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I - CODES OF HAMMURABI

PROLOUGE

When Anu the Sublime, King of the Anunaki, and Bel, the lord of Heaven and earth, who decreed the fate of the land, assigned to Marduk, the over-ruling son of Ea, God of righteousness, dominion over earthly man, and made him great among the Igigi, they called Babylon by his illustrious name, made it great on earth, and founded an everlasting kingdom in it, whose foundations are laid so solidly as those of heaven and earth; then Anu and Bel called by name me, Hammurabi, the exalted prince, who feared God, to bring about the rule of righteousness in the land, to destroy the wicked and the evil-doers; so that the strong should not harm the weak; so that I should rule over the black-headed people like Shamash, and enlighten the land, to further the well-being of mankind.

Hammurabi, the prince, called of Bel am I, making riches and increase, enriching Nippur and Dur-ilu beyond compare, sublime patron of E-kur; who re-established Eridu and purified the worship of E-apsu; who conquered the four quarters of the world, made great the name of Babylon, rejoiced the heart of Marduk, his lord who daily pays his devotions in Saggil; the royal scion whom Sin made; who enriched Ur; the humble, the reverent, who brings wealth to Gish-shir-gal; the white king, heard of Shamash, the mighty, who again laid the foundations of Sippara; who clothed the gravestones of Malkat with green; who made E-babbar great, which is like the heavens, the warrior who guarded Larsa and renewed E-babbar, with Shamash as his helper; the lord who granted new life to Uruk, who brought plenteous water to its inhabitants, raised the head of E-anna, and perfected the beauty of Anu and Nana; shield of the land, who reunited the scattered inhabitants of Isin; who richly endowed E-gal-mach; the protecting king of the city, brother of the god Zamama; who firmly founded the farms of Kish, crowned E-me-te-ursag with glory, redoubled the great holy treasures of Nana, managed the temple of Harsag-kalama; the grave of the enemy, whose help brought about the victory; who increased the power of Cuthah; made all glorious in E-shidlam, the black steer, who gored the enemy; beloved of the god Nebo, who rejoiced the inhabitants of Borsippa, the Sublime; who is indefatigable for E-zida; the divine king of the city; the White, Wise; who broadened the fields of Dilbat, who heaped up the harvests for Urash; the Mighty, the lord to whom come sceptre and crown, with which he clothes himself; the Elect of Ma-ma; who fixed the temple bounds of Kesh, who made rich the holy feasts of Nin-tu; the provident, solicitous, who provided food and drink for Lagash and Girsu, who provided large sacrificial offerings for the temple of Ningirsu; who captured the enemy, the Elect of the oracle who fulfilled the prediction of Hallab, who rejoiced the heart of Anunit; the pure prince, whose prayer is accepted by Adad; who satisfied the heart of Adad, the warrior, in Karkar, who restored the vessels for worship in E-ud-gal-gal; the king who granted life to the city of Adab; the guide of
E-mach; the princely king of the city, the irresistible warrior, who granted life to the inhabitants of Mashkanshabri, and brought abundance to the temple of Shidlam; the White, Potent, who penetrated the secret cave of the bandits, saved the inhabitants of Malka from misfortune, and fixed their home fast in wealth; who established pure sacrificial gifts for Ea and Dam-gal-nun-na, who made his kingdom everlastingly great; the princely king of the city, who subjected the districts on the Ud-kib-nun-na Canal to the sway of Dagon, his Creator; who spared the inhabitants of Mera and Tutul; the sublime prince, who makes the face of Ninni shine; who presents holy meals to the divinity of Nin-a-zu, who cared for its inhabitants in their need, provided a portion for them in Babylon in peace; the shepherd of the oppressed and of the slaves; whose deeds find favor before Anunit, who provided for Anunit in the temple of Dumash in the suburb of Agade; who recognizes the right, who rules by law; who gave back to the city of Ashur its protecting god; who let the name of Ishtar of Nineveh remain in E-mish-mish; the Sublime, who humbles himself before the great gods; successor of Sumula-il; the mighty son of Sin-muballit; the royal scion of Eternity; the mighty monarch, the sun of Babylon, whose rays shed light over the land of Sumer and Akkad; the king, obeyed by the four quarters of the world; Beloved of Ninni, am I.

When Marduk sent me to rule over men, to give the protection of right to the land, I did right and righteousness in ..., and brought about the well-being of the oppressed.

1. If any one ensnares another, putting a ban upon him, but he can not prove it, then he that ensnared him shall be put to death.

2. If any one bring an accusation against a man, and the accused go to the river and leap into the river, if he sink in the river his accuser shall take possession of his house. But if the river prove that the accused is not guilty, and he escape unhurt, then he who had brought the accusation shall be put to death, while he who leaped into the river shall take possession of the house that had belonged to his accuser.

3. If any one bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offence charged, be put to death.

4. If he satisfy the elders to impose a fine of grain or money, he shall receive the fine that the action produces.

5. If a judge try a case, reach a decision, and present his judgment in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgement.

6. If any one steal the property of a temple or of the court, he shall be put to death, and also the one who receives the stolen thing from him shall be put to death.
7 If any one buy from the son or the slave of another man, without witnesses or a contract, silver or gold, a male or female slave, an ox or a sheep, an ass or anything, or if he take it in charge, he is considered a thief and shall be put to death.

8 If any one steal cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay thirty-fold; if they belonged to a freed man of the king he shall pay tenfold; if the thief has nothing with which to pay he shall be put to death.

9 If any one lose an article, and find it in the possession of another: if the person in whose possession the thing is found say "A merchant sold it to me, I paid for it before witnesses," and if the owner of the thing say, "I will bring witnesses who know my property," then shall the purchaser bring the merchant who sold it to him, and the witnesses before whom he bought it, and the owner shall bring witnesses who can identify his property. The judge shall examine their testimony—both of the witnesses before whom the price was paid, and of the witnesses who identify the lost article on oath. The merchant is then proved to be a thief and shall be put to death. The owner of the lost article receives his property, and he who bought it receives the money he paid from the estate of the merchant.

10 If the purchaser does not bring the merchant and the witnesses before whom he bought the article, but its owner bring witnesses who identify it, then the buyer is the thief and shall be put to death, and the owner receives the lost article.

11 If the owner do not bring witnesses to identify the lost article, he is an evil-doer, he has traduced, and shall be put to death.

12 If the witnesses be not at hand, then shall the judge set a limit, at the expiration of six months. If his witnesses have not appeared within the six months, he is an evil-doer, and shall bear the fine of the pending case.

13 ------text missing------

14 If any one steal the minor son of another, he shall be put to death.

15 If any one take a male or female slave of the court, or a male or female slave of a freed man, outside the city gates, he shall be put to death.

16 If any one receive into his house a runaway male or female slave of the court, or of a freedman, and does not bring it out at the public proclamation of the major domus, the master of the house shall be put to death.

17 If any one find runaway male or female slaves in the open country and bring them to their masters, the master of the slaves shall pay him two shekels of silver.

18 If the slave will not give the name of the master, the finder shall bring him to the palace; a further investigation must follow, and the slave shall be returned to his master.
19 If he hold the slaves in his house, and they are caught there, he shall be put to death.
20 If the slave that he caught run away from him, then shall he swear to the owners of the slave, and he is free of all blame.
21 If any one break a hole into a house (break in to steal), he shall be put to death before that hole and be buried.
22 If any one is committing a robbery and is caught, then he shall be put to death.
23 If the robber is not caught, then shall he who was robbed claim under oath the amount of his loss; then shall the community, and . . . on whose ground and territory and in whose domain it was compensate him for the goods stolen.
24 If persons are stolen, then shall the community and . . . pay one mina of silver to their relatives.
25 If fire break out in a house, and some one who comes to put it out cast his eye upon the property of the owner of the house, and take the property of the master of the house, he shall be thrown into that self-same fire.
26 If a chieftain or a man (common soldier), who has been ordered to go upon the king's highway for war does not go, but hires a mercenary, if he withholds the compensation, then shall this officer or man be put to death, and he who represented him shall take possession of his house.
27 If a chieftain or man be caught in the misfortune of the king (captured in battle), and if his fields and garden be given to another and he take possession, if he return and reaches his place, his field and garden shall be returned to him, he shall take it over again.
28 If a chieftain or a man be caught in the misfortune of a king, if his son is able to enter into possession, then the field and garden shall be given to him, he shall take over the fee of his father.
29 If his son is still young, and can not take possession, a third of the field and garden shall be given to his mother, and she shall bring him up.
30 If a chieftain or a man leave his house, garden, and field and hires it out, and some one else takes possession of his house, garden, and field and uses it for three years: if the first owner return and claims his house, garden, and field, it shall not be given to him, but he who has taken possession of it and used it shall continue to use it.
31 If he hire it out for one year and then return, the house, garden, and field shall be given back to him, and he shall take it over again.
32 If a chieftain or a man is captured on the "Way of the King" (in war), and a merchant buy him free, and bring him back to his place; if he have the means in his house to buy his freedom, he shall buy himself free: if he have nothing in his house with which to buy
himself free, he shall be bought free by the temple of his community; if there be nothing in the temple with which to buy him free, the court shall buy his freedom. His field, garden, and house shall not be given for the purchase of his freedom.

