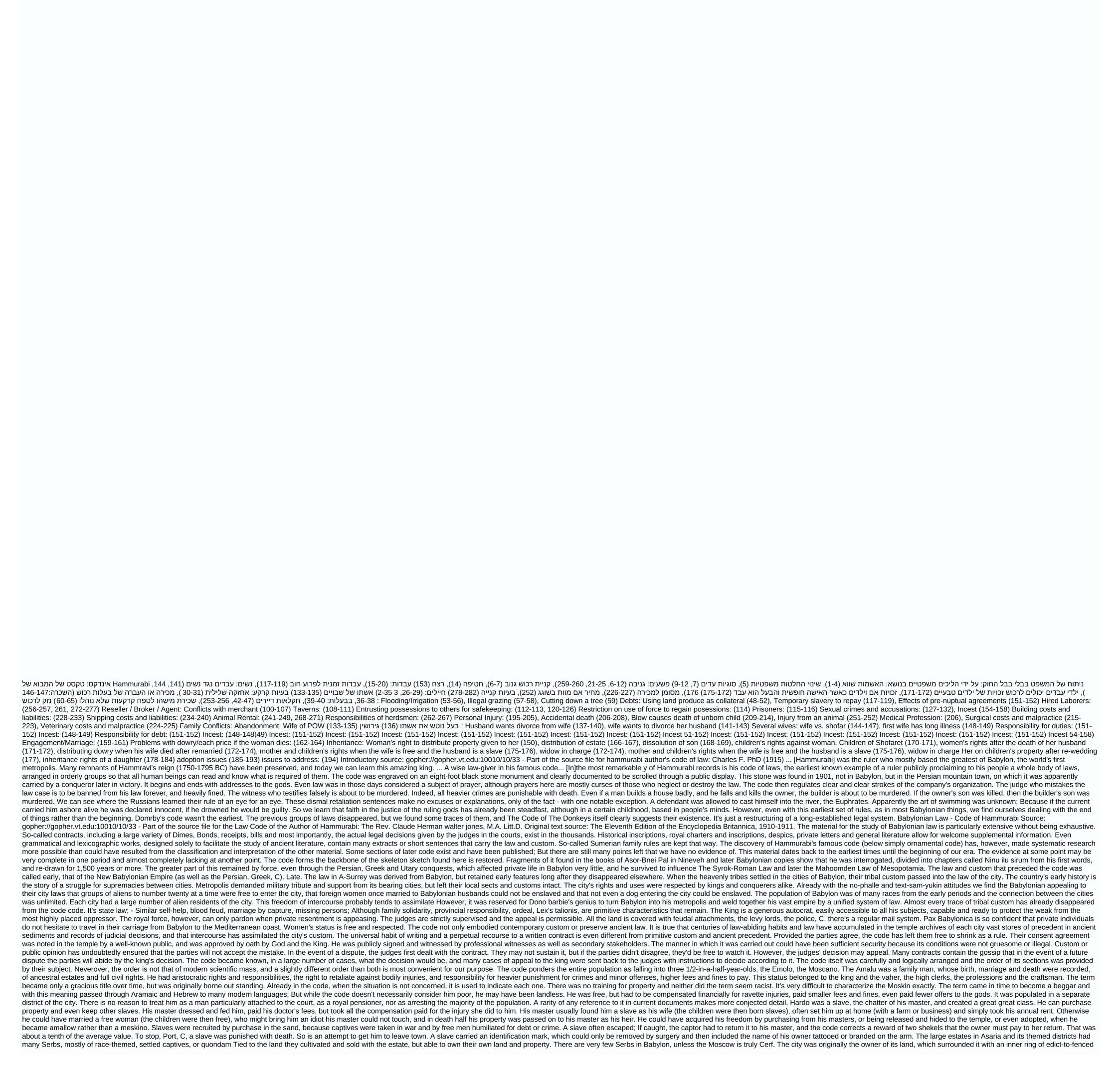
Accidental woman start codes

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land and the outer edges of grazing, and the civilians were its occupants. God and his second-in-office, the King, have long since ceased to interfere with renting, and the civilians were its occupants. God and his second-in-office, the King, have long since ceased to interfere with renting, and the civilians were its occupants.
paying a fair market price and adding handsome respect to many owners in expensive clothes, a plate, and expensive articles of furniture. The code recognizes full private ownership of land, but apparently extends the right to own land, merchants (and local aliens?). But all the land was sold subject to her constant charges. The king,
however, could free land from these charges by Charter, which was a frequent way to reward those who deserved them in the country. It's from these branches that we learn almost everything we know about the commitments that lay on land. The state demanded people for the army and the crow, as well as equally fees. A definite area
had to find Bowman along with his linked Pickman (who carried the shield for both) and provide them with campaign supplies. This area was dubbed a rainbow as early as the 8th century BC, but its use was much earlier. Later, a horseman was supposed to go to certain areas. A man only had to serve so many (six?) times, but the land
had to find a person every year. The service was usually liberated by slaves and slaves, but the Amalo (and possibly the Moscow) went to war. The arches would stick out in the tens and hundreds. The 10 was less ordinary. Domravi's letters often deal with exemption claims. Religious officials and shepherds in charge of the sun were
exempt. Special obligations are placed on riparian owners to repair canals, bridges, quays, & amp; c. The state has claimed certain parts of all crops, stocks, & amp; c. King's serrity can translate into the property of any subject, and give acceptance. Furthermore, each city had its own Ukcroy debts, customs duties, ferry fees, road and
water fares. The King has long since ceased to be, if ever there was, the owner of the land. He had his own royal estates, his private property and all his property and all his property. The higher officials had reinforcements and official accommodation. The code regulates the fiopal position of certain classes. They held a mansion from the king consisting of a
house, garden, field, inventory and salary, provided of personal service on the king's mission. They couldn't save the service for the pain of death. When ordered in the sand they can appoint a son, if he is able, to hold the benefit and continue in the role. If there wasn't a boy The state made a standing for itself, but gave a third to the
woman to maintain herself and her children. The benefit was unforgible, could not be sold, committed, replaced, rented, invented or reduced. Other land was held by the state for rent. Her ancestral estate was solely related to the family. If Baal had been known, the family would have the right to redemption and there seemed to be no time
limit for her exercise. The temple has taken a very important position. She received from within her estates, from the wealthy and other regular offers, as well as from the victims (an acceptable share) and from other offerings of the faithful, huge amounts of all sorts of naturalia; Except for money and set gifts. The great temples had many
clerks and servants. Originally, perhaps, each city clustered around one temple, and every family chief had the right to so many days a year in one temple or another (or its gate) declined in some families and became a species of property that could be charged, rented or
shared within the family, but not alienated. However, despite all these demands, the temple became large vineyards and shops; As they were also the municipal archives. The temple of his city must do so. The temple deserved the
poor farmer to borrow corn seeds or supplies for harvesters, & amp; c. - Advances he returned interest-free. The king's power over the temple was not proprietary but administrative. He may have borrowed from it but paid like other borrowers. Looks like the tithe was the rent vehicle due to God for his land. It is not clear that all the lands
paid from ten, perhaps only as there used to be a special consexual with the temple. The code deals with the status of people dedicated to god's service, chonts or hirodols. The Vestals sworn to modesty, lived together in a large monastery, were forbidden from opening or entering the saloon, and along with other Ouattars they had many
rights. The code identifies many ways to disposal of property - sale, lease, exchange, gift, devotion, deposit, loan, undertaking, these were all contract matters. The sale was the delivery of the purchase (in the case of a real estate that symbolizes a team, key or transfer) in exchange for the purchase money, receipts given for both. Credit,
if granted, was treated as debt, and secured as a loan by the seller to be repaid by the buyer, of which he was granted bail. The code admits no claim is based on documents or witness oaths. A buyer had to convince himself of the seller's title. If he bought (or received in a deposit) from a minor or worked without power of attorney, he
would be executed as a thief. If the goods were stolen and the rightful owners brought them back, Had to prove his purchase by producing the seller and the necessity of selling or witnessing it. Otherwise he'd judge a thief and die. If he proved his purchase, he should have given up the property but had a cure against the seller or, if he
died, could claim five times his property. A man who bought worked in the sand may find it stolen or seized from Bell, and he had to return it to his former owner for no profit. If he bought worked in the sand may find it stolen or seized from Bell, and he had to return it to his former owner for no profit. If he bought worked in the sand may find it stolen or seized from Bell, and he had to return it to his former owner for no profit. If he bought worked in the sand may find it stolen or seized from Bell, and he had to return it to his former owner for no profit.
have been denied the purchase of a slave who had been attacked by his son's illness within a month (later, 100 days), and had a female slave three days in approval. A title defect or confidential liability will cancel the sale at any time. Landowners often cultivate their land themselves, but they may employ or give to a husband. The
husband had to do the right grooming, grow an average crop and leave the field with a good bias. In case the intercept failed, the code corrected a statutory return. Land may have been given at a fixed rent when the code corrected a statutory return. Land may have been given at a fixed rent when the code corrected a statutory return.
