

I'm not robot!

The Code of Hammurabi

26 out of 282

1. If any one is committing a robbery and is caught, then he shall be put to death.
2. If a son strikes his father, his hands shall be cut off.
3. If a man knocks out the teeth of his equal, his teeth shall be knocked out.
4. If a slave says to his master: "You are not my master," then his master will cut the slave's ear off.
5. If a man says that another man has cast a spell on him, then the "witch" shall go to the river and jump in. If he drowns, then the man who caught the witch shall take the witch's house. If the "witch" is able to swim, then he is not a witch at all, and the man who accused him shall be put to death instead.
6. If a man has stolen goods from a temple, he shall be put to death.
7. If someone accepts stolen property, he shall be put to death.
8. If a man has stolen a child, he shall be put to death.
9. If a man has caught either a male or female runaway slave and has brought him back to his owner, the owner shall give him two silver shekels.
10. If a man has broken into a house, he shall be killed in front of the doorway into the house and buried there.
11. If a fire has broken out in a man's house, and someone comes to put the fire out but steals property while he's there, that man will be thrown into a fire.
12. If a son says to his father, "You are not my father," or to his mother, "You are not my mother," his tongue shall be cut out.
13. If a man has knocked out the eye of an upper-class citizen, his own eye shall be knocked out.
14. If a man has broken the limb of an upper-class citizen, his own limb shall be broken.
15. If a man knocks out the eye of a servant/slave, he shall pay half the value of that servant/slave.
16. If a veterinary surgeon has treated an ox or animal and has cured it, the owner shall pay the surgeon a silver shekel.
17. If a veterinary surgeon has treated an ox or animal and caused it to die, he shall pay a silver shekel to the owner.
18. If a builder has built a house for a man and the house he built has fallen and caused the death of its owner, the builder shall be put to death.
19. If it is the owner's son that is killed, the builder's son shall be put to death.
20. If it is the slave of the owner that is killed, the builder shall give slave for slave to the owner of the house.

Code of Hammurabi

- Code of 282 laws inscribed on a stone pillar placed in the public hall for all to see

- Hammurabi Stone depicts Hammurabi as receiving his authority from god Shamash

- Set of divinely inspired laws; as well as societal laws

- Punishments were designed to fit the crimes as people must be responsible for own actions

- Hammurabi Code was an origin to the concept of "eye for an eye..." ie. If a son struck his father, the son's hand would be cut off

- Consequences for crimes depended on rank in society (ie. only fines for nobility)