33 If a . . . or a . . . enter himself as withdrawn from the "Way of the King," and send a mercenary as substitute, but withdraw him, then the . . . or . . . shall be put to death.

34 If a . . . or a . . . harm the property of a captain, injure the captain, or take away from the captain a gift presented to him by the king, then the . . . or . . . shall be put to death.

35 If any one buy the cattle or sheep which the king has given to chieftains from him, he loses his money.

36 The field, garden, and house of a chieftain, of a man, or of one subject to quit-rent, can not be sold.

37 If any one buy the field, garden, and house of a chieftain, man, or one subject to quit-rent, his contract tablet of sale shall be broken (declared invalid) and he loses his money. The field, garden, and house return to their owners.

38 A chieftain, man, or one subject to quit-rent can not assign his tenure of field, house, and garden to his wife or daughter, nor can he assign it for a debt.

39 He may, however, assign a field, garden, or house which he has bought, and holds as property, to his wife or daughter or give it for debt.

40 He may sell field, garden, and house to a merchant (royal agents) or to any other public official, the buyer holding field, house, and garden for its usufruct.

41 If any one fence in the field, garden, and house of a chieftain, man, or one subject to quit-rent, furnishing the palings therefore; if the chieftain, man, or one subject to quit-rent return to field, garden, and house, the palings which were given to him become his property.

42 If any one take over a field to till it, and obtain no harvest there-from, it must be proved that he did no work on the field, and he must deliver grain, just as his neighbour raised, to the owner of the field.

43 If he do not till the field, but let it lie fallow, he shall give grain like his neighbour's to the owner of the field, and the field which he let lie fallow he must plough and sow and return to its owner.

44 If any one take over a waste-lying field to make it arable, but is lazy, and does not make it arable, he shall plough the fallow field in the fourth year, harrow it and till it, and give it back to its owner, and for each ten gan (a measure of area) ten gur of grain shall be paid.
If a man rent his field for tillage for a fixed rental, and receive the rent of his field, but bad weather come and destroy the harvest, the injury falls upon the tiller of the soil.

If he do not receive a fixed rental for his field, but lets it on half or third shares of the harvest, the grain on the field shall be divided proportionately between the tiller and the owner.

If the tiller, because he did not succeed in the first year, has had the soil tilled by others, the owner may raise no objection; the field has been cultivated and he receives the harvest according to agreement.

If any one owe a debt for a loan, and a storm prostrates the grain, or the harvest fail, or the grain does not grow for lack of water; in that year he need not give his creditor any grain, he washes his debt-tablet in water and pays no rent for this year.

If any one take money from a merchant, and give the merchant a field tillable for corn or sesame and order him to plant corn or sesame in the field, and to harvest the crop; if the cultivator plant corn or sesame in the field, at the harvest the corn or sesame that is in the field shall belong to the owner of the field and he shall pay corn as rent, for the money he received from the merchant, and the livelihood of the cultivator shall he give to the merchant.

If he give a cultivated corn-field or a cultivated sesame-field, the corn or sesame in the field shall belong to the owner of the field, and he shall return the money to the merchant as rent.

If he have no money to repay, then he shall pay in corn or sesame in place of the money as rent for what he received from the merchant, according to the royal tariff.

If the cultivator do not plant corn or sesame in the field, the debtor's contract is not weakened.

If any one be too lazy to keep his dam in proper condition, and does not so keep it; if then the dam break and all the fields be flooded, then shall he in whose dam the break occurred be sold for money, and the money shall replace the corn which he has caused to be ruined.

If he be not able to replace the corn, then he and his possessions shall be divided among the farmers whose corn he has flooded.

If any one open his ditches to water his crop, but is careless, and the water flood the field of his neighbour, then he shall pay his neighbour corn for his loss.

If a man let in the water, and the water overflow the plantation of his neighbour, he shall pay ten gur of corn for every ten gan of land.
57 If a shepherd, without the permission of the owner of the field, and without the knowledge of the owner of the sheep, lets the sheep into a field to graze, then the owner of the field shall harvest his crop, and the shepherd, who had pastured his flock there without permission of the owner of the field, shall pay to the owner twenty gur of corn for every ten gan.

58 If after the flocks have left the pasture and been shut up in the common fold at the city gate, any shepherd let them into a field and they graze there, this shepherd shall take possession of the field which he has allowed to be grazed on, and at the harvest he must pay sixty gur of corn for every ten gan.

59 If any man, without the knowledge of the owner of a garden, fell a tree in a garden he shall pay half a mina in money.

60 If any one give over a field to a gardener, for him to plant it as a garden, if he work at it, and care for it for four years, in the fifth year the owner and the gardener shall divide it, the owner taking his part in charge.

61 If the gardener has not completed the planting of the field, leaving one part unused, this shall be assigned to him as his.

62 If he do not plant the field that was given over to him as a garden, if it be arable land (for corn or sesame) the gardener shall pay the owner the produce of the field for the years that he let it lie fallow, according to the product of neighbouring fields, put the field in arable condition and return it to its owner.

63 If he transform waste land into arable fields and return it to its owner, the latter shall pay him for one year ten gur for ten gan.

64 If any one hand over his garden to a gardener to work, the gardener shall pay to its owner two-thirds of the produce of the garden, for so long as he has it in possession, and the other third shall he keep.

65 If the gardener do not work in the garden and the product fall off, the gardener shall pay in proportion to other neighbouring gardens.

[Here a portion of the text is missing, apparently comprising thirty-four paragraphs.]

100 . . . interest for the money, as much as he has received, he shall give a note therefore, and on the day, when they settle, pay to the merchant.

101 If there are no mercantile arrangements in the place whither he went, he shall leave the entire amount of money which he received with the broker to give to the merchant.

102 If a merchant entrust money to an agent (broker) for some investment, and the broker suffer a loss in the place to which he goes, he shall make good the capital to the merchant.
103 If, while on the journey, an enemy take away from him anything that he had, the broker shall swear by God and be free of obligation.

104 If a merchant give an agent corn, wool, oil, or any other goods to transport, the agent shall give a receipt for the amount, and compensate the merchant therefore. Then he shall obtain a receipt form the merchant for the money that he gives the merchant.

105 If the agent is careless, and does not take a receipt for the money which he gave the merchant, he can not consider the un-receipted money as his own.

106 If the agent accept money from the merchant, but have a quarrel with the merchant (denying the receipt), then shall the merchant swear before God and witnesses that he has given this money to the agent, and the agent shall pay him three times the sum.

107 If the merchant cheat the agent, in that as the latter has returned to him all that had been given him, but the merchant denies the receipt of what had been returned to him, then shall this agent convict the merchant before God and the judges, and if he still deny receiving what the agent had given him shall pay six times the sum to the agent.

108 If a tavern-keeper (feminine) does not accept corn according to gross weight in payment of drink, but takes money, and the price of the drink is less than that of the corn, she shall be convicted and throw into the water.

109 If conspirators meet in the house of a tavern-keeper, and these conspirators are not captured and delivered to the court, the tavern-keeper shall be put to death.

110 ----text missing-----

111 ----text missing-----

112 If any one be on a journey and entrust silver, gold, precious stones, or any movable property to another, and wish to recover it from him; if the latter do not bring all of the property to the appointed place, but appropriate it to his own use, then shall this man, who did not bring the property to hand it over, be convicted, and he shall pay fivefold for all that had been entrusted to him.

113 If any one have consignment of corn or money, and he take from the granary or box without the knowledge of the owner, then shall he who took corn without the knowledge of the owner out of the granary or money out of the box be legally convicted, and repay the corn he has taken. And he shall lose whatever commission was paid to him, or due him.

114 If a man have no claim on another for corn and money, and try to demand it by force, he shall pay one-third of a mina of silver in every case.

115 If any one have a claim for corn or money upon another and imprison him; if the prisoner die in prison a natural death, the case shall go no further.
116 If the prisoner die in prison from blows or maltreatment, the master of the prisoner shall convict the merchant before the judge. If he was a free-born man, the son of the merchant shall be put to death; if it was a slave, he shall pay one-third of a mina of gold, and all that the master of the prisoner gave he shall forfeit.

117 If any one fail to meet a claim for debt, and sell himself, his wife, his son, and daughter for money or give them away to forced labour: they shall work for three years in the house of the man who bought them, or the proprietor, and in the fourth year they shall be set free.

118 If he give a male or female slave away for forced labour, and the merchant sublease them, or sell them for money, no objection can be raised.

119 If any one fail to meet a claim for debt, and he sell the maid servant who has borne him children, for money, the money which the merchant has paid shall be repaid to him by the owner of the slave and she shall be freed.

120 If any one store corn for safe keeping in another person's house, and any harm happen to the corn in storage, or if the owner of the house open the granary and take some of the corn, or if especially he deny that the corn was stored in his house: then the owner of the corn shall claim his corn before God (on oath), and the owner of the house shall pay its owner for all of the corn that he took.

121 If any one store corn in another man's house he shall pay him storage at the rate of one gur for every five ka of corn per year.

122 If any one give another silver, gold, or anything else to keep, he shall show everything to some witness, draw up a contract, and then hand it over for safe keeping.

123 If he turn it over for safe keeping without witness or contract, and if he to whom it was given deny it, then he has no legitimate claim.

