Ur-Nammu (2112-2095 BCE) and Shulgi (2094-2047 BCE) were rulers of Sumer, in southern Iraq today. They authorized the publication of the code of Ur-Nammu, which is the oldest system of laws recovered by archaeologists from the world of the Bible. Two fragments of the code were recovered at Ur (Arabic: Tell al-Muqayyar) during the 1922-34 excavations sponsored by the British Museum and the University of Pennsylvania and directed by C. Leonard Wooley (1880-1960). Both tablets, including only articles #7-37, are written in Sumerian using the cuneiform script. There were originally eight columns of writing, four on each side of the tablets. They are preserved today in the British Museum in London. The first ten articles contained in the code have been reconstructed from tablets discovered at Nippur, also housed in the British Museum.

The code of Ur-Nammu established an enduring legal tradition that applies uniform principles of justice to a wide range of social institutions, from the standardization of weights and measures to the protection of widows and orphans. Sentences in the code of Ur-Nammu are generally determined by the principle of restitution paid to the victim, rather than by the principle of revenge taken on the convict.

Seal of Namu, servant of king Shulgi.
Code of Hammurabi

The code of Hammurabi is a treatise on legal theory, political science and social organization. Hammurabi, great king of Babylon from 1792-1750 BCE, published this classic to endorse the legal thinking and moral values of his government. In 1901, French excavators recovered a copy of the code of Hammurabi at Susa on the border between Iraq and Iran where it had been taken by the Elamites, who were Babylon’s enemies. The code was inscribed in cuneiform on an eight foot pillar of black diorite, and is preserved today in the Louvre Museum in Paris.

A catalog of Hammurabi’s military victories and political endorsements introduces two hundred eighty-two case laws. In both the code of Hammurabi and the Middle Assyrian code, prologues place the promulgation of a code of law within the context of a ruler’s rise to power. Within the code itself, each case law has two parts. First, a dependent clause introduced by the conjunction “if” describes a situation: “If one citizen charges another with murder, without the evidence to prove it…” Second, a main clause introduced by the adverb “then” imposes a sentence: “...then the sentence is death (CH I).” Distinct social groups, like slaves, citizens and priests, appear in the laws. An essay on the role of law in a state concludes the code.

In ancient Israel, the covenant code (Exod 21-3), the holiness code (Lev 17-26) and the Deuteronomic code (Deut 12-26) are parallel to the code of Hammurabi.

art 1 (Exod 23:1-3; Deut 19:16-9)

If one citizen charges another with murder, but has no evidence, then the sentence is death.

art 7 (Gen 34:1-12)

If one citizen rapes the daughter of another, while she is in the street without the knowledge of the father and mother of her household, and he swears: “I will marry her,” then her father and her mother, without her consent, give her to the man who raped her as a wife.

art 8 (Gen 34; Exod 22:16; Deut 22:23-4)

If one citizen rapes the daughter of another, who, with the knowledge of the father and the mother of her household, is walking about the city, then the citizen, if he swears at the sanctuary gate that he did not know she was the daughter of a household, is not guilty.
art 2

If one citizen charges another with witchcraft, but has no evidence, then the defendant is tried by ordeal in a river. If the defendant drowns, the plaintiff inherits the defendant’s household. If the defendant survives, then the sentence is death for the plaintiff, and the defendant confiscates the plaintiff’s household.

art 3 (Deut 19:16–9)

If a citizen commits perjury before the city assembly in a case involving the death penalty, then the sentence is death.

art 5 (Exod 23:6–8; Lev 19:15; Deut 16:19)

If a judge accepts a bribe to render and seal a decision, then the judge is fined twelve times the settlement ordered in the decision, is expelled from the bench, and cannot serve as a judge again.

art 8 (Exod 20:15; Lev 19:11 + 13; Deut 5:19; 22:1–4)

If a citizen steals an ox or a sheep from a state or temple official, then the citizen is fined thirty times the value of the stolen livestock. Likewise, if one citizen steals an ox or a sheep from another, then the fine is ten times the value of the stolen livestock. If a citizen fails to pay a fine for stealing livestock, then the sentence is death.

art 14 (Exod 21:16; Deut 24:7)

If a citizen kidnaps and sells a member of another citizen’s household into slavery, then the sentence is death.

art 15 (Deut 23:15–6)

If a citizen helps state slaves or household slaves to escape, then the sentence is death.

art 16 (Deut 23:15–6)

