The Code of Hammurabi

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Hammurabi (also spelled Hammurapi) was the sixth of eleven kings in the Old Babylonian (Amorite) Dynasty. He ruled for 43 years, from 1728 to 1686 according to the most recent calculations. The date-formula for his second year, "The year he enacted the law of the land," indicates that he promulgated his famous lawcode at the very beginning of his reign, but the copy which we have could not have been written so early because the Prologue refers to events much later than this. Our copy was written on a diorite stela, topped by a bas-relief showing Hammurabi in the act of receiving the commission to write the lawbook from the god of justice, the sun-god Shamash. The stela was carried off to the old Elamite capital, Susa (the Shushan of Esther and Daniel), by some Elamite raider (apparently Shutruk-Nahhunte, about 1707-1717 B.C.) as a trophy of war.

It was discovered there by French archaeologists in the winter of 1901-1902 and was carried off by them to the Louvre in Paris as a trophy of archaeology. All the laws from col. xvi 77 to the end of the obverse (from the end of §65 to the beginning of §100) were chiselled off by the Elamites, but these have been preserved in large part on other copies of the Code.
The Laws

1: If a seignior accused another seignior and brought a charge of murder against him, but has not proved it, his accuser shall be put to death.

2: If a seignior brought a charge of sorcery against another seignior, but has not proved it, the one against whom the charge of sorcery was brought, upon going to the river, shall throw himself into the river, and if the river has then overpowered him, his accuser shall take over his estate; if the river has shown that seignior to be innocent and he has accordingly come forth safe, the one who brought the charge of sorcery against him shall be put to death, while the one who threw himself into the river shall take over the estate of his accuser.

3: If a seignior came forward with false testimony in a case, and has not proved the word which he spoke, if that case was a case involving life, that seignior shall be put to death.

4: If he came forward with (false) testimony concerning grain or money, he shall bear the penalty of that case.

5: If a judge gave a judgment, rendered a decision, deposited a sealed document, but later has altered his judgment, they shall prove that that judge altered the judgment which he gave and he shall pay twelvefold the claim which holds in that case; furthermore, they shall expel him in the assembly from his seat of judgment and he shall never again sit with the judges in a case.

6: If a seignior stole the property of church or state, that seignior shall be put to death; also the one who received the stolen goods from his hand shall be put to death.

7: If a seignior has purchased or he received for safekeeping either silver or gold or a male slave or a female slave or an ox or a sheep or an ass or any sort of thing from the hand of a seignior's son or a seignior's slave without witnesses and contracts, since that seignior is a thief, he shall be put to death.

8: If a seignior stole either an ox or a sheep or an ass or a pig or a boat, if it belonged to the church (or) if it belonged to the state, he shall make thirtyfold restitution; if it belonged to a private citizen, he shall make good tenfold. If the thief does not have sufficient to make restitution, he shall be put to death.

9: When a seignior, (some of) whose property was lost, has found his lost property in the possession of another seignior, if the seignior in whose possession the lost (property) was found has declared, "A seller sold (it) to me; I made the purchase in the presence of witnesses," and the owner of the lost (property) in turn has declared, "I will produce witnesses attesting to my lost (property)"; the purchaser having then produced the seller who made the sale to him and the witnesses in whose presence he made the purchase, and the owner of the lost (property) having also produced the witnesses attesting to his lost (property), the judges shall consider their evidence, and the witnesses in whose presence the purchase was made, along with the witnesses attesting to the lost (property), shall declare what they know in the presence of god, and since the seller was the thief, he shall be put to death, while the owner of the lost (property) shall take his lost (property), with the purchaser obtaining from the estate of the seller the money that he paid out.

10: If the (professed) purchaser has not produced the seller who made the sale to him and the witnesses in whose presence he made the purchase, but the owner of the lost property has produced witnesses attesting to his lost property, since the (professed) purchaser was the thief, he shall be put to death, while the owner of the lost property shall take his lost property.

11: If the (professed) owner of the lost property has not produced witnesses attesting to his lost property, since he was a cheat and started a false report, he shall be put to death.

12: If the seller has gone to (his) fate, the purchaser shall take from the estate of the seller fivefold the claim for that case.

13: If the witnesses of that seignior were not at hand, the judges shall set a time-limit of six months for him, and if he did not produce his witnesses within six months, since that seignior was a cheat, he shall bear the penalty of that case.

14: If a seignior has stolen the young son of another seignior, he shall be put to death.

15: If a seignior has helped either a male slave of the state or a female slave of the state or a male slave of a

The word seignior, which in the Code ordinarily indicates a man of the middle class, a commoner, but here and in §§15, 16, 175, and 179 it manifestly refers to a private citizen as distinct from the church and state.

The laws on theft in the Code (§§6-13, 22, 23, 25, 259, 260, 266) do not agree among themselves, indicating that we have laws of different dates in the Code. According to the earliest law (§45, 9, 10, 22, 25) theft was to be punished by death; later (§56) the death penalty was confined to the theft of church or state property; later still severalfold restitution (§18, 265) or a fine (§139, 266) came to be substituted for the death penalty; see T. J. Meek, Hebrew Origins (1939), pp. 91-1 for the Hebrew laws on theft see Exod. 20:15 (=Deut. 5:19); 22:11: Lev. 19:11, 12.

Lit., "he weighed out." In the time of Hammurabi coinage had of course not yet been invented and the money (usually silver, as here) was weighed out in bars.

Lit., "he shall not return and sit."
private citizen or a female slave of a private citizen to escape through the city-gate, he shall be put to death.

16: If a seignior has harbored in his house either a fugitive male or female slave belonging to the state or to a private citizen and has not brought him forth at the summons of the police, that householder shall be put to death.

17: If a seignior caught a fugitive male or female slave in the open and has taken him to his owner, the owner of the slave shall pay him two shekels ⁴⁸ of silver.

18: If that slave has not named his owner, he shall take him to the palace in order that his record may be investigated, and they shall return him to his owner.

19: If he has kept that slave in his house (and) later the slave has been found in his possession, that seignior shall be put to death.

20: If the slave has escaped from the hand of his captor, that seignior shall (so) affirm by god ⁴⁹ the owner of the slave and he shall then go free.

21: If a seignior made a breach in a house, they shall put him to death in front of that breach and wall him in.

22: If a seignior committed robbery and has been caught, that seignior shall be put to death.

23: If the robber has not been caught, the robbed seignior shall set forth the particulars regarding his lost property in the presence of god, and the city and governor, in whose territory and district the robbery was committed, shall make good to him his lost property.

24: If it was a life (that was lost), the city and governor shall pay one mina ⁵⁰ of silver to his people.