Hammurabi What is the Code of Hammurabi? Stele of Hammurabi Rediscovered The Code of Hammurabi was one of the earliest and most complete written legal codes and was proclaimed by the Babylonian king Hammurabi, who reigned from 1792 to 1750 B.C. Hammurabi expanded the city-state of Babylon along the Euphrates River to unite all of southern Mesopotamia. The Hammurabi code of laws, a collection of 282 rules, established standards for commercial interactions and set fines and punishments to meet the requirements of justice. Hammurabi's Code was carved onto a massive, finger-shaped black stone stele (pillar) that was looted by invaders and finally rediscovered in 1901. Hammurabi Hammurabi was the sixth king in the Babylonian dynasty, which ruled in central Mesopotamia (present-day Iraq) from c. 1894 to 1595 B.C. His family was descended from the Amorites, a semi-nomadic tribe in western Syria, and his name reflects a mix of cultures: Hammu, which means "family" in Amorite, combined with rabi, meaning "great" in Akkadian, the everyday language of Babylon. In the 30th year of his reign, Hammurabi began to expand his kingdom up and down the Tigris and Euphrates river valley, overthrowing the kingdoms of Assyria, Larsa, Eshunna and Mari until all of Mesopotamia was under his sway. Hammurabi combined his military and political advances with irrigation projects and the construction of fortifications and temples celebrating Babylon's patron deity, Marduk. The Babylon of Hammurabi's era is now buried below the area's groundwater table, and whatever archives he kept are long dissolved, but clay tablets discovered at other ancient sites reveal glimpses of the king's personality and statecraft. One letter records his complaint of being forced to provide dinner attire for ambassadors from Mari just because he'd done the same for some other delegates. "Do you imagine you can control my palace in the matter of formal wear?" What is the Code of Hammurabi? The black stone stele containing the Code of Hammurabi was carved from a single, four-ton slab of diorite, a durable but incredibly difficult stone for carving. At its top is a two-and-a-half-foot relief carving of a standing Hammurabi receiving the law—symbolized by a measuring rod and tape—from the seated Shamash, the Babylonian god of justice. The rest of the seven-foot-five-inch monument is covered with columns of chiseled cuneiform script. The text, compiled at the end of Hammurabi's reign, is less a proclamation of principles than a collection of legal precedents, set between prose celebrating Hammurabi's just and pious rule. Hammurabi's Code provides some of the earliest examples of the doctrine of "lex talionis," or the laws of retribution, sometimes better known as "an eye for an eye." Did you know? The Code of Hammurabi includes many harsh punishments, sometimes demanding the removal of the guilty party's tongue, hands, breasts, eye or ear. But the code is also one of the earliest examples of an accused person being considered innocent until proven guilty. The 282 edicts are all written in if-then form. For example, if a man steals an ox, then he must pay back 30 times its value. The edicts range from family law to professional contracts and administrative law, often outlining different standards of justice for the three classes of Babylonian society—the propertied class, freedmen and slaves. A doctor's fee for curing a severe wound would be 10 silver shekels for a gentleman, five shekels for a freedman and two shekels for a slave. Penalties for malpractice followed the same scheme: a doctor who killed a rich patient would have his hands cut off, while only financial restitution was required if the victim was a slave. Stele of Hammurabi Rediscovered In 1901 Jacques de Morgan, a French mining engineer, led an archaeological expedition to Persia to excavate the Elamite capital of Susa, more than 250 miles from the center of Hammurabi's kingdom. There they uncovered the stele of Hammurabi—broken into three pieces—that had been brought to Susa as spoils of war, likely by the Elamite king Shutruk-Nahhunte in the mid-12th century B.C. The stele was packed up and shipped to the Louvre in Paris, and within a year it had been translated and widely publicized as the earliest example of a written legal code—one that predated but bore striking parallels to the laws outlined in the Hebrew Old Testament. The U.S. Supreme Court building features Hammurabi on the marble carvings of historic lawgivers that lines the south wall of the courtroom. Although other subsequently-discovered written Mesopotamian laws, including the Sumerian "Lipit-Ishtar" and "Ur-Nammu," predate Hammurabi's by hundreds of years, Hammurabi's reputation remains as a pioneering lawgiver who worked—in the words of his monument—to "prevent the strong from oppressing the weak and to see that justice is done to widows and orphans." The Code of Hammurabi was a set of 282 laws inscribed in stone by the Babylonian king Hammurabi (r. 1795-1750 BCE) who conquered and then ruled ancient Mesopotamia. Although his law code was not the first, it was the most clearly defined and influenced the laws of other cultures. The earliest extant set of laws from ancient Mesopotamia is the Code of Ur-Nammu dating from c. 2100-2050 BCE and set down in the city of Ur either by King Ur-Nammu (r. 2047-2030 BCE) or his son Shulgi of Ur (r. 2029-1982 BCE). These laws were written by a king who ruled over a homogenous population and were operating from a standard recognition of what was expected of the citizens. By the time of Hammurabi's reign, the population was more diverse, and his law code reflects this in its precision to make sure everyone understood what was expected of them. The laws address business contracts and proper prices for goods as well as family and criminal law. Every crime inscribed on the stele is followed by the punishment to be inflicted. No one could claim they were ignorant of the law as the over seven-foot-tall stele was erected publicly. At the top, it was engraved with an image of Shamash, the god of justice, handing the laws to Hammurabi and the following text makes clear that these are laws of the gods, not arbitrary rules created by mortals. Hammurabi's empire fell apart after his death and Babylon was sacked repeatedly over the years. Around 1150 BCE, Shutruk-Nahhunte, King of Elam, sacked the city of Sippar, near Babylon, and is thought to have taken the Code of Hammurabi along with the statue of the god Marduk back to Elam as spoils of war. It was discovered in 1901 in the ruins of the Elamite city of Susa and today is on display at the Louvre Museum, Paris, France. Code of Ur-Nammu The earliest Mesopotamian law code was the Code of Urukagina (c. 24th century BCE) which exists today only in fragments. The Code of Ur-Nammu, although also fragmentary in the present day, is still cohesive enough to give a clear understanding of what the laws addressed. The laws were written in cuneiform on clay tablets and follow a model possibly first established by the Code of Urukagina which would also influence the later Laws of Eshnunna (c. 1930 BCE), the code of the king Lipit-Ishtar (r. c. 1870 - c. 1860 BCE), and Hammurabi's. Ur-Nammu claimed the laws came from the gods and Ur-Nammu was only the administrator, passing down to the people the will of their gods. Mesopotamia had been governed by Sargon of Akkad (r. 2334-2279 BCE) who established his Akkadian Empire beginning in 2334 BCE. The empire fell to the invading Gutians c. 2083 BCE who, according to the records and literature of the time, refused to recognize the gods of the region and the customs. The king of Uruk, Utu-Hegal, led a successful rebellion against the Gutians and defeated