipparrasma
šumma našratma hiītum la išu u
mussa wašima magal ušamtašī sin-
ništum šī arnam ul išu šeriktaša ileq-
qēma ana bīt abiša ittallak

(xxx 6–12) šumma la našratma
wašiat bīssa usappah musa ušamta
sinništam šuāti ana mē inaddūši

(xxx 13–27) šumma awilum nadītam
ihuzma naditum šī amtam ana
mutiša iddinma mārī uštābši awilum
šū ana šugitim ahāzim panīšu
ištakan awilam šuāti ul imaggarušu
šugitam ul ihhaz

decide to leave, and she appropri-
ates goods, squanders her house-
hold possessions, or disparages her
husband, they shall charge and
convict her; and if her husband
should declare his intention to
divorce her, then he shall divorce
her; neither her travel expenses,
nor her divorce settlement, nor any-
thing else shall be given to her. If
her husband should declare his
intention to not divorce her, then
her husband may marry another
woman and that (first) woman shall
reside in her husband's house as a
slave woman.

¶ 142 If a woman repudiates her
husband, and declares, "You will
not have marital relations with
me"—her circumstances shall be
investigated by the authorities of
her city quarter, and if she is cir-
cumspect and without fault, but her
husband is wayward and dis-
parages her greatly, that woman
will not be subject to any penalty;
she shall take her dowry and she
shall depart for her father's house.

¶ 143 If she is not circumspect but
is wayward, squanders her house-
hold possessions, and disparages
her husband, they shall cast that
woman into the water.

¶ 144 If a man marries a *nadītu*, and
that *nadītu* gives a slave woman to
her husband, and thus she provides
children, but that man then decides
to marry a *šugītu*, they will not per-
mit that man to do so, he will not
marry the *šugītu*.

(xxx 28–42) šumma awilum nadītam
ihuzma mārī la ušaršīšuma ana
šugitim ahāzim panīšu ištakan
awilum šū šugitam ihhaz ana bītīšu
ušerrebši šugitum šī itti naditum ul
uštamahhar

(xxx 43–59) šumma awilum nadītam
ihuzma amtam ana mutiša iddinma
mārī ittalad warkānum amtum šī itti
bēltīša uštatahhar aššum mārī uldu
bēlessa ana kaspim ul inaddiši abbut-
tam išakkanšimma itti amātim
imannūši

(xxx 60–64) šumma mārī la ulid
bēlessa ana kaspim inaddiši

(xxx 65–81) šumma awilum aššatam
ihuzma la'bum iššabassi ana šanītim
ahāzim panīšu ištakkan ihhaz
aššassu ša la'bum išbatu ul izzibši ina
bīt ipušu uššamma adi balāt
ittanaššīši

(xxx 1–9) šumma sinništum šī ina
bīt mutiša wašābam la imtagar šerik-
taša ša ištu bīt abiša ublam ušal-
lamšimma ittallak

(xxx 10–25) šumma awilum ana
aššatišu eqlam kirām bītam u bišam
išrukšim kunukkam izibšim warki
mutiša mārīša ul ipaqqaruši ummum
warkassa ana mārīša ša irammu
inaddin ana ahim ul inaddin

¶ 145 If a man marries a *nadītu*, and
she does not provide him with chil-
dren, and that man then decides to
marry a *šugītu*, that man may marry
the *šugītu* and bring her into his
house; that *šugītu* should not aspire
to equal status with the *nadītu*.

¶ 146 If a man marries a *nadītu*, and
she gives a slave woman to her hus-
band, and she (the slave) then bears
children, after which that slave
woman aspires to equal status with
her mistress—because she bore
children, her mistress will not sell
her; she shall place upon her the
slave-hairlock, and she shall reckon
her with the slave women.

¶ 147 If she does not bear children,
her mistress shall sell her.

¶ 148 If a man marries a woman,
and later *la'bum*-disease²⁵ seizes her
and he decides to marry another
woman, he may marry, he will not
divorce his wife whom *la'bum*-
disease seized; she shall reside in
quarters he constructs and he shall
continue to support her as long as
she lives.

¶ 149 If that woman should not
agree to reside in her husband's
house, he shall restore to her her
dowry that she brought from her
father's house, and she shall depart.

¶ 150 If a man awards to his wife a
field, orchard, house, or movable
property, and makes out a sealed
document for her, after her hus-
band's death her children will not
bring a claim against her; the
mother shall give her estate to

(xxxii 26-51) *šumma sinništum ša ina bīt awīlim wašbat aššum bēl ḥubullim ša mutiša la šabātiša mussa urtakkišuppam uštēzib šumma awīlum šū lāma sinništam šuāti iḥḥazu ḥubullum elišu ibašši bēl ḥubullišu aššassu ul iṣabbatu u šumma sinništum šī lāma ana bīt awīlim irrubu ḥubullum eliša ibašši bēl ḥubulliša mussa ul iṣabbatu*

(xxxii 52-60) *šumma ištu sinništum šī ana bīt awīlim īrubu elišunu ḥubulum ittabši kilallāšunu tamkāram ippalu*

(xxxii 61-66) *šumma aššat awīlim aššum zikarim šanīm mussa ušdīk sinništam šuāti ina gašīšim iškkanuši*

(xxxii 67-71) *šumma awīlum mārassu iltamad awīlam šuāti ālam ušeššūšu*

(xxxii 72-xxxiii 1) *šumma awīlum ana mārišu kallatam iḥīrma mārušu ilmassi šū warkānumma ina sūniša ittatiḥma iṣṣabtušu awīlam šuāti ikassūšuma ana mē inaddūšu²⁶*

(xxxiii 2-17) *šumma awīlum ana mārišu kallatam iḥīrma mārušu la ilmassima šū ina sūniša ittatiḥ ½ mana kaspam iṣaqqalšimma u mimma ša ištu bīt abiša ublam ušalamšimma mutu libbiša iḥḥassi*

whichever of her children she loves, but she will not give it to an outsider.

¶ 151 If a woman who is residing in a man's house should have her husband agree by binding contract that no creditor of her husband shall seize her (for his debts)—if that man has a debt incurred before marrying that woman, his creditors will not seize his wife; and if that woman has a debt incurred before entering the man's house, her creditors will not seize her husband.

¶ 152 If a debt should be incurred by them after that woman enters the man's house, both of them shall satisfy the merchant.

¶ 153 If a man's wife has her husband killed on account of (her relationship with) another male, they shall impale that woman.

¶ 154 If a man should carnally know his daughter, they shall banish that man from the city.

¶ 155 If a man selects a bride for his son and his son carnally knows her, after which he himself then lies with her and they seize him in the act, they shall bind that man and cast him into the water.

¶ 156 If a man selects a bride for his son and his son does not yet carnally know her, and he himself then lies with her, he shall weigh and deliver to her 30 shekels of silver; moreover, he shall restore to her whatever she brought from her

father's house, and a husband of her choice shall marry her.

(xxxiii 18-23) *šumma awīlum warki abišu ina sūn ummišu ittatiḥ kilallīšunu iqallūšunūti*

(xxxiii 24-32) *šumma awīlum warki abišu ina sūn rabītišu²⁷ ša mārī walad ittašbat awīlum šū ina bīt abim innassab*

(xxxiii 33-46) *šumma awīlum ša ana bīt emišu biblam ušābilu terḥatam iddinu ana sinništīm šanītim uptallisma ana emišu mārarka ul aḥḥaz iqtabi abi mārtim mimma ša ibbablušum itabbal*

(xxxiii 47-59) *šumma awīlum ana bīt emim biblam ušābil terḥatam iddinma abi mārtim mārti ul anaddikkum iqtabi mimma mala ibbablušum uštašannāma utār*

(xxxiii 60-77) *šumma awīlum ana bīt emišu biblam ušābil terḥatam iddinma ibiršu uktarrissu emušu ana bēl aššaštim mārti ul taḥḥaz iqtabi mimma mala ibbablušum uštašannāma utār u aššassu ibiršu ul iḥḥaz*

¶ 157 If a man, after his father's death, should lie with his mother, they shall burn them both.

¶ 158 If a man, after his father's death, should be discovered in the lap of his (the father's) principal wife who had borne children, that man shall be disinherited from the paternal estate.

¶ 159 If a man who has the ceremonial marriage prestation brought to the house of his father-in-law, and who gives the bridewealth, should have his attention diverted to another woman and declare to his father-in-law, "I will not marry your daughter," the father of the daughter shall take full legal possession of whatever had been brought to him.

¶ 160 If a man has the ceremonial marriage prestation brought to the house of his father-in-law and gives the bridewealth, and the father of the daughter then declares, "I will not give my daughter to you," he shall return twofold everything that had been brought to him.

¶ 161 If a man has the ceremonial marriage prestation brought to the house of his father-in-law and gives the bridewealth, and then his comrade slanders him (with the result that) his father-in-law declares to the one entitled to the wife, "You will not marry my daughter," he shall return twofold everything

(xxxiii 78–xxxiv 6) *šumma awilum aššatam iḥuz mārī ūlišsumma sinniš-tum šī ana šīmtim ittalak ana šerik-tiša abuša ul iraggum šeriktaša ša mārīšama*

(xxxiv 7–23) *šumma awilum aššatam iḥuzma mārī la ušaršišu sinništum šī ana šīmtim ittalak šumma terḫatam ša awilum šū ana bīt emišu ublu emušu uttēršum ana šerikti sinništum šuāti mussa ul iraggum šeriktaša ša bīt abišama*

(xxxiv 24–32) *šumma emušu terḫatam la uttēršum ina šeriktiša mala terḫatiša iḫarrašma šeriktaša ana bīt abiša utār*

(xxxiv 33–50) *šumma awilum ana aplišu ša īnšu maḥru eqlam kirām u bītam išruk kunukkam išuršum warka abum ana šīmtim ittalku inūma aḥḫū izuzzu qīšti abum iddinušum ileqqēma elēnumma ina makkūr bīt abim miṭḫāriš izuzzu*

(xxxiv 51–73) *šumma awilum ana mārīšu²⁸ ša irbū (text: iršū) aššatim iḥuz ana mārīšu šīrim aššatam la iḥuz warka abum ana šīmtim ittalku inūma aḥḫū izuzzu ina makkūr bīt abim ana aḫišunu šīrim ša aššatam*

that had been brought to him; moreover, his comrade will not marry his (intended) wife.