25: If fire broke out in a seignior’s house and a seignior, who went to extinguish (it), cast his eye on the goods of the owner of the house and has appropriated the goods of the owner of the house, that seignior shall be thrown into that fire.

26: If either a private soldier or a commissary, ⁵¹ whose despatch on a campaign of the king was ordered, did not go or he hired a substitute ⁵² and has sent (him) in his place, that soldier or commissary shall be put to death, while the one who was hired by him shall take over his estate.

27: In the case of either a private soldier or a commissary who was carried off while in the armed service of the king, if after his (disappearance) they gave his field and orchard to another and he has looked after his feudal obligations—if he has returned and reached his city, they shall restore his field and orchard to him and he shall himself look after his feudal obligations.

28: In the case of either a private soldier or a commissary, who was carried off while in the armed service of the king, if his son is able to look after the feudal obligations, the field and orchard shall be given to him and he shall look after the feudal obligations of his father.

29: If his son is so young that he is not able to look after the feudal obligations of his father, one-third of the field and orchard shall be given to his mother in order that his mother may rear him.

30: If either a private soldier or a commissary gave up his field, orchard and house on account of the feudal obligations and has then absented himself, (and) after his (departure) another took over his field, orchard and house and has looked after the feudal obligations for three years—if he has returned and demands his field, orchard and house, they shall not be given to him; the one who has taken over and looked after his feudal obligations shall himself become the feudatory.

31: If he has absented himself for only one year and has returned, his field, orchard and house shall be given back to him and he shall look after his feudal obligations himself.

32: If a merchant has ransomed either a private soldier or a commissary, who was carried off in a campaign of the king, and has enabled him to reach his city, if there is sufficient to ransom (him) in his house, he himself shall ransom himself; if there is not sufficient to ransom him in his house, he shall be ransomed from the estate of his city-god; if there is not sufficient to ransom him in the estate of his city-god, the state shall ransom him, since his own field, orchard and house may not be ceded for his ransom.

33: If either a sergeant or a captain ⁵³ has obtained a soldier by conscription or he accepted and has sent a hired substitute for a campaign of the king, that sergeant or captain shall be put to death.

34: If either a sergeant or a captain has appropriated the household goods of a soldier, has wronged a soldier, has let a soldier for hire, has abandoned a soldier to a superior in a lawsuit, has appropriated the grant which the king gave to a soldier, that sergeant or captain shall be put to death.

35: If a seignior has bought from the hand of a soldier the cattle or sheep which the king gave to the soldier, he shall forfeit his money.

36: In no case is the field, orchard, or house belonging to a soldier, a commissary, or a feudatory salable. ⁵⁵

37: If a seignior has purchased the field, orchard, or house belonging to a soldier, a commissary, or a feudatory, his contract-tablet shall be broken and he shall also forfeit his money, with the field, orchard, or house reverting to its owner.

38: In no case may a soldier, a commissary, or a feudatory deed any of his field, orchard, or house belonging

⁴⁸ A weight of about 8 gr.
⁴⁹ cf. Exod. 21:2, 32.
⁵⁰ A weight of about 500 gr., divided into 60 shekels.
⁵¹ With §§13 and 34 cf. Deut. 21:7 ff.
⁵² The exact meaning of the two military terms used here, rédûm and bêrimm, is uncertain. The former means literally “follower” and is regularly used for the ordinary foot-soldier; the latter means literally “rider, house,” hence “commissary” here.
⁵³ Lit., “hiredling.”
⁵⁴ The exact meaning of these two military terms, dêkim and luppûrum, is not known; they refer to officers of some sort.
⁵⁵ Lit., “he shall go up from his silver,” with the separative use of the t-form of the verb.
⁵⁶ Lit., “bearer of dues.”
⁵⁷ Lit., “does not sell for silver”; the active inaddûm would seem to be a scribal error for the passive inaddûnûm, “to be sold.”
to his fief to his wife or daughter, and in no case may he assign (them) for an obligation of his.

39: He may deed to his wife or daughter any of the field, orchard, or house which he purchases and accordingly owns, and he may assign (them) for an obligation of his.

40: A hierodule, a merchant, and a feudatory extraordinary may sell his field, orchard and house, with the purchaser assuming the feudal obligations of the field, orchard and house which he purchases.

41: If a seignior acquired by barter the field, orchard, or house belonging to a soldier, a commissary, or a feudatory, and also made an additional payment, the soldier, commissary, or feudatory shall repossess his field, orchard, or house, and he shall also keep the additional payment that was made to him.

42: If a seignior rented a field for cultivation, but has not produced grain in the field, they shall prove that he did no work on the field and he shall give grain to the owner of the field on the basis of those adjoining it.

43: If he did not cultivate the field, but has neglected (it), he shall give grain to the owner of the field on the basis of those adjoining it; furthermore, the field which he neglected he shall break up with mattocks, harrow and return to the owner of the field.

44: If a seignior rented a fallow field for three years for development, but became so lazy that he has not developed the field, in the fourth year he shall break up the field with mattocks, plow and harrow (it), and he shall return (it) to the owner of the field; furthermore, he shall measure out ten kur of grain per eighteen iku.

45: If a seignior let his field to a tenant and has already received the rent of his field, (and) later Adad has inundated the field or a flood has ravaged (it), the loss shall be the tenant’s.

46: If he has not received the rent of the field, whether he let the field for one-half or one-third (the crop), the tenant and the owner of the field shall divide proportionately the grain which is produced in the field.

47: If the tenant has asked (another) to cultivate the field because he did not get back his investment in the previous year, the owner of the field shall not object; his (new) tenant shall cultivate his field and at harvest-time he shall take grain in accordance with his contracts.

48: If a debt is outstanding against a seignior and Adad has inundated his field or a flood has ravaged (it) or through lack of water grain has not been produced in the field, he shall not make any return of grain to his creditor in that year; he shall cancel his contract-tablet and he shall pay no interest for that year.

49: When a seignior borrowed money from a merchant and pledged to the merchant a field prepared for grain or sesame, if he said to him, “Cultivate the field, then harvest (and) take the grain or sesame that is produced,” if the tenant has produced grain or sesame in the field, the owner of the field at harvest-time shall himself take the grain or sesame that was produced in the field and he shall give to the merchant grain for his money, which he borrowed from the merchant, together with its interest, and also for the cost of cultivation.

50: If he pledged a field planted with (grain) or a field planted with sesame, the owner of the field shall themselves take the grain or sesame that was produced in the field and he shall pay back the money with its interest to the merchant.

51: If he does not have the money to pay back, (grain or) sesame at their market value in accordance with the ratio fixed by the king he shall give to the merchant for his money, which he borrowed from the merchant, together with its interest.

52: If the tenant has not produced grain or sesame in the field, he may not change his contract.