124 If any one deliver silver, gold, or anything else to another for safe keeping, before a witness, but he deny it, he shall be brought before a judge, and all that he has denied he shall pay in full.

125 If any one place his property with another for safe keeping, and there, either through thieves or robbers, his property and the property of the other man be lost, the owner of the house, through whose neglect the loss took place, shall compensate the owner for all that was given to him in charge. But the owner of the house shall try to follow up and recover his property, and take it away from the thief.

126 If any one who has not lost his goods state that they have been lost, and make false claims: if he claim his goods and amount of injury before God, even though he has not
lost them, he shall be fully compensated for all his loss claimed. (I.e., the oath is all that is needed.).

127 If any one "point the finger" (slander) at a sister of a god or the wife of any one, and can not prove it, this man shall be taken before the judges and his brow shall be marked. (by cutting the skin, or perhaps hair.)

128 If a man take a woman to wife, but have no intercourse with her, this woman is no wife to him.

129 If a man's wife be surprised (in flagrante delicto) with another man, both shall be tied and thrown into the water, but the husband may pardon his wife and the king his slaves.

130 If a man violate the wife (betrothed or child-wife) of another man, who has never known a man, and still lives in her father's house, and sleep with her and be surprised, this man shall be put to death, but the wife is blameless.

131 If a man bring a charge against one's wife, but she is not surprised with another man, she must take an oath and then may return to her house.

132 If the "finger is pointed" at a man's wife about another man, but she is not caught sleeping with the other man, she shall jump into the river for her husband.

133 If a man is taken prisoner in war, and there is a sustenance in his house, but his wife leave house and court, and go to another house: because this wife did not keep her court, and went to another house, she shall be judicially condemned and thrown into the water.

134 If any one be captured in war and there is not sustenance in his house, if then his wife go to another house this woman shall be held blameless.

135 If a man be taken prisoner in war and there be no sustenance in his house and his wife go to another house and bear children; and if later her husband return and come to his home: then this wife shall return to her husband, but the children follow their father.

136 If any one leave his house, run away, and then his wife go to another house, if then he return, and wishes to take his wife back: because he fled from his home and ran away, the wife of this runaway shall not return to her husband.

137 If a man wish to separate from a woman who has borne him children, or from his wife who has borne him children: then he shall give that wife her dowry, and a part of the usufruct of field, garden, and property, so that she can rear her children. When she has brought up her children, a portion of all that is given to the children, equal as that of one son, shall be given to her. She may then marry the man of her heart.

138 If a man wishes to separate from his wife who has borne him no children, he shall give her the amount of her purchase money and the dowry which she brought from her father's house, and let her go.
139 If there was no purchase price he shall give her one mina of gold as a gift of release.

140 If he be a freed man he shall give her one-third of a mina of gold.

141 If a man's wife, who lives in his house, wishes to leave it, plunges into debt, tries to ruin her house, neglects her husband, and is judicially convicted: if her husband offer her release, she may go on her way, and he gives her nothing as a gift of release. If her husband does not wish to release her, and if he take another wife, she shall remain as servant in her husband's house.

142 If a woman quarrel with her husband, and say: "You are not congenial to me," the reasons for her prejudice must be presented. If she is guiltless, and there is no fault on her part, but he leaves and neglects her, then no guilt attaches to this woman, she shall take her dowry and go back to her father's house.

143 If she is not innocent, but leaves her husband, and ruins her house, neglecting her husband, this woman shall be cast into the water.

144 If a man take a wife and this woman give her husband a maid-servant, and she bear him children, but this man wishes to take another wife, this shall not be permitted to him; he shall not take a second wife.

145 If a man take a wife, and she bear him no children, and he intend to take another wife: if he take this second wife, and bring her into the house, this second wife shall not be allowed equality with his wife.

146 If a man take a wife and she give this man a maid-servant as wife and she bear him children, and then this maid assume equality with the wife: because she has borne him children her master shall not sell her for money, but he may keep her as a slave, reckoning her among the maid-servants.

147 If she have not borne him children, then her mistress may sell her for money.

148 If a man take a wife, and she be seized by disease, if he then desire to take a second wife he shall not put away his wife, who has been attacked by disease, but he shall keep her in the house which he has built and support her so long as she lives.

149 If this woman does not wish to remain in her husband's house, then he shall compensate her for the dowry that she brought with her from her father's house, and she may go.

150 If a man give his wife a field, garden, and house and a deed therefore, if then after the death of her husband the sons raise no claim, then the mother may bequeath all to one of her sons whom she prefers, and need leave nothing to his brothers.

151 If a woman who lived in a man's house made an agreement with her husband, that no creditor can arrest her, and has given a document therefore: if that man, before he married that woman, had a debt, the creditor can not hold the woman for it. But if the
woman, before she entered the man's house, had contracted a debt, her creditor can not
arrest her husband therefore.

152 If after the woman had entered the man's house, both contracted a debt, both must pay
the merchant.

153 If the wife of one man on account of another man has their mates (her husband and the
other man's wife) murdered, both of them shall be impaled.

154 If a man be guilty of incest with his daughter, he shall be driven from the place (exiled).

155 If a man betroth a girl to his son, and his son have intercourse with her, but he (the
father) afterward defile her, and be surprised, then he shall be bound and cast into the
water (drowned).

156 If a man betroth a girl to his son, but his son has not known her, and if then he defile her,
he shall pay her half a gold mina, and compensate her for all that she brought out of her
father's house. She may marry the man of her heart.

157 If any one be guilty of incest with his mother after his father, both shall be burned.

158 If any one be surprised after his father with his chief wife, who has borne children, he
shall be driven out of his father's house.

159 If any one, who has brought chattels into his father-in-law's house, and has paid the
purchase-money, looks for another wife, and says to his father-in-law: "I do not want
your daughter," the girl's father may keep all that he had brought.

160 If a man brings chattels into the house of his father-in-law, and pays the "purchase price"
(for his wife): if then the father of the girl say: "I will not give you my daughter," he shall
give him back all that he had brought with him.

161 If a man brings chattels into his father-in-law's house and pay the "purchase price," if
then his friend slanders him, and his father-in-law says to the young husband: "You shall
not marry my daughter," the he shall give back to him undiminished all that he had
brought with him; but his wife shall not be married to the friend.

162 If a man marry a woman, and she bear sons to him; if then this woman die, then shall her
father have no claim on her dowry; this belongs to her sons.

163 If a man marry a woman and she bear him no sons; if then this woman die, if the
"purchase price" which he had paid into the house of his father-in-law is repaid to him,
her husband shall have no claim upon the dowry of this woman; it belongs to her father's
house.

164 If his father-in-law does not pay back to him the amount of the "purchase price" he may
subtract the amount of the "Purchase price" from the dowry, and then pay the remainder
to her father's house.
If a man give to one of his sons whom he prefers a field, garden, and house, and a deed therefore: if later the father die, and the brothers divide the estate, then they shall first give him the present of his father, and he shall accept it; and the rest of the paternal property shall they divide.

If a man take wives for his son, but take no wife for his minor son, and if then he die: if the sons divide the estate, they shall set aside besides his portion the money for the "purchase price" for the minor brother who had taken no wife as yet, and secure a wife for him.

If a man marry a wife and she bear him children: if this wife die and he then take another wife and she bear him children: if then the father die, the sons must not partition the estate according to the mothers, they shall divide the dowries of their mothers only in this way; the paternal estate they shall divide equally with one another.

If a man wish to put his son out of his house, and declare before the judge: "I want to put my son out," then the judge shall examine into his reasons. If the son be guilty of no great fault, for which he can be rightfully put out, the father shall not put him out.

If he be guilty of a grave fault, which should rightfully deprive him of the filial relationship, the father shall forgive him the first time; but if he be guilty of a grave fault a second time the father may deprive his son of all filial relation.

If his wife bear sons to a man, or his maid-servant have borne sons, and the father while still living says to the children whom his maid-servant has borne: "My sons," and he count them with the sons of his wife; if then the father die, then the sons of the wife and of the maid-servant shall divide the paternal property in common. The son of the wife is to partition and choose.

If, however, the father while still living did not say to the sons of the maid-servant: "My sons," and then the father die, then the sons of the maid-servant shall not share with the sons of the wife, but the freedom of the maid and her sons shall be granted. The sons of the wife shall have no right to enslave the sons of the maid; the wife shall take her dowry (from her father), and the gift that her husband gave her and deeded to her (separate from dowry, or the purchase-money paid her father), and live in the home of her husband: so long as she lives she shall use it, it shall not be sold for money. Whatever she leaves shall belong to her children.

If her husband made her no gift, she shall be compensated for her gift, and she shall receive a portion from the estate of her husband, equal to that of one child. If her sons oppress her, to force her out of the house, the judge shall examine into the matter, and if the sons are at fault the woman shall not leave her husband's house. If the woman desires
to leave the house, she must leave to her sons the gift which her husband gave her, but she may take the dowry of her father's house. Then she may marry the man of her heart.

173 If this woman bears sons to her second husband, in the place to which she went, and then die, her earlier and later sons shall divide the dowry between them.

174 If she bears no sons to her second husband, the sons of her first husband shall have the dowry.

175 If a State slave or the slave of a freed man marry the daughter of a free man, and children are born, the master of the slave shall have no right to enslave the children of the free.