¶ 162 If a man marries a wife, she bears him children, and that woman then goes to her fate, her father shall have no claim to her dowry; her dowry belongs only to her children.

¶ 163 If a man marries a wife but she does not provide him with children, and that woman goes to her fate—if his father-in-law then returns to him the bridewealth that that man brought to his father-in-law's house, her husband will have no claim to that woman's dowry; her dowry belongs only to her father's house.

¶ 164 If his father-in-law should not return to him the bridewealth, he shall deduct the value of her bridewealth from her dowry and restore (the balance of) her dowry to her father's house.

¶ 165 If a man awards by sealed contract a field, orchard, or house to his favorite heir, when the brothers divide the estate after the father goes to his fate, he (the favorite son) shall take the gift which the father gave to him and apart from that gift they shall equally divide the property of the paternal estate.

¶ 166 If a man provides wives for his eligible sons but does not provide a wife for his youngest son, when the brothers divide the estate after the father goes to his fate, they shall establish the silver

la aḫzu eliāt zittišu kasap terḫatim iṣakkanušumma aššatam ušaḥḫazušu

(xxxiv 74–xxxv 8) *šumma awilum aššatam iḥuzma mārī ūlišsum sinniš-tum šī ana šīmtim ittalak warkiša sin-ništam šanītam itaḥazma mārī itta-lad warkānum abum ana šīmtim ittalku mārū ana ummātim ul izuzzu šerikti ummātišunu ileqqūma makkūr bīt abim miṭḫāriš izuzzu*

(xxxv 9–24) *šumma awilum ana mārīšu nasāḫim panam ištakan ana dajānī mārī anassaḥ iqtabi dajānū warkassu iparrasuma šumma mārūm arnam kabtam ša ina aplūtim nasāḫim la ublam abum mārašu ina aplūtim ul inassaḥ*

(xxxv 25–36) *šumma arnam kabtam ša ina aplūtim nasāḫim ana abišu itbalam ana ištiššu panīšu ubbalu šumma arnam kabtam adi šinīšu itbalam abum mārašu ina aplūtim inassaḥ*

(xxxv 37–59) *šumma awilum ḫīrtāšu mārī ūlišsum u amassu mārī ūlišsum abum ina buḫīšu ana mārī ša amtum uldušum mārūa iqtabi itti mārī ḫīrtim imtanūšunūti warka abum ana šīmtim ittalku ina makkūr bīt abim mārū ḫīrtim u mārū amtum²⁹ miṭḫāriš*

value of the bridewealth for their young unmarried brother from the property of the paternal estate, in addition to his inheritance share, and thereby enable him to obtain a wife.

¶ 167 If a man marries a wife and she bears him children, and later that woman goes to her fate, and after her death he marries another woman and she bears children, after which the father then goes to his fate, the children will not divide the estate according to the mothers; they shall take the dowries of their respective mothers and then equally divide the property of the paternal estate.

¶ 168 If a man should decide to disinherit his son and declares to the judges, "I will disinherit my son," the judges shall investigate his case and if the son is not guilty of a grave offense deserving the penalty of disinheritance, the father may not disinherit his son.

¶ 169 If he should be guilty of a grave offense deserving the penalty of disinheritance by his father, they shall pardon him for his first one; if he should commit a grave offense a second time, the father may disinherit his son.

¶ 170 If a man's first-ranking wife bears him children and his slave woman bears him children, and the father during his lifetime then declares to (or: concerning) the children whom the slave woman bore to him, "My children," and he

izuzzu aplum mār hīrtim ina zittim
inassaqma ileqqe

(xxxv 60–xxxvi 5) *u šumma abum
ina bulṭišu ana mārī ša amtum
uldušum³⁰ mārūja la iqtabi warka
abum ana šimtim ittalku ina makkūr
bīt abim mārū amtīm itti mārī hīrtim
ul izuzzu andurār amtīm u mārīša
iššakkan mārū hīrtim ana mārī
amtīm ana wardūtīm ul iraggumu
hīrtum šeriktaša u nudunnām ša
mussa iddinušim ina ṭuppi
išṭurušim ileqqēma ina šubat mutiša
uššab adi baḷṭat ikkal ana kaspim ul
inaddin warkassa ša mārīšama*

(xxxvi 6–40) *šumma mussa nudun-
nām la iddiššim šeriktaša ušalla-
mušimma ina makkūr bīt mutiša zit-
tam kīma aplim ištēn ileqqe šumma
mārūša aššum ina bītim šūšim
usaḫḫamušī dajānū warkassa iparra-
suma mārī arnam immidu sinništum
ši ina bīt mutiša ul ušši šumma sin-
ništum ši ana wašēm paniša ištakan*

reckons them with the children of the first-ranking wife—after the father goes to his fate, the children of the first-ranking wife and the children of the slave woman shall equally divide the property of the paternal estate; the preferred heir is a son of the first-ranking wife, he shall select and take a share first.

¶ 171 But if the father during his lifetime should not declare to (or: concerning) the children whom the slave woman bore to him, "My children," after the father goes to his fate, the children of the slave woman will not divide the property of the paternal estate with the children of the first-ranking wife. The release of the slave woman and of her children shall be secured; the children of the first-ranking wife will not make claims of slavery against the children of the slave woman. The first-ranking wife shall take her dowry and the marriage settlement which her husband awarded to her in writing, and she shall continue to reside in her husband's dwelling; as long as she is alive she shall enjoy the use of it, but she may not sell it; her own estate shall belong (as inheritance) only to her own children.

¶ 172 If her husband does not make a marriage settlement in her favor, they shall restore to her in full her dowry, and she shall take a share of the property of her husband's estate comparable in value to that of one heir. If her children pressure her in order to coerce her to depart from the house, the judges shall

*nudunnām ša mussa iddinušim ana
mārīša izzib šeriktam ša bīt abiša
ileqqēma mut libbiša iḫḫassi*

(xxxvi 41–50) *šumma sinništum ši
ašar īrubu ana mutiša warkīm mārī
ittalad warka sinništum ši imtūt šerik-
taša mārū maḫrūtum u warkūtum
izuzzu*

(xxxvi 51–56) *šumma ana mutiša
warkīm mārī la ittalad šeriktaša mārū
ḫawirišama ileqqū*

(xxxvi 57–68) *šumma lu warad
ekallim ulu warad muškēnim mārat
awilim iḫuzma mārī ittalad bēl
wardim ana mārī mārat awilim ana
wardūtīm ul iraggum*

(xxxvi 69–xxxvii 9) *u šumma warad
ekallim ulu warad muškēnim mārat
awilim iḫuzma inūma iḫuzušī qadum
šeriktīm ša bīt abiša ana bīt warad
ekallim ulu warad muškēnim³¹ īrubma
ištū innemdū bītam īpušu bīšam
iršū³² warkānumma lu warad ekallim
ulu warad muškēnim ana šimtim itta-
lak mārat awilim šeriktaša ileqqe³³ u
mimma ša mussa u ši ištū innemdū
iršū ana šinišū izuzzuma mišlam bēl
wardim ileqqe mišlam mārat awilim
ana mārīša ileqqe*

investigate her case and shall impose a penalty on the children; that woman will not depart from her husband's house. If that woman should decide on her own to depart, she shall leave for her children the marriage settlement which her husband gave to her; she shall take the dowry brought from her father's house and a husband of her choice shall marry her.

¶ 173 If that woman should bear children to her latter husband into whose house she entered, after that woman dies, her former and latter children shall equally divide her dowry.

¶ 174 If she does not bear children to her latter husband, only the children of her first husband shall take her dowry.

¶ 175 If a slave of the palace or a slave of a commoner marries a woman of the *awilu*-class and she then bears children, the owner of the slave will have no claims of slavery against the children of the woman of the *awilu*-class.

¶ 176a And if either a slave of the palace or a slave of a commoner marries a woman of the *awilu*-class, and when he marries her she enters the house of the slave of the palace or of the slave of the commoner together with the dowry brought from her father's house, and subsequent to the time that they move in together they establish a household and accumulate possessions, after which either the slave of the palace or the slave of

the commoner should go to his fate—the woman of the *awīlu*-class shall take her dowry; furthermore, they shall divide into two parts everything that her husband and she accumulated subsequent to the time that they moved in together, and the slave's owner shall take half and the woman of the *awīlu*-class shall take half for her children.

(xxxvii 10–21) *šumma mārāt awīlim šeriktam la išu mimma ša mussa u ši ištu innemdu iršū ana šinīšu izuz zuma mišlam bēl wardim ileqqe mišlam mārāt awīlim ana mārīša ileqqe*

¶ 176b If the woman of the *awīlu*-class does not have a dowry, they shall divide into two parts everything that her husband and she accumulated subsequent to the time that they moved in together, and the slave's owner shall take half and the woman of the *awīlu*-class shall take half for her children.

(xxxvii 22–60) *šumma almattum ša mārūša šepheru ana bīt šanīm erēbim panīša ištakan balum dajānī ul irrub inūma ana bīt šanīm irrubu dajānū warkat bīt mutiša panīm iparrasuma bītam ša mutiša panīm ana mutiša warkīm u sinništīm šuāti ipaqqiduma tuppam ušezzebušunūti bītam inaššaru u šepherūtīm urabbū uniātīm ana kaspim ul inaddinu šājimānum ša unūt mārī almattim išammu ina kaspišu itelli makkūrum ana bēlišu itār*

¶ 177 If a widow whose children are still young should decide to enter another's house, she will not enter without (the prior approval of) the judges. When she enters another's house, the judges shall investigate the estate of her former husband, and they shall entrust the estate of her former husband to her later husband and to that woman, and they shall have them record a tablet (inventorying the estate). They shall safeguard the estate and they shall raise the young children; they will not sell the household goods. Any buyer who buys the household goods of the children of a widow shall forfeit his silver; the property shall revert to its owner.