53: If a seignior was too lazy to make [the dike of] his field strong and did not make his dike strong and a break has opened up in his dike and he has accordingly let the water ravage the farmland, the seignior in whose dike the break was opened shall make good the grain that he let get destroyed.

54: If he is not able to make good the grain, they shall sell him and his goods, and the farmers whose grain the water carried off shall divide (the proceeds).

55: If a seignior, upon opening his canal for irrigation, became so lazy that he has let the water ravage a field adjoining his, he shall measure out grain on the basis of those adjoining his.

56: If a seignior opened up the water and then has let the water carry off the work done on a field adjoining his, he shall measure out ten kur of grain per eighteen iku.

57: If a shepherd has not come to an agreement with the owner of a field to pasture sheep on the grass, but has pastured sheep on the field without the consent of the owner of the field, when the owner of the field harvests his field, the shepherd who pastured the sheep on the field without the consent of the owner of the field shall give in addition twenty kur of grain per eighteen iku to the owner of the field.

58: If after the sheep have gone up from the meadow, when the whole flock has been shut up within the city-

59: If a shepherd has not come to an agreement with the owner of a field to pasture sheep on the grass, but has pastured sheep on the field without the consent of the owner of the field, when the owner of the field harvests his field, the shepherd who pastured the sheep on the field without the consent of the owner of the field shall give in addition twenty kur of grain per eighteen iku to the owner of the field. 
gate," the shepherd drove the sheep into a field and has then pastured the sheep on the field, the shepherd shall look after the field on which he pastured and at harvest-time he shall measure out sixty kur of grain per eighteen ikun to the owner of the field.

59: If a seignior cut down a tree in another seignior's orchard without the consent of the owner of the orchard, he shall pay one-half mina of silver.

60: If, when a seignior gave a field to a gardener to set out an orchard, the gardener set out the orchard, he shall develop the orchard for four years; in the fifth year the owner of the orchard and the gardener shall divide equally, with the owner of the orchard receiving his preferential share.80

61: If the gardener did not set out the whole field,81 but left a portion bare, they shall assign the bare portion to him as his share.

62: If he did not set out the field that was given to him as an orchard, if it was a cultivated field, the gardener shall pay82 to the owner of the field rent for the field for the years that it was neglected on the basis of those adjoining it; also he shall do the (necessary) work on the field and return (it) to the owner of the field.

63: If it was fallow land, he shall do the (necessary) work on the field and return (it) to the owner of the field; also he shall measure out ten kur of grain per eighteen ikun for each year.

64: If a seignior gave his orchard to a gardener to pollinate,83 the gardener shall give to the owner of the orchard two-thirds of the produce of the orchard as rent of the orchard as long as the orchard is held, with himself taking one-third.

65: If the gardener did not pollinate the orchard and so has let the yield decline, the gardener [shall measure out] rent for the orchard on the basis of those adjoining it.

66: When a seignior borrowed money from a merchant and his merchant foreclosed on him and he has nothing to pay (it) back, if he gave his orchard after pollination to the merchant and said to him, "Take for your money as many dates as there are produced in the orchard," that merchant shall not be allowed; the owner of the orchard shall himself take the dates that were produced in the orchard and repay the merchant for the money and its interest in accordance with the wording of his tablet and the owner of the orchard shall in turn take the remaining dates that were produced in the orchard.

67: If a seignior built a house, his neighbor....

68: f.: (not preserved)

70: ... he shall give to him.

71: If he is giving grain, money, or goods for a fief estate belonging to an estate adjoining his, which he wishes to purchase, he shall forfeit whatever he paid, while the estate shall revert to its [owner]. If that estate does not carry feudal obligations, he may purchase (it), since he may give grain, money, or goods for such an estate.

72-77: (Only a few words preserved, having to do with house building.)

78: If a seignior let a house to another seignior and the seignior (who was) the tenant paid his rental money in full for the year to the owner of [the house] and the owner of the house has then said to the [tenant] while his term84 was (still) incomplete, "Move out," the owner of the house [shall forfeit] the money which the tenant paid to him [because] he made the tenant [move out] of his house while his term was (still) incomplete.

79-87: (not preserved)

88: If a merchant [lent] grain at interest, he shall receive sixty qu of grain per kur as interest.85 If he lent money at interest, he shall receive one-sixth (shekel) six še [i.e. one-fifth shekel] per shekel of silver as interest.86

89: If a seignior, who [incurred] a debt, does not have the money to pay (it) back, but has the grain, [the merchant] shall take grain for his money [with its interest] in accordance with the ratio fixed by the king.

90: If the merchant increased the interest beyond [sixty qu] per kur [of grain] (or) one-sixth (shekel) six še [per shekel of money] and has collected (it), he shall forfeit whatever he lent.

91: If a merchant [lent] grain at interest and has collected money [for the full interest] on the grain, the grain along with the money may not [be charged to the account].

92: (not preserved)

93: [If the merchant] ... or he has not had the full amount of grain [which he received] deducted and did not write a new contract, or he has added the interest to the principal, that merchant shall pay back double the full amount of grain that he received.

94: If a merchant lent grain or money at interest and when he lent (it) at interest he paid out the money by the small weight and the grain by the small measure, but when he got (it) back he got the money by the [large] weight (and) the grain by the large measure, [that merchant shall forfeit] whatever he lent.

95: If a [merchant lent grain or money] at interest and gave ... , he shall forfeit whatever he lent.

96: If a seignior borrowed grain or money from a merchant and does not have the grain or money to pay (it) back, but has (other) goods, he shall give to his merchant whatever there is in his possession, ( affirming)

80 A circumstantial clause, grammatically co-ordinate but logically subordinate, reading literally "the owner of the orchard shall choose and take his share." With this law cf. Lev. 19:23-25.

81 Lit., "did not complete the field in setting (it) out."

82 Lit., "measure out," indicating that the rent was to be paid in grain.

83 The orchard was a date orchard (see §65) and hence had to be artificially fertilized.

84 Lit., "his days."

85 Through a scribal error the original has "silver."

86 Since there were 300 qu in a kur, the interest rate was 20%.

87 Since there were 180 še in a shekel, the interest rate was again 20%.
before witnesses that he will bring (it), while the merchant shall accept (it) without making any objections.

97: If a seignior gave money to a(nother) seignior for a partnership, they shall divide equally in the presence of god the profit or loss which was incurred.

99: If a merchant lent money at interest to a trader for the purpose of trading [and making purchases] and sent him out on the road, the trader shall . . . on the road [the money which was entrusted] to him.

100: If he has realized a profit where he went, he shall write down the interest on the full amount of money that he borrowed and they shall count up the days against him and he shall repay his merchant.

101: If he has not realized a profit where he went, the trader shall repay to the merchant double the money that he borrowed.