176 If, however, a State slave or the slave of a freed man marry a man's daughter, and after he marries her she bring a dowry from a father's house, if then they both enjoy it and found a household, and accumulate means, if then the slave die, then she who was free born may take her dowry, and all that her husband and she had earned; she shall divide them into two parts, one-half the master for the slave shall take, and the other half shall the free-born woman take for her children. If the free-born woman had no gift she shall take all that her husband and she had earned and divide it into two parts; and the master of the slave shall take one-half and she shall take the other for her children.

177 If a widow, whose children are not grown, wishes to enter another house (remarry); she shall not enter it without the knowledge of the judge. If she enters another house the judge shall examine the state of the house of her first husband. Then the house of her first husband shall be entrusted to the second husband and the woman herself as managers. And a record must be made thereof. She shall keep the house in order, bring up the children, and not sell the house-hold utensils. He who buys the utensils of the children of a widow shall lose his money, and the goods shall return to their owners.

178 If a "devoted woman" or a prostitute to whom her father has given a dowry and a deed therefore, but if in this deed it is not stated that she may bequeath it as she pleases, and has not explicitly stated that she has the right of disposal; if then her father die, then her brothers shall hold her field and garden, and give her corn, oil, and milk according to her portion, and satisfy her. If her brothers do not give her corn, oil, and milk according to her share, then her field and garden shall support her. She shall have the usufruct of field and garden and all that her father gave her so long as she lives, but she can not sell or assign it to others. Her position of inheritance belongs to her brothers.

179 If a "sister of a god," or a prostitute, receive a gift from her father, and a deed in which it has been explicitly stated that she may dispose of it as she pleases, and give her complete disposition thereof: if then her father die, then she may leave her property to whomsoever she pleases. Her brothers can raise no claim thereto.
180 If a father give a present to his daughter—either marriageable or a prostitute (unmarriageable)—and then die, then she is to receive a portion as a child from the paternal estate, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

181 If a father devote a temple-maid or temple-virgin to God and give her no present: if then the father die, she shall receive the third of a child's portion from the inheritance of her father's house, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

182 If a father devote his daughter as a wife of Mardi of Babylon (as in 181), and give her no present, nor a deed; if then her father die, then shall she receive one-third of her portion as a child of her father's house from her brothers, but Marduk may leave her estate to whomsoever she wishes.

183 If a man gives his daughter by a concubine a dowry, and a husband, and a deed; if then her father dies, she shall receive no portion from the paternal estate.

184 If a man do not give a dowry to his daughter by a concubine, and no husband; if then her father die, her brother shall give her a dowry according to her father's wealth and secure a husband for her.

185 If a man adopt a child and to his name as son, and rear him, this grown son can not be demanded back again.

186 If a man adopt a son, and if after he has taken him he injure his foster father and mother, then this adopted son shall return to his father's house.

187 The son of a paramour in the palace service, or of a prostitute, can not be demanded back.

188 If an artisan has undertaken to rear a child and teaches him his craft, he can not be demanded back.

189 If he has not taught him his craft, this adopted son may return to his father's house.

190 If a man does not maintain a child that he has adopted as a son and reared with his other children, then his adopted son may return to his father's house.

191 If a man, who had adopted a son and reared him, founded a household, and had children, wish to put this adopted son out, then this son shall not simply go his way. His adoptive father shall give him of his wealth one-third of a child's portion, and then he may go. He shall not give him of the field, garden, and house.

192 If a son of a paramour or a prostitute say to his adoptive father or mother: "You are not my father, or my mother," his tongue shall be cut off.
193 If the son of a paramour or a prostitute desire his father's house, and desert his adoptive father and adoptive mother, and goes to his father's house, then shall his eye be put out?

194 If a man gives his child to a nurse and the child die in her hands, but the nurse unbeknown to the father and mother nurse another child, then they shall convict her of having nursed another child without the knowledge of the father and mother and her breasts shall be cut off.

195 If a son strikes his father, his hands shall be hewn off.

196 If a man put out the eye of another man, his eye shall be put out. [An eye for an eye]

197 If he breaks another man's bone, his bone shall be broken.

198 If he put out the eye of a freed man, or break the bone of a freed man, he shall pay one gold mina.

199 If he put out the eye of a man's slave, or break the bone of a man's slave, he shall pay one-half of its value.

200 If a man knock out the teeth of his equal, his teeth shall be knocked out. [A tooth for a tooth]

201 If he knocks out the teeth of a freed man, he shall pay one-third of a gold mina.

202 If any one strikes the body of a man higher in rank than he, he shall receive sixty blows with an ox-whip in public.

203 If a free-born man strikes the body of another free-born man or equal rank, he shall pay one gold mina.

204 If a freed man strikes the body of another freed man, he shall pay ten shekels in money.

205 If the slave of a freed man strike the body of a freed man, his ear shall be cut off.

206 If during a quarrel one man strike another and wound him, then he shall swear, "I did not injure him wittingly," and pay the physicians.

207 If the man dies of his wound, he shall swear similarly, and if he (the deceased) was a free-born man, he shall pay half a mina in money.

208 If he was a freed man, he shall pay one-third of a mina.

209 If a man strikes a free-born woman so that she loses her unborn child, he shall pay ten shekels for her loss.

210 If the woman dies, his daughter shall be put to death.

211 If a woman of the free class loses her child by a blow, he shall pay five shekels in money.

212 If this woman dies, he shall pay half a mina.
213 If he strikes the maid-servant of a man, and she loses her child, he shall pay two shekels in money.

214 If this maid-servant dies, he shall pay one-third of a mina.

215 If a physician make a large incision with an operating knife and cure it, or if he opens a tumour (over the eye) with an operating knife, and saves the eye, he shall receive ten shekels in money.

216 If the patient be a freed man, he receives five shekels.

217 If he be the slave of some one, his owner shall give the physician two shekels.

218 If a physician make a large incision with the operating knife, and kill him, or open a tumour with the operating knife, and cut out the eye, his hands shall be cut off.

219 If a physician make a large incision in the slave of a freed man, and kill him, he shall replace the slave with another slave.

220 If he had opened a tumour with the operating knife, and put out his eye, he shall pay half his value.

221 If a physician heals the broken bone or diseased soft part of a man, the patient shall pay the physician five shekels in money.

222 If he were a freed man he shall pay three shekels.

223 If he were a slave his owner shall pay the physician two shekels.

224 If a veterinary surgeon perform a serious operation on an ass or an ox, and cure it, the owner shall pay the surgeon one-sixth of a shekel as a fee.

225 If he perform a serious operation on an ass or ox, and kill it, he shall pay the owner one-fourth of its value.

226 If a barber, without the knowledge of his master, cut the sign of a slave on a slave not to be sold, the hands of this barber shall be cut off.

227 If any one deceive a barber, and have him mark a slave not for sale with the sign of a slave, he shall be put to death, and buried in his house. The barber shall swear: "I did not mark him wittingly," and shall be guiltless.

228 If a builder build a house for some one and complete it, he shall give him a fee of two shekels in money for each sar of surface.

229 If a builder build a house for some one, and does not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death.

230 If it kills the son of the owner the son of that builder shall be put to death.

231 If it kills a slave of the owner, then he shall pay slave for slave to the owner of the house.
If it ruins goods, he shall make compensation for all that has been ruined, and inasmuch as he did not construct properly this house which he built and it fell, he shall re-erect the house from his own means.

If a builder build a house for some one, even though he has not yet completed it; if then the walls seem toppling, the builder must make the walls solid from his own means.

If a shipbuilder builds a boat of sixty gur for a man, he shall pay him a fee of two shekels in money.

If a shipbuilder build a boat for some one, and do not make it tight, if during that same year that boat is sent away and suffers injury, the shipbuilder shall take the boat apart and put it together tight at his own expense. The tight boat he shall give to the boat owner.

If a man rent his boat to a sailor, and the sailor is careless, and the boat is wrecked or goes aground, the sailor shall give the owner of the boat another boat as compensation.

If a man hire a sailor and his boat, and provide it with corn, clothing, oil and dates, and other things of the kind needed for fitting it: if the sailor is careless, the boat is wrecked, and its contents ruined, then the sailor shall compensate for the boat which was wrecked and all in it that he ruined.

If a sailor wreck any one's ship, but saves it, he shall pay the half of its value in money.

If a man hires a sailor, he shall pay him six gur of corn per year.

If a merchantman run against a ferryboat, and wreck it, the master of the ship that was wrecked shall seek justice before God; the master of the merchantman, which wrecked the ferryboat, must compensate the owner for the boat and all that he ruined.

If any one impresses an ox for forced labour, he shall pay one-third of a mina in money.

If any one hires oxen for a year, he shall pay four gur of corn for plough-oxen.

As rent of herd cattle he shall pay three gur of corn to the owner.

If any one hires an ox or an ass, and a lion kill it in the field, the loss is upon its owner.

If any one hire oxen, and kill them by bad treatment or blows, he shall compensate the owner, oxen for oxen.

If a man hire an ox and he break its leg or cut the ligament of its neck, he shall compensate the owner with ox for ox.

If any one hire an ox, and put out its eye, he shall pay the owner one-half of its value.