(xxxvii 61–xxxviii 19) *šumma ugbabtum nadītum ulu sekretum ša abuša šeriktam išrukušim tuppam išturušim ina tuppim ša išturušim warkassa ēma eliša tābu nadānamma la išturšimma mala libbiša la ušamšiši warka abum ana šimtim ittalku eqelša u kirāša aḥḥūša ileqqūma kīma emūq zittiša ipram piššatam u lubūšam inaddinušimma libbaša uṭabbu šumma aḥḥūša kīma emūq zittiša ipram piššatam u lubūšam la ittadnušimma libbaša la uṭṭibbu eqelša u kirāša ana errēšim ša eliša tābu inaddinma errēssa ittanaššiši eqlam kirām³⁴ u mimma ša abuša iddinušim³⁵ adi baḥtat ikkal ana kaspim ul inaddin šaniam ul uppal aplūssa ša aḥḥīšama*

¶ 178 If there is an *ugbabbu*, a *nadītu*, or a *sekrete* whose father awards to her a dowry and records it in a tablet for her, but in the tablet that he records for her he does not grant her written authority to give her estate to whomever she pleases and does not give her full discretion—after the father goes to his fate, her brothers shall take her field and her orchard and they shall give to her food, oil, and clothing allowances in accordance with the value of her inheritance share, and they shall thereby satisfy her. If her brothers should not give to her food, oil, and clothing allowances in accordance with the value of her inheritance share and thus do not satisfy her, she shall give her field and her orchard to any agricultural tenant she pleases, and her agricultural tenant shall support her. As long as she lives, she shall enjoy the use of the field, orchard, and anything else which her father gave to her, but she will not sell it and she will not satisfy another person's obligations with it; her inheritance belongs only to her brothers.

(xxxviii 20–42) *šumma ugbabtum nadītum³⁶ ulu sekretum ša abuša šeriktam išrukušim kunukkam išturušim ina tuppim ša išturušim warkassa ēma eliša tābu nadānam išturšimma mala libbiša uštamšiši warka abum ana šimtim ittalku warkassa ēma eliša tābu inaddin aḥḥūša ul ipaqqaruši*

¶ 179 If there is an *ugbabbu*, a *nadītu*, or a *sekrete* whose father awards to her a dowry and records it for her in a sealed document, and in the tablet that he records for her he grants her written authority to give her estate to whomever she pleases and gives her full discretion—after the father goes to his fate, she shall give her estate to whomever she pleases; her brothers will not raise a claim against her.

(xxxviii 43-59) *šumma abum ana mārtišu nadīt gagīm³⁷ ulu sekretim šeriktam la iš^{<r>}ukšim warka abum ana šimtim ittalku ina makkūr bīt abim zittam kīma aplim ištēn izāzma adi balṭat ikkal warkassa ša aḫḫīšama*

(xxxviii 60-75) *šumma abum nadītam qadištam ulu kulmašītam ana ilim iššīma šeriktam la išrukšim warka abum ana šimtim ittalku ina makkūr bīt abim šalušti aplūtiša izāzma adi balṭat ikkal warkassa ša aḫḫīšama*

(xxxviii 76-xxxix 1) *šumma abum ana mārtišu nadīt Marduk ša Bābilm šeriktam la išrukšim kunukkam la išturšim warka abum ana šimtim ittalku ina makkūr bīt abim šalušti aplūtiša itti aḫḫīša izāzma ilkam ul illak nadīt Marduk warkassa ēma eliša ṭābu inaddin*

(xxxix 2-14) *šumma abum ana mārtišu šugītim šeriktam išrukšim ana mutim iddišši kunukkam išturšim warka abum ana šimtim ittalku ina makkūr bīt abim ul izāz*

¶ 180 If a father does not award a dowry to his daughter who is a cloistered *nadītu* or a *seketu*, after the father goes to his fate, she shall have a share of the property of the paternal estate comparable in value to that of one heir; as long as she lives she shall enjoy its use; her estate belongs only to her brothers.

¶ 181 If a father dedicates (his daughter) to the deity as a *nadītu*, a *qadištu*, or a *kulmašītu* but does not award to her a dowry, after the father goes to his fate she shall take her one-third share³⁸ from the property of the paternal estate as her inheritance, and as long as she lives she shall enjoy its use; her estate belongs only to her brothers.

¶ 182 If a father does not award a dowry to his daughter who is a *nadītu* dedicated to the god Marduk of the city of Babylon or does not record it for her in a sealed document, after the father goes to his fate, she shall take with her brothers her one-third share³⁹ from the property of the paternal estate as her inheritance, but she will not perform any service obligations; a *nadītu* dedicated to the god Marduk shall give her estate as she pleases.

¶ 183 If a father awards a dowry to his daughter who is a *šugītu*, gives her to a husband, and records it for her in a sealed document, after the father goes to his fate, she will not have a share of the property of the paternal estate.

(xxxix 15-30) *šumma awīlum ana mārtišu šugītim šeriktam la išrukšim ana mutim la iddišši warka abum ana šimtim ittalku aḫḫūša kīma emūq bīt abim šeriktam išarrakušimma ana mutim inaddinuši*

(xxxix 31-38) *šumma awīlum šīḫram ina mēšu ana mārūtīm ilqēma urtabbišu tarbītum šī ul ibbaqqar*

(xxxix 39-49) *šumma awīlum šīḫram ana mārūtīm ilqe inūma ilqūšu abašu u ummašu iḫiaṭ tarbītum šī ana bīt abišu itār*

(xxxix 50-53) *mār girseqīm muzzaz ekallim u mār sekretim ul ibbaqqar*

(xxxix 54-59) *šumma mār ummānim šīḫram ana tarbītīm ilqēma šīpir qātišu uštāḫissu ul ibbaqqar*

(xxxix 60-64) *šumma šīpir qātišu la uštāḫissu tarbītum šī ana bīt abišu itār*

(xxxix 65-74) *šumma awīlum šīḫram ša ana mārūtīšu ilqūšuma urabbūšu itti mārīšu la imtanūšu tarbītum šī ana bīt abišu itār*

(xxxix 75-95) *šumma awīlum šīḫram ša ana mārūtīšu ilqūšuma urabbūšu bīssu ipuš warka mārī irtašīma ana tarbītīm nasāḫim panam ištakan šīḫrum šū rēqūssu ul ittallak abum*

¶ 184 If a man does not award a dowry to his daughter who is a *šugītu*, and does not give her to a husband, after the father goes to his fate, her brothers shall award to her a dowry proportionate to the value of the paternal estate, and they shall give her to a husband.

¶ 185 If a man takes in adoption a young child at birth and then rears him, that rearling will not be reclaimed.

¶ 186 If a man takes in adoption a young child, and when he takes him, he (the child?) is seeking his father and mother, that rearling shall return to his father's house.

¶ 187 A child of (i.e., reared by) a courtier who is a palace attendant or a child of (i.e., reared by) a *seketu* will not be reclaimed.

¶ 188 If a craftsman takes a young child to rear and then teaches him his craft, he will not be reclaimed.

¶ 189 If he should not teach him his craft, that rearling shall return to his father's house.

¶ 190 If a man should not reckon the young child whom he took and raised in adoption as equal with his children, that rearling shall return to his father's house.

¶ 191 If a man establishes his household (by reckoning as equal with any future children) the young child whom he took and raised in adoption, but afterwards he has

*murabbīšu ina makkūrišu šalušti
aplūtišu inaddiššumma ittallak ina
eqlim kirīm u bītim ul inaddiššum*

(xxxix 96–xl 9) *šumma mār girseqīm
ulu mār sekretim ana abim murabbīšu
u ummim murabbītišu ul abī attā ul
ummī atti iqtabi lišānšu inakkisu*

(xl 10–22) *šumma mār girseqīm ulu
mār sekretim bīt abišu uweddīma
abam murabbīšu u ummam
murabbīssu izīrma ana bīt abišu itta-
lak īnšu inassaḥu*

(xl 23–40) *šumma awīlum mārašu
ana mušēniqtim iddinma šīḫrum šū
ina qāt mušēniqtim imtūt mušēniqtim
balum abišu u ummišu šīḫram šani-
amma irtakās ukannušima aššum
balum abišu u ummišu šīḫram šaniam
irkusu tulāša inakkisu*

(xl 41–44) *šumma mārum abašu
imtaḥaš rittašu inakkisu*

children (of his own) and then decides to disinherit the rearing, that young child will not depart empty-handed; the father who raised him shall give him a one-third share⁴⁰ of his property as his inheritance and he shall depart; he will not give him any property from field, orchard, or house.

¶ 192 If the child of (i.e., reared by) a courtier or the child of (i.e., reared by) a *sekrete* should say to the father who raised him or to the mother who raised him, "You are not my father," or "You are not my mother," they shall cut out his tongue.

¶ 193 If the child of (i.e., reared by) a courtier or the child of (i.e., reared by) a *sekrete* identifies with his father's house and repudiates the father who raised him or the mother who raised him and departs for his father's house, they shall pluck out his eye.

¶ 194 If a man gives his son to a wet nurse and that child then dies while in the care of the wet nurse; and the wet nurse then contracts for another child without the knowledge of his father and mother, they shall charge and convict her, and, because she contracted for another child without the consent of his father and mother, they shall cut off her breast.

¶ 195 If a child should strike his father, they shall cut off his hand.

(xl 45–49) *šumma awīlum īn mār
awīlim uḥtappid īnšu uḥappadu*

(xl 50–53) *šumma ešemti awīlim ište-
bir ešemtašu iṣebbīru*

(xl 54–59) *šumma īn muškēnim uḥ-
tappid ulu ešemti muškēnim ištebir 1
mana kaspam iṣaqqal*

(xl 60–65) *šumma īn warad awīlim
uḥtappid ulu ešemti warad awīlim ište-
bir mišil šīmišu iṣaqqal*

(xl 66–70) *šumma awīlum šinni
awīlim meḥrišu ittadi šinnašu inaddū*

(xl 71–74) *šumma šinni muškēnim
ittadi $\frac{1}{3}$ mana kaspam iṣaqqal*

(xl 75–81) *šumma awīlum lēt awīlim
ša elišu rabū imtaḥaš ina pubrim ina
qinnaz alpim 1 šūši immahḥaš*

(xl 82–87) *šumma mār awīlim lēt mār
awīlim ša kīma šuāti imtaḥaš 1 mana
kaspam iṣaqqal*

(xl 88–91) *šumma muškēnum lēt
muškēnim imtaḥaš 10 šiqil kaspam
iṣaqqal*

¶ 196 If an *awīlu* should blind the eye of another *awīlu*, they shall blind his eye.