the loss to their scheduled profit. If the tenant paid his rent and left the land in good condition, the land, the law was passed because he
had to hand it over with good bias and fix statutory rent. Gardens or orchards were honed in the same ways and under the same conditions; But for Grooves a four-year date of free tenure was allowed. The hematier system was in vogue, especially on temple grounds. The landlord found soil, work, plough bulls and work in irrigation
machines, carting, fanfare or other tools, corn seeds, dishes for the fodder workers for the cattle. The tenant, or steward, usually had a different country of his own. If he stole the sperm, allowance or fodder, the code enacted that his fingers should be cut off. If he replaced or sold their vessels, negligently or rented the cattle, he was
heavily fined and in the payment stop could be punished apart by the cattle in the field. The rent was like a contractor. Irrigation was necessary. If irrigation forgot to fix his lesbian, or left his run open and caused the flood, he had to make good the damage done to his neighbors' crops, or be sold with his family to pay the price. The theft of
an irrigation machine, bucket of water or other agricultural vessels has been severely fined. Homes would normally give for a year, but even for longer terms, the rent is prepaid, six months. Contract Noted that the house was well repaired, and the tenant had to keep it that way. The woodwork, including doors and door frames, was pulled
out, and the tenant might bring and take his. The law enacted that if the landlord re-enters before the end of the term, he must transfer a non-portion of the tenant was rent-free for eight or 10 years; The building then entered the landlord. Despite the many slaves,
hiring work was often needed, especially in harvest. It was a matter of contract, and the renter, who usually paid up front, might require bail to fulfill the engagement. Cattle hired to plow, works in irrigation machines, carting, threshing, etc. The code corrected statutory wages for sauers, bull drivers, field workers, and bull fighting, aowars,
& c. There were a lot of herds and herds. The herds were committed to a shepherd who gave acceptance to them and took them looking for grazing. The code fixed his wages. He was responsible for every treatment, must return a bull for the sake of a bull, sheep to sheep, must breed them satisfactorily. Any dishonest use of the
herd had to be repaid tenfold, but loss by disease or wildlife fell on the owner. The shepherd made good every loss due to his neglect. If he turned them into standing corn when they had to be folded he paid 12 times as much. In commercial
matters, payment was still widespread, though contracts typically set cash, naming the expected standard, that of Babylon, Larsa, Assyria, Carchemish, & money or crops, the woman must not refuse goods. The debt was promised to
the debtor's person. The dismantling of maize of must have been prohibited by the code; Not only must the woman return it, but his unlawful action has completely waived his claim. An unwarranted perception of debt was fined, as was the break-up of a working bull. The debtor caught for debt can be appointed as a manipum or hostage to
work out the debt, wife, child, or slave. The creditor can only hold a wife or child for three years as a mancipium. If the manipum dies a natural death while in the creditor's possession no prosecution can lie against the latter; But if he was cruelly the cause of death, he'd have to give a son a son, or pay for a slave. He could sell a hostage
slave, unless she was a slave who gave birth to her master children. She had to be redeemed by her owner. The debtor can also commit to his property, and contracts are often committed to a field house or crop. However, the law enacted that the debtor should always take the crop himself and pay the creditor from it. If the crop Payment
was declined and interest could not be paid for that year. If the debtor did not cultivate the field himself he would have to pay for cultivation, but if cultivator hadn't got a crop, it wouldn't have canceled his contract. Commitments were often made when
the inside value of the article was equivalent to the amount of debt; But anti-Christie's pledge was more common, with the profit of the debtor's property may be charged as security for the payment of the debt, without any of them going to the creditor's management. Personal
guarantees were often given that the debtor would pay off the debt or the evening would be responsible himself. Trading was very extensive. A common way of doing business was for a trader to deposit goods or money into a traveling agent, who was looking for a market for his goods. The caravans traveled far beyond the confines of the
Empire. The code insisted that the agent need an inventory and give a receipt for everything he got. There's nothing arguably that doesn't go so well. Even if the agent didn't make a profit, he had to pay back twice what he got; if he made a bad profit, he had to make up for the shortage; But he wasn't responsible for the loss by robbery or
extortion for his travels. Upon his return, the manager must give a receipt for what has been delivered to him. Every false entry or claim by the agent has been punished threefold, on the part of the manager sixfold. In normal cases the profits were divided by contract, usually equally. A considerable amount of transfer is done by the
trailers. The carrier gave a receipt for the shipment, took all the responsibility and took a receipt for the shipment. If it defaults it paid five times as much. He was usually paid in advance. Deposit, especially grain storage, was charged at 160. The warehouse man took all the risks, paid double for all the shortage, but no claim could be made
unless a proper witness was given. The movement of water on euphrates and canals was very early and considerable. Ships, whose goods were valued in the amount of grain they could carry, were continually hired to transport all types of goods. The code corrects the price of construction and insists on giving giver a year's warranty of
seaworthiness. It fixes the ship's employment and crew. The captain was in charge of the transport and the ship; He had to trade all the losses. Even if he re-flooded the ship, he had to pay a fine of half its value for sinking it. In the event of the boat collision on the way, damage to the boat was responsible. The code also regulated the
movement of drinks, corrected a fair price for beer and banned innkeeper intrigue (female!) in disorderly behaviour A treacherous assembly, under the palace, which implied an efficient and accessible police system. Payment by bank or by written draft against the deposit
was intensifies. Payment bonds were treated as non-negotiable. Interest A was rarely charged for advances by the temple or wealthy landowners for urgent needs, but it may have been part of the metayer system. The borrowers may have been tenants. Interest was charged at very high rates for overdue loans. Merchants (and even
temples in some cases) made regular business loans, which are between 20 and 30% high. The marriage maintained the form of acquisition, but there was actually a contract to be a man and a woman together. The youngsters' marriage was usually arranged among the relatives, the groom's father, who provides the price of the bride,
who with other gifts the suitor ceremonially presented to the bride's father. The price of this bride was usually passed on by her father to the bride in her marriage, thus returning to the groom, along with her dowry, which was part daughter. The bride's price changed greatly, depending on the position of the parties, but was exaggerated by
the one paid for a slave. The law was passed because if the father did not, after receiving a person's gifts, give him his daughter, he, must return the doubled gifts. Even if his decision was brought about by libel from the suitor's friend, it was done, and the code ruled that the faithless boyfriend should not marry the girl. If a suitor changed
his mind, he'd trade the presents. The dowry may include real estate, but included personal belongings and home furnishings. She remains the woman's for life, going down to her children, if at all; Another returned to her family, when the husband could deduct the bride's price if she was not given to her, or return it, then. The marriage
ceremony included the joining of hands and the say of some acceptance formula on the groom's part, since I am a nobleman' son, silver and gold will fill your knees, you will be my wife, I will be your husband. Like the fruit of the garden, I'll give you offspring. It has to be done by a free man. The marriage contract, which generally stated
that the woman is not a woman, generally noted the consequences for which each side bears responsibility for disavowing the other. These under no circumstances necessarily agree with the code. Many conditions can be entered: because the woman should serve as a maid to her mother-in-law, or to the first wife. The married couple
formed a unit in which they are externally responsible, especially for debts. The man was responsible for the debts she had contracted with his wife, even before her marriage, as well as his duties; But he could use it as a mancipium. Therefore, the code can be entered into a warrant for the marriage contract, His wife should not be caught
in the necessity of her husband's premarital duties; But he wasn't responsible for her money debts, and anyway, the two of them together were responsible for all the debts incurred after marriage. A man can make his wife a settlement by gift, which has given her an interest in life in some of his possessions, and he can save her the right
to pose it to a loved one, but she cannot in any case leave it to her family. Although she married she always remained a member of her father's home - rarely called A's wife, usually daughter B, or if C. Divorce was optional with the man, but he had to rehabilitate the dowry, and if the woman had children, she would have custody of them.