If any one hire an ox, and break off a horn, or cut off its tail, or hurt its muzzle, he shall pay one-fourth of its value in money.

If any one hire an ox, and God strike it that it die, the man who hired it shall swear by God and be considered guiltless.
250 If while an ox is passing on the street (market) some one push it, and kill it, the owner can set up no claim in the suit (against the hirer).

251 If an ox be a goring ox, and it shown that he is a gorer, and he do not bind his horns, or fasten the ox up and the ox gore a free-born man and kill him, the owner shall pay one-half a mina in money.

252 If he kills a man's slave, he shall pay one-third of a mina.

253 If any one agree with another to tend his field, give him seed, entrust a yoke of oxen to him, and bind him to cultivate the field, if he steal the corn or plants, and take them for himself, his hands shall be hewn off.

254 If he take the seed-corn for himself, and do not use the yoke of oxen, he shall compensate him for the amount of the seed-corn.

255 If he sublet the man's yoke of oxen or steals the seed-corn, planting nothing in the field, he shall be convicted, and for each one hundred gan he shall pay sixty gur of corn.

256 If his community will not pay for him, then he shall be placed in that field with the cattle (at work).

257 If any one hires a field labourer, he shall pay him eight gur of corn per year.

258 If any one hires an ox-driver, he shall pay him six gur of corn per year.

259 If any one steals a water-wheel from the field, he shall pay five shekels in money to its owner.

260 If any one steals a shadduf (used to draw water from the river or canal) or a plough, he shall pay three shekels in money.

261 If any one hires a herdsman for cattle or sheep, he shall pay him eight gur of corn per annum.

262 If any one, a cow or a sheep . . .

263 If he kills the cattle or sheep that were given to him, he shall compensate the owner with cattle for cattle and sheep for sheep.

264 If a herdsman, to whom cattle or sheep have been entrusted for watching over, and who has received his wages as agreed upon, and is satisfied, diminish the number of the cattle or sheep, or make the increase by birth less, he shall make good the increase or profit which was lost in the terms of settlement.

265 If a herdsman, to whose care cattle or sheep have been entrusted, be guilty of fraud and make false returns of the natural increase, or sell them for money, then shall he be convicted and pay the owner ten times the loss.
266 If the animal be killed in the stable by God (an accident), or if a lion kill it, the herdsman shall declare his innocence before God, and the owner bears the accident in the stable.

267 If the herdsman overlook something and an accident happen in the stable, then the herdsman is at fault for the accident which he has caused in the stable, and he must compensate the owner for the cattle or sheep.

268 If any one hires an ox for threshing, the amount of the hire is twenty ka of corn.

269 If he hires an ass for threshing, the hire is twenty ka of corn.

270 If he hires a young animal for threshing, the hire is ten ka of corn.

271 If any one hires oxen, cart and driver, he shall pay one hundred and eighty ka of corn per day.

272 If any one hires a cart alone, he shall pay forty ka of corn per day.

273 If any one hire a day labourer, he shall pay him from the New Year until the fifth month (April to August, when days are long and the work hard) six gerahs in money per day; from the sixth month to the end of the year he shall give him five gerahs per day.

274 If any one hire a skilled artisan, he shall pay as wages of the . . . five gerahs, as wages of the potter five gerahs, of a tailor five gerahs, of . . . gerahs, . . . of a rope-maker four gerahs, of . . . gerahs, of a mason . . . gerahs per day.

275 If any one hires a ferryboat, he shall pay three gerahs in money per day.

276 If he hires a freight-boat, he shall pay two and one-half gerahs per day.

277 If any one hires a ship of sixty gur, he shall pay one-sixth of a shekel in money as its hire per day.

278 If any one buy a male or female slave, and before a month has elapsed the benu-disease be developed, he shall return the slave to the seller, and receive the money which he had paid.

279 If any one by a male or female slave and a third party claim it, the seller is liable for the claim.

280 If while in a foreign country a man buy a male or female slave belonging to another of his own country; if when he return home the owner of the male or female slave recognize it: if the male or female slave be a native of the country, he shall give them back without any money.

281 If they are from another country, the buyer shall declare the amount of money paid therefore to the merchant, and keep the male or female slave.

282 If a slave says to his master: "You are not my master," if they convict him his master shall cut off his ear.
EPILOGUE

Laws of justice which Hammurabi, the wise king, established. A righteous law, and pious statute did he teach the land.

Hammurabi, the protecting king am I.

I have not withdrawn myself from the men, whom Bel gave to me, the rule over whom Marduk gave to me, I was not negligent, but I made them a peaceful abiding-place. I expounded all great difficulties; I made the light shine upon them. With the mighty weapons which Zamama and Ishtar entrusted to me, with the keen vision with which Ea endowed me, with the wisdom that Marduk gave me, I have uprooted the enemy above and below (in north and south), subdued the earth, brought prosperity to the land, guaranteed security to the inhabitants in their homes; a disturber was not permitted.

The great gods have called me, I am the salvation-bearing shepherd, whose staff is straight, the good shadow that is spread over my city; on my breast I cherish the inhabitants of the land of Sumer and Akkad; in my shelter I have let them repose in peace; in my deep wisdom have I enclosed them. That the strong might not injure the weak, in order to protect the widows and orphans, I have in Babylon the city where Anu and Bel raise high their head, in E-Sagil, the Temple, whose foundations stand firm as heaven and earth, in order to declare justice in the land, to settle all disputes, and heal all injuries, set up these my precious words, written upon my memorial stone, before the image of me, as king of righteousness.

The king who rules among the kings of the cities am I. My words are well considered; there is no wisdom like mine. By the command of Shamash, the great judge of heaven and earth, let righteousness go forth in the land: by the order of Marduk, my lord, let no destruction befall my monument. In E-Sagil, which I love, let my name be ever repeated; let the oppressed, who have a case at law, come and stand before this my image as king of righteousness; let him read the inscription, and understand my precious words: the inscription will explain his case to him; he will find out what is just, and his heart will be glad, so that he will say:

"Hammurabi is a ruler, who is as a father to his subjects, who holds the words of Marduk in reverence, who has achieved conquest for Marduk over the north and south, who rejoices the heart of Marduk, his lord, who has bestowed benefits for ever and ever on his subjects, and has established order in the land."

When he reads the record, let him pray with full heart to Marduk, my lord, and Zarpanit, my lady; the lord, who fixes destiny, whose command can not be altered, who has made my kingdom great, order a rebellion which his hand can not control; may he let the wind of the overthrow of his habitation blow, may he ordain the years of his rule in groaning, years of scarcity, years of famine, darkness without light, death with seeing eyes be fated to him;
may he (Bel) order with his potent mouth the destruction of his city, the dispersion of his
subjects, the cutting off of his rule, the removal of his name and memory from the land.

May Belit, the great Mother, whose command is potent in E-Kur, the Mistress, who
harkens graciously to my petitions, in the seat of judgment and decision, turn his affairs evil
before Bel, and put the devastation of his land, the destruction of his subjects, the pouring out
of his life like water into the mouth of King Bel.

May Ea, the great ruler, whose fated decrees come to pass, the thinker of the gods, the
omniscient, who makes long the days of my life, withdraw understanding and wisdom from
him, lead him to forgetfulness, shut up his rivers at their sources, and not allow corn or
sustenance for man to grow in his land.

May Shamash, the great Judge of heaven and earth, who supports all means of
livelihood, Lord of life-courage, shatter his dominion, annul his law, destroy his way, make
vain the march of his troops, send him in his visions forecasts of the uprooting of the
foundations of his throne and of the destruction of his land. May the condemnation of Shamash
overtake him; may he be deprived of water above among the living, and his spirit below in the
earth.

May Sin, the Lord of Heaven, the divine father, whose crescent gives light among the
gods, take away the crown and regal throne from him; may he put upon him heavy guilt, great
decay, that nothing may be lower than he. May he destine him as fated, days, months and years
of dominion filled with sighing and tears, increase of the burden of dominion, a life that is like
unto death.

May Adad, the lord of fruitfulness, ruler of heaven and earth, my helper, withhold from
him rain from heaven, and the flood of water from the springs, destroying his land by famine
and want; may he rage mightily over his city, and make his land into flood-hills (heaps of
ruined cities).

May Zamama, the great warrior, the first-born son of E-Kur, who goes at my right
hand, shatter his weapons on the field of battle, turn day into night for him, and let his foe
triumph over him.

May Ishtar, the goddess of fighting and war, who unfetters my weapons, my gracious
protecting spirit, who loves my dominion, curse his kingdom in her angry heart; in her great
wrath, change his grace into evil, and shatter his weapons on the place of fighting and war.
May she create disorder and sedition for him, strike down his warriors that the earth may drink
their blood, and throw down the piles of corpses of his warriors on the field; may she not grant
him a life of mercy, deliver him into the hands of his enemies, and imprison him in the land of
his enemies.
May Nergal, the might among the gods, whose contest is irresistible, who grants me victory, in his great might burn up his subjects like a slender reed-stalk, cut off his limbs with his mighty weapons, and shatter him like an earthen image.

May Nin-tu, the sublime mistress of the lands, the fruitful mother, deny him a son, vouchsafe him no name, and give him no successor among men.