If a citizen harbors slaves who have run away from the state or from a household, and if the citizen disobeys a court order to extradite them, then the sentence is death.

art 17

If a citizen captures a runaway slave in the open and returns the slave to the owner, then a reward of one-third ounce (Akkadian: one shekel) of silver is paid by the owner to the citizen.

art 21 (Exod 22:2–3)

If one citizen tunnels through the wall of another’s house and robs it, then the citizen is sentenced to death. The execution shall take place outside the tunnel, and the body used to fill in the tunnel.

art 24 (Deut 21:1–9)

If a murderer is not caught, then a fine of eighteen ounces (Akkadian: one mina) of silver is paid by the state to the household of the victim.

art 25

If one citizen steals property from the house of another while fighting a fire in that house, then the sentence is death.

art 57 (Exod 22:5)

If a herder does not have a covenant with the owner of a field to graze his sheep on it, but has grazed his sheep on the field without the
consent of its owner, when the owner of the field harvests it, then the fine is one-hundred forty bushels (Akkadian: kur) of grain for every sixteen acres (Akkadian: iku) of land.

art 71 (1 Kgs 21:1–2)

If a citizen is renting land adjoining his own, and decides to purchase it, then, before negotiating a covenant to purchase the land, the citizen must abrogate the covenant to rent the land, forfeit the grain, silver or goods paid as rent, and certify that the land is not mortgaged to any other household.

art 94 (Deut 25:13–5; Amos 8:5)

If bankers use a light scale to measure the grain or the silver that they lend and a heavy scale to measure the grain or the silver that they collect, then they shall forfeit their investment.

art 117 (Exod 21:2–11; Deut 15:12–8)

If a citizen sells his wife, his son, his daughter or himself into slavery to pay a debt, then the creditor cannot keep them as slaves for more than three years and must free them at the beginning of the fourth year.

art 125 (Exod 22:7–8)

If one citizen stores property in the warehouse of another, and if the property is stolen by a thief who tunnels through the wall or climbs over it, then the owner of the warehouse, whose carelessness allowed the robbery to take place, must make every effort to find the thief and recover the stolen property. In any case, the warehouse owner must make full restitution of the value of the stolen property to its owner.

art 129 (Deut 22:22)

If the wife of a citizen commits adultery, then she and her partner are to be tied up and tried by ordeal in a river. If, however, the woman's husband pardons her, then the monarch can pardon her partner.

art 130 (Deut 22:23–7)

If a citizen rapes a woman, who is marriageable, engaged and still living with her parents, then the man is sentenced to death, but the woman is exonerated.

art 131 (Num 5:12–22)

If a citizen falsely accuses his wife of adultery, and she swears an oath of innocence before the divine patron of her household, then she may return home.

art 132 (Num 5:11–31; Ur-Nammu 16–1)

If a citizen charges a woman with adultery, but has no evidence, then she is to be tried by ordeal in the river to restore the honor of her husband. If she survives, then she must pay a fine.

art 141 (Deut 24:1–4)

If the wife of a citizen leaves the house of her husband on her own business, and if she neglects the house and shames her husband, then her husband may either divorce her without paying a fine, or may marry another woman while his former wife is to live in the house as a slave.

art 142–3

If a woman so hated her husband that she spoke the words: "You may not have intercourse with me!" and if the elders conclude that she is a faithful wife, despite the false accusations of her husband, then the woman may take her dowry and return to the household of her father. If the elders conclude that the woman is unfaithful, that she leaves the house of her husband on her own business, that she neglects the house and shames her husband, then she is to be drowned in the river.

art 146 (Gen 16:1–15; Gen 21:9–21)

If the slave, with whom a Nadiitu priest negotiates a covenant to bear her husband's children, considers herself to have the same status as the Nadiitu priest, once she has borne children, then the Nadiitu priest may pierce her ear and downgrade her status in the household, but the Nadiitu priest may not sell her.
art 154 (Lev 18:6–18; 20:10–21; Deut 27:20 + 22–3)

If a citizen has sexual intercourse with his daughter, then he is exiled from the city.

art 155 (Lev 18:15; 20:12)

If the father of a household chooses a bride for his son, and if his son has had intercourse with her, but later the father of the household also has intercourse with her, then the father of the household is to be drowned in the river.

art 156 (Lev 19:20–2)

If the father of a household chooses a bride for his son, and if his son does not have intercourse with her, but the father of the household himself does have intercourse with her, then a fine of nine ounces of silver is paid to the household of her father, her dowry is returned, and she may marry the man of her choice.