102: If a merchant has lent money to a trader as a favor and he has experienced a loss where he went, he shall pay back the principal of the money to the merchant.

103: If, when he went on the road, an enemy has made him give up whatever he was carrying, the trader shall (so) affirm by god and then he shall go free.

104: If a merchant lent grain, wool, oil, or any goods at all to a trader to retail, the trader shall write down the value and pay (it) back to the merchant, with the trader obtaining a sealed receipt for the money which he pays to the merchant.

105: If the trader has been careless and so has not obtained a sealed receipt for the money which he paid to the merchant, the money with no sealed receipt may not be credited to the account.

106: If a trader borrowed money from a merchant and has then disputed (the fact) with his merchant, that merchant in the presence of god and witnesses shall prove that the trader borrowed the money and the trader shall pay to the merchant threefold the full amount of money that he borrowed.

107: When a merchant entrusted (something) to a trader and the trader has returned to his merchant whatever the merchant gave him, if the merchant has then disputed with him whatever the trader gave him, that trader shall prove it against the merchant in the presence of god and witnesses and the merchant shall pay to the trader sixfold whatever he received because he had a dispute with his trader.

108: If a woman wine seller, instead of receiving grain for the price of a drink, has received money by the large weight and so has made the value of the drink less than the value of the grain, they shall prove it against that wine seller and throw her into the water.

109: If outlaws have congregated in the establishment of a woman wine seller and she has not arrested those outlaws and did not take them to the palace, that wine seller shall be put to death.

110: If a hierodule, a nun, who is not living in a convent, has opened (the door of) a wineshop or has entered a wineshop for a drink, they shall burn that woman.

111: If a woman wine seller gave one (flask) of pithum-drink on credit, she shall receive fifty qa of grain at harvest-time.

112: When a seignior was engaged in a (trading) journey and gave silver, gold, (precious) stones, or (other) goods in his possession to a(nother) seignior and consigned (them) to him for transport, if that seignior did not deliver whatever was to be transported where it was to be transported, but has appropriated (it), the owner of the goods to be transported shall prove the charge against that seignior in the matter of whatever was to be transported, but which he did not deliver, and that seignior shall pay to the owner of the goods to be transported fivefold whatever was given to him.

113: If a seignior held (a debt of) grain or money against a(nother) seignior and he has then taken grain from the granary or threshing floor without the consent of the owner of the grain, they shall prove that that seignior took grain from the granary or threshing floor without the consent of the owner of the grain and he shall return the full amount of grain that he took and he shall also forfeit everything else that he lent.

114: If a seignior did not hold (a debt of) grain or money against a(nother) seignior, but has distrained (someone as) his pledge, he shall pay one-third mina of silver for each distrain.

115: If a seignior held (a debt of) grain or money against a(nother) seignior and distrained (someone as) his pledge and the pledge has then died a natural death in the house of his distrainer, that case is not subject to claim.

116: If the pledge has died from beating or abuse in the house of his distrainer, the owner of the pledge shall prove it against his merchant, and if it was the seignior's son, they shall put his son to death; if it was the seignior's slave, he shall pay one-third mina of silver and also forfeit everything else that he lent.

117: If an obligation came due against a seignior and he sold (the services of) his wife, his son, or his daughter, or he has been bound over to service, they shall work (in) the house of their purchaser or obligee for...
three years, with their freedom reestablished in the fourth year.²¹

118: When a male slave or a female slave has been bound over to service, if the merchant foreclosed,²² he may sell (him), with no possibility of his being reclaims.

119: If an obligation came due against a seignior and he has accordingly sold (the services of) his female slave who bore him children, the owner of the female slave may repay the money which the merchant paid out and thus redeem his female slave.

120: If a seignior deposited his grain in a(nother) seignior's house for storage and a loss has then occurred at the granary or the owner of the house opened the storage-room and took grain or he has denied completely (the receipt of) the grain which was stored in his house, the owner of the grain shall set forth the particulars regarding his grain in the presence of god and the owner of the house shall give to the owner of the grain double the grain that he took.²³

121: If a seignior stored grain in a(nother) seignior's house, he shall pay five qur of grain per kur of grain²⁴ as the storage-charge per year.

122: If a seignior wishes to give silver, gold, or any sort of thing to a(nother) seignior for safekeeping, he shall show to witnesses the full amount that he wishes to give, arrange the contracts, and then commit (it) to safekeeping.

123: If he gave (it) for safekeeping without witnesses and contracts and they have denied (its receipt) to him at the place where he made the deposit, that case is not subject to claim.

124: If a seignior gave silver, gold, or any sort of thing for safekeeping to a(nother) seignior in the presence of witnesses and he has denied (the fact) to him, they shall prove it against that seignior and he shall pay double whatever he denied.

125: If a seignior deposited property of his in safekeeping and at the place where he made the deposit his property has disappeared along with the property of the owner of the house, either through breaking in or through scaling (the wall), the owner of the house, who was so careless that he let whatever was given to him for safekeeping get lost, shall make (it) good and make restitution to the owner of the goods, while the owner of the house shall make a thorough search for his lost property and take (it) from its thief.

126: If the seignior's property was not lost, but he has declared, "My property is lost," thus deceiving his city council,²⁵ his city council shall set forth the facts regarding him in the presence of god, that his property was not lost, and he shall give to his city council double whatever he laid claim to.

127: If a seignior pointed the finger at a nun or the wife of a(nother) seignior, but has proved nothing, they shall drag that seignior into the presence of the judges and also cut off half his (hair).

128: If a seignior acquired a wife, but did not draw up the contracts for her, that woman is no wife.

129: If the wife of a seignior has been caught while living with another man, they shall bind them and throw them into the water. If the husband²⁶ of the woman wishes to spare his wife, then the king in turn may spare his subject.²⁷

130: If a seignior bound the (betrothed) wife of a(nother) seignior, who had had no intercourse with²⁸ a male and was still living in her father's house, and he has lain in her bosom and they have caught him, that seignior shall be put to death, while that woman shall go free.²⁹

131: If a seignior's wife was accused by her husband,³° but she was not caught while lying with another man, she shall make affirmation by god and return to her house.

132: If the finger was pointed at the wife of a seignior because of another man, but she has not been caught while lying with the other man, she shall throw herself into the river³¹ for the sake of her husband.³²

133: If a seignior was taken captive, but there was sufficient to live on in his house, his wife [shall not leave her house, but she shall take care of her person by not] entering [the house of another].³³

133a: If that woman did not take care of her person, but has entered the house of another, they shall prove it against that woman and throw her into the water.³⁴

134: If the seignior was taken captive and there was not sufficient to live on in his house, his wife may enter the house of another, with that woman incurring no blame at all.