May Nin-karak, the daughter of Anu, who adjudges grace to me, cause to come upon his members in E-kur high fever, severe wounds, that can not be healed, whose nature the physician does not understand, which he can not treat with dressing, which, like the bite of death, can not be removed, until they have sapped away his life.

May he lament the loss of his life-power, and may the great gods of heaven and earth, the Anunaki, altogether inflict a curse and evil upon the confines of the temple, the walls of this E-barra (the Sun temple of Sippara), upon his dominion, his land, his warriors, his subjects, and his troops. May Bel curse him with the potent curses of his mouth that can not be altered, and may they come upon him forthwith.

(Courtesy: http://eawc.evansville.edu/anthology/hammurabi.htm)
II – Magna Carta (1215)

JOHN, by the grace of God, King of England, Lord of Ireland, Duke of Normandy and Aquitaine, and Count of Anjou, to his archbishops, bishops, abbots, earls, barons, justiciars, foresters, sheriffs, stewards, servants, and to all his bailiffs and faithful subjects, greeting.

Know that we, out of reverence for God and for the salvation of our soul and those of all our ancestors and heirs, for the honour of God the exaltation of the holy Church, and for the reform of our realm, on the advice of our venerable fathers, Stephen, archbishop of Canterbury, primate of all England, and cardinal of the holy Roman Church, Henry archbishop of Dublin, William of London, Peter of Winchester, Jocelin of Bath and Glastonbury, Hugh of Lincoln, Walter of Worcester, William of Conventry and Benedict of Rochester, bishops, of master Pandulf, subdeacon and member of the household of the lord pope, of brother Aymeric, master of the order of Knights Templar in England, and of the noble men William Marshal earl of Pembroke, William earl of Salisbury, William earl of Warenne, William earl of Arundel, Alan of Galloway constable of Scotland, Warin Fitz Gerold, Peter Fitz Herbert, Hubert de Burgh seneschal of Poitou, Hugh de Neville, Matthew Fitz Herbert, Thomas Basset, Alan Basset, Philip de Aubeney, Robert of Ropsley, John Marshal, John Fitz Hugh, and others, our faithful subjects:

1 In the first place have granted God, and by this our present charter confirmed for us and our heirs for ever that the English church shall be free, and shall have its rights undiminished and its liberties unimpaired; and it is our will that it be thus observed; which is evident from the fact that, before the quarrel between us and our barons began, we willingly and spontaneously granted and our charter confirmed the freedom of elections which is reckoned most important and very essential to the English church, and obtained confirmation of it from the lord pope Innocent III; the which we will observe and we wish to our heirs to observe it in good faith for ever. we have also granted to all free men of our kingdom, for ourselves and our heirs for ever, and all liberties written below, to be had and held by them and their heirs of us and our heirs.

2 If any of our earls or barons or others holding of us in chief by knight service dies, and at his death his heirs be of full age and owe relief he shall have his inheritance on payment of the old relief, namely the heir on heir of an earl £100 for a whole earl’s borony, the heir or heirs of a baron £100 for the whole barony, the heir or heirs of a knight 100s, at most, for a whole knight’s fee; and he who owes less shall give less according to the ancient usage of fiefs.

3 If, however, the heir of any such be under age and a ward, he shall have his inheritance when he comes of age without paying relief and without making fine.
4 The guardian of the land of such an heir who is under age shall take from the land of the
heir no more than reasonable revenues, reasonable customary dues, and reasonable services
and that without destruction and waste of men or goods; and if we commit the wardship of
the land of any such to a sheriff, or to any other who is answerable to us for its revenues,
and he destroys or wastes what he has wardship of, we will take compensation from him
and the land shall be committed to two lawful discreet men of fief, who shall be
answerable for the revenews to us or to him to whom we have assigned them; and if we
give or sell to any one the wardship of any such land and he causes destruction or waste
there in, he shall lose that wardship, and it shall be transferred to two lawful and discreet
men of that fief, who shall similarly be answerable to us as is aforesaid.

5 Moreover, as long as he has the wardship of the land, the guardian shall keep in repair the
houses, parks, preserves, ponds, mills and other things pertaining to the land out of the
revenues from it; and he shall restore to the heir when he comes of age his land fully
stocked with ploughs and the means of husbandry according to what the season of
husbandry requires and the revenues of the land can reasonably bear.

6 Heirs shall be married without disparagement, yet so that before the marriage is contracted
those nearest in blood to the heir shall have notice.

7 A widow shall have her marriage portion and inheritance forthwith and without difficulty
after the death of her husband; nor shall she pay anything to have her dower or her
marriage portion, or the inheritance which she and her husband held on the day of her
husband's death; and she may remain in her husband's house for forty days after his death,
within which time her dower shall be assigned to her.

8 No widow shall be forced to marry so long as she wishes to live without a husband,
provided that she gives security not to marry without our consent if she holds of us, or
without the consent of her lord of whom she holds, if she holds of another.

9 Neither we nor our bailiffs will seize for any debt any land or rent, so long as the chattelsof
the debtor are sufficient to repay the debt; nor will those who have gone surety for the
debtor be distrained so long as the principal debtor is himself able to pay the debt; and if
the principal debtor fails to pay the debt, having nothing wherewith to pay it then shall the
sureties answer for the debt; and they shall, if they wish, have the lands and rents of the
debtor until they are reimbursed for the debt which they have paid for him, unless the
principal debtor can sure that we have discharged his obligation in the matter to the said
sureties.

10 If anyone who has borrowed from the Jews any sum great or small, dies before it is repaid,
the debt shall not bear interest as long as the heir is under age, of whom so ever he holds;
and if the debt falls into the hands, we will not take anything except the principal mention
in the bond.

11 If any one dies indebted to the jews, his wife shall have her dower and pay nothing of that
debt; and if the dead man leaves children who are under age, they will be provided with
necessaries befiting the holding of the deceased; and the debt shall be paid out of the
residue, reserving, however, service due to lords of the land,. debts owing to others than
Jews shall be dealt with in like manner.

12 No scutage or aid shall be imposed in our kingdom unless by common counsel of our
kingdom, except ransoming our person, for making our eldest son a knight, or for once
marrying our eldest daughter; and for these purposes only a reasonable aid shall be levied.
Be it done in like manner concerning aids from the city of London.

13 And the city of London shall have all its ancient liberties and free customs as well by land
and by water. Furthermore, we will and grant that all other cities, boroughs, towns, and
ports shall have all their liberties and free customs.

14 And to obtain the common counsel of the kingdoms about the assessing of an aid (except
in the three cases aforesaid) or of a scutage, we will cause to be summoned the
archbishops, bishops, abbots, earls, and greater barons, individually our by letter-and in
addition, we will cause to be summoned generally through our sheriffs and bailiffs all those
holding of us in chief-for a fixed date, namely, after the expiry of at least forty days and to
a fixed place; and in all letters of such summons we will specify the reason for the
summons. And when the summons has thus been made the business shall proceed on the
day appointed, according to the counsel of those present, though not all have come who
were summoned.

15 We will not in future grant any one right to take an aid from his free men, except for
ransoming his person, for making his eldest son a knight, and for once marrying his eldest
daughter, and for these only a reasonable aid shall be levied.

16 No one shall be compelled to do greater service for a knight's fee, or for any other free
holding than is due from it.

17 Common plea shall not follow our court, but shall be held in asomefixed place.

18 Recognition Inquests of novel disseisin, of mort d'ancestor, and darrein presentment, shall
not be held elsewhere than in the counties to which they relate, and in this manner-we, or,
if we should be out of the realm, our justiciar, will send two justices through each county
four times a year, who with four knights of the county chosen by the county, shall hold the
said assizes in the county and on the day and in the place of meeting of the county court.
19 And if the said assizes cannot be taken on the day of the county court, there shall stay behind as many of the knights and freeholders who were present at the county court on that day as is necessary for the sufficient making of judgements, according to the amount of business to be done.

20 A free man shall not be amerced for a trivial offence except in accordance with the degree of the offence, and for a grave offence he shall be amerced in accordance with its gravity, yet saving his way of living; and a merchant in the same way, saving his stock-in-trade; and a villen shall be amerced in the same way, saving his means of livelihood—if they have fallen into our mercy: and none of the aforesaid amercements shall be imposed except by the oath of good men of the neighbourhood.

21 Earls and barons shall not be amerced except by their peers, and only in accordance with the degree of the offence.

22 No clerk shall be amerced in respect of his lay holding except after the manner of others aforesaid and not according to the amount of his ecclesiastical benefice.

23 No vill or individual shall be compelled to make bridges at river bank, except those who from of old are bound to do so.

24 No sheriff, constable, coroners, or others of our bailiffs, shall hold pleas of our crown.

25 All counties, hundreds, wapentakes, and trithings shall be at the old rents without any additional payment, except our demesne manors.

26 If any one holding a lay fief of us dies and our sheriff or bailiff shows our letters patent of summon for a debt that the deceased owed us, it shall be lawful for our sheriff or bailiff to attach and make a list of chattels of the deceased found upon the lay fief to the value of that debt under the supervision of the law-worthy men, provided that none of the chattel shall be removed until the debt which is manifest has been paid to us in full; and the residue shall be left to the executors for carrying out the will of the deceased, and if nothing is owing to us from him, all the chattels shall accrue to the deceased, saving to his wife and children their reasonable shares.