He then had to allocate to her the income of a field, or garden, as well as goods, to keep herself and the children safe until they grew up. She then shared them equally in the pocket fee (and apparently at his estate when he died) and was free to marry again. If she didn't have children, he gave her back the dowry and paid her an amount
equal to the bride's price, or a mina of money, if there wasn't. The latter is the disillusionment usually read in the contract for its repudiation of it. If she was a wife, the code allowed him to send her away, while he kept the children and her dowry; Or he could humiliate her into a slave's position in his own home, where she'd have food and
clothes. She could file a lawsuit against him for cruelty and neglect, and if she proves herself, get judicial separation, and take her dowry with her. No other punishment fell on the man. If she didn't prove her case, but proved to be a bad woman, she drowned. If she is left without maintenance during her husband's involuntary absence, she
will be able to return with another man, but she must return to her husband if he returns, the children of the other union will remain with their father. If she had maintenance, the marriage, and if he returned he would have no claim on her
property; Maybe not alone. As a widow, the wife took her husband's place in the family, lived in his home and overreaed the children. She could only remarried with judicial consent, when the judge was obliged to fill the deceased's assets and hand her over to her and her new husband in trust for the children. They couldn't keep one tool
away. If she didn't remarried, she lived in her husband's house and took part in a child dividing his estate as the children. A remarried mother, all her children evenly shared her dowry, but the first husband's gift fell on his
children or her choice between them, then. Monogamy was the rule, and a childless wife might give her husband a maid (who was not a wife) to have children, who valued hers. She remained her maid's mistress, and she might humiliate her into slavery again on audacity, but could not sell it if she had born her children. If the wife did this,
the code wouldn't allow the husband to take a mistress. If she doesn't, he can do it. The mistress was a woman, though not of the same rank; The first woman had no power over her. A mistress was a free woman, often widgeted into marriage and her children were legitimate. She can only be divorced under the same conditions as a
woman. If a wife became chronically illegal, the husband had to maintain her in a house they had done wrong together, unless she preferred to take her dowry and return to her father's house; But he was free to remarried. In all these cases the children were legal and legal heirs. There was, of course, no interference with a man who had
children by a slave. These children were free, anyway, and their mother could not be sold, even though she might be charged, and she was free for her master's death. These children were free, anyway, and their mother could not be sold, even though she might be charged, and she was free for her master's death. These children were free, anyway, and their mother could not be sold, even though she might be charged, and she was free for her master's death. These children were free, anyway, and their mother could not be sold, even though she might be charged, and she was free for her master's death.
but if not adopted, the woman's children split up and took the first choice. Vestal virgins were not supposed to have children, but they could and often married. The code considered that such a woman would give the husband a maid as stated above. Free women may marry slaves and be fooled into marriage. The children were free, and in
the death of the slave, the woman took her dowry and half of what she and her husband purchased in marriage for myself and children until their marriage. He had the right to work in exchange for their benefit. He might hire them and get their wages,
commit them to debt, even sell them directly. Mothers had the same rights in the absence of the father; Even older brothers when both parents were dead. The father had no claim on his children married for support, but they retained the right to inherit his death. The daughter was not only in her father's power to be given in marriage, but
that he could dedicate her to the service of some god as a vest or a eurodol; Or give her as a mistress. She had no choice in these issues, which were often decided as a child. An adult daughter might want to become a vetar, perhaps in preference to an unlikable marriage, and it seems her father couldn't refuse her wishes. In all these
cases, the father might kick her ass. If he didn't, upon his death the brothers would have had to do so, giving her a full child part if a woman, mistress or vestal, but a third of a child's share if she were Or a priestess from Erdok. The last one had the right to state exemption and total disposal of her property. All the other girls had only an
interest in life in their dowry, returning to their family, if there were no children, or going to their children if they had. However, a father may perform a good faith to give a daughter the power to leave her property to a beloved brother or sister. A daughter the power to leave her property was usually managed for her by her brother, but if they didn't satisfy her, she
could appoint a steward. If she got married, her husband ran it. The son also seemed to get his share of the marriage, but did not always leave his father's house; He might bring his wife there. It was normal in child marriage. Adoption was very common, especially when the father (or mother) was childless or saw all his children growing up
found the estate for the adopted child who was supposed to release them out of care. If the adopted and if they proved they were not elephants were reduced to slavery again. A craftsman often adopted a son to learn the craft. He
benefited from the son's work. If he doesn't teach his son the job, that son can sue him and cancel the contract. It was some kind of initiation, and later married and had a family of his own, could break up the contract but must give the adopted child a
third of the child's share of the goods, but without real estate. It could only go down in the family he ceased to belong to. Vestals often adopted girls, usually performed what was done on the child, which is how he ceased to sue
them. But vests, hirodols, certain palace officials and slaves had no rights to their children and could raise no obstacle. Illegal mckins and wanted to return to them, his eye or tongue was ripped off. Adopted child was a full heir, the contract may even
assign him the position of eldest son. He usually owned tarias. All legal children share equally in the father's estate upon his death, an invitation of a daughter or property deed to children loved by the father. There wasn't any. In clinqing to the role of eldest son, he usually
served as executor and after considering what each of them had already received compared the shares. He even made excess grants to others from his share. When the first family took two-thirds. Girls, in the absence of boys, had boys' rights.
Children also shared their mother's property, but the law insisted on judicial consent and only repeated misconduct. Many times the son who denied that his father's front hair was trimmed, marked slaves to put on him, and could have been sold
as a slave; While if he denied his mother's condition, his front hair trimmed, he was driven around town as an example and expelled his home, but if the husband was willing to pardon his wife, the king might intervene to pardon the mantle.
Incest with his mother, both burned to death; With a stepmother, the man was a manol; With a daughter, the man was exiled; With his mother-in-office, he drowned; With Ben's Atros, he was fined. A woman who for her lover acquired her husband's death was crushed. Seguendered by her potential father-in-hand, Atross girl took her
dowry and returned to her family, and was free to marry as a choice. In criminal law, the predominant principle was Lex's talionis. An eye for an eye, a yearn under a sern, limb by limb was seen cutting off the hand that hit
the father or stole a trust fund; In cutting off the chest of a wet nurse who swapping for the child entrusted with her; in the loss of the tongue that prevented a father or mother (in Alamitt's contracts the same punishment was perjury); In the loss of an eye that nods to forbidden secretes. The loss of the surgeon's hand that caused the loss of
life or the organ or the hand of the brander that destroyed a slave's identification mark are very similar. The slave, who harmed a free man or denied his master, lost an ear, hearing organ and symbol of obedience. Bringing another one to mortal danger by falsely blaming is punished by death. To induce loss of liberty or property by
witnessing a lie punished by the punishment a lie sought to bring on another. The death penalty was freely awarded for theft and other crimes deemed to be under this head, for theft involving entry to the Palace or Temple Treasury, for illegally purchasing a minor or slave, for selling stolen goods or receiving the same, for openly common
theft (by default a large number of Or accepting the same thing, for falsely claiming goods, kidnapping, aiding or abeting escaped slaves, arrest or appropriation, for fraudulently selling a drink, for disorderly conduct of an inn, for assigning personal service, for imposing the levy, for suppressing the owners of a fowl, for causing the death of
a landlord in a bad building. The manner of death is not specified in these cases. This death penalty has also been amended for such behaviour, as has placed another at risk of death. A defined form of capital punishment occurs in the following cases:-a gift (where a crime was committed) for burglary, later also for invading the king's
highway, for destroying a slave brand, for acquiring the death of the husband; burning incest with her mother, entering or opening an inn, for stealing on fire (instead); Drowning on adultery, rape of a welled alma, bigamy, bad behavior as a woman, seduction of a mother-in-law. An intriguing extension of the taliot is the death of the
creditor's son for his father causing the death of the death of the death of a manipum; The builder's son for causing the death of another man's daughter. The contracts naturally do not touch criminal cases such as the above,
as a rule, but marriage contracts indicate death by strangulation, drowning, sediment from a tower or from the top of the temple or by the iron sword for denying a woman's husband. We're pretty much without evidence as to management in all these cases. Exile was caused by incest with a daughter; An insatuous repudiation with a
stepmother or repeated behavior that will not continue. 60 blows of bullskin lesion were awarded for brutal assault on a superior, both being amelu. Branding (perhaps the equivalent of humiliation to slavery) was the penalty for libel of a married or menstrual woman. Retransmation of duty forever fell on the corrupt judge. Subjugation
besathed the flamboyant woman and the unsubscribed children. Incarceration was common, but not recognized by the code for ravette injuries to musinu or slave (paid to his master); For damages incurred to property, for breach of contract. The restoration of the goods
purchased or illegally damaged by neglect, was usually loaned a fine, giving it a form of multiple rehabilitation. It could be double, treble, four times, six times, even 30 times, even 40 times, even 
that he did not do so intentionally, and then was only fined according to the deceased's rank. The code doesn't say what does. The murder penalty, but death is awarded so often where death is caused that we can hardly doubt that the killer was put to death. If the assault only led to injury and was not intentional, the attacker in the fight
would have had to pay the doctor's fees. Brendan, induced to remove a slave's ID mark, could swear on his ignorance and was free. The owner of a bull that gobbled up a man on the street was only liable for damage if, the bull was known by him to be cruel, even if it caused death. If the manipum died a natural death under the creditor's
hand, the creditor would be impunity. In normal cases, she did not demand responsibility for the accident or for more out of proper care. Poverty apologized for bigamy by an abandoned woman. On the other hand, the indiscrets and neglect were severely punished, as in the case of the non-ski doctor, whether it led to loss of life or his
hand limb was cut off, a slave had to be replaced, his loss of eye paid to half his value; A veterinary surgeon who caused the death of a bull or under paid for it in his son's death, replaced a slave or merchandise, and in any case had to rebuild the house or
cause good damage due to damage due to damage due to it for a year's warranty. Throughout the code honor is paid to status. The suspicion wasn't enough. The criminal must be taken in the act, e.g. the forayer, ravisher, & person and fix the defect as well. The boatbuilder had to make good any defect of construction or damage due to it for a year's warranty. Throughout the code honor is paid to status. The suspicion wasn't enough. The criminal must be taken in the act, e.g. the forayer, ravisher, & person and fix the defect as well.