135: If, when a seignior was taken captive and there was not sufficient to live on in his house, his wife has then entered the house of another before his (return) and has borne children, (and) later her husband has returned and has reached his city, that woman shall return to her first husband, while the children shall go with their father.

136: If, when a seignior deserted his city and then ran away, his wife has entered the house of another after his (departure), if that seignior has returned and wishes to take back his wife, the wife of the fugitive shall not return to her husband because he scorned his city and ran away.

²² Lit., "he caused (the time-limit) to expire."
²⁵ i.e. 1 2/3% since there were 300 qur in a kur.
²⁶ This would seem to be the best translation of bibium, a feminine formation from bibium "gate." Its use here is identical with that of lasset "gate." In Ruth 3:11-12.
²⁷ Lit., "owner, master."
³¹ Lit., "If with respect to a seignior's wife (causa perditit) her husband accused her.
³² i.e. submit to the water ordeal, with the river as divine judge; cf. 3a above and note 41.
³⁴ i.e. in order to live there as another man's wife.
³⁵ i.e. to be drowned.
137: If a seignior has made up his mind to divorce a lay priestess who bore him children, or a hierodule who provided him with children, they shall return her dowry to that woman and also give her half of the field, orchard and goods in order that she may rear her children; after she has brought up her children, from whatever was given to her children they shall give her a portion corresponding to (that of) an individual heir in order that the man of her choice may marry her.

138: If a seignior wishes to divorce his wife who did not bear him children, he shall give her money to the full amount of her marriage-price and he shall also make good to her the dowry which she brought from her father's house and then he may divorce her.

139: If there was no marriage-price, he shall give her one mina of silver as the divorce-settlement.

140: If he is a peasant, he shall give her one-third mina of silver.

141: If a seignior's wife, who was living in the house of the seignior, has made up her mind to leave in order that she may engage in business, thus neglecting her house (and) humiliating her husband, they shall prove it against her; and if her husband has then decided on her divorce, he may divorce her, with nothing to be given her as her divorce-settlement upon her departure. If her husband has not decided on her divorce, her husband may marry another woman, with the former woman living in the house of her husband like a maidservant.

142: If a woman so hated her husband that she has declared, "You may not have me," her record shall be investigated at her city council, and if she was careful and was not at fault, even though her husband has been going out and disparaging her greatly, that woman, without incurring any blame at all, may take her dowry and go off to her father's house.

143: If she was not careful, but was a gadabout, thus neglecting her house (and) humiliating her husband, they shall throw that woman into the water.

144: When a seignior married a hierodule and that hierodule gave a female slave to her husband and she has then produced children, if that seignior has made up his mind to marry a lay priestess, they may not allow that seignior, since he may not marry the lay priestess.

145: If a seignior married a hierodule and she did not provide him with children and he has made up his mind to marry a lay priestess, that seignior may marry the lay priestess, thus bringing her into his house, (but) with that lay priestess ranking in no way with the hierodule.

146: When a seignior married a hierodule and she gave a female slave to her husband and she has then borne children, if later that female slave has claimed equality with her mistress because she bore children, her mistress may not sell her; she may mark her with the slave-mark and count her among the slaves.

147: If she did not bear children, her mistress may sell her.

148: When a seignior married a woman and a fever has then seized her, if he has made up his mind to marry another, he may marry (her), without divorcing his wife whom the fever seized; she shall live in the house which he built and he shall continue to support her as long as she lives.

149: If that woman has refused to live in her husband's house, he shall make good her dowry to her which she brought from her father's house and then she may leave.

150: If a seignior, upon presenting a field, orchard, house, or goods to his wife, left a sealed document with her, her children may not enter a claim against her after (the death of) her husband, since the mother may give her inheritance to that son of hers whom she likes, (but) she may not give (it) to an outsider.

151: If a woman, who was living in a seignior's house, having made a contract with her husband that a creditor of her husband may not distrain her, has then had (him) deliver a written statement; if there was a debt against that seignior before he married that woman, his creditors may not distrain his wife; also, if there was a debt against that woman before she entered the seignior's house, her creditors may not distrain her husband.

152: If a debt has developed against them after that woman entered the seignior's house, both of them shall be answerable to the merchant.

153: If a seignior's wife has brought about the death of her husband because of another man, they shall impale that woman on stakes.

154: If a seignior has had intercourse with his daughter, they shall make that seignior leave the city.

155: If a seignior chose a bride for his son and his son had intercourse with her, but later he himself has lain in her bosom and they have caught him, they shall bind that seignior and throw him into the water.

156: If a seignior chose a bride for his son and his son did not have intercourse with her, but he himself has lain in her bosom, he shall pay to her one-half mina of silver and he shall also make good to her whatever she brought from her father's house in order that the man of her choice may marry her.

157: If a seignior has lain in the bosom of his mother after (the death of) his father, they shall burn both of them.

158: If a seignior after (the death of) his father has
been caught in the bosom of his foster mother

159: If a seignior, who had the betrothal-gift brought to the house of his (prospective) father-in-law (and) paid the marriage-price, has then fallen in love with another woman and has said to his (prospective) father-in-law, "I will not marry your daughter," the father of the daughter shall keep whatever was brought to him.

160: If a seignior had the betrothal-gift brought to the house of the (prospective) father-in-law (and) paid the marriage-price, and the father of the daughter has then said, "I will not give my daughter to you," he shall pay back double the full amount that was brought to him.

161: If a seignior had the betrothal-gift brought to the house of his (prospective) father-in-law (and) paid the marriage-price, and then a friend of his has so maligned him that his (prospective) father-in-law has said to the (prospective) husband, "You may not marry my daughter," he shall pay back double the full amount that was brought to him, but his friend may not marry his (intended) wife.

162: If, when a seignior acquired a wife, she bore him children and that woman has then gone to (her) fate, her father may not lay claim to her dowry, since her dowry belongs to her children.

163: If a seignior acquired a wife and that woman has then gone to (her) fate without providing him with children, if his father-in-law has then returned to him the marriage-price which that seignior brought to the house of his father-in-law, his husband may not lay claim to the dowry of that woman, since her dowry belongs to her father's house.

164: If his father-in-law has not returned the marriage-price to him, he shall deduct the full amount of her marriage-price from her dowry and return (the rest of) her dowry to her father's house.

165: If a seignior, upon presenting a field, orchard, or house to his first-born, who is the favorite in his eye, wrote a sealed document for him, when the brothers divide after the father has gone to (his) fate, he shall keep the present which the father gave him, but otherwise they shall share equally in the goods of the paternal estate.