¶ 197 If he should break the bone of another *awīlu*, they shall break his bone.

¶ 198 If he should blind the eye of a commoner or break the bone of a commoner, he shall weigh and deliver 60 shekels of silver.

¶ 199 If he should blind the eye of an *awīlu*'s slave or break the bone of an *awīlu*'s slave, he shall weigh and deliver one-half of his value (in silver).

¶ 200 If an *awīlu* should knock out the tooth of another *awīlu* of his own rank, they shall knock out his tooth.

¶ 201 If he should knock out the tooth of a commoner, he shall weigh and deliver 20 shekels of silver.

¶ 202 If an *awīlu* should strike the cheek of an *awīlu* who is of status higher than his own, he shall be flogged in the public assembly with 60 stripes of an ox whip.

¶ 203 If a member of the *awīlu*-class should strike the cheek of another member of the *awīlu*-class who is his equal, he shall weigh and deliver 60 shekels of silver.

¶ 204 If a commoner should strike the cheek of another commoner, he shall weigh and deliver 10 shekels of silver.

(xl 92-xli 3) *šumma warad awīlim lēt mār awīlim imtaḫaṣ uzunšu inakkisu*

(xli 4-13) *šumma awīlum awīlam ina risbatim imtaḫaṣma simmam ištakanšu awīlum šū ina idū la amḫaṣu itamma u asām ippal*

(xli 14-19) *šumma ina maḫāšišu imtūt itammāma šumma mār awīlim ½ mana kaspam išaqḡal*

(xli 20-22) *šumma mār muškēnim ⅓ mana kaspam išaqḡal*

(xli 23-30) *šumma awīlum mārāt awīlim imḫaṣma ša libbiša uštaddīši 10 šiqil kaspam ana ša libbiša išaqḡal*

(xli 31-34) *šumma sinništum šī imtūt mārassu idukku*

(xli 35-40) *šumma mārāt muškēnim ina maḫāšim ša libbiša uštaddīši 5 šiqil kaspam išaqḡal*

(xli 41-44) *šumma sinništum šī imtūt ½ mana kaspam išaqḡal*

¶ 205 If an *awīlu*'s slave should strike the cheek of a member of the *awīlu*-class, they shall cut off his ear.

¶ 206 If an *awīlu* should strike another *awīlu* during a brawl and inflict upon him a wound, that *awīlu* shall swear, "I did not strike intentionally," and he shall satisfy the physician (i.e., pay his fees).

¶ 207 If he should die from his beating, he shall also swear ("I did not strike him intentionally"); if he (the victim) is a member of the *awīlu*-class, he shall weigh and deliver 30 shekels of silver.

¶ 208 If he (the victim) is a member of the commoner-class, he shall weigh and deliver 20 shekels of silver.

¶ 209 If an *awīlu* strikes a woman of the *awīlu*-class and thereby causes her to miscarry her fetus, he shall weigh and deliver 10 shekels of silver for her fetus.

¶ 210 If that woman should die, they shall kill his daughter.

¶ 211 If he should cause a woman of the commoner-class to miscarry her fetus by the beating, he shall weigh and deliver 5 shekels of silver.

¶ 212 If that woman should die, he shall weigh and deliver 30 shekels of silver.

(xli 45-50) *šumma amat awīlim imḫaṣma ša libbiša uštaddīši 2 šiqil kaspam išaqḡal*

(xli 51-54) *šumma amtum šī imtūt ⅓ mana kaspam išaqḡal*

(xli 55-66) *šumma asūm awīlam simmam kabtam ina karzilli siparrim īpušma awīlam ubtalliṣ ulu nakkapti awīlim ina karzilli siparrim iptēma īn awīlim ubtalliṣ 10 šiqil kaspam ileqqe*

(xli 67-69) *šumma mār muškēnim 5 šiqil kaspam ileqqe*

(xli 70-73) *šumma warad awīlim bēl wardim ana asīm 2 šiqil kaspam inaddin*

(xli 74-83) *šumma asūm awīlam simmam kabtam ina karzilli siparrim īpušma awīlam uštamīt ulu nakkapti awīlim ina karzilli siparrim iptēma īn awīlim ubtappid rittašu inakkisu*

(xli 84-88) *šumma asūm simmam kabtam warad muškēnim ina karzilli siparrim īpušma uštamīt wardam kīma wardim iriab*

(xli 89-94) *šumma nakkaptašu ina karzilli siparrim iptēma īnšu ubtappid kaspam mišil šīmišu išaqḡal*

¶ 213 If he strikes an *awīlu*'s slave woman and thereby causes her to miscarry her fetus, he shall weigh and deliver 2 shekels of silver.

¶ 214 If that slave woman should die, he shall weigh and deliver 20 shekels of silver.

¶ 215 If a physician performs major surgery with a bronze lancet upon an *awīlu* and thus heals the *awīlu*, or opens an *awīlu*'s temple with a bronze lancet and thus heals the *awīlu*'s eye, he shall take 10 shekels of silver (as his fee).

¶ 216 If he (the patient) is a member of the commoner-class, he shall take 5 shekels of silver (as his fee).

¶ 217 If he (the patient) is an *awīlu*'s slave, the slave's master shall give to the physician 2 shekels of silver.

¶ 218 If a physician performs major surgery with a bronze lancet upon an *awīlu* and thus causes the *awīlu*'s death, or opens an *awīlu*'s temple with a bronze lancet and thus blinds the *awīlu*'s eye, they shall cut off his hand.

¶ 219 If a physician performs major surgery with a bronze lancet upon a slave of a commoner and thus causes the slave's death, he shall replace the slave with a slave of comparable value.

¶ 220 If he opens his (the commoner's slave's) temple with a bronze lancet and thus blinds his eye, he shall weigh and deliver silver equal to half his value.

(xli 95–xlii 9) *šumma asūm ešemti awīlim šebirtam uštallim ulu šer'anam maršam ubtalliḫ bēl simmim ana asīm 5 šiqil kaspam inaddin*

(xlii 10–12) *šumma mār muškēnim 3 šiqil kaspam inaddin*

(xlii 13–17) *šumma warad awīlim bēl wardim ana asīm 2 šiqil kaspam inaddin*

(xlii 18–28) *šumma asī alpim ulu imērim lu alpam ulu imēram simmam kabtam ipuša ubtalliḫ bēl alpim ulu imērim IGI.6.GAL kaspam ana asīm idīšu inaddin*

(xlii 29–35) *šumma alpam ulu imēram simmam kabtam ipuša uštamīt IGI.4(?) .GAL šīmišu ana bēl alpim ulu imērim inaddin*

(xlii 36–42) *šumma gallābum balum bēl wardim abbutti wardim la šēm ugallib ritti gallābim šuāti inakkisu*

(xlii 43–55) *šumma awīlum gallābam idāšma abbutti wardim la šēm ugdal= lib awīlam šuāti idukkušuma ina bābišu ipallalušu gallābum ina idū la ugallibu itammāma ūtaššar*

¶ 221 If a physician should set an *awīlu*'s broken bone or heal an injured muscle, the patient shall give the physician 5 shekels of silver.

¶ 222 If he (the patient) is a member of the commoner-class, he shall give 3 shekels of silver.

¶ 223 If he (the patient) is an *awīlu*'s slave, the slave's master shall give the physician 2 shekels of silver.

¶ 224 If a veterinarian performs major surgery upon an ox or a donkey and thus heals it, the owner of the ox or of the donkey shall give the physician as his fee one sixth (of a shekel, i.e., 30 barleycorns) of silver.

¶ 225 If he performs major surgery upon an ox or a donkey and thus causes its death, he shall give one quarter(?)⁴ of its value to the owner of the ox or donkey.

¶ 226 If a barber shaves off the slave-hairlock of a slave not belonging to him without the consent of the slave's owner, they shall cut off that barber's hand.

¶ 227 If a man misinforms a barber so that he then shaves off the slave-hairlock of a slave not belonging to him, they shall kill that man and hang him in his own doorway; the barber shall swear, "I did not knowingly shave it off," and he shall be released.

(xlii 56–63) *šumma itinum bitam ana awīlim ipuša ušaklišum ana 1 musar bītim 2 šiqil kaspam ana qīštišu inaddiššum*

(xlii 64–72) *šumma itinum ana awīlim bitam ipuša šipiršu la udan= ninma bīt ipušu imqutma bēl bītim uštamīt itinum šū iddāk*

(xlii 73–76) *šumma mār bēl bītim uštamīt mār itinnim šuāti idukku⁴²*

(xlii 77–81) *šumma warad bēl bītim uštamīt wardam kīma wardim ana bēl bītim inaddin*

(xlii 82–92) *šumma makkūram uḫ= talliq mimma ša uḫalliqu iriab u aššum bīt ipuša la udanninuma imqutu ina makkūr ramanišu bīt imqutu ippeš*

(xlii 93–xliii 3) *šumma itinum bitam ana awīlim ipuša šipiršu la uštešbīma igārum iqtūp itinum šū ina kasap ramanišu igāram šuāti udannan*

(xliii 4–9) *šumma malāḫum elip 60 kur ana awīlim ipḫi 2 šiqil kaspam ana qīštišu inaddiššum*

(xliii 10–26) *šumma malāḫum elip= pam ana awīlim ipḫīma šipiršu la*

¶ 228 If a builder constructs a house for a man to his satisfaction, he shall give him 2 shekels of silver for each sar of house as his compensation.

¶ 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.

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

¶ 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.

¶ 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.

¶ 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.

¶ 234 If a boatman caulks a boat of 60-kur capacity for a man, he shall give him 2 shekels of silver as his compensation.