art 157 (Lev 18:8; 20:11; Deut 27:20)

If a citizen has intercourse with his mother after the death of his father, then both are to be burned at the stake.

art 170 (Gen 21:9–21)

If a citizen, who has children by his wife and by his slave, adopts the slave’s children, then his household shall be divided evenly between the children of both, after his wife’s first-born son receives the preferential share.

art 195 (Exod 21:15)

If a citizen strikes his father, then his hand is to be cut off.

art 196

If a citizen blinds an eye of an official, then his eye is to be blinded.

art 197

If one citizen breaks a bone of another, then his own bone is to be broken.

art 198

If a citizen blinds the eye or breaks the bone of someone who is not a citizen, the fine is eighteen ounces of silver.

art 199 (Exod 21:26; Lev 24:19–20; Deut 19:21)

If one citizen blinds the eye or breaks the bone of another citizen’s slave, the fine is one-half the price of the slave.

art 206–7 (Exod 21:18–9)

If a citizen accidentally hits another citizen and causes injury, then that citizen must swear: “I did not strike this citizen deliberately,” and must pay for the cost of a physician. If the victim dies from the blow, then the citizen must swear the same oath, but if the citizen is a member of a royal household, then the fine paid to the household of the victim is nine ounces of silver.
art 209 (Sumerian Laws 1; Exod 21:22–3)
If one citizen beats the daughter of another and causes her to miscarry, then the fine is six ounces of silver.

art 233 (Deut 22:8)
If a builder constructs a house and does faulty work resulting in an unsafe wall, then the builder must pay to strengthen that wall at his own expense.

art 244 (Exod 22:14–5)
If a citizen rents an ox or an ass, and if a lion kills it while it is out in the open, then there is no fine.

art 249 (Exod 22:14–5)
If a citizen rents an ox and a member of the divine assembly strikes it with lightning and it dies, then the citizen who had rented the ox must swear in the name of a member of the divine assembly that the death of the ox was an act of God, and then there is no fine.

art 251 (Exod 21:28–36)
If the ox of a citizen, who has neither tethered, nor blunted the horns of the animal, even after the city assembly has put the owner on notice that it was dangerous, gores a state official, then the fine is eighteen ounces of silver.

art 266 (Gen 31:39; Exod 22:10–3)
If an act of God occurs in a sheepfold or a lion makes a kill, then the shepherd must take an oath of innocence before his divine patron, and turn the remains of the animal over to its owner.
Hittite Code

After 1893 archaeologists excavated some 10,000 baked clay tablets from Hattusa, the four-hundred and nineteen acre site of the Hittite capital, now in central Turkey. They included samples of the Hittite code. These two-hundred case laws were written on two baked clay tablets in Neshili Hittite using cuneiform script. By 1915, Bedrich Hrozný, a Czech scholar, was able to translate the language.

The Hittite code represents legal thinking in Hatti between 1450-1200 BCE. It prefers sentences that compensate victims for loss, rather than sentences that punish convicts for crime. It also regularly commutes death sentences to corporal punishment and reduces corporal punishment sentences to fines. To make these changes, the Hittite code simply inserts “formerly…” at the beginning of the old law and then introduces the new law with “…but now…”

Parallels to the Hittite code in ancient Israel appear mainly in the book of Deuteronomy (Deut 12–26) and in the book of Leviticus (Lev 17–26). These parallels are especially clear in each code’s use of similar technical terms. The terms “brother” and “brother-in-law” identify citizens who are covenant partners, rather than simply individuals who are kin to one another by birth. For example, in the book of Deuteronomy (Deut 25.5–10), a “brother-in-law” is a legal guardian. The same legal connotations appear in the English use of “sons” in the title of a business like “J.R. Everitt & Sons.” Although the terms “sister” and “daughter” in English are used only to identify members of one’s family of origin, in Semitic languages the same words often carry important legal connotations as well. Another strong parallel appears in the practice of sealing a covenant, which exchanges food and weapons with a marriage. The most valuable women for such marriages are named in a twelve-point decalogue in the book of Leviticus (Lev 18:6–18).

art 10 (Exod 21:18–9)

If one citizen beats another so that the victim becomes an invalid, then the assailant shall take care of the victim. The assailant shall also pay someone to look after the victim’s house until he recovers. When the victim recovers, the assailant shall give him three and one-half ounces of silver and pay his medical bills.

art 17 (Exod 21:22–3)