166: If a seignior, upon acquiring wives for the sons that he got, did not acquire a wife for his youngest son, when the brothers divide after the father has gone to (his) fate, to their youngest brother who did not acquire a wife, to him in addition to his share they shall assign money (enough) for the marriage-price from the goods of the paternal estate and thus enable him to acquire a wife.

167: If, when a seignior acquired a wife and she bore him children, that woman has gone to (her) fate (and) after her (death) he has then married another woman and she has borne children, when later the father has gone to (his) fate, the children shall not divide according to mothers: they shall take the dowries of their (respective) mothers and then divide equally the goods of the paternal estate.

168: If a seignior, having made up his mind to disinherit his son, has said to the judges, "I wish to disinherit my son," the judges shall investigate his record, and if the son did not incur grave wrong (enough) to be disinherited, the father may not disinherit his son.

169: If he has incurred wrong against his father grave (enough) to be disinherited, they shall let him off the first time; if he has incurred grave wrong a second time, the father may disinherit his son.

170: When a seignior's first wife bore him children and his female slave also bore him children, if the father during his lifetime has ever said "My children!" to the children whom the slave bore him, thus having counted them with the children of the first wife, after the father has gone to (his) fate, the children of the first wife and the children of the slave shall share equally in the goods of the paternal estate, with the first-born, the son of the first wife, receiving a preferential share.

171: However, if the father during his lifetime has never said "My children!" to the children whom the slave bore him, after the father has gone to (his) fate, the children of the slave may not share in the goods of the paternal estate along with the children of the first wife; freedom for the slave and her children shall be effected, with the children of the first wife having no claim at all against the children of the slave for service; the first wife shall take her dowry and the marriage-gift which her husband, upon giving (it) to her, wrote down on a tablet for her, and living in the home of her husband, she shall have the usufruct (of it) as long as she lives, without ever selling (it), since her heritage belongs to her children.

172: If her husband did not give her a marriage-gift, they shall make good her dowry to her and she shall obtain from the goods of her husband's estate a portion corresponding to (that of) an individual heir; if her children keep plaguing her in order to make her leave the house, the judges shall investigate her record and place the blame on the children, so that woman need never leave her husband's house; if that woman has made up her mind to leave, she shall leave to her children the marriage-gift which her husband gave her (but) take the dowry from her father's house in order that the man of her choice may marry her.

173: If that woman has borne children to her later husband in the place that she entered, and afterwards...
that woman has died, the earlier with the later children shall divide the dowry.

174: If she has not borne children to her later husband, only the children of her first husband shall receive her dowry.

175: If either a palace slave or a private citizen's slave married the daughter of a seignior and she has borne children, the owner of the slave may not lay claim to the children of the seignior's daughter for service.

176: Furthermore, if a palace slave or a private citizen's slave married the daughter of a seignior and when he married her she entered the house of the palace slave or the private citizen's slave with the dowry from her father's house and after they were joined together they set up a household and so acquired goods, but later either the palace slave or the private citizen's slave has gone to his fate, the seignior's daughter shall take her dowry, but they shall divide into two parts whatever her husband and she acquired after they were joined together and the owner of the slave shall take one-half, with the seignior's daughter taking one-half for her children.

176a: If the seignior's daughter has no dowry, they shall divide into two parts whatever her husband and she acquired after they were joined together and the owner of the slave shall take one-half, with the seignior's daughter taking one-half for her children.

177: If a widow, whose children are minors, has made up her mind to enter the house of another, she may not enter without the consent of the judges; when she wishes to enter the house of another, the judges shall investigate the condition of her former husband's estate and they shall entrust her former husband's estate to her later husband and that woman and they shall have them deposit a tablet (to the effect that) they will look after the estate and also rear the young (children), without ever selling the household goods, since the purchaser who purchases the household goods of a widow's children shall forfeit his money, with the goods reverting to their owner.

178: In the case of a nun, a hierodule, or a votary, whose father, upon presenting a dowry to her, wrote a sealed document for her, if he wrote for her on the tablet which he wrote for her (permission) to give her heritage to whom she pleased and did not grant her full discretion, after the father has gone to his fate, her brothers shall take her field and orchard and they shall give her food, oil and clothing proportionate to the value of her share and thus make her comfortable; if her brothers have not given her food, oil and clothing proportionate to the value of her share and so have not made her comfortable, she may give her field and orchard to any tenant that she pleases and her tenant shall support her, since she shall have the usufruct of the field, orchard or whatever her father gave her as long as she lives, without selling (it or) willing (it) to another, since her patrimony belongs to her brothers.

179: In the case of a nun, a hierodule, or a votary, whose father, upon presenting a dowry to her, wrote a sealed document for her, if he wrote for her on the tablet which he wrote for her (permission) to give her heritage to whomever she pleased and has granted her full discretion, after her father has gone to his fate, she may give her heritage to whomever she pleases, with her brothers having no claim against her.

180: If a father did not present a dowry to his daughter, a hierodule in a convent or a votary, after the father has gone to his fate, she shall receive as her share in the goods of the paternal estate a portion like (that of) an individual heir, but she shall have only the usufruct of (it) as long as she lives, since her heritage belongs to her brothers.

181: If a father dedicated (his daughter) to deity as a hierodule, a sacred prostitute, or a devout and did not present a dowry to her, after the father has gone to his fate, she shall receive as her share in the goods of the paternal estate her one-third patrimony, but she shall have only the usufruct of (it) as long as she lives, since her heritage belongs to her brothers.

182: If a father, since he did not present a dowry to his daughter, a hierodule of Marduk of Babylon, did not write a sealed document for her, after the father has gone to his fate, she shall share along with her brothers in the goods of the paternal estate to the extent of her one-third patrimony, but she shall not assume any feudal obligations, since a hierodule of Marduk may give her heritage to whomever she pleases.

183: If a father, upon presenting a dowry to his daughter, a lay priestess, when he gave her to a husband, wrote a sealed document for her, after the father has gone to his fate, she may not share in the goods of the paternal estate.

184: If a seignior did not present a dowry to his daughter, a lay priestess, since he did not give her to a husband, after the father has gone to his fate, her brothers shall present her with a dowry proportionate to the value of the father's estate and they shall give her to a husband.

185: If a seignior adopted a boy in his own name and has reared him, that foster child may never be reclaimed.

186: If a seignior, upon adopting a boy, seeks out his father and mother when he had taken him, that foster child may return to his father's house.

187: The (adopted) son of a chamberlain, a palace servant, or the (adopted) son of a votary, may never be reclaimed.

188: If a member of the artisan class took a son as a

120 Lit. "lifted up.

121 Lit. "the son of an artisan," where "son" is used in the technical sense of "belonging to the class of, species of," so common in the Semitic languages.
foster child and has taught him his handicraft, he may never be reclaimed.

189: If he has not taught him his handicraft, that foster child may return to his father's house.