cannot be convicted of theft unless the goods have been found in his possession. In the case of a lawsuit, the prosecutor favored his plea. There is no sign of professional lawyers, but the argument, called the other parties before
him and called witnesses. If these weren't within reach he would have dismissed the case for their production, marking up to six months. Guarantees may be fed to produce the witnesses on a fixed day. The more important cases, especially those related to life and death, were tried by bench judges. With the judges there were bodies of
elders, who shared the decision, but their exact role remains unclear. Agreements, statements and uncontroversial cases are usually witnessed by one judge and 12 seniors. Parties and witnesses were expressed. The penalty for the false witness was usually the one awarded to the convicted criminal. In matters beyond the opinion of
men, as the guilt or innocence of an alleged magician or suspicious woman, the ordeal is used in the water. The defendant jumped into the Holy River, and the naysayers swam as the guilty drowned. The defendant can clear himself under sworn where his knowledge was. Available. The plaintiff can be sworn in for his loss by robbers, as
for the claimed goods, the price paid for a slave purchased in the sand or the amount in his. But great pressure has been placed on the production of written evidence and conditions by the evidence of the witnesses to it, and then issue a warrant that
each time found it should be waived. Cancelled contracts were ordered to be broken. The court may make the journey to view the property and even take with them the sacred symbols upon which the oath is sworn. The decision made was revealed in writing, signed and witnessed by judges, elders, witnesses and the author. Women can
operate with all these abilities. The parties have vowed, embodied in the document, to uphold its terms. Each took a copy and one was held by the author to be stored in archives. An appeal to the King has been made clear and is well indicative. The judges in Babylon appear to have established a Supreme Court for those of the county
cities, but a defendant may choose to answer the charge before the local court and refuses to plead to Babylon. Finally, it can be noted that many immoral acts, such as the use of false weights, lies, & amp; C, which could not be brought to court, are severely tinged with oquestine tablets as is expected to bring the perpetrator into God's
hand as opposed to the hand of the king. Bibliography. Contracts in general: Opert Vement, legal documents de l'Assyré and brother de la Chardi (Paris, 1877); Y. Kohler and P. A. Pfizer, Belisha Wertrage (Berlin, 1890), Klinscharif Ecstanaca (Berlin, 1889); Bar Meisner, in the
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documents of the 7th century BC; the oldest code of laws; Babylonian and bullish laws; contracts and letters; Etc. Hammurabi Source Law Code: L. W. The king when we are the sublime, king of Anonaki, and Bell, lord of heaven and earth,
who doomed the earth, was assigned to The Rock, his son who reigns over the land, God of justice, domineering of earthly man, and made him great on earth, and established in it an eternal kingdom, whose foundations lay so solidly as those of Heaven and Earth;
So we and Bell called my name, The Fallen Prince, who feared God, to bring the rule of justice in the land, to destroy the wicked; so that I can control people with black heads like sun, and light up the earth, to promote the serenity of mankind. Domrby, the
prince, is called Belle Am I, makes wealth and increase, enriches nippur and dur-ilu beyond comparison, a sublime patron of E-kur; re-approved Erido and purified the heart of Murdoch, his master who pays his devotion daily to
Sagil; the royal scion that sin created; that enriched you; the humble, the revered, who bring wealth to The Nir-Shir-Gal; The white king, heard of the sun, the great, who once again laid the foundations of a dome; who dressed the Malkat tombstones in green; Who made E-Babar great, which is like heaven, the warrior who guarded Larsa
and renewed E-Babar, with sun as his helper; The God who gave new life to Uruk, who brought abundant water to his inhabitants, raised the head of E-Anna, perfecting the beauty of Ao and Nana; Magen Haaretz, which reunited the scattered residents of Isin; Who is richly endowed with E-gal-mach; King of the Protective City, brother of
The God Zamama; Who resolutely founded Kish Farm, crowned E-me-te-ursag in glory, doubled Nana's great sacred treasures, ran the Temple of Hershag-Kalma; the tomb of the enemy, who had his help brought victory; that increased Katha's power; Make all glorified in E-shidlam, the black bull, who rammed the enemy; The beloved of
The Lord Nevo, who delighted the people of Bursafa, the sublime; Who is unstoppable for E-zida; The divine king of the city; The white, the smart; that expanded the Fields of Dylbat, which picked up the harvest for Orsch; The guick, the god to whom a baton and a crown came, with whom he dresses himself; Maw Maw's chosen one; We
mended the boundaries of the temple of straw, which made the rich the sacred feast of Nin-tu; The provided provided provided food and drink to Legash and Ghirso, who provided large offerings to the Ningerso Temple; who conquered the enemy, chosen of the oracle that filled the prediction of the Alave, who delighted Anonit's
heart; The pure prince, who is received by Adad; who provided the heart of Edad, the warrior, in the carriage, who returned the vessel to the princely king of the city, the irresistible warrior who gave life to the people of Shanshary, brought abundance to the
Schiedlam Temple; The white, strong, who infiltrated the bandits' secret cave saved the people of Malka from misfortune, and quickly repaired their home richly; who kept pure gifts of sacrifice for Yer and Sam-Gal-Nun-Nana, who made his kingdom great forever; The princely king of the city, who has overlapped the provinces on the Ud-
kib-nun-na canal for dagoun's snob, his creator; spare the residents of Mele and Totul; The sublime prince, who makes Nini's front shine; Which presents holy meals to the sedigoth of Nin-e-Zu, who flushed her residents with their necessity, providing them with a part of Babylon in peace; shepherd of the oppressed and the slaves; His
actions are graceful to Anohit, who provided Annity with the Domash Temple in the suburb of Agada; who governs by law; who gov
successor; The great son of Sin-Mubalit; the royal scion of eternity; The earth-owning monarch, the Babylonian sun, who has herds of light on the soil of Keeper and Acad; The King, who obeyed the four guarters of the world; Nini's favorite, right? When Murdock sent me to rule men, to give the protection of the right to the land, I did justice
and justice in... The code of law [1] If someone captures another, put a ban on him, but he can't prove it, then he who captures him will be punished to death. [2] If someone brings an accusation against a person, and the defendant walks to the river leaps into the river, if he drowns in the river his accuser will take ownership of his home.
But if the river proves that the defendant is not guilty, and he escapes unharmed, then whoever brought the accusation will be put to the next, while whoever jumped into the river will take over the house that belonged to his accuser. [3] If someone brings an accusation of any crime to the elderly, and does not prove what they have
accused, he, if it is a serious offense, will be charged [4] If he provides the elders to impose a fine of grain or money, he will pay 12 times the fine set by
him in the case, and he will be publicly removed from the judge's benches, and will never sit there again to try. [6] If someone steals the property of a temple or court, they will be punished to death, and whoever receives the stolen thing from them will also be punished. [7] If someone buys from another man's daughter or processor,
without witnesses or contract, silver or gold, a male or female slave, an ox or a sheep, an ass or something, or if they take it for a fee, they are considered a thief and will be founded to death. [8] If someone steals cattle or sheep, or ass, or pig or goat, if they belong to God or to court, the thief will pay 30 times as much for it; If they
belonged to the king's free man, he would pay ten times as much; If the thief has nothing to pay, he's a doe, [9] If someone loses an article, and is made up of it in the possession of another: if the person in possession of it is found to say a dealer sold it to me, I paid for it before witnesses, and if the owner says so, I will bring witnesses
who know my property, then the purchaser will bring the dealer who sold it to him and the witnesses before them he bought it, and the owner will bring witnesses before them were paid the price, and the witnesses identifying the lost article under
sworn. The dealer will then be proven to be a thief and an aerociable to death. The owner of the lost article gets his property, and whoever bought it gets the money he paid from the dealer's property, and whoever bought it gets the money he paid from the dealer and the witnesses before them bought the article, but its owners bring witnesses who identify
it, the buyer is the thief and will argue, and the owner will receive the lost article. [11] If the owner does not bring witnesses to identify the lost article, he does wrong, he is Tara, and he will be punished to death. [12] If the witnesses are out of reach, then the judge will set a limit, with the expiry of six months. If his witnesses have not
appeared during the six months, he is evil, and will be liable for the fine of the pending case. [14] If someone steals another's minor son, they will be punished to death. [15] If someone takes a male or female slave of the court, or a male or female slave of the court, or a male or female slave of the pending case.