27 If any free man dies without leaving a will, his chattels shall be distributed by his nearest kinsfolk and friends, under the supervision of the Church, saving to every one the debts which the deceased owed him.

28 No constable or other bailiff of ours shall take anyone’s corn or other chattels unless he pays on the spot in cash for them or can delay payment by arrangement with the seller.

29 No constable shall compel any knight to give money instead of castle-guard if he is willing to do the guard himself or through another man, if for some good reason he cannot do it
himself; and if we lead or send him on military service, he shall be excused from guard in proportion to the time that because of us he has been on service.

30 No sheriff, or bailiff of ours, or anyone else shall take the horses or carts of any free man for transport work save with the agreement of that freeman.

31 Neither we nor our bailiff will take, for castles or other works of ours, timber which is not ours, except with the agreement of him whose timber it is.

32 We will not hold for more than a year and a day the lands of those convicted of felony, and then the land shall be handed over to the lords of the fiefs.

33 Henceforth all fish-weirs shall be cleared completely from the Thames and the Medway and throughout all England, except along the sea coast.

34 The writ called *Praecipe* shall not in future be issued to anyone in respect of any holding whereby a free man may lose his court.

35 Let there be one measure of wine, throughout our kingdom, and one measure for ale, and one measure for corn, namely "the London quarter"; and one width for cloth whether dyed, russett, or halberget, namely two ells within the selvedges. Let it be the same with weights and measures.

36 Nothing shall be given in future for the writ of inquisition of life all limbs: instead it shall be granted free of charge and not refused.

37 If any one holds of us by fee-farm, socage, or by burgage, and holds land of another by knight service, we will not, by reason of that fee-farm, socage, or burgage, have the wardship of his heir or of land of his that is of the fief of the other; nor will we have custody of fee-farm, socage, or burgage, unless such fee-farm owes knight service. We will not have custody of anyones heir or and which he holds of another by knight service y reason of any petty serjeanty which he hold of us by service of rendering to us knives or arrows or the like.

38 No bailiff shall in future put anyone to trial upon his own bare word, without reliable witnesses produced for this purpose.

39 No free man shall be arrested or imprisoned, or desseised or outlawed or exiled or in anyway victimised, neither will be attack him or send anyone to attach him, except by the lawful judgement his peer or by the law of the land.

40 To no one will we sell, to no one will we refuse or delay right or justice.

41 All merchants shall be able to go out of and come into England safely and securely and stay and travel throughout England, as well by land as by water, for buying and selling by ancient and right custums free from all evil tolls, except in time of war and if they are of the land that is at war with us. And if such are found in our land at the beginning of a war,
they shall be attacked, without injury to their persons or goods, until we, or our chief judiciar, known how merchants of our land are treated who were found in the land at war with us when war broke out, and if ours are safe there, the others shall be safe in our land.

42 It shall be lawful in future for anyone, without prejudicing the allegiance due to us, to leave our kingdom and return safely and sincerely by land and water, save, in the public interest, for a short period in time of war-except for those imprisoned or outlawed in accordance with the law of the kingdom and natives of a land that is at war with us and merchants (who shall be treated as aforesaid).

43 If anyone who holds of some escheat such as the honour of Wallingford, Nottingham, Boulogne, Lancaster, or of other escheats which are in our hands and are baronies dies, his heir shall give no other relief and do no other service to us than he would have done to the baron if that barony had been in the baron's hands: and we will hold it in the same manner in which the baron held it.

44 Men who live outside the forest need not henceforth come before our justices of the forest upon a general summon, unless they are impleaded or are sureties for any person or persons who are attached for forest offences.

45 We will not make justices, constables, sheriffs or bailiff save of such as known the law of the kingdom and mean to observe it well.

46 All barons who have founded abbeys for which they have charters of the kings of English or ancient tenure shall have the custody of them during vacancies, as they ought to have.

47 All forests that have been made forest in our time shall be immediated disafforested; and so be it done with riverbanks that have been made preserves by us in our time.

48 All evil customs connected with forest and warrens, foresters and warreners, sheriffs and their officials, riverbanks and their wardens, shall immediately be inquired into in each county by twelve sworn knights of the same county, who are to be chosen by good men of the same county, and within forty days of the completion of the inquiry shall be utterly abolished by them so as never to be restored, provided that we, or our justiciar if we are not in England, no of it first.

49 We will immediately return all hostages and charters given to us by Englishmen, as security for peace or faithful service.

50 We will remove completely from office the relations of Gerard de Athée so that in future no office in England namely Engelard de Cigogné, Peter and Guy and Andrew de Chanceaux, Guy de Cigogné, Geoffrey de Martigny and his brothers, Philip Marc and his brothers, and his nephew Geoffrey, and all their following.
51 As soon as peace is restored, we will remove from the kingdom all foreign knights, crossbowmen, sergents, and mercenaries, who have come with horses and arms to the detriment of the kingdom.

52 If any anyone has desesseied of or kept out of his lands, casles, franchise or his rights by us without the legal judgement of his peers, we will immediately restore them to him; and if a dispute arises over this, then let it be decided by the judgement of the twenty-five barons who are mentioned below in the clause for securing the peace: for all the things, however, which anyone has been disseised or kept out of without the lawful judgement of his peers by King Henry, our father, or by King Richard, our brother, which we have in our hand or held by others, to whom we are bound warrant them, we will have the usual period of respite of Crusaders, excepting those things about which a plea was started or an inquest made by our command before we took the Cross; when however we return our pilgrimage, or if by any chance we do not go on it, we will at once do full justice to them.

53 We will have the same respite, and in same manner, in the doing justice in the matter of the disafforested or retaining of the forests which Henry our father or Richard our brother afforested, and in the matter of the wardship of lands which are of the fief of another, wardships of which sort we have hitherto had by reason of a fief which anyone held of us by knight service, and in the matter of abbeys founded on the fief of another, not on a fief of our own, in which the lord of the fief claims he has a right; and when we have returned, or if we do not set our on our pilgrimage, we shall at once do full justice to those who complain of these things.

54 No one shall be arrested or imprisoned upon the appeal of a woman for the death of any person except her husband.

55 All fines made with us unjustly and against the law of the land, and all amercements imposed unjustly and against the law of the land, shall be entirely remitted, or else let them be settled by the judgement of the twenty-five barons, who are mentioned below in the clause for securing the peace, or judgement of the majority of the same, along with the aforesaid Stephen, archbishop of Canterbury, if he can be present, and such others as he wish to associate with himself for this purpose, and if he cannot be present the business shall nevertheless proceed without him, provided that if any one or more of the aforesaid twenty-five barons are in a like suit, they shall be removed from the judgement of the case in question, and others chosen, sworn and put in their place by the rest of the same twenty-five for this case only.

56 If we have dissiesed or kept out Welshmen from lands or liberties or other things without the legal judgement of their peers in England or in Wales, they shall be immediately restored to them and if a dispute arises over this, then let it be decided in the March by the
judgement of their peers—for holding in England according to the law of England, for holding in Wales according to the law of Wales, and for holdings in the March, Welshmen shall do the same to us and ours.

57 For all the things, however, which any Welshman was dissiesed of or kept out of without the lawful judgement of his peers by king Henry, our father, or king Richard, our brother, which we have in our hand or which held by others, to whom we are bound to warrant them, we will have the usual period of respite of crusaders, excepting those things about which a plea was started or an inquest made by our command before we took the cross; when we however we return, of if by any chance we do not out on our pilgrimage, we will at once do full justice to them in accordance with the laws of Welsh and the forsaid regions.

58 We will give back at once the son of Llywelyn and all the hostages from the Wales and the charters that were handed over to us as security for peace.

59 We will act towards Alexander, king of Scots, concerning the returns of his sisters amd hostages and concerning his franching and his right in the same manner in which we act to our other barons of England, unless it ought to be otherwise by the charters which have from William his father, formerly king of the Scots, anf this shall be determined by the judgement of his peers in our court.

60 All these aforesaid customs and liberties that we have granted to be observed in our kingdom as far as it pertains to us towards our men, all of our kingdom, clerks as well as laymen, shall observe as far as it pertains to them towards their men.