¶ 235 If a boatman caulks a boat for a man but does not satisfactorily

*utakkilma ina šattimma šuāti elippum
ši iššabar hiītām irtaši malāḥum elip-
pam šuāti inaqqarma ina makkūr
ramanišu udannanma elippam dan-
natam ana bēl elippim inaddin*

(xlili 27-37) *šumma awīlum elippašu
ana malāḥim ana igrim iddinma
malāḥum igīma elippam uṭtebbi ulu
uḫtalliḡ malāḥum elippam ana bēl
elippim iriab*

(xlili 38-55) *šumma awīlum
malāḥam u elippam igurma še'am
šipātīm šamnam suluppī u mimma
šumšu ša šēnim išēnši malāḥum šu
igīma elippam uṭtebbi u ša libbiša uḫ-
talliḡ malāḥum elippam ša uṭtebbū u
mimma ša ina libbiša uḫalliḡ iriab*

(xlili 56-61) *šumma malāḥum elip
awīlim uṭtebbīma uštēliašši kaspam
mišil šīmiša inaddin*

(xlili 62-66) *šumma awīlum
malāḥam [īgur] 6 [kur še'am] ina
šan[at] inaddiš[šum]*

(xlili 67-80) *šumma elip ša māḫirtim
elip ša muqqelpītīm imḫašma uṭtebbi
bēl elippim ša elippašu ṭebiat mimma
ša ina elippišu ḫalqu ina maḫar ilim
ubārma ša māḫirtim ša elip ša
muqqelpītīm uṭtebbū elippašu u mim-
mašu ḫalqam iriabšum*

complete his work and within that
very year the boat founders or
reveals a structural defect, the boat-
man shall dismantle that boat and
make it sound at his own expense,
and he shall give the sound boat to
the owner of the boat.

¶ 236 If a man gives his boat to a
boatman for hire, and the boatman
is negligent and causes the boat to
sink or to become lost, the boat-
man shall replace the boat for the
owner of the boat.

¶ 237 If a man hires a boatman and
a boat and loads it with grain, wool,
oil, dates, or any other lading, and
that boatman is negligent and
thereby causes the boat to sink or
its cargo to become lost, the boat-
man shall replace the boat which
he sank and any of its cargo which
he lost.

¶ 238 If a boatman should cause a
man's boat to sink and he raises it,
he shall give silver equal to half of
its value.

¶ 239 If a man hires a boatman, he
shall give him 1,800 silas of grain
per year.

¶ 240 If a boat under the command
of the master of an upstream-boat
collides with a boat under the com-
mand of the master of a down-
stream-boat and thus sinks it, the
owner of the sunken boat shall
establish before the god the prop-
erty that is lost from his boat, and
the master of the upstream-boat
who sinks the boat of the master of

the downstream-boat shall replace
to him his boat and his lost prop-
erty.

(xlili 81-84) *šumma awīlum alpam
ana nipūtīm ittepe 1/3 mana kaspam
išaqqal*

(xlili 85-91) *šumma awīlum ana šat-
tim ištīat īgur idī alpim ša warka 4
kur še'am idī alpim ša qabla 3 kur
še'am ana bēlišu inaddin*

(xliv 1-5) *šumma awīlum alpam
imēram īgurma ina šērim nēšum
iddūkšu ana bēlišuma*

(xliv 6-13) *šumma awīlum alpam
īgurma ina mēgūtīm ulu ina maḫāšim
uštāmīt alpam kīma alpim ana bēl
alpim iriab*

(xliv 14-21) *šumma awīlum alpam
īgurma šēpšu ištebir ulu labiānšu
ittakis⁴³ alpam kīma alpim ana bēl
alpim iriab*

(xliv 22-27) *šumma awīlum alpam
īgurma īnšu uḫtappid kaspam 1/2
šīmišu ana bēl alpim inaddin*

(xliv 28-35) *šumma awīlum alpam
īgurma qaranšu iš<te>bir zibbassu
ittakis ulu šašallašu ittasaḡ kaspam
IGI.4(?) GAL šīmišu inaddin*

¶ 241 If a man should distrain an
ox, he shall weigh and deliver 20
shekels of silver.

¶ 242/243 If a man rents it for one
year, he shall give to its owner
1,200 silas of grain as the hire of an
ox for the rear (of the team), and
900 silas of grain as the hire of an
ox for the middle (of the team).

¶ 244 If a man rents an ox or a don-
key and a lion kills it in the open
country, it is the owner's loss.

¶ 245 If a man rents an ox and
causes its death either by negli-
gence or by physical abuse, he shall
replace the ox with an ox of com-
parable value for the owner of the
ox.

¶ 246 If a man rents an ox and
breaks its leg or cuts its neck ten-
don, he shall replace the ox with an
ox of comparable value for the
owner of the ox.

¶ 247 If a man rents an ox and
blinds its eye, he shall give silver
equal to half of its value to the
owner of the ox.

¶ 248 If a man rents an ox and
breaks its horn, cuts off its tail, or
injures its hoof tendon, he shall
give silver equal to one quarter of
its value.

(xliv 36–43) *šumma awīlum alpam igurma ilum imḥassuma imtūt awīlum ša alpam iguru niš ilim izakkarma ūtaššar*

(xliv 44–51) *šumma alpum sūqam ina alākišu awīlam ikkipma uštamiṭ dīnum šū rugummām ul išu*

(xliv 52–65) *šumma alap awīlim nakkāpīma kīma nakkāpū bābtašu ušēdišumma qarnīšu la ušarrim alapšu la usanniḡma alpum šū mār awīlim ikkipma uštamiṭ ½ mana kas-pam inaddin*

(xliv 66–68) *šumma warad awīlim ⅓ mana kaspam inaddin*

(xliv 69–82) *šumma awīlum awīlam ana panī eqlīšu uzuzzim igurma aldām iqīpšu liātim ipqissum [ana] eqlim erēšim urakkissu šumma awīlum šū zēram ulu ukullām išriḡma ina qātišu ittašbat rittašu inakkisu*

(xliv 83–87) *šumma aldām ilqēma liātim ūtenniš tašna še'am ša imḥuru iriab*

(xliv 88–96) *šumma liāt awīlim ana igrim ittadin ulu zēram išriḡma ina eqlim la uštābši awīlam šuāti ukan-nušuma ina ebūrim ana 1 burum 60 kur še'am imaddad*

¶ 249 If a man rents an ox, and a god strikes it down dead, the man who rented the ox shall swear an oath by the god and he shall be released.

¶ 250 If an ox gores to death a man while it is passing through the streets, that case has no basis for a claim.

¶ 251 If a man's ox is a known gorer, and the authorities of his city quarter notify him that it is a known gorer, but he does not blunt(?) its horns or control his ox, and that ox gores to death a member of the *awīlu*-class, he (the owner) shall give 30 shekels of silver.

¶ 252 If it is a man's slave (who is fatally gored), he shall give 20 shekels of silver.

¶ 253 If a man hires another man to care for his field, that is, he entrusts to him the stored grain, hands over to him care of the cattle, and contracts with him for the cultivation of the field—if that man steals the seed or fodder and it is then discovered in his possession, they shall cut off his hand.

¶ 254 If he takes the stored grain and thus weakens the cattle, he shall replace twofold the grain which he received.

¶ 255 If he should hire out the man's cattle, or he steals seed and thus does not produce crops in the field, they shall charge and convict that man, and at the harvest he shall measure and deliver 18,000

silas of grain for every 18 ikus of land.

(xliv 97–100) *šumma piḥassu apālam la ile'i ina eqlim šuāti ina liātim⁴⁴ imtanaššarušu*

¶ 256 If he is not able to satisfy his obligation, they shall have him dragged around⁴⁵ through that field by the cattle.

(xliv 101–xlv 4) *šumma awīlum ikkaram igur 8 kur še'am ina šattim ištīat inaddišum*

¶ 257 If a man hires an agricultural laborer, he shall give him 2,400 silas of grain per year.

(xlv 5–9) *šumma awīlum kullizam igur 6 kur še'am ina šattim ištīat inaddišum*

¶ 258 If a man hires an ox driver, he shall give him 1,800 silas of grain per year.

(xlv 10–15) *šumma awīlum epinnam ina ugārim išriḡ 5 šiqil kaspam ana bēl epinim inaddin*

¶ 259 If a man steals a plow from the common irrigated area, he shall give 5 shekels of silver to the owner of the plow.

(xlv 16–20) *šumma ḥarbam ulu maškakātim ištariḡ 3 šiqil kaspam inaddin*

¶ 260 If he should steal a clod-breaking plow or a harrow, he shall give 3 shekels of silver.

(xlv 21–27) *šumma awīlum nāqidam ana liātim u šēnim re'im igur 8 kur še'am ina šattim ištīat inaddišum*

¶ 261 If a man hires a herdsman to herd the cattle or the sheep and goats, he shall give him 2,400 silas of grain per year.

(xlv 28–36) *šumma awīlum alpam ulu immeram ana [nāqidim ...]*

¶ 262 If a man [gives] an ox or a sheep to a [herdsman ...]

(xlv 37–43) *šumma [alpam] ulu [immeram] ša innadnušum uḫtalliḡ alpam kīma [alpm] immeram kīma [immerim] ana bēli[šu] iriab*

¶ 263 If he should cause the loss of the ox or sheep which were given to him, he shall replace the ox with an ox of comparable value or the sheep with a sheep of comparable value for its owner.