If a man causes a free woman to miscarry, he shall pay a fine of six ounces of silver if she is in her tenth month, and three ounces of silver if she is in her fifth month. He shall also put his own land and children up as collateral.

art 67 (Exod 21:37 [ Heb]. 22:1–4)

If a citizen steals a cow, the thief formerly was fined twelve head of cattle; now the thief will be fined six head: two two-year-old calves, two one-year-old calves, and two calves who have just been weaned. He shall also put his own land and children up as collateral.

art 94 (Exod 22:1 [ Heb]. 22:2–3, 7)

If a citizen breaks into a house, then the fine will be based on how much is stolen. Formerly the fine was thirteen ounces of silver, but now it is four.

Bulls in a frieze made of shell inlay from the Sumerian temple in Ubaid.
If a citizen, his legal guardian and his father die, then one of his brother’s sons marries the widow. . . .

art 195 (Lev 18:6-18)

If a citizen sexually abuses his brother’s wife while his brother is still alive, then the sentence is death.
If a citizen sexually abuses the daughter of his wife, then the sentence is death.
If a citizen sexually abuses his mother-in-law or his sister-in-law, then the sentence is death.

art 197 (Deut 22:22-7)

If a citizen rapes a woman while they are in the mountains together, then the sentence for the man is death, the woman is not guilty. If a citizen rapes a woman while they are in her house together, then the sentence for the woman is also death. If the woman’s husband discovers them in the act, then he may execute them without a trial.

art 98 (Exod 22:6)

If a citizen sets fire to a house, then the house must be rebuilt, and the household compensated for every animal or person who perished.

art 111 (Exod 22:18; Deut 18:10-14; 1 Sam 28:3)

If a witch creates a clay figurine and uses it to make magic, then the ruler determines the sentence.

art 189 (Lev 18:6-18)

A citizen may not have sexual intercourse with his mother, his daughter or his son.

art 193 (Gen 38; Deut 25:5-10; Ruth 4)

If a citizen dies, then his legal guardian (Hittite: brother) marries his widow.
If a citizen and his legal guardian die, then the citizen’s father marries his widow.
Tiglath-Pileser I, great king of Assyria from 1115-1077 BCE, published the Middle Assyrian code. In 1903, German archaeologists found part of it at Ashur in Iraq today. It was written in the Assyrian dialect of the Akkadian language in cuneiform script on fifteen baked clay tablets. They are preserved today in the Staatliches Museum in Berlin.

The Middle Assyrian code may have been four thousand lines long and probably followed the same literary pattern as the code of Hammurabi. An inspiring recitation of the military and political accomplishments of Tiglath-Pileser I introduces a major section of case laws aimed at clarifying guilt and responsibility.


A, art 8 (Deut 25:11–2)

If a woman ruptures one of the testicles of a citizen during a fight, then one of her fingers is amputated.

If a woman ruptures one of the testicles of a citizen during a fight and, even after medical treatment, his other testicle also ruptures, then both of the eyes of the woman are gouged out.

A, art 9

If one citizen forces the wife of another to let him fondle her like a child, then, following due process, one of his fingers is amputated.

If one citizen forces the wife of another to let him kiss her, then his lower lip is drawn along the edge of an ax blade and cut off.

A, art 12 (Deut 22:23–7)

If one citizen forces himself on the wife of another when she is outside her house and says, “Have intercourse with me,” and has intercourse with her, even though she resists him and does not consent, regardless of whether he has been caught in the act or has been accused by witnesses, the man is executed. The woman is not guilty.

A, art 13 (Deut 22:22)

If the wife of one citizen leaves her own house, visits the house of another and he has intercourse with her, knowing that she is another’s wife, then both are executed.
A, art 14

If one citizen has intercourse with the wife of another in a temple or outside their houses, knowing that she is another’s wife, then both are to receive similar punishments.

If a citizen did not know that the woman with whom he had intercourse was another’s wife, then the man is not guilty. The woman’s husband shall charge his wife and punish her as he sees fit.

A, art 15 (Deut 22:22)

If one citizen catches another having intercourse with his wife, then, after due process, both the man and the woman are executed. The woman’s husband is not guilty.

If one citizen catches another having intercourse with his wife, then the plaintiff is to charge the defendant before the ruler or the elders.

If, following due process, the plaintiff asks to have his wife executed, then the ruler or the elders are to also execute the defendant.

If the plaintiff asks to have his wife’s nose cut off, then the ruler or the elders are to castrate the defendant and mutilate his face.