them but, soon after, drowned. He was succeeded in the ongoing war by his son-in-law Ur-Nammu who, with his son, drove the Gutians from the land. Sign up for our free weekly email newsletter! Although the people of Mesopotamia had repeatedly rebelled against Sargon and his successors, after the fall of the Akkadian Empire and the resulting chaos of Gutian rule, the Akkadian kings were revered as heroes of a golden age. The literary genre known as Mesopotamian Naru Literature regularly featured Sargon or his grandson Naram-Sin (r. 2261-2224 BCE) as central characters who either embody the principles of kingship or serve as cautionary figures in how one should respect and heed the will of the gods in order to prosper. Law Code of King Ur-Nammu Ur-Nammu understood the importance of identifying himself with these heroes of the past who, in his time, were no longer remembered as oppressors but as great father figures who had cared for the land and its people. He therefore presented himself as just such a father figure and instituted a patrimonial state, encouraging his subjects to think of themselves as his children and all as members of a family. In order for this model to work, however, the people had to agree to it. Scholar Paul Kriwaczek comments: For a patrimonial state to be stable over time, it is best ruled with consent, at least with consent from the largest minority, if not from the majority. Instinctive obedience must be the norm, otherwise too much effort needs to be put into suppressing disaffection for the regime's wider aims to be achievable. (149) The Akkadian kings (in reality, not in the fictionalized form Ur-Nammu's people remembered them) had suffered numerous rebellions precisely because they did not have the consent of the people. To prevent these same problems, Ur-Nammu claimed the laws came from the gods and Ur-Nammu was only the administrator, the middleman, passing down to the people the will of their gods and enforcing their precepts. The laws all follow the pattern of the conditional sentence, if-this-then-that, as in this brief sampling: If a man proceeded by force and deflowered the virgin slave-woman of another man, that man must pay five shekels of silver. If a man appeared as a witness, and was shown to be a perjurer, he must pay fifteen shekels of silver. If a man knocked out the eye of another man, he shall weigh out half a mina of silver. If a man knocked out a tooth of another man, he shall pay two shekels of silver. (Kriwaczek, 150) The fine for infractions served as a deterrent, no harsher penalty required, because Ur-Nammu had the consent of the governed who all understood - at least in theory - what constituted acceptable behavior. Under Ur-Nammu and his successor-son Shulgi, this model worked well and allowed for the great cultural revival known as the Sumerian Renaissance under their reigns. The Laws of Eshnunna seem to have used Ur-Nammu's as a model but these applied only to the city of Eshnunna and did not have as great an influence as the others. Code of Lipit-Ishtar It is unclear whether Ur-Nammu wrote and issued his law code or if it was published by Shulgi after his father's death but the stability it provided continued through the father of Hammurabi. Sin-Muballit could not compete commercially with the lucrative trade center of Larsa which was aligned with the Dynasty of Isin, so he attacked it and was defeated by its king Rim-Sin I. The details of the peace are lost but one stipulation was that Sin-Muballit had to abdicate in favor of his son. Hammurabi began his reign of Ur. By the time of Lipit-Ishtar, it could no longer be assumed that everyone was operating with the same understanding of what was proper behavior. Ishbi-Erra had been a clerk under Ibbi-Sin and criticized the king for weakness before the invasions. He defeated both the Amorites and Elamites and restored order but the population the Dynasty of Isin ruled over was not the homogenous patriarchal state of Ur-Nammu. Although the kings of Isin established and maintained order, by the time of the 5th king, Lipit-Ishtar, a new law code was necessary. Unlike the Code of Ur-Nammu, the Code of Lipit-Ishtar had to be more precise to address the needs of a more complex society. Monetary fines were still in place as deterrents, but more detailed laws were required for family law and commercial contracts. It could no longer be assumed that everyone under the law was operating with the same understanding of what was proper behavior. Lipit-Ishtar's code is also fragmentary but among the laws were: If the master of an estate or its mistress has defaulted on the tax of said estate, and a stranger has borne it for three years, the owner may not be evicted but, afterwards, the man who bore the tax of the estate will possess said estate and the former owner cannot contest the claim. If a man's wife has not borne him children, but a harlot from the public square has borne him children, he shall provide grain, oil, and clothing for the harlot. The children which the harlot has borne him shall be his heirs and as long as his wife lives the harlot shall not live with the wife. If a man cut down a tree in the garden of another man, he shall pay one-half mina of silver. (Duhaime, 1) It is unclear what motivated Lipit-Ishtar to draft his law code, but he was honored during the reigns of his successors as a great king who defeated the Amorites and maintained order. Hymns were written praising him and his code provided the necessary stability up through the reign of the last king of the dynasty, Damiq-Ilishu who was overthrown by Sin-Muballit (r. 1812-1793 BCE), fifth Amorite king of Babylon, and destroyed the city and left it in ruins while he continued his campaigns throughout the region and consolidated his control over the whole of Mesopotamia by 1755 BCE. Babylon at the time of Hammurabi Conclusion Hammurabi's code was instituted throughout the land, unifying the people under law instead of only by conquest. Unlike the Akkadian Empire, which had found it necessary to position hand-picked officials to administrate their conquered cities, Hammurabi controlled his empire through law. In the prologue to his code, he not only makes clear that these are divine laws but that he had only the people's best interests at heart in administering them. When the lofty Anu, King of the Anunnaki and Bel, Lord of Heaven and Earth, he who determines the destiny of the land, committed the rule of all mankind to Marduk, when they pronounced the lofty name of Babylon, when they made it famous among the quarters of the world and in its midst established an everlasting kingdom whose foundations were firm as heaven and earth - at that time Anu and Bel called me, Hammurabi, the exalted prince, the worshipper of the gods, to cause justice to prevail in the land, to destroy the wicked and the evil, to prevent the strong from oppressing the weak, to enlighten the land and to further the welfare of the people. Hammurabi, the governor named by Bel, am I, who brought about plenty and abundance. (Durant, 219) The concept of the law as an institution that protects the weak from the strong, as a force before which all people were equal, encouraged respect and admiration not only for the laws but also the lawgiver. Even though Hammurabi had taken the cities through conquest, during the last five years of his reign there is no evidence of revolt or dissent. The people recognized the laws of Hammurabi as working in their own interest and so upheld them, encouraging further stability and allowing for cultural advances. Unfortunately, the empire of laws Hammurabi had created did not survive long after his death. His son and successor, Samsu-Iluna, who had co-ruled with