(xlv 44–60) *šumma [rē'um] ša liātum ulu šēnum ana re'im innadnušum idišu gamrātim maḥir libbašu tāb liātim uššabḫir šēnam uššabḫir tālit*

¶ 264 If a shepherd, to whom cattle or sheep and goats were given for shepherding, is in receipt of his complete hire to his satisfaction,

tam umtaṭṭi ana pī riksātišu tālittam u biltam inaddin

(xlv 61–75) *šumma rē'um ša liātum ulu šēnum ana rē'im innadnušum usarrirma šimtam uttakkir u ana kaspim ittadin ukannušuma adi 10-šu ša išriqu liātum u šēnam ana bēlišunu iriab*

(xlv 76–81) *šumma ina tarbašim lipit ilim ittabši ulu nēšum iddūk rē'um maḥar ilim ubbamma miqitti tarbašim bēl tarbašim imaḥḥaršu*

(xlv 82–89) *šumma rē'um igūma ina tarbašim pissatam uštabši rē'um ḥiṭit pissatim ša ina tarbašim ušabšū liātum u šēnam ušallamma ana bēlišunu inaddin*

(xlv 90–92) *šumma awilum alpam ana diāšim igur 2 sūt še'um idūšu*

(xlv 93–95) *šumma imēram ana diāšim igur 1 sūt še'um idūšu*

(xlv 96–98) *šumma urīšam ana diāšim igur 1 qa še'um idūšu*

then allows the number of cattle to decrease, or the number of sheep and goats to decrease, or the number of offspring to diminish, he shall give for the (loss of) offspring and by-products in accordance with the terms of his contract.

¶ 265 If a shepherd, to whom cattle or sheep and goats were given for shepherding, acts criminally and alters the brand and sells them, they shall charge and convict him and he shall replace for their owner cattle or sheep and goats tenfold that which he stole.

¶ 266 If, in the enclosure, an epidemic⁴⁶ should break out or a lion make a kill, the shepherd shall clear himself before the god, and the owner of the enclosure shall accept responsibility for him for the loss sustained in the enclosure.

¶ 267 If the shepherd is negligent and allows mange(?) to spread in the enclosure, the shepherd shall make restitution—in cattle or in sheep and goats—for the damage caused by the mange(?) which he allowed to spread in the enclosure, and give it to their owner.

¶ 268 If a man rents an ox for threshing, 20 silas of grain is its hire.

¶ 269 If he rents a donkey for threshing, 10 silas of grain is its hire.

¶ 270 If he rents a goat for threshing, 1 sila of grain is its hire.

(xlv 99–xlv 2) *šumma awilum liātum ereqqam u murteddīša igur ina umim ištēn 3 parsikat še'am inaddin*

(xlv 3–7) *šumma awilum ereqqamma ana ramaniša igur ina umim ištēn 4 sūt še'am inaddin*

(xlv 8–19) *šumma awilum agram igur ištu rēš šattim adi ḥamšim warḥim 6 uṭtet kaspam ina umim ištēn inaddin ištu šiššim warḥim adi taqtīt šattim 5 uṭtet kaspam ina umim ištēn inaddin*

(xlv 20–44) *šumma awilum mār ummānim iggar idī LÜ.[x] 5 uṭtet kaspam idī kāmīdim 5 uṭtet kaspam [idī] ša kitīm(?) [x uṭtet] kaspam [idī] purkullim [x uṭtet ka]spam [idī] sasinim(?) [x uṭtet kas]pam [idī] nap[pā]ḥim [x uṭtet kas]pam [idī] naggārim 4(?) uṭtet kaspam idī aškāpim [x] uṭtet kaspam idī atkupim [x uṭtet] kaspam [idī] itinnim [x uṭtet kas]pam [ina umim] ištēn [inadd]in*

(xlv 45–48) *[šumma aw]ilum [...] igur ina umim ištēn 3 uṭtet kaspum idūša*

(xlv 49–52) *šumma māḥirtam igur 2½ uṭtet kaspam idīša ina umim ištēn inaddin*

¶ 271 If a man rents cattle, a wagon, and its driver, he shall give 180 silas of grain per day.

¶ 272 If a man rents only the wagon, he shall give 40 silas of grain per day.

¶ 273 If a man hires a hireling, he shall give 6 barleycorns of silver per day from the beginning of the year until (the end of) the fifth month, and 5 barleycorns of silver per day from the sixth month until the end of the year.

¶ 274 If a man intends to hire a craftsman, he shall give, per [day]: as the hire of a ..., 5 barleycorns of silver; as the hire of a woven-textile worker, 5 barleycorns of silver; as the hire of a linen-worker(?), [x barleycorns] of silver; as the hire of a stone-cutter, [x barleycorns] of silver; as the hire of a bow-maker,⁴⁷ [x barleycorns of] silver; as the hire of a smith, [x barleycorns of] silver; as the hire of a carpenter, 4(?) barleycorns of silver; as the hire of a leatherworker, [x] barleycorns of silver; as the hire of a reedworker, [x] barleycorns of silver; as the hire of a builder, [x barleycorns of] silver.

¶ 275 If a man rents a [...boat], 3 barleycorns of silver per day is its hire.

¶ 276 If a man rents a boat for traveling upstream, he shall give 2½ barleycorns of silver as its hire per day.

(xlvi 53–57) *šumma awilum elip šūšim igur ina ūmim ištēn IGI.6.GAL kaspam idīša inaddin*

(xlvi 58–66) *šumma awilum wardam amtam išamma waraḥṣu la imlāma benni elišu imtaqut ana nādinānišu utārma šajimānum kasap išqulu ileqqe*

(xlvi 67–71) *šumma awilum wardam amtam išamma baqrī irtaši nādinānšu baqrī ippal*

(xlvi 72–87) *šumma awilum ina māt nukurtim wardam amtam ša awilim ištām inūma ina libbū mātīm ittal=kamma bēl wardim ulu amtīm lu warassu ulu amassu ūteddi šumma wardum u amtum šunu mārū mātīm balum kaspimma andurāršunu išakkan*

(xlvi 88–96) *šumma mārū mātīm šanītīm šajimānum ina maḥar ilim kasap išqulu iqabbīma bēl wardim ulu amtīm kasap išqulu ana tamkārim inaddinma lu warassu lu amassu ipaṭṭar*

(xlvi 97–102) *šumma wardum ana bēlišu ul bēlī atta iqtabi kīma warassu ukānšuma bēlšu uzunšu inakkis*

¶ 277 If a man rents a boat of 60-kur capacity, he shall give one sixth (of a shekel, i.e., 30 barleycorns) of silver per day as its hire.

¶ 278⁴⁸ If a man purchases a slave or slave woman and within his one-month period epilepsy then befalls him, he shall return him to his seller and the buyer shall take back the silver that he weighed and delivered.

¶ 279 If a man purchases a slave or slave woman and then claims arise, his seller shall satisfy the claims.

¶ 280 If a man should purchase another man's slave or slave woman in a foreign country, and while he is traveling about within the (i.e., his own) country the owner of the slave or slave woman identifies his slave or slave woman—if they, the slave and slave woman, are natives of the country, their release shall be secured without any payment.

¶ 281 If they are natives of another country, the buyer shall declare before the god the amount of silver that he weighed, and the owner of the slave or slave woman shall give to the merchant the amount of silver that he paid, and thus he shall redeem his slave or slavewoman.

¶ 282 If a slave should declare to his master, "You are not my master," he (the master) shall bring charge and proof against him that he is indeed his slave, and his master shall cut off his ear.

Epilogue

(xlvi 1–8) *dīnāt mišarim ša Hammurabi šarrum lē'um ukinnuma mātām ussam kīnam u rīdam damqam ušaṣbitu*

(xlvi 9–58) *Hammurabi šarrum gitmālum anāku ana šalmāt qaqqadim ša Enlil išrukam rē'ussina Marduk iddinam ul ēgu aḥi ul addi ašrī šulmim ešte'išīnāšim pušqī waštūtīm upetti nūram ušēšišīnāšim ina kakkim dannim ša Zababa u Ištar ušatlimūnim ina igigallim ša Ea ištīmam ina lē'utīm ša Marduk iddinam nakrī eliš u šapliš assuḥ qablātīm ubelli šīr mātīm uṭīb niši dadmī aburrī ušarbiš mugallitām ul ušaršīšīnāti ilū rabūtum ibbūninnima anākuma rē'um mušallimum ša ḥaṭṭašu išarat šilli ṭābūm ana ālija tariš ina utlija niši māt Šumerim u Akkadīm ukil ina lamassija iḥḥiša ina šulmim attabbalšīnāti ina nēmeqija uštapziršīnāti*

(xlvi 59–78) *dannum enšam ana la ḥabālim ekutam almattam šutēšurim ina Bābilim ālim ša Anum u Enlil rēšīšu ullū ina Esagil bitim ša kīma šamē u eršetim išdāšu kīnā dīn mātīm*

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.

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.

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 mātīm ana
parāsim ḥablim šutēšurim awātija
šūqurātīm ina narija ašturma ina
maḥar šalmija šar mišarim ukīn*

(xlvi 79–xlvi 2) *šarrum ša in šarri
šūturu anāku awātūa nasqā lē'atī
šāninam ul iṣū ina qibīt Šamaš
dajānim rabīm ša šamē u eršetim
mišarī ina mātīm lištēpi ina awat
Marduk bēlija ušurātūa mušassikam
aj iršia ina Esagil ša arammu šumī
ina damiqtim ana dār lizzakir*

(xlvi 3–19) *awilum ḥablum ša
awatam iraššū ana maḥar šalmija šar
mišarim lillikma narī šaṭram
lištassīma awātija šūqurātīm lišmēma
narī awatam likallimšu dīnšu līmūr
libbašu linappiṣma*

(xlvi 20–38) *Ḥammurabimi bēlum
ša kīma abim wālidim ana niši ibaššū
ana awat Marduk bēlišu uštaktitma
iritti Marduk eliṣ u šapliš iḫṣud libbi
Marduk bēlišu uṭīb u šīram ṭābam
ana niši ana dār iṣīm u mātām
uštēšer*

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.

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.

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:

"Hammurabi, the lord, who is like a father and begetter to his people, submitted himself to the command of the god Marduk, his lord, and achieved victory for the god Marduk everywhere. He gladdened the heart of the god Marduk, his lord, and he secured the eternal well-

being of the people and provided just ways for the land."