If the plaintiff asks to have his wife go free, then the ruler or the elders shall let the defendant go free.

A, art 16

If the wife of one citizen asks another to have intercourse with her, then the man is not guilty. The husband of the woman is to punish his wife as he sees fit.

If one citizen forces the wife of another to have intercourse with him, then, following due process, both are to receive similar punishments.

A, art 17 (Num 5:11–31)

If one citizen says to another: “Men are repeatedly having intercourse with your wife,” but there are no witnesses, then the woman is tried by ordeal in the river.

A, art 18

If one citizen says to another, either in private or during a brawl: “Men are repeatedly having intercourse with your wife and I will charge her myself,” but there are no witnesses, then the plaintiff is flogged forty times with staves, is to serve as a slave (French: corvée) for the state for a month, be castrated and be fined fourteen pounds (Akkadian: one talent) of lead.

A, art 19

If one citizen starts a rumor against another: “Men are repeatedly having homosexual intercourse with him,” or says to him during a brawl in the presence of other people, “Men are repeatedly having homosexual intercourse with you and I will charge you myself,” but there are no witnesses, then the plaintiff is flogged fifty times with staves, is to serve as a slave for the state for a month, be castrated and be fined fourteen pounds of lead.

A, art 20 (Lev 18:22; 20:13)

If one citizen has homosexual intercourse with another, then, following due process, the defendant is castrated.

A, art 21 (Exod 21:22)

If one citizen physically abuses the daughter of another until she has a miscarriage, then, following due process, he is fined sixty-two pounds (Akkadian: two talents, thirty minas) of lead, flogged fifty times with staves and is to serve as a slave for the state for a month.

A, art 24 (Lev 20:10–21)

If the wife of one citizen runs away, enters the household of another, whether in the same city or in a neighboring city, stays with the mother of the household, spending the night three or four times, without the knowledge of the father of the household, and later that woman is caught, then the husband of the fugitive woman is to cut off her ears and take her back. The husband of her accomplice is to cut off the ears of his wife, and either pay a fine of seventy-six pounds (Akkadian: three talents, thirty minas) of lead or divorce her.

If the father of the household knew that the fugitive wife was staying in his house, then he is fined one and one-third times her bride price.

If the father of the household pleads not guilty and swears: “I did not know there was a fugitive in my house,” then he is tried by ordeal in the river.

If the father of the household refuses to go to the river, then he is fined one and one-third times the bride price of the fugitive wife.
If, after he has accepted the bride price, the father of a woman's household becomes unwilling for his daughter to be married to a man who is a legal guardian for another woman, then the father of the man's household may either ignore the objections and marry the woman to his son, or abrogate the covenant and take back the lead, silver, gold and inedible part of the bride price. He must not take back any part of the bride price that was edible.

A, art 33 (Gen 38:1–30; Deut 25:5–10)

If the husband of a woman still living in the household of her father dies and she has sons, then she is to live in whichever of their households she chooses.

If the husband of a woman still living in the household of her father dies and she has no son, then the father of her husband's household is to appoint one of his sons as her legal guardian . . . or serve as her legal guardian himself.

If the husband of a woman still living in the household of her father dies, and the father of her household and the father of her husband's household are also dead, and she has no sons, then she becomes a widow and she may go wherever she wishes.

A, art 37 (Deut 24:1)

If a citizen wishes to divorce his wife, he may do so with alimony or without alimony.

A, art 40 (Gen 38:14–5)

Mothers of households, widows and other free women are to wear veils when they go out of their households. Marriageable women are to wear veils . . . when they go out of their households. Secondary wives are to wear veils when they go out with the mothers of their households. Qadiittu women, who are married priests, are to wear veils when they go out of their households.

Unmarried qadiittu women are not to wear veils when they go out of their households. Prostitutes are not to wear veils.

If a citizen sees a prostitute wearing a veil, then she is arrested, witnesses are subpoenaed, and she is charged before the assembly at the palace gate. Her jewelry is not confiscated, but the plaintiff is to confiscate her clothing. She is flogged fifty times with staves, and tar is poured into her hair.
If a citizen sees a prostitute who is wearing a veil, and does not charge her at the palace gate, then he is flogged fifty times with staves, his clothes are confiscated, his ears are pierced and tied with a cord behind his head and he is to serve as a slave for the state for one full month.

Slaves are not to wear veils.