190: If a seignior has not counted among his sons the boy that he adopted and reared, that foster child may return to his father's house.

191: If a seignior who adopted a boy and reared him, set up a family of his own, has later acquired children and so has made up (his) mind to cut off the foster child, that son shall not go off empty-handed; his foster father shall give him from his goods his one-third patrimony and then he shall go off, since he may not give him any of the field, orchard, or house.

192: If the (adopted) son of a chamberlain or the (adopted) son of a votary has said to his foster father or his foster mother, "You are not my father," "You are not my mother," they shall cut out his tongue.

193: If the (adopted) son of a chamberlain or the (adopted) son of a votary found out his parentage and came to hate his foster father and his foster mother and so has gone off to his paternal home, they shall pluck out his eye.

194: When a seignior gave his son to a nurse and that son has died in the care of the nurse, if the nurse has then made a contract for another son without the knowledge of his father and mother, they shall prove it against her and they shall cut off her breast because she made a contract for another son without the knowledge of his father and mother.

195: If a son has struck his father, they shall cut off his hand.

196: If a seignior has destroyed the eye of a member of the aristocracy, they shall destroy his eye.

197: If he has broken a (nother) seignior's bone, they shall break his bone.

198: If he has destroyed the eye of a commoner or broken the bone of a commoner, he shall pay one mina of silver.

199: If he has destroyed the eye of a seignior's slave or broken the bone of a seignior's slave, he shall pay one-third mina of silver.

200: If a seignior has knocked out a tooth of a seignior of his own rank, they shall knock out his tooth.

201: If he has knocked out a commoner's tooth, he shall pay one-third mina of silver.

202: If a seignior has struck the cheek of a seignior who is superior to him, he shall be beaten sixty (times) with an oxtail whip in the assembly.

203: If a member of the aristocracy has struck the cheek of a (nother) member of the aristocracy who is of the same rank as himself, he shall pay one mina of silver.

204: If a commoner has struck the cheek of a (nother) commoner, he shall pay ten shekels of silver.

205: If a seignior's slave has struck the cheek of a member of the aristocracy, they shall cut off his ear.

206: If a seignior has struck a (nother) seignior in a brawl and has inflicted an injury on him, that seignior shall swear, "I did not strike him deliberately," and he shall also pay for the physician.

207: If he has died because of his blow, he shall swear (as before), and if it was a member of the aristocracy, he shall pay one-half mina of silver.

208: If it was a member of the commonalty, he shall pay one-third mina of silver.

209: If a seignior struck a (nother) seignior's daughter and has caused her to have a miscarriage, he shall pay ten shekels of silver for her fetus.

210: If that woman has died, they shall put his daughter to death.

211: If by a blow he has caused a commoner's daughter to have a miscarriage, he shall pay five shekels of silver.

212: If that woman has died, he shall pay one-half mina of silver.

213: If he struck a seignior's female slave and has caused her to have a miscarriage, he shall pay two shekels of silver.

214: If that female slave has died, he shall pay one-third mina of silver.

215: If a physician performed a major operation on a seignior with a bronze lancet and has saved the seignior's life, or he opened up the eye-socket of a seignior with a bronze lancet and has saved the seignior's eye, he shall receive ten shekels of silver.

216: If it was a member of the commonalty, he shall receive five shekels.

217: If it was a seignior's slave, the owner of the slave shall give two shekels of silver to the physician.

218: If a physician performed a major operation on a seignior with a bronze lancet and has caused the seignior's death, or he opened up the eye-socket of a seignior and has destroyed the seignior's eye, they shall cut off his hand.

219: If a physician performed a major operation on a commoner's slave with a bronze lancet and has caused (his) death, he shall make good slave for slave.

220: If he opened up his eye-socket with a bronze lancet and has destroyed his eye, he shall pay one-half his value in silver.

221: If a physician has set a seignior's broken bone, or has healed a sprained tendon, the patient shall give five shekels of silver to the physician.

188 Lit. "found out his father's house."

189 Lit. "in the hand."

190 Lit. "caused her to drop that of her womb (her fetus)." With this and the following five laws cf. Exod. 21:13-15.

191 Lit. "who is like."

192 Lit. "while I was aware of (it)."

193 Lit. "caused her to drop that of her womb (her fetus)." With this and the following five laws cf. Exod. 21:13-15.

194 Lit. "owner of the injury."
222: If it was a member of the commonalty, he shall give three shekels of silver.
223: If it was a seignior's slave, the owner of the slave shall give two shekels of silver to the physician.
224: If a veterinary surgeon performed a major operation on either an ox or an ass and has saved (its) life, the owner of the ox or ass shall give to the surgeon one-sixth (shekel) of silver as his fee.
225: If he performed a major operation on an ox or an ass and has caused (its) death, he shall give to the owner of the ox or ass one-fourth its value.
226: If a brander cut off the slave-mark of a slave not his own without the consent of the owner of the slave, they shall cut off the hand of that brander.
227: If a seignior deceived a brander so that he has cut off the slave-mark of a slave not his own, they shall put that seignior to death and immure him at his gate; the brander shall swear, "I did not cut (it) off knowingly," and then he shall go free.
228: If a builder constructed a house for a seignior and finished (it) for him, he shall give him two shekels of silver per sár of house as his remuneration.
229: If a builder constructed a house for a seignior, but did not make his work strong, with the result that that house which he built collapsed and so has caused the death of the owner of the house, that builder shall be put through carelessness or through beating, he shall make good ox for ox to the owner of the ox.
230: If it has caused the death of a son of the owner of the house, they shall put the son of that builder to death.
231: If it has caused the death of a slave of the owner of the house, he shall give slave for slave to the owner of the house.
232: If it has destroyed goods, he shall make good whatever it destroyed; also, because he did not make the house strong which he built and it collapsed, he shall reconstruct the house which collapsed at his own expense.18
233: If a builder constructed a house for a seignior and has not done his work properly so that a wall has become unsafe, that builder shall strengthen that wall at his own expense.18
234: If a boatman calked a boat of sixty kur for a seignior, he shall give him two shekels of silver as his remuneration.
235: If a boatman calked a boat for a seignior and did not do his work well with the result that that boat has sprung a leak in that very year, since it has developed a defect, the boatman shall dismantle that boat and strengthen (it) at his own expense18 and give the strengthened boat back to the owner of the boat.
236: If a seignior let his boat for hire to a boatman and the boatman was so careless that he has sunk or wrecked the boat, the boatman shall make good the boat to the owner of the boat.
237: When a seignior hired a boatman and a boat and loaded it with grain, wool, oil, dates, or any kind of freight, if that boatman was so careless that he has sunk the boat and lost what was in it as well, the boatman shall make good the boat which he sank and whatever he lost that was in it.
238: If a boatman sank the boat of a seignior and has then refloated it, he shall give one-half its value in silver.
239: If a seignior hired a boatman, he shall give him six kur of grain per year.
240: If a rowboat rammed a sailboat and has sunk (it), the owner of the boat whose boat was sunk shall in the presence of god set forth the particulars regarding whatever was lost in his boat and the one in charge of the rowboat which sank the sailboat shall make good to him his boat and his lost property.
241: If a seignior has distrained an ox as a pledge, he shall pay one-third mina of silver.
242, 243: If a seignior hired (it) for one year, he shall give to its owner four kur of grain as the hire of an ox in tandem, three kur of grain as the hire of a young lead-ox.
244: If a seignior hired an ox or an ass and a lion has killed it in the open, (the loss) shall be its owner's.
245: If a seignior hired an ox or an ass and has caused its death through carelessness or through beating, he shall make good ox for ox to the owner of the ox.
246: If a seignior hired an ox and has broken its foot or has cut its neck tendon, he shall make good ox for ox to the owner of the ox.
247: If a seignior hired an ox and has destroyed its eye, he shall give one-half its value in silver to the owner of the ox.
248: If a seignior hired an ox and has broken its horn, cut off its tail, or injured the flesh of its back, he shall give one-quarter its value in silver.
249: If a seignior hired an ox and god struck it and it has died, the seignior who hired the ox shall (so) affirm by god and then he shall go free.
250: If an ox, when it was walking along the street, gored a seignior to death,19 that case is not subject to claim.
251: If a seignior's ox was a gorer and his city council made it known to him that it was a gorer, but he did not pad its horns (or) tie up his ox, and that ox gored to death a member of the aristocracy, he shall give one-half mina of silver.20
252: If he appropriated the feed-grain and thus has