receives a fugitive man or a female slave of the court, or of a freed man, Not putting it out in a public proclamity of the Great Domus, the Master of the House will be executed. If anyone finds male slaves or females fleeing in the open land and bring them to their masters, the slave lord will pay him two shekels of money. [18] If the slave
does not give the lord's name, he will find it to the palace; Further investigation must follow, and the slave's owner, and he is free of
all charges. [21] If someone breaks a hole into a steal), they will be put to death before that hole is buried. [22] If someone commits a robbery and is caught, then they will be put to death before that hole is buried. [23] If the robber is not apprehended, then it will be that a claim is robbed under oath of his loss; So the community, and... On
his land and territory and in his field he would reimburse him for the stolen goods. [24] If people are stolen, then there will be community and ... . Pay one kind of money to their relatives. [25] If a fire breaks out in the house, and whoever understands it casts its eye over the landlord's property and takes the landlord's property, it will be
thrown into the same self-burning. [26] If a leader or a man (a common soldier), ordered to take the king's highway to war does not go, but hires a mercenary, if he hides the compensation, then that officer or a man will be put to death, and whoever represents him will take ownership of his home. [27] If a chief or man is caught in the king's
misfortune (caught in battle), and if his fields and garden are given to another and he takes over, if he returns to his place, his field and garden are returned to him, he will take it over again. [28] If a chief or a man is caught up in the misfortune of a king, if his son is able to enter his custody, the field and the garden will be given to him, he
will take his father's wages for it. [29] If his son is still young, and cannot take over, a third of the field and garden will be given to his mother, and field and rents it, and another person takes over his house, garden and field and uses it for three years: if the first owner
 eturns and demands his home, garden and field, he will not be given, but whoever took it over and used it will continue to use it. [31] If he hires him for one year and then comes back, the house, garden and field will pay him back, and he will take it over again. [32] If a chiptain or a man is On the King's Road (at war), and a merchant buy
it for free, and put it back in place; If he has the means in his home to buy his freedom, he will buy himself for free by the temple of his community; If there is nothing in the temple with which to buy it for free, the court will buy his freedom. A field, a
garden and a house will not be given to the purchase of his freedom. [33] If... Or.... Entered himself as a closed man from the King's Road, and sent a mercenary as a substitute, but backed away from it, and then... Or... They'll be sentenced to death. [34] If... Or.... Damage the captain's property, injure the captain, or take from the captain
a gift presented to him by the King, then... . Or... They'll be sentenced to death. If anyone buys the cattle or sheep the king gave the commanders from him, he'll lose his money. The field, garden and home of a leader, person, or one person, or one person, or one rent issue cannot be sold. [37] If someone buys the field, garden and home of a leader,
man or one rent issue, his contract board of sale will be broken (declared illegal) and he loses his money. The field, the garden and the house and garden to his wife or daughter, nor can he allocate it to the debt. [39] He may, however,
allocate a field, garden or house he has bought, and hold as property, his wife or daughter or give it to the debt. [40] It is entitled to sell a field, garden for its usufruct. [41] If there is one fence in the field, in the garden and in the
home of a leader, person, or one rent issue, the bland furniture on it; If the chief, man, or one subject resigns from the rent return to the field, garden, and do not obtain a harvest from it, it must be proved that they did not work on the
field, and must pass grain, just as their neighbor grew, to the owner of the field. If he doesn't do so by the time of the field where he let dwell he must plough and sow and return to his owner. [44] If someone takes over a waste field to make it
tired, but it is lazy, and does not make it digest, it will plough the grain field in its fourth year, plough it into its owner, and every ten garden (a measure of terrain) will be paid ten cubs. [45] If a man rents his field for fixed rent, and get his field rent, but bad weather come and destroy The injury falls on the soil's tathrasing. If he does not
receive a fixed rental for his field, but gives him about half or a third share of the harvest, the grain on the lottery, because it was unsuccessful in the first year, was based on the land by others, the owner would not be able to raise objections; The field is cultivated
and it receives the harvest according to the agreement. [48] If someone owes a debt for a loan, and a storm fails the grain, or the harvest fails, or the grain, he washes his debt board with water and doesn't pay rent for this year. If someone takes
money from a dealer, and gives the dealer a time-consuming field for corn or sesame seeds and arranges for them to plant corn or sesame seeds in the field, and harvest the crop; If the cultivator plants corn or sesame seeds in the field, and harvest the crop; If the cultivator plants corn or sesame seeds in the field, and harvest the crop; If the cultivator plants corn or sesame seeds in the field, and harvest the crop; If the cultivator plants corn or sesame seeds in the field, and harvest the crop; If the cultivator plants corn or sesame seeds in the field, and harvest the crop; If the cultivator plants corn or sesame seeds in the field, and harvest the crop; If the cultivator plants corn or sesame seeds in the field will belong to the corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will be corn or sesame seeds in the field will
for the money he received from the merchant, and the cultivator's livelihood will be given to the merchant. If he gives a processed cornfield or a processed sesame field, the corn or sesame seeds in the field will belong to the owner of the field, and he will return the money to the dealer as rent. [51] If he has no money to return, then he will
pay in the blinds or sesame seeds instead of the money as rent for what he received from the dealer, according to the royal rate. If the cultivator does not weaken. [53] If someone is too lazy to keep their dam in good condition, and not so much keep it; If then the dam
falls apart and all the fields flood, then it's in its dam the fracture happened to be sold for money, and the money will replace the corn it caused to be destroyed. [54] If he cannot replace the corn, he and his property will be divided among the farmers whose corn he flooded. [55] If someone opens their canals to irrigation their crop, but is
negligent, and the water floods his neighbor's field, then he will pay his neighbor's corn for every ten gardens of soil. [57] If a shepherd, without the permission of the owner of the field, and without the knowledge of
the sheep owner, allows the sheep to enter the field to graze, then the owner of the field harvests his crops, and the shepherd, who enriched his flock without the permission of the field to graze, then the owner of the field harvests his crops, and the sheep to enter twenty corn cubs for every ten gardens. [58] If after the herds left a pasture and stayed silent in the common fold at
the city gate, each shepherd let them into the field and Graze there, this shepherd will take ownership of the field where he was allowed to graze, and in harvest he must pay sixteen cubs of corn for every ten garden. [59] If someone, unbeknownst to the garden owner, fell a tree in the garden, they would pay half a year in money. [60] If
someone gives a field to a gardener, they plant it as a garden, if they work on it, and take care of it for four years, in the fifth year the owner takes his share of the fee. [61] If the gardener has not completed the planting of the field, leaving one part undety, this will be assigned to him as his own. [62] If he
does not plant the field given to him as a garden, if it is habitable land (for corn or sesame seeds) the gardener will pay the owner the produce of the field in a habitable position and return it to the owner. If he turns the waste land into habitable
fields and returns it to the owner, he'll pay him for a year to live for ten gardens. [64] If one hand is above his gardener will pay his owner two-thirds of the gardener does not work in the garden and the product falls, the gardener will pay
in relation to other nearby gardens, [Some text is missing here, probably including 34 paragraphs, [100] . . . Interest for the money, as much as he got, he'll give a note about it, and on the day, when they're settled, pay the dealer, [101] If there are no mercantille arrangements where he went, he will leave all the money he received with the
broker to give to the dealer. [102] If a trader deposit money into an agent (broker) for any investment, and the broker suffer a loss where he goes, he will make good off the capital for the trader. [103] If, during the journey, an enemy takes everything he had from him, the mediator will swear by God and be free of commitment. [104] If a
merchant gives a dealer corn, wool, oil or any other goods for transport, the agent will give a receipt for the money he gives to the dealer. If the agent is careless, and does not receive a receipt for the money he gave the merchant, he cannot see
the money he was not given as his agent. [106] If the agent receives money from the merchant, but has a dispute with the merchant (rejection of the agent will pay him three times Amount. [107] If the dealer deceives the agent by
returning everything he was given, but the dealer denies receiving what was returned to him, then this agent will convict the dealer before God and the judges, and if he still denies receiving what the agent gave him will pay six times the amount to the agent. [108] If a tavern keeper (feminine) does not receive corn according to gross
weight for a drink, but takes money, and the price of the drink is lower than that of the corn, it will be convicted and thrown into the water. [109] If conspirators are not apprehended and handed over to the court, the salva keeper will be punished to death. [110] If Lf's sister opens a
saloon, or walks into a saloon to drink, then this woman will burn to death. [111] If an innkeeper provide sixts ka of usakani-beverage to... She'll get 50 heg of corn in the harvest. [112] If any of them are on a journey depositing silver, gold, precious stones or any other mobile property, and want to retrieve it from it; If the latter does not bring
all the property to the designated place, but adapts it for his own use, then this man, who did not bring the property to hand it over, will be convicted, and he will pay five times as much for everything entrusted to him. [113] If anyone has for corn or money, and they take from the barn or box without the owner's knowledge, then whoever
took corn without the owner's knowledge from inside the barn or the money from the box will be legally convicted, returning the corn he took. And he'll lose all the commission he's been paid, or because he is. [114] If a person has no claim to corn and other money, and tries to demand it by force, they will pay a third of a year's worth
anyway. [115] If someone has a claim for corn or money on another person and imprisons them; If the prisoner dies in a natural death prisone won't proceed. [116] If the prisoner dies in prison from being beaten or abused, the prisoner dies in a natural death prison from being beaten or abused, the prisoner dies in a natural death prison from being beaten or abused, the prisoner dies in prison from being beaten or abused, the prisoner dies in prison from being beaten or abused, the prisoner dies in a natural death prison from being beaten or abused, the prisoner dies in a natural death prison from being beaten or abused, the prisoner dies in a natural death prison from being beaten or abused, the prisoner dies in a natural death prison from being beaten or abused, the prison from being beaten or abused.