61 Since, moreover, for God and the betterment of our kingdom and for the better allaying of the discord that has arisen between us and our barons we have granted all these things aforesaid, wishing them to enjoy to use of them unimpared and unshaked forever we give and grant them the under-written security, namely, that the baron shall chose any twenty-five of the kingdom they wish, who must with all their might obseve, hold and cause to be observed, the peace and liberties which we have granted and conformed to them by this present charter of ours, so that if we, or our justiciar, or our bailiff or any one of our servants offend in any way against anyone or transgress any of the articles of the peace or the security and the offence be notified to four of the aforesaid twenty-five barons, those four barons shall come to us, or to our justiciar if we are out of the kingdom, and, laying the transgression before us, shall petition us to have that transgression corrected without delay. And if we do not correct the transgression, or if we are out of the kingdom, if our justiciar does not correct it, within forty days, reconkonning from the time it was brought to our notice or to that of our justiciar if we were out of the kingdom, the aforesaid four barons shall refer that case to the rest of the twenty-five barons and those twenty-five
barons together with the community of the whole land shall distress and distress us in
every way they can, namely, by seizing casles, lands, possessions, and in such other ways
as they can, saving our persons of our queen and our children, until, in their opinion,
amend have been made; and when amends have been made, they shall obey us as they did
before. And let anyone in the land who wishes take an oath to obey the orders of the said
twenty-five barons for the execution of all the aforesaid matters, and with them to distress
us as much as we can, and publicly and freely give anyone leave to take the oath who
wishes to take it and we will never prohibit anyone from taking it. Indeed, all those in the
land who are unwilling of themselves and of their own accord to take and oath to the
twenty-five barons to help them to distrain and distress us we will make them take the oath
as aforesaid at our command. And if any of the twenty-five barons dies or leaves the
country, or is in anyway prevented from carrying out the things aforesaid, the rest of the
aforesaid twenty-five barons shall chose as they think fit another one in his place, and he
shall take the oath like the rest. In all the matters the execution of which is commited to
these twenty-five barons, if it should happen that these twenty-five are present yet disagree
amongs themselves about anything, or if some of those summoned will not or cannot be
present, that shall be held as fixed and established which the majority of those present
ordained or commanded, exactly as if all the twenty-five had consented to it; and the said
twenty-five shall swear that they faithfully observe all the things aforesaid and will do all
they can to get them observed. And we will procure nothing from anyone, either personally
or through anyone else, whereby any of these concessions and liberties might be revoked
or diminished; and if any such thing is procured, let it be void and null, and we will never
use it either personally or through another.

62 And we have fully remitted and pardoned to everyone all the ill-will, indignation and
rancour that have arisen between us and our men, clergy and laity, from the time of the
quarrel. Furthermore-, we have fully remitted to all, clergy and laity, and as far as pertains
to us have completely forgiven, all trespasses occasioned by the same quarrel between
Easter in the sixteenth year of our reign and the restoration of peace. And, besides, we
have caused to be made for them letters testimonial patent of the Lord Stephen archbishop
of Canterbury, of the Lord Henry archbishop of Dublin, and of the aforementioned bishops
and the Master Pandulf about this security and the aforementioned concessions.

63 Wherefore we wish and firmly enjoin that the English Church shall be free, and that men in
our kingdom shall have and hold all the aforesaid liberties, rights and concessions well and
peacefully, freely and quietly, fully and completely, for themselves and their heirs from us
and our heirs, in all matters and in all places for ever, as is aforesaid. And oath, moreover,
has been taken, as well on our part as on the part of the barons, that all these things
aforesaid shall be observed in good faith without evil disposition. Witness the above-mentioned and many others. Given by our hand in the meadow which is called Runnymede between Windsor and Staines on the fifteenth day of June, in the seventeenth year of our reign.

III – Bill of Rights [1689]

An Act Declaring the Rights and Liberties of the Subject and Settling the Succession of the Crown

Whereas the Lords Spiritual and Temporal and Commons assembled at Westminster, lawfully, fully and freely representing all the estates of the people of this realm, did upon the thirteenth day of February in the year of our Lord one thousand six hundred eighty-eight [old style date] present unto their Majesties, then called and known by the names and style of William and Mary, prince and princess of Orange, being present in their proper persons, a certain declaration in writing made by the said Lords and Commons in the words following, viz.:

Whereas the late King James the Second, by the assistance of divers evil counsellors, judges and ministers employed by him, did endeavour to subvert and extirpate the Protestant religion and the laws and liberties of this kingdom;

By assuming and exercising a power of dispensing with and suspending of laws and the execution of laws without consent of Parliament;

By committing and prosecuting divers worthy prelates for humbly petitioning to be excused from concurring to the said assumed power;

By issuing and causing to be executed a commission under the great seal for erecting a court called the Court of Commissioners for Ecclesiastical Causes;

By levying money for and to the use of the Crown by pretence of prerogative for other time and in other manner than the same was granted by Parliament;

By raising and keeping a standing army within this kingdom in time of peace without consent of Parliament, and quartering soldiers contrary to law;

By causing several good subjects being Protestants to be disarmed at the same time when papists were both armed and employed contrary to law;

By violating the freedom of election of members to serve in Parliament;

By prosecutions in the Court of King's Bench for matters and causes cognizable only in Parliament, and by divers other arbitrary and illegal courses;

And whereas of late years partial corrupt and unqualified persons have been returned and served on juries in trials, and particularly divers jurors in trials for high treason which were not freeholders;

And excessive bail hath been required of persons committed in criminal cases to elude the benefit of the laws made for the liberty of the subjects;

And excessive fines have been imposed;
And illegal and cruel punishments inflicted;
And several grants and promises made of fines and forfeitures before any conviction or judgment against the persons upon whom the same were to be levied;
All which are utterly and directly contrary to the known laws and statutes and freedom of this realm;

And whereas the said late King James the Second having abdicated the government and the throne being thereby vacant, his Highness the prince of Orange (whom it hath pleased Almighty God to make the glorious instrument of delivering this kingdom from popery and arbitrary power) did (by the advice of the Lords Spiritual and Temporal and divers principal persons of the Commons) cause letters to be written to the Lords Spiritual and Temporal being Protestants, and other letters to the several counties, cities, universities, boroughs and cinque ports, for the choosing of such persons to represent them as were of right to be sent to Parliament, to meet and sit at Westminster upon the two and twentieth day of January in this year one thousand six hundred eighty and eight [old style date], in order to such an establishment as that their religion, laws and liberties might not again be in danger of being subverted, upon which letters elections having been accordingly made;

And thereupon the said Lords Spiritual and Temporal and Commons, pursuant to their respective letters and elections, being now assembled in a full and free representative of this nation, taking into their most serious consideration the best means for attaining the ends aforesaid, do in the first place (as their ancestors in like case have usually done) for the vindicating and asserting their ancient rights and liberties declare:

That the pretended power of suspending the laws or the execution of laws by regal authority without consent of Parliament is illegal;
That the pretended power of dispensing with laws or the execution of laws by regal authority, as it hath been assumed and exercised of late, is illegal;
That the commission for erecting the late Court of Commissioners for Ecclesiastical Causes, and all other commissions and courts of like nature, are illegal and pernicious;
That levying money for or to the use of the Crown by pretence of prerogative, without grant of Parliament, for longer time, or in other manner than the same is or shall be granted, is illegal;
That it is the right of the subjects to petition the king, and all commitments and prosecutions for such petitioning are illegal;
That the raising or keeping a standing army within the kingdom in time of peace, unless it be with consent of Parliament, is against law;
That the subjects which are Protestants may have arms for their defence suitable to their conditions and as allowed by law;

That election of members of Parliament ought to be free;

That the freedom of speech and debates or proceedings in Parliament ought not to be impeached or questioned in any court or place out of Parliament;

That excessive bail ought not to be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted;

That jurors ought to be duly impanelled and returned, and jurors which pass upon men in trials for high treason ought to be freeholders;

That all grants and promises of fines and forfeitures of particular persons before conviction are illegal and void;

And that for redress of all grievances, and for the amending, strengthening and preserving of the laws, Parliaments ought to be held frequently.

And they do claim, demand and insist upon all and singular the premises as their undoubted rights and liberties, and that no declarations, judgments, doings or proceedings to the prejudice of the people in any of the said premises ought in any wise to be drawn hereafter into consequence or example; to which demand of their rights they are particularly encouraged by the declaration of his Highness the prince of Orange as being the only means for obtaining a full redress and remedy therein.

Having therefore an entire confidence that his said Highness the prince of Orange will perfect the deliverance so far advanced by him, and will still preserve them from the violation of their rights which they have here asserted, and from all other attempts upon their religion, rights and liberties, the said Lords Spiritual and Temporal and Commons assembled at Westminster do resolve that William and Mary, prince and princess of Orange, be and be declared king and queen of England, France and Ireland and the dominions thereunto belonging, to hold the crown and royal dignity of the said kingdoms and dominions to them, the said prince and princess, during their lives and the life of the survivor to them, and that the sole and full exercise of the regal power be only in and executed by the said prince of Orange in the names of the said prince and princess during their joint lives, and after their deceases the said crown and royal dignity of the same kingdoms and dominions to be to the heirs of the body of the said princess, and for default of such issue to the Princess Anne of Denmark and the heirs of her body, and for default of such issue to the heirs of the body of the said prince of Orange. And the Lords Spiritual and Temporal and Commons do pray the said prince and princess to accept the same accordingly.
And that the oaths hereafter mentioned be taken by all persons of whom the oaths have allegiance and supremacy might be required by law, instead of them; and that the said oaths of allegiance and supremacy be abrogated.

"I, A.B., do sincerely promise and swear that I will be faithful and bear true allegiance to their Majesties King William and Queen Mary. So help me God."

"I. A.B., do swear that I do from my heart abhor, detest and abjure as impious and heretical this damnable doctrine and position, that princes excommunicated or deprived by the Pope or any authority of the see of Rome may be deposed or murdered by their subjects or any other whatsoever. And I do declare that no foreign prince, person, prelate, state or potentate hath or ought to have any jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual, within this realm. So help me God."

Upon which their said Majesties did accept the crown and royal dignity of the kingdoms of England, France and Ireland, and the dominions thereunto belonging, according to the resolution and desire of the said Lords and Commons