18 Lit. "physician of an ox or an ass."
19 A measure equal to about 43 1/2 square yards.
20 Lit. "physician of an ox or an ass:'
21 Lit. "out of his own goods."
22 Lit. "out of his own money."
23 Lit. "he of the rowboat.'
starved the oxen, he shall make good twofold the grain which he received."

255: If he has let the seignior's oxcart on hire or he stole the seed-grain and so has raised nothing in the field, they shall prove it against that seignior and at harvest-time he shall measure out sixty kur of grain per eighteen ikur.

256: If he was not able to meet his obligation, they shall drag him through that field with the oxen.

257: If a seignior hired a cultivator, he shall give him eight kur of grain per year.

258: If a seignior hired a cattle-herder, he shall pay him six kur of grain per year.

259: If a seignior stole a plow from a field, he shall give five shekels of silver to the owner of the plow.

260: If he has stolen a seeder or a harrow, he shall give three shekels of silver.

261: If a seignior hired a shepherd to pasture cattle or sheep, he shall give him eight kur of grain per year.

262: If a seignior ... and ox or a sheep to ... 263: If he has lost [the ox] or sheep which was committed to him, he shall make good ox for [ox], sheep for [sheep] to their owner.

264: If [a shepherd], to whom cattle or sheep were given to pasture, being in receipt of his wages in full, to his satisfaction, has then let the cattle decrease, has let the sheep decrease, thus lessening the birth rate, he shall give increase and profit in accordance with the terms of his contract.

265: If a shepherd, to whom cattle or sheep were given to pasture, became unfaithful and hence has altered the cattlemark or has sold (them), they shall prove it against him and he shall make good in cattle and sheep to their owner tenfold what he stole.

266: If a visitation of god has occurred in a sheepfold or a lion has made a kill, the shepherd shall prove himself innocent in the presence of god, but the owner of the sheepfold shall receive from him the animal stricken in the fold.

267: If the shepherd was careless and has let lameness develop in the fold, the shepherd shall make good in cattle and sheep the loss through the lameness which he let develop in the fold and give (them) to their owner.

268: If a seignior hired an ox to thresh, twenty qu of grain shall be its hire.

269: If he hired an ass to thresh, ten qu of grain shall be its hire.

270: If he hired a goat to thresh, one qu of grain shall be its hire.

271: If a seignior hired oxcart, a wagon and a driver for it, he shall give 180 qu of grain per day.

272: If a seignior hired simply a wagon by itself, he shall give forty qu of grain per day.

273: If a seignior hired a laborer, he shall give six le of silver per day from the beginning of the year till the fifth month; from the sixth month till the end of the year he shall give five le of silver per day.

274: If a seignior wishes to hire an artisan, he shall pay per day as the wage of a ... five [le] of silver; as the wage of a bricklayer five [le] of silver; as the wage of ... linen-wearer ... [le] of silver; as the wage of a seal-cutter ... [le] of silver; as the wage of a seafarer ... [le] of silver; as the wage of a smith ... [le] of silver; as the wage of a carpenter four [le] of silver; as the wage of a leatherworker ... [le] of silver; as the wage of a basketmaker ... [le] of silver; as the wage of [a] builder ... [le] of silver.

275: [If] a seignior hired a long-boat, its hire shall be three [le] of silver per day.

276: If a seignior hired a rowboat, he shall give two and one-half [le] of silver per day as its hire.

277: If a seignior hired a boat of sixty k1tr, he shall give one-sixth (shekel) of silver per day as its hire.

278: If a seignior purchased a male (or) female slave and when his month was not yet complete, epilepsy attacked him, he shall return (him) to his seller and the purchaser shall get back the money which he paid out.

279: If a seignior purchased a male (or) female slave and he has then received a claim (against him), his seller shall be responsible for the claim.

280: If a seignior has purchased in a foreign land the male (or) female slave of another seignior and when he has arrived home he the owner of the male or female slave has identified either his male or his female slave, if that male and female slave are natives of the land, their freedom shall be effected without any money (payment).

281: If they are natives of another land, the purchaser shall state in the presence of god what money he paid out and the owner of the male or female slave shall give to the merchant the money he paid out and thus redeem his male or female slave.

282: If a male slave has said to his master, "You are not my master," his master shall prove him to be his slave and cut off his ear.

THE EPILOGUE

(Reverse xxiv)

The laws of justice, which Hammurabi, the efficient king, set up, and by which he caused the land to take the right way and have good government.

I, Hammurabi, the perfect king, was not careless (or) neglectful of the black-headed (people), whom Enlil had presented to me, (and) whose shepherdling Marduk had committed to me;

I sought out peaceful regions for them; I overcame grievous difficulties; ...

148 Reading sar-[a]-ra for ra-a-na and im-hu-ru for im-ri-ru.
149 cf. Exod. 21:9 ff.
180 Lit. "in the midst of the land."
181 Reading i-pa-ar for i-pe-ar...