merchant's son would have been killed; If it worked, he'd pay a third of a year's worth of gold, and whatever the prisoner's master gave he'd remove. [117] If someone fails to comply with a claim for debt, and sells themselves, his wife, his son and his daughter for money or turns them over to forced labor: they will work for three years at the
home of the man who bought them, or the owner, and in the fourth year they will be released. [118] If he gives a male or female slave away for forced labor, the dealer will start them, or sell them for money, no objection can be raised. [119] If someone fails to meet the claim for debt, and they sell the born maid Children, for money, the
money the merchant paid will be paid to him by the slave owner and she will be released. [120] If someone stores corn to guard another person's home, And any damage is caused to corn was stored in his house: then the owner of
the corn will sue his corn before God (under the sworn) and the landlord will pay the owner for all the corn he took., [121] If someone stores corn in another person's house he will pay the owner for all the corn he took.
everything for some witness, prepare a contract, and then turn them over for safekeeping. [123] If he surrenders it to maintaining a place without a witness or contract, and if he has accepted to deny it, then he has no legitimate claim. [124] If someone provides money, gold, or anything else to take care of yourself, before a witness, but he
denies it, he will be brought before a judge, and all that he has denied will pay in full. [125] If someone places their property with another property will be lost, the landlord, whose path of neglect occurred in the loss, will reimburse the owner for
everything he is given in charge. But the landlord will try to track and complete his property, and take it from the thief. [126] If someone who has not lost their goods and the amount of injury before God, even though he has not lost them, he will be fully compensated
for all his claimed losses. (That is, the syringe is all it takes.) [127] If someone pointed the finger (defamation) at anyone's sister or wife, and cannot prove it, that man will be marked. (By cutting the skin, or maybe hair.) [128] If a man takes a woman to a woman, but has no sex with her, that
woman is not his wife. [129] If a man's wife is surprised (in a blatant delicacy) with another man, they will both be tied up and thrown in the water, but the husband is entitled to pardon his wife and king his slaves. [130] If a man violates another man's wife (Etro or child's wife), who has never known a man, and still lives in her father's house,
and stayed with her and is surprised, that man will be put to death, but the woman is immune to guilt. [131] If a man brings an indictment against a person's wife, but she is not surprised by another person, she must swear and then return home. [132] If the finger is pointed at another man's wife, but she is not caught sleeping with the other
She'll jump in the river for her husband. [133] If a person is taken prisoner in a war, and there is food in his home, but his wife leaves the house and the courthouse, and goes to another house, and there is food in his home, but his wife leaves the house and the courthouse, and there is food in his home, but his wife leaves the house and the courthouse, and goes to another house.
caught in a war and there is no food in their home, then his wife will go to another house and this woman will take the fall. [135] If a person is taken prisoner in war and there is no food in his house: then his wife will return to her
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husband, but the children will follow in their father's footsteps. [136] If someone leaves their home, runs away, and then his wife goes to another house, if then he comes back, and wants to take his wife goes to another house, if then he comes back, and wants to take his wife goes to another house, if then he comes back, and wants to take his wife goes to another house, if then he comes back, and wants to take his wife goes to another house, if then he comes back, and wants to take his wife goes to another house, if then he comes back, and wants to take his wife goes to another house, if then he comes back, and wants to take his wife goes to another house, if then he comes back, and wants to take his wife goes to another house, if then he comes back, and wants to take his wife goes to another house, if then he comes back, and wants to take his wife goes to another house, if then he comes back, and wants to take his wife goes to another house, if then he comes back, and wants to take his wife goes to another house, if then he comes back, and wants to take his wife goes to another house, if then he comes back, and wants to take his wife goes to another house, if then he comes back, and wants to take his wife goes to another house, if then he comes had a company to the comes had a company to the company to

oodbye to a woman who had the same children, or his wife who had the same children: then he will give the woman her dowry, and part of the field, garden and property, so that she can roll her children. Once she raises her children, or his wife who didn't have children; then he will give her the amount of her purchase money and the dowry she brought from her father's house, and release her. [139] If there was no purchase price he would give her one mina of gold as a release gift. [140] If her a year of gold. If a man's wife, who lives in his home, wants to leave him, goes into debt, tries to demolish her home, neglects her husband, and is legally convicted: if her husband offers her release, she may go on her way, and he gives her nothing as a gift of release. If her husband doesn't want to large, she'll stay on as a maid at her husband's house. [142] If a woman has a lot to do with her husband and says: You are not kind to me, the reasons for her prejudices must be presented. If she's not guilty, and there's house. [143] If she is not innocent, but leaves her husband, and destroys her home, neglects her husband, this woman will be thrown into the water. [144] If a man takes this wife and wife to give her husband a maid, and she carries him children, but this man wants to take another woman: If he takes the other woman will not be allowed equality with his wife. [146] If a man takes a wife and she gives this mental being her to the house, the other woman will not be allowed equality with his wife. [146] If a man takes a wife and she gives this mental being her to the house, the other woman will not be allowed equality with his wife. [146] If a man takes a wife and she gives this mental being her to the house, the other woman will not be allowed equality with his wife. [146] If a man takes a wife and she gives this mental being her to the house, the other woman will not be allowed equality with his wife.	e is a free man he will give her a third let her go, and if he takes another do with this woman, she'll take her take another woman, it will not be nan a maid as his wife and she has
hildren, then this maid assumes equality with the woman: because she carried him children, his master would not sell her for money, but he could leave her as a slave, and value her among the maids. [147] If she didn't carry children, then her mistress might sell her for money. [148] If a man takes a we wants to take a second wife he will not alienate his wife, who has been attacked by illness, but he will keep her in the home he built and support her as long as she lives. [149] If this woman does not want to stay at her husband's house, then he will reimburse her for the dowry she brought with her from the forman gives his wife a field, a garden, a house and made a name, if then after her husband's death the sons make no claim, then the mother can be all about one of her sons that she prefers, and should leave nothing to his brother. [151] If a woman who lives in a man's house has reached a reditor can stop her, and gives a document to do so: if this man, before marrying that woman, had a debt, the creditor cannot hold the wife for it. But if the wife, before entering the man's house, contracted the debt, her creditor could not stop her husband. [152] If after the woman enters the man's house oth must pay the merchant. [153] If one man's wife at the expense of another man has their spouses (husband and wife of the other man) murdered, both will be impaled. [154] If a person is guilty of incest with his daughter, he will be expelled from the premises (exiled). [155] If a man becomes engaged to his son, but his son did not know her, and if he then neutralizes her, he will pay her half her gold gender, and compensate her for everything she took on narry a man who's core. [157] If someone is guilty of incest with their mother after his father, they will both be burned. [158] If someone is surprised after their father with his main wife, who has children, he will move out of his father's house. [159] If someone, who brought Chatlas to Hanno's house, pair	om her father's house, and she can an agreement with her husband, no se, both have been infected with debt, h his son, and his son has sex with but of her father's house. She can
nother woman, and tells his son-in-chief: I don't want your daughter, the girl's father can keep everything he brought. [160] If a person brings chattels into His father-in-law's house, and pay the purchase price (to his wife): If then the girl's father says: I will not give you my daughter, he will give him back left. If a person brings chattels to the house and his father-in-law and pays the purchase price, if then his friend defames him, and his father-in-law tells the young husband: you will not marry my daughter, he will give him back everything he brought with him; But his wife won't be married to a boyfriend. In a person brings chattels to the house and his father-in-law and pays the purchase price, if then this woman dies, if then this woman dies, if then this woman dies, if the purchase price she paid for his home is repaid, her husband will have no claim on that we hather's house. [164] If his father-in-law does not pay him the purchase price, he may reduce the purchase price from the dowry, and then pay the balance to her father's house. [165] If a man gives one of his sons that he prefers a field, a garden, a house, and made a name: if the father later dies, and then pay will first give him his father's gift, and he will receive it; And the rest of the paternity property they'll share. [166] If a man takes women for his minor son, then he dies: if the boys share the estate, they will reduce aside besides sharing the money for the purchase of their later dies, the boys must not divide the estate according to the mothers, they will divide the dowry of their later dies, then the father dies, the boys must not divide the estate according to the mothers, they will divide the dowry of their later dies, then the father dies, the boys must not divide the estate according to the mothers.	k everything he brought with him [162] If a man marries a woman, woman's dowry; It belongs to her the brothers divide the estate, then price for the minor brother who has mothers only in this way; The psy off