(xlvi 39–58) *annītam liqbīma ina
maḥar Marduk bēlija Zarpānītum
bēltija ina libbišu gamrim likrubam
šēdum lamassum ilū ēribūt Esagil
libitti Esagil igirrē ūmišam ina maḥar
Marduk bēlija Zarpānītum bēltija
lidammiqu*

(xlvi 59–94) *ana warkiāt ūmī ana
matima šarrum ša ina mātīm ibbaššū
awāt mišarim ša ina narija aštur
liššur dīn mātīm ša adīnu purussē
mātīm ša aprusu aj unakkir ušurātija
aj ušassik šumma awilum šū
tašīmtam iṣūma māssu šutēšuram
ile'i ana awātīm ša ina narija aštur
liqulma kībsam rīdam dīn mātīm ša
adīnu purussē mātīm ša aprusu
narūm šū likallimšuma šalmāt
qaqqadišu lištēšer dīnšina lidīn
purussāšina liprus ina mātīšu raggam
u šēnam lissuḥ šīr nišīšu liṭīb*

May he say thus, and may he pray for me with his whole heart before the gods Marduk, my lord, and Zarpanitu, my lady. May the protective spirits, the gods who enter the Esagil temple, and the very brickwork of the Esagil temple, make my daily portents auspicious before the gods Marduk, my lord, and Zarpanitu, my lady.

May any king who will appear in the land in the future, at any time, observe the pronouncements of justice that I inscribed upon my stela. May he not alter the judgments that I rendered and the verdicts that I gave, nor remove my engraved image. If that man has discernment, and is capable of providing just ways for his land, may he heed the pronouncements I have inscribed upon my stela, may that stela reveal for him the traditions, the proper conduct, the judgments of the land that I rendered, the verdicts of the land that I gave and may he, too, provide just ways for all humankind in his care. May he render their judgments, may he give their verdicts, may he eradicate the wicked and the evil from his land, may he enhance the well-being of his people.

(xlvi 95–xlix 17) *Ḥammurabi šar
mišarim ša Šamaš kīnātīm
iṣrukušum anāku awātūa nasqā
epšētūa šāninam ul iṣā ela ana la ḥas-
sim rēqa ana emqim ana tanādātīm
šūšā šumma awilum šū ana awātija*

I am Hammurabi, king of justice, to whom the god Shamash has granted (insight into) the truth. My pronouncements are choice, and my achievements are unrivaled; they are meaningless only to the

ša ina narīja ašturu iqūlma dīnī la ušassik awātija la uštepīl ušurātija la unakkir awīlum šū kīma jāti šar mīšarim Šamaš haṭṭašu lirrik nišīšu ina mīšarim lirī

(xlix 18–44) *šumma awīlum šū ana awātija ša ina narīja ašturu la iqūlma errētija imēšma errēt ilī la idurma dīn adīnu uptassis awātija uštepīl ušurātija uttakkir šumī šaṭram ipšīma šumšu ištaṭar aššum errētim šināti šaniamma uštāḥiz awīlum šū lu šarrum lu bēlum⁵⁰ lu iššiakkum ulu awilūtum ša šumam nabiat*

(xlix 45–52) *Anum rabūm abu ilī nābū palēja melimmī šarrūtīm līteršu haṭṭašu lišbir šīmātišu līrur*

(xlix 53–80) *Enlil bēlum mušīm šīmātīm ša qibīssu la uttakkaru mušarbū šarrūtija tēšī la šubbīm gabaraḥ ḥalāqīšu ina šubtišu lišappiḥaššum⁵¹ palē tānēḥīm ūmī iṣūtīm šanāt ḥušaḥḥīm iklet la nawārim mūt niṭil inīm ana šīmtīm lišīmšum ḥalāq ālišu naspuḥ nišīšu*

fool, but to the wise they are praiseworthy. If that man (a future ruler) heeds my pronouncements which I have inscribed upon my stela, and does not reject my judgments, change my pronouncements, or alter my engraved image, then may the god Shamash lengthen his reign, just as (he has done) for me, the king of justice, and so may he shepherd his people with justice.

(But) should that man not heed my pronouncements, which I have inscribed upon my stela, and should he slight my curses and not fear the curses of the gods, and thus overturn the judgments that I rendered, change my pronouncements, alter my engraved image, erase my inscribed name and inscribe his own name (in its place)—or should he, because of fear of these curses, have someone else do so—that man, whether he is a king, a lord, or a governor, or any person at all,

may the great god Anu, father of the gods, who has proclaimed my reign, deprive him of the sheen of royalty, smash his scepter, and curse his destiny.

May the god Enlil, the lord, who determines destinies, whose utterance cannot be countermanded, who magnifies my kingship, incite against him even in his own residence disorder that cannot be quelled and a rebellion that will result in his obliteration; may he

šarrūssu šupēlam šumšu u zikiršu ina mātīm la šubšām ina pīšu kabtim liqbi

(xlix 81–97) *Ninlil ummum rabūtum ša qibīssa ina Ekur kabtat bēlum mudammiqat igirrēja ašar šiptim u purussēm ina maḥar Enlil awassu lilemmīn šulput mātišu ḥalāq nišīšu tabāk napištišu kīma mē ina pī Enlil šarrim lišaškin*

(xlix 98–1 13) *Ea rubūm rabium ša šīmātušu ina maḥra illakā apkal ilī mudē mimma šumšu mušāriku ūm balāṭija uznam u nēmeqam lītersuma ina mīšītīm littarrūšu nārātišu ina nagbim liskir ina eršetišu ašnan napišti nišī ajušabši*

(l 14–40) *Šamaš dajānum rabium ša šamē u eršetīm muštēšer šaknat napištīm bēlum tukultī šarrūssu liskip dīnšu aj idīn uruḥšu līši iṣdī ummānišu lišḥelši ina bīrišu šīram lemnam ša nasāḥ iṣdī šarrūtīšu u ḥalāq mātišu liškunšum awatum maruštum ša Šamaš arḥiš likšussu*

cast as his fate a reign of groaning, of few days, of years of famine, of darkness without illumination, and of sudden death; may he declare with his venerable speech the obliteration of his city, the dispersion of his people, the supplanting of his dynasty, and the blotting out of his name and his memory from the land.

May the goddess Ninlil, the great mother, whose utterance is honored in the Ekur temple, the mistress who makes my portents auspicious, denounce his case before the god Enlil at the place of litigation and verdict; may she induce the divine king Enlil to pronounce the destruction of his land, the obliteration of his people,⁵² and the spilling of his life force like water.

May the god Ea, the great prince, whose destinies take precedence, the sage among the gods, all-knowing, who lengthens the days of my life, deprive him of all understanding and wisdom, and may he lead him into confusion; may he dam up his rivers at the source; may he not allow any life-sustaining grain in his land.

May the god Shamash, the great judge of heaven and earth, who provides just ways for all living creatures, the lord, my trust, overturn his kingship; may he not render his judgments, may he confuse his path and undermine the morale of his army; when divination is per-

eliš ina baḫūtīm lissuḫšu šapliš ina eršetim eṭemmašu mē lišašmi

(l 41–63) *Sîn bēl šamē ilum bānī ša tēressu³³ ina ilī šūpāt agām kussiam ša šarrūtīm liṭeršu arnam kabtam šēressu rabītam ša ina zumrišu la iḫalliqu limussuma ūmī warḫī šanāt palēšu ina tānēḫim u dimmatim lišaḫti kammāl šarrūtīm lišaḫtišū balāṭam ša itti mūtīm šitannu ana šīmtim lišīmšum*

(l 64–80) *Adad bēl ḫegallim gugal šamē u eršetim rēšūa zunnī ina šamē mīlam ina nagbim liṭeršu māssu ina ḫušahḫim u bubūtīm liḫalliq eli ālišu ezziš lissīma māssu ana til abūbim liṭēr*

(l 81–91) *Zababa qarrādum rabium mārum rēštūm ša Ekur āliku imniya ašar tamḫārim kakkašu lišbir ūmam ana mūšim liṭēršumma nakiršu elišu lišziz*

formed for him, may he provide an inauspicious omen portending the uprooting of the foundations of his kingship and the obliteration of his land; may the malevolent word of the god Shamash swiftly overtake him, may he uproot him from among the living above and make his ghost thirst for water below in the nether world.

May the god Sîn, my creator, whose oracular decision prevails among the gods, deprive him of the crown and throne of kingship, and impose upon him an onerous punishment, a great penalty for him, which will not depart from his body; may he conclude every day, month, and year of his reign with groaning and mourning; may he unveil before him a contender for the kingship; may he decree for him a life that is no better than death.

May the god Adad, lord of abundance, the canal-inspector of heaven and earth, my helper, deprive him of the benefits of rain from heaven and flood from the springs, and may he obliterate his land through destitution and famine; may he roar fiercely over his city, and may he turn his land into the abandoned hills left by flood.

May the god Zababa, the great warrior, the firstborn son of the Ekur temple, who travels at my right side, smash his weapon upon the field of battle; may he turn day into

night for him, and make his enemy triumph over him.

(l 92–li 23) *Ištar bēlet tāḫazim u qablim pātiat kakkija lamassī damiq-tum rā'imāt palēja ina libbiša aggim ina uzzātiša rabiātīm šarrūssu lirur damqātišu ana lemnētīm liṭēr⁵⁴ ašar tāḫazim u qablim kakkašu lišbir⁵⁵ ištītam saḫmaštam liškunšum qarrādīšu lišamqit damīšunu eršetam lišqi gurun šalmāt ummānātišu ina šerim littaddi ummānšu rēmam aj ušarši šuāti ana qāt nakrišu limallišuma ana māt nukurtišu kamiš lirūšu*

(li 24–39) *Nergāl dannum ina ilī qabal la maḫār mušakšidu irnittiya ina kašūšišu rabīm kīma ištīm ezze-tim ša apim nišīšu liqmi ina kakkišu dannim lišaḫtišuma biniātišu kīma šalam tiiddim liḫbuš*

(li 40–49) *Nintu bēltum šīrtum ša mātātīm ummum bānītī aplam liṭeršuma šumam aj ušaršīšu ina qerbīt nišīšu zēr awilūtīm aj ibni*

(li 50–69) *Ninkarrak mārat Anim qābiat dumqija ina Ekur mušam kab-*

May the goddess Ishtar, mistress of battle and warfare, who bares my weapon, my benevolent protective spirit, who loves my reign, curse his kingship with her angry heart and great fury; may she turn his auspicious omens into calamities; may she smash his weapon on the field of war and battle, plunge him into confusion and rebellion, strike down his warriors, drench the earth with their blood, make a heap of the corpses of his soldiers upon the plain, and may she show his soldiers no mercy; as for him, may she deliver him into the hand of his enemies, and may she lead him bound captive to the land of his enemy.