him after 1755 BCE, was not up to the task of becoming a second Hammurabi. The city-states that had been content under Babylonian rule, revolted after his death, and while they may have kept his laws in their individual communities, they seem to have seen no need for the kind of unity Hammurabi had created. This lack of unity made the city-states easy prey for invaders. The Hittites invaded in 1595 BCE and the Kassites shortly after and then the Elamites c. 1150 BCE under their king Shutruk Nakhunte. At this time, it is thought, the stele of the Code of Hammurabi was taken back to Elam where it would be found in 1901 CE broken in pieces. Its influence is notable, however, in the creation of later law codes such as the Middle Assyrian Laws, the Neo-Babylonian Laws, and the Mosaic Law of the Bible, all of which follow the same model as Hammurabi's code in providing people with an objective, universal directive on how to treat others and how one should expect to be treated in a civilized society. Did you like this definition? This article has been reviewed for accuracy, reliability and adherence to academic standards prior to publication. 1860 BC: The Code of Lipit Ishtar by Lloyd DuhaimeAccessed 23 Jun 2021. Bertman, S. Handbook to Life in Ancient Mesopotamia. Oxford University Press, 2005. Bottéro, J. Everyday Life in Ancient Mesopotamia. Johns Hopkins University Press, 2001. Durant, W. Our Oriental Heritage . Simon & Schuster, 1997. Kriwaczek, P. Babylon: Mesopotamia and the Birth of Civilization. St. Martin's Griffin, 2012. Leick, G. The A to Z of Mesopotamia . Scarecrow Press, 2010. Pritchard, J. B. The Ancient Near East: An Anthology of Texts and Pictures, Volume I. Princeton University Press, 2010. Van De Mieroop, M. A History of the Ancient Near East ca. 3000 - 323 BC. Blackwell Publishing, 2006. World History Encyclopedia is a non-profit organization. For only \$5 per month you can become a member and support our mission to engage people with cultural heritage and to improve history education worldwide. Become a Member Donate A History of the Ancient Near East ca. 3000 - 323 BC, 2nd Edition Babylon: Mesopotamia and the Birth of Civilization Everyday Life in Ancient Mesopotamia Handbook to Life in Ancient Mesopotamia The Laws of Moses and the Code of Hammurabi Submitted by Joshua J. Mark, published on 24 June 2021. The copyright holder has published this content under the following license: Creative Commons Attribution-NonCommercial-ShareAlike. This license lets others remix, tweak, and build upon this content non-commercially, as long as they credit the author and license their new creations under the identical terms. When republishing on the web a hyperlink back to the original content source URL must be included. Please note that content linked from this page may have different licensing terms. You can also follow us on Youtube!

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