ossessions they'll split equally together. [168] If a man wants to remove his son from his home and declare to the judge: I want to remove my son, then the judge will examine his reasons. If the son is not guilty of a great charge, for which he can be rightfully put to death, the father will not provoke him. harge, which should rightly deprive him of the relationship, the father will forgive him for the first time; But if he's guilty of a serious charge a second time, the father could deprive his child of any connection. [170] If his wife carries sons to a man, or his maid has sons, and the father as he lives tells the cons, and he counts them with his wife's sons; If then the father dies, then the wife's sons and Distributes the fatherly property in common. The woman's son is divide and choose. [171] If, however, the father as he lived did not tell my servant sons: my sons, and then the father died, then the servant's son; of the wife will take her dowry (from her father), and the gift her husband gave her and made her (separately a dowry, or the purchase money paid to her father), and she will receive part of her husband gave her and made her (separately a dowry, or the purchase money paid to her father), and she will receive part of her husband's property, equal to that of one child. If her sons oppress her, to force her out of the house boys are guilty, the wife won't leave her husband's house. If the wife wants to leave the house, she must leave her sons the gift her husband gave her, but she man many a man who's core. [173] If this woman gives birth to sons to her second husband in the father's house. So she can marry a man who's core. [173] If this woman gives birth to sons to her second husband in the father's house.	children that his maid carried: my sons would not share with the and live in her husband's house: as se, the judge will look into it, and if nd, instead of where she went, then
ies, her sons sooner and later share the dowry between them. If she does not have sons for her second husband, her first husband's sons will own the dowry. [175] If a state slave or a freed person's slave marries the daughter of a free man, and children are born, the slave master will have no right to owever, a state slave or a freed person's slave marrys a man's daughter, and after marrying her she brings a dowry from a household, if then they both enjoy it and find a household, and accumulate means, if then the slave die, then whoever is born free can take her dowry, and everything her husband ivide them into two parts, half the master the slave will take, and the other half the free woman will take for her children. If a free-born woman didn't have a gift, she would take everything her husband and she earned and divide it into two parts; And the slave's master will take half and she will take the vidow, whose children do not grow up, wants to enter another house (remarried), she will not enter it without the judge's knowledge. If you enter another house, the judge will examine the state of her first husband's home. So her first husband's daughter will be entrusted to the second husband and the ecord must be made of him. She'll keep order at home, bring up the house. And don't sell the housewares. Whoever buys the widow's children's tools will lose their money, and the goods will return to their owners. [178] If a woman is devoted or her father has given her dowry and cash for her, but if she ntitled to bequeathed in accordance with her will, and has not explicitly stated that she has the right to throw away; If then her father dies, her brothers will hold her field and garden, and give her corn, oil and milk by sister, or, receives a gift from her father, and from this is explicitly stated that she is entitled to	od and she have earned; She will other one for her children. [177] If a wife herself as managers. And a e is buried it is not stated that she is y her share, then her field and garden
nd give her a full character: if her father dies, she is entitled to leave her property to whomever she wants. Her brother can't make any claims. [180] If a father gives a gift to his daughter - either to marriage or to a prostitute (unmarried) - and then die, then she should receive a part as a child from the property belongs to her brothers. [181] If a father dedicates a servant to a temple or a virgin to God and does not give her a gift: if the father dies, she will receive the third part of the child from the succession of her father's home, and enjoy her medicine as long a er brothers. [182] If a father dedicates his daughter as Mardi Mebel's wife (as in 181), and does not give her a gift, or bone; If then her father dies, then she will get a third of her share as a child of her father's home from her brother, but Marduk can leave her property to whomever she wants. [183] If a person does not give a dowry, and a husband, and 20 00:00:00,000& amp;;; If then her father dies, she won't get any part of the psy mt. property. [184] If a person does not give a dowry to his daughter by a mistress, and there is no husband; If then her father dies, her brother will give her a dowry based on her father leave that she dies is daughter or a prostitute (unmarried) - and then die, t	sythine estate, and enjoy her as she lives. Her property belongs to person gives his daughter by ther's wealth and promise her a th cannot be reclaimed in the service
in his father's home. [191] If a man, who adopted a son and wondered him, set up home and a children's child, wants to remove this adopted son, then that son will not simply follow in his footsteps. His adoptive father will give him his wealth a third of a child's part, and then he can go. He won't give him his footsteps. His adoptive father will give him his wealth a third of a child's part, and then he can go. He won't give him his footsteps. His adoptive father will give him his wealth a third of a child's part, and then he can go. He won't give him his footsteps. His adoptive father will give him his wealth a third of a child's part, and then he can go. He won't give him his footsteps. His adoptive father will give him his wealth a third of a child's part, and then he can go. He won't give him his footsteps. His adoptive father will give him his wealth a third of a child's part, and then he can go. He won't give him his footsteps. His adoptive father will give him his wealth a third of he his day where a fine a man won his adoptive father will give him his footsteps. His adoptive father will give him his doptive father and adoptive father will give him to be out. [194] If man doptive father will give him to be out. [194] If he work and adoptive father will give him to he will pay and father and his mother will be cut. [195] If he work a father and his mother will be cut. [196] If he work and adoptive father will give him to he will pay and father and his mother and his mother will be cut. [196] If he work and adoptive father will give him to he will pay and father and his mother. If a father will give him to he will pay and father and his mother and him to he will pay and father and his mother and him to he will g	If a man gave his child to a nurse L97] If he breaks another person's 960s] [201] If he drops a loose man's will pay 10 shekels in money. [205] If free-born man, he would pay half his
ender with money. [208] If he were a free man, he would pay a third of her life. If a man beats a man-born woman to lose her unborn child, he will pay 10 shekels for her loss. [210] If the woman dies, his daughter dies. If a free-standing woman loses her son in Mecca, he will pay five shekels in money. [214] If this maid dies, he will pay a third of her child. [215] If a doctor makes a large incisive cut with a surgical knife and heals it, or if he opens a tumor (above the eye) with an surgical knife, and saves the eye, he will atient is a freed person, he receives five shekels. If he's someone's slave, his owner will give the doctor two shekels. [218] If a doctor makes a large incisive with the surgical knife, and kill him, or open a tumor with the surgical knife, and cut the eye, his hands will be cut off. [219] If a doctor make a large incisive with the surgical knife, and kill him, or open a tumor with the surgical knife, and cut the eye, his hands will be cut off. [219] If a doctor make a large incisive with the surgical knife, and kill him, or open a tumor with the surgical knife, and cut the eye, his hands will be cut off. [219] If a doctor makes a large incisive cut with a surgical knife and heals it, or if he opens a tumor (above the eye) with an surgical knife, and surgical knife, and surgical knife, and kill shim, or open a tumor with the surgical knife, and cut the eye, his hands will be cut off. [219] If a doctor makes a large incisive cut with a surgical knife and kill him, or open a tumor with the surgical knife, and cut the eye, his hands will be cut off. [219] If a doctor make a large incisive with the surgical knife and kill him, or open a tumor with the surgical knife, and kill him, or open a tumor with the surgical knife, and kill him, or open a tumor with the surgical knife, and kill him, or open a tumor with the surgical knife, and kill him, or open a tumor with the surgical knife, and kill him, or open a tumor with the surgical knife, and kill him, or open a tumor with the surgical knife,	Il receive ten shekels in money. If the ge incisive in a freed man's slave, and d pay three shekels. If he was a 226] If a book, unbeknownst to its 00 shekels [229] if a builder builds a
ompensation for everything destroyed, and as much as he has not properly built this house that he builder must turn the sol hipbuilder builds a 60-puppy boat for a man, he will pay him a fee of two shekels in money. [235] If Build a boat for one, rather than make it tight, if that year a boat is sent away and suffers injury, the shipbuilder will take the boat apart and put it together closely at his expense. The tight boat he'll give the oat to the sailor, and the salt is negligent, and the boat is wrecked or running aground, the sailor will give the boat owner another boat in compensation. [237] If a person rents salt and his boat, and supplies him with corn, clothing, oil and dates, and other things of the kind necessary to match it: if the s nd its contents destroyed, then the salt will compensate for the destroyed boat and everything it destroyed. [238] If a sailor destroyed the ferry boat, must compensate the owner for the boat and everything it destroyed. [241] If someone impresses a bull for forced labor, they will pay a third of her money. [242] If someone hires bulls for a year, they will pay four puerls on the field, the loss is on its owner. [245] If someone hires bulls, and kills them by treating them badly or beating, they will compensate the owner, bulls on bulls. [246] If a man hires	lid walls from its means. If a he boat owner. If a person rents his salt is negligent, the boat is destroyed, estroys it, the master of the destroyed uppies of corn for a shorch. [243] As a s a bull, and he breaks his leg or cuts