If a citizen sees a slave wearing a veil, then she is arrested, charged before the assembly at the palace gate, her ears are cut off and her clothes are confiscated by the plaintiff.

If a citizen sees a slave wearing a veil and does not arrest her and charge her at the palace gate, then, following due process, he is flogged fifty times with staves, his ears are pierced and tied with a cord behind his head, his clothes are confiscated and he is to serve as a slave for the state for one full month.

A, art 41

If a citizen wishes to marry a captured woman, then he is to ask five or six of his neighbors to be present and he shall veil her in their presence while swearing: “She is my wife,” and she becomes his wife.

If a secondary wife is not veiled in the presence of witnesses and the father of her household does not swear: “She is my wife,” then she is still a secondary wife and not a mother of the household.

If a citizen dies and his wife has no sons, then his sons by concubines become eligible for a share of the household.

A, art 45

If the husband of a married woman becomes a prisoner of war, and the father of her household and the father of her husband's household are both dead, and she has no son, then she is to remain faithful to her husband for two years.

If, during those two years, the woman swears before witnesses that she does not have enough to live on, then the state is to appoint a legal guardian to support her, and for whose household she is to work.

If, during those two years, the woman swears before witnesses that she does not have enough to live on, but that her husband will inherit a field and a house in the city, then the ruler and the elders of the city are to accept his field and house as collateral and pay for her support.

... after two years, the ruler and the elders are to declare her a widow; then she may go to live with the husband of her choice.

If a husband who becomes a prisoner of war returns after his wife has been declared a widow and has remarried, then he is to take her back. He may not claim the sons whom she has had with her second husband. Their sons belong to his household. Unless he remains in the army, he is to repay the ruler and the elders of the city for everything they spent to support his wife, and recover his right to inherit a field and a house in the city.

If a husband who becomes a prisoner of war dies in a strange land, the ruler is to reassign his field and house to whomever he wishes.

A, art 47 (Exod 22:18; Lev 20:27; Deut 18:10–4; 1 Sam 28:3)

If a man or woman works magic, or if a man or woman has magical potions or objects in his or her possession, then, following due process, the defendants are sentenced to death.

If a citizen witnesses a man or woman working magic, or if a citizen hears of it from an eyewitness who swears: “I have seen it myself,” then he is to come forward and testify before the ruler.

A, art 50 (Exod 21:22–5)

If one citizen physically abuses the wife of another until she has a miscarriage, then her husband is to physically abuse the wife of the defendant until she has a miscarriage. The defendant is to also compensate the victim by giving her household a child from his household.
If one citizen physically abuses the wife of another until she has a miscarriage and dies, then the defendant is executed, and his household is to compensate the victim by giving her household a child.

If one citizen physically abuses the wife of another until she has a miscarriage and her husband has no sons, then the defendant is executed and, even if the fetus is female, his household is to compensate the victim by giving her household a child.

A, art 53

If a woman has an abortion, then, after due process, she is impaled on a stake and left unburied.

If a woman has an abortion and dies, then her body is impaled on a stake and left unburied.

If a citizen hides a woman so that she can have an abortion, and does not charge her before the ruler: . . .

A, art 55 (Deut 22:23–7)

If a marriageable woman, who is the daughter of a citizen, who is living in her father’s house, who is not engaged or married, and who is not collateral for any of her father’s debts, is kidnapped and raped by another citizen, either in the city, in the country, in the street at night, in a granary or at a city festival, then the father of her household is to kidnap and rape the wife of his daughter’s assailant.

If the assailant has no wife, the father of the daughter who was kidnapped and raped may also give his daughter to her assailant in marriage, and the assailant is to pay one-third more than the standard bride price in silver to her father as the bride price for a marriageable woman, and marry her without the opportunity for divorce.

If the father does not wish to marry his daughter to her assailant, he is to accept one-third more than the standard bride price in silver as a fine and marry his daughter to whomever he wishes.

A, art 56 (Exod 22:16–7; Deut 22:28–9)

If a marriageable woman freely consents to have intercourse with a married man, then the man is to swear that he did not force himself on her, and the father of the woman is not to touch the man’s wife. The man is to pay one-third more than the standard bride price in silver for a marriageable woman, and the father of her household may punish his daughter as he wishes.

A, art 58

Only state officials may carry out prescribed sentences against a citizen’s wife, like gouging out her eyes or cutting off her ears.

A, art 59

Although a husband may not carry out any prescribed sentences against his wife, he may, without liability, pull out her hair, mutilate or twist her ears, if she deserves it.