May the god Nergal, the mighty one among the gods, the irresistible onslaught, who enables me to achieve my triumphs, burn his people with his great overpowering weapon like a raging fire in a reed thicket; may he have him beaten with his mighty weapon, and shatter his limbs like (those of) a clay figure.

May the goddess Nintu, august mistress of the lands, the mother, my creator, deprive him of an heir and give him no offspring; may she not allow a human child to be born among his people.

May the goddess Ninkarrak, daughter of the god Anu, who pro-

*tam asakkam lemnam simmam
maršam ša la ipaššeḫū ašūm qerebšu
la ilammadu ina šimdi la unapḫušu
kīma nišik mūtim la innassaḫū ina
biniātišu lišāšiaššumma adi napiš-
tašu ibellū ana eḫlūtišu liddammam*

(li 70–83) *ilū rabūtum ša šamē u
eršetim Anunnakū ina napḫarišunu
šēd bītim libitti Eabbara šuāti zērašu
māssu šābašu nišīšu u ummānšu erre-
tam maruštam līruru*

(li 84–91) *errētim anniāti⁵⁷ Enlil ina
pīšu ša la uttakkaru līruršuma arḫiṣ
likšudašu*

motes my cause in the Ekur temple, cause a grievous malady to break out upon his limbs, an evil demonic disease, a serious carbuncle which cannot be soothed, which a physician cannot diagnose, which he cannot ease with bandages, which, like the bite of death, cannot be expunged;⁵⁶ may he bewail his lost virility until his life comes to an end.

May the great gods of heaven and earth, all the Anunnaku deities together, the protective spirit of the temple, the very brickwork of the Eabbar temple, curse that one, his seed, his land, his troops, his people, and his army with a terrible curse.

May the god Enlil, whose command cannot be countermanded, curse him with these curses and may they swiftly overtake him.

Notes

1. The emendation inserting *šubat*, "the dwelling of" (and following three variants with the genitive *ili* against the stela's nominative *ilu*) follows Reiner 1970: 73, but see the reservations in Borger 1971: 22 n. 5, and see also Ries 1983: 47–48; here, however, I include *mudē igigallim* (iii 17) with the following section dealing with Dilbat and as an epithet of Hammurabi, rather than as a further qualification of the god Tutu of the Ezida temple. Although it is difficult to accept as epithet of Hammurabi *ilu šarri*, "god among kings" (so, e.g., Borger 1982: 42, and passim in translations; but see AHw 372 s.v. *illu(m)* I, already in 1962 expressing doubts about the force of the epithet, and compare the still grandiose but not blasphemous *etel šarri* [iii 70] and *ašared šarri* [iv 23]), the emendation of the passage still presents difficulties.

2. Var. *rugummānē [dīnim šuā]ti ippal*, "he shall satisfy the claims for that case."

3. Texts *id-KI* and *iq-bi*, "he has spoken (malicious ...)."

4. Var. possibly *puḫrum*, "the assembly (and the governor ...)," but Borger (1979: 13) prefers reading URU^{ki} (*ālum*) to UNKIN (Finkelstein 1967: 45, 47).

5. Error for *iribbušum*, see Gelb 1955: 111.

6. Var. *ana išāti bullīm*, "to put out the fire."

7. Var. [*eqeššu kirāšu*] *u bītišu ana šanūmma iddinuma*, "they give [his field, his orchard] and his house to another and ..."

8. Text gives the perfect *it-tu-ra-am-ma*.

9. Var. *šābē ana nisiḫtim*, "(should recruit(?)) [or: induce(?)] troops for desertion(?)."

10. Var. *ina qāti rēdīm ilteqe*, "or take from the soldier (the gift that ...)."

11. Var. *imaḫḫaš imarrar* [u *išakkakma*, "he shall plow, hoe, and harrow."

12. Var. *ana errešūtim*, "for cultivation."

13. Or "linseed"; see the discussion and literature cited in CAD Š/1 306f. s.v. *šamaššammū*.

14. Taken by Donbaz and Sauren (1991: 8–13) as a variant of the preceding provision presented here separately as gap ¶ g.

15. Var. adds *kasapšu*, "(has) his silver (as an interest-bearing loan)."

16. Var. adds *še'amma išu*, "but he has grain."

17. Var. *ikassūšima*, "they shall bind her in fetters and (cast her ...)."

18. Or: "If a *nadītu* who is an *ugbabbu* ..."

19. Text *ukannušuma*, "they shall charge and convict him and ..."

20. The Akkadian *nipātu* is fem., hence the feminine pronoun, but the person or animal given in distress could be male or female.

21. Or: "(if the distress is) a member of the *awīlu*-class."

22. Var. *šapku ana gamrimma ittadin* (error).

23. Var. *ileqqe*, "he (the owner of the granary) shall take."

24. Others suggest the verb *nadū* (*inaddūšu*), thus "they shall drag that man into the presence of (or: before) the judges," but for that sense (not well attested) the text should have *ana pani dajānī* ...

25. The disease or illness *la'bu* might refer to a contagious skin disease; see Stol 1993b: 143 with literature.

26. Text *inaddūši*, "they shall cast her," var. *inaddūši inaddūšu*, "they shall cast her, they shall cast him."

27. Some emend to <mu>*rabbītišu*, "the woman who raised him (i.e., his father's wife)" (so CAD M/2 216 s.v., and cf. MAL A ¶ 51 cited CAD s.v. *rabū* A mng. 5a-1'), but with Cardascia (1980: 12–13 with n. 22) I prefer the sense obtained from the feminine adjective, without emending the manuscripts.

28. Var. *ana mārī*, "for the (eligible) sons."

29. Var. reverses the order: *mārū amtum u mārū ḫirtim* ..., "the children of the slave woman and the children of the first-ranking wife (shall divide ...)."

30. Var. omits "during his lifetime" (*šumma abum ana [mārī] ša amtum ul[dušum] ...*).

31. Var. *ulu warad awīlim*, "(she enters the house of the slave of the palace) or of the slave of an *awīlum*."

32. Var. *ikšudu*, "they attain (possessions)."

33. Var. *elēnumma ileqqe*, "she shall take in addition."

34. Var. adds *bitam*, "(the usufruct of the field, orchard,) house (or anything ...)."

35. Var. *išturušim*, "(which her father) wrote for her."

36. Var. *kulmašitum*.

37. Stol 1979 suggests a third class of priestess, reading É.GI₄A (*kallatum*, usually "bride" or "daughter-in-law") rather than G₄.GI₄A (*gagām*, "cloistered").

38. That is, not the preferential (double) inheritance share of a primary heir, but

the single share of any other heir; the terminology derives from the paradigmatic case of two heirs in which the estate is divided into three parts.

39. See note at ¶ 181.
40. See note at ¶ 181.
41. Or IGL5.GÁL, "one fifth."
42. Var. *iddāk*, "(the son of the builder) shall be killed."
43. Var. *šēpšu ištebir ulu gilissu ištapaṭ*, "breaks its leg or flays its hide."
44. Var. *ina alpim*, "by an ox."
45. Akkadian expresses this in the active voice ("they shall drag him around ...").
46. Literally, "a plague (or touch) of the god."
47. Or *zadimmu*, "lapidary."
48. See Stol 1993b, especially pp. 133ff.
49. The understanding of *šar mišarim*, "king of justice," as an epithet of Hammurabi here (xlvi 77) and below (xlviii 7) agrees with that put forth in CAD N/1 364a s.v. *narû* A mng. 1, and is supported by the repetition of the phrase elsewhere in the epilogue (xlviii 96 and xlix 13), where it clearly is a royal epithet in apposition to a proper noun or a pronoun.
50. EN, read *bēlum*, "lord," or *ēnum*, "high priest."
51. See CAD Š/3 s.v. *šuppuḫu*.
52. Var. "his city."
53. Emended, with CAD A/2 203b; text *še-re-sū*.
54. *li-te-er* mistakenly repeated in the last line of column I and the first line of column II.
55. Variant (source w) provides a bilingual Sumerian-Akkadian version from here (li 5) through li 75.
56. Bilingual var. reads [...] *su-ni-še* (error for *-ta*) *na-an-zi-zi : ina širišu la itebbū*, "which cannot rise up(?) from his flesh"; see the comments in Sjöberg 1991: 223.
57. Text *DA-ni-a-tim*.

Neo-Babylonian Laws (LNB) (ca. 700 B.C.E., Sippar)

From the middle of the second millennium, after the weakening and ultimately the demise of the Old Babylonian dynasty of Hammurabi, the military supremacy of the Assyrian empire held most of the ancient Near East, including Babylonia, under its domination. But toward the end of the seventh century B.C.E., when Babylonian and Median forces decisively defeated the Assyrians and the Neo-Babylonian (or Chaldean) dynasty (625–539 B.C.E.) became the political and military successor to the Sargonid kings of the Neo-Assyrian empire, Babylonia had regained a position of economic and military strength. During the reigns of the first of the Neo-Babylonian kings, Nabopolassar and Nebuchadnezzar, there were conscious attempts to emulate the achievements of Hammurabi's dynasty more than a millennium earlier, in temple and public building projects, social reforms, scientific (especially astronomical) and literary enterprises, legal and bureaucratic organizations, etc. This is the Babylon of political and cultural sophistication that, with its ziggurat temple tower and hanging gardens, entered the popular imagination and found expression in biblical and classical writings. By the end of the sixth century B.C.E., however, the expanding Persian state under Cyrus the Great swept through Babylonia. Cyrus incorporated Babylonia into his empire as a satrapy, ending independent native rule in Mesopotamia.

About the Laws

Fifteen law provisions are preserved. There is no recognizable prologue or epilogue. The tablet is a copy of a damaged original, or records a collection assembled from incomplete sources, as is demonstrated by the brief