ne strap of his neck, he will compensate the owner with a bull for a bull. [247] If someone hires a bull, and put their eye on it, they will pay the owner half their value. [248] If someone hires a bull, and breaks a horn, or cut off its tail, or damages it, it will pay a quarter of its value in money. [249] If someone hires a bull, and breaks a horn, or cut off its tail, or damages it, it will pay a quarter of its value in money. [249] If someone hires a bull, and with his kind with money. [250] If while a bull passes through the street (market) some push it, and kill it, the owner can set no claim in the lawsuit (against the occupant). [251] If a bull is a strait bull, and it has shown that it is a cub, and it does no not the bull cub a free-born man and kill him, the owner will pay half his kind with money. [252] If he kills a man's slave, he will pay a third of her sex. [253] If someone agrees with another to take care of their field, give them sperm, deposit it on a bull, and tie it to cultivate the field, if they steal the corn contents a field worker. He'll make it up to the Of the corn. [255] If he leases the man's bull board or steals the corn seeds, plants nothing in the field, he will be convicted, and for every hundred gardens he will pay 60 corn cubs. [256] If his community does not pay for him, he will be playore). [257] If someone hires a field worker, they will pay them eight corn cubs a year. [258] If someone steals a water wheel from the field, they'll pay five shekels in money to the owner. If someone steals a schedd (used to pump water shekels in money. [261] If someone hires a cattle herd or sheep, they will pay them eight corn cubs a year. [262] If someone, cow or sheep [263] If he kills the cattle or sheep he was given, he will compensate the owner with cattle and sheep for sheep. [264] If a shepherd, for whom eeping it, and who received his wages as agreed, and is satisfied or sheep entrusted with it, was quilty of fraud and	ot bind its horns, or tighten the bull, or plants, and take them for acced in this field with the cattle (at rater from the river or canal) or a pity, cattle or sheep were entrusted with
scent, or sold them for money, he will be convicted and pay the owner ten times the loss. [266] If the animal is killed in a stable by God (an accident), or if a lion kills it, the photographer will proclaim his innocence to God, and the owner carries the accident in the stable. [267] If the shepherd ignores so ne stable, then the shepherd is guilty of the accident he caused in the stable, and he must compensate the owner for the cattle or sheep. [268] If someone rents a bull for Tchershing, the amount of hiring is 20 each of corn. [269] If he rented under Thersching, the employment is 20 0 00 00 00 00 00 00 00 00 00 00 00 0	omething, and an accident occurs in 00 00 00 00 00 00 00 00 00 00 00 00 one hires a day laborer, they will pay alary of five potter jar ruths, of tailor o, they will pay one-sixth of a shekel
male or female slave belonging to another slave of his country; If when he returns home, the owner of the male or female slave will recognize it: if the male or female slave is native to the country, he will return them without money. [281] If they are from another country, the buyer will declare the amounterchant, and keep the male or female slave. [282] If a slave tells his master: You are not your master, if they convict him, his master will cut off his ear. The epilogic justice laws established by Hammronbi, the wise king. A just law, and a peddy law is taught to the land. Hammravi, the defending king, I eople, which Bell gave me, the rule Murdoch gave me, I wasn't negligent, but I made them a safe and peaceful place. I helped with all the great difficulties, made the light shine on them. With the great weapons that Alma and Ishr entrusted me with, with the sharp vision that Ia gave me, wisely that Murbove and below (in the north and south), I surrendered the earth, brought prosperity to the earth, promised security to the residents of their homes; Disruptive was not allowed. The great gods called me, I am the salvation-carrying shepherd, whose staff is honest, the good shadow scattered throughout habitants of the land of Shomr and Aqed; In my shelter I let them sign safely; In my deep wisdom, I undersobe them. That the strong will not harm the weak, to protect the widows and orphans, I have in Babylon the city where we and Bell raise their heads, in E-Sagel, the Temple, whose foundations is nepire justice in the land, to settle all disputes and heal all the injuries, to establish my precious words written on my memorial stone, before my image, as king of justice. The King who ruled among the kings My words are well regarded; There's no wisdom like mine. By order of Sun, the great judge of lands and the land, to settle all disputes and heal all the injuries, to establish my precious words written on my memorial stone, before my image, as king of justice.	am. I didn't back down from the rdoch gave me, I kept the enemy t my city; On my chest I cherish the stand firm as heaven and earth, to Heaven and Earth, let justice leave
or the land: by order of Murdoch, sir, do not let the destruction go over my monument. In E-Sagil, which I love, let his name repeat itself; Let That he has a case at trial, come and stand before that my image as king of justice; Let him read the address and understand my precious words: the address will be that he has a case at trial, come and stand before that my image as king of justice; Let him read the address and understand my precious words: the address will be the protective and violent gods, who forequent E-Sagil, graciously grant the desires presented daily before Marduk, sir, and Zarpanit, ma'am. Next time, throughout future generations, let the words of justice I wrote about my monument; Don't change the law of the land I gave, the characters I enacted; My monument didn't give him no Lamar. If such a ruler has wisdom, and can keep his land in order, he will keep the words I wrote in this introduction; the law, the law and the law of nade would be this address to show him; Let him control their subjects accordingly, speak to them rightly, make the right decisions, root out the exploiters and criminals from this land, and give prosperity to their subjects. My donkey, the king of justice, upon whom he was based has based the right (or tegarded; My thyriches are unequal; to download those that were high; Humiliate the proud, banish the advisory. If a successful ruler considers what I have written at my fore writing, if he does not forget my laws, does not corrupt my words, changes my monument, then may sun prolong the first of Justice, that he can rightfully control his subjects. If this ruler does not appreciate what I have written in my introduction, if he despises my curses, and does not fear god's curse, if he destroys the law I have given, corrupts my words, changes my monument, destroys my name, writes his name the	on his giving and based order in the he king, who may be in the country, f the land I gave; The decisions I the law) I am. My words are well e king's reign, as he has it of me, the
ntended to do something else, this man. Whether king or ruler, Patsy, or the commoners of man, no matter what he may be, may the great God (we), the father of the gods, who commands my ruler, retire from the throne, break his baton, curse his destiny. May Bell, the Lord, who corrects fate, whose as made my kingdom great, will be squatting on a rebellion in which he cannot rule; May the spirit of the overthrow of the House of Death miguy, may he endemic the years of his reign with groans, years Scarcity, years of hunger, darkness without light, death with seeing eyes will be answered; May he destruction of his city, the dispersal of his subjects, the detachment of his rule, the removal of his name and his memory from the land. May Blit, the great mother, whose command is strong in E-Kaur (the Babylonian Ocampus), the mistress, who graciously stages my petitions, in the judging and deate), makes his affairs evil before Bell, and brings the destruction of his land, the destruction of his land, the destruction of his life like water into King Bell's side. May Ia, the great ruler, whose fateful cuttings be realized, the pronigation of the gods, who know everything, who create the days of my long and wisdom, lead him to oblivion, cede his rivers in their sources, and do not allow corn or food for man to grow in his country. May sun, the judge of heaven and great earth, who supports all means of livelihood, master of the courage of life, shatters his reign, destroys his path, reverses a life foundation of his throne and the destruction of his land. May giving sun condemnation immediately bypass it; May he be deprived of water above life, and wind underground. May sin (to the moon), lord of heaven, the Divine Father, whose Sairo gives light among the gods, takes and	command cannot be changed, who e (Bell) arrange in his mouth to hold cision seat (where Bell corrects his ing life, retreat from it with the march of his soldiers in vain, sent way the crown and the royal throne;
May he put heavy blame on him, great decay, that nothing can be lower than him. May he stand as fate, days, months and years of complete control of sighs and tears, an increase in the burden of life, a life that is like death. May Adad, lord of fruit, ruler of heaven and earth, my assistant, avoid rain from the springs, destroying his land with hunger and wanting; May he go berserk on his city, turning his land into flood hills (piles of ruined cities). May Yama, the great warrior, E.Co.'s eldest son, who walks to my right hand, shatters his weapon on the battlefield, turns a day into a night for him, and let his erform and war, who abolishes my weapons, my gracious spirit of defense, who loves my kingdom, curse his kingdom with its angry heart; In his great wrath, to change his grace to evil, and to shatter his weapons on the place of war and warfare. May she create disarray and sedation for him, beat his work in lood, and throw the piles of bodies of his warriors on the field; May he not give him a life of mercy, put him in the hands of his enemies, and imprison him in the land of his enemies. May Nergal, the tat The irresistible gods, who give me victory, in his rabbi may burn his subjects like thin canes, cut off him and him like a earthly figure. May Winnin-Tu, the sublime mistress of the lands, the prolific mother, deny him a son, not guarantee him a name, not give him an heir among men. May Vaknin-Crack, eno's daughter, who judges my grace, find out to come at his friends with a high fever of e-coir, severe octor does not understand, which he cannot treat with gravy, which, like the bite of death, cannot be removed, until they give his life. May he regret the loss of his life force, and may the gods of great heaven and earth, Anonaki, graze curse and evil on the temple's borders, on the walls of this island of sifra), on the rule, his land, his warriors, his subjects and his life. May Bell curse him with the powerful curses of his mouth that cannot be changed, and may they let him improvise. Improvise.	enemy beat him. May Ishter, the god warriors, have the Earth have their is boots with his big weapons, and e, incurable wounds whose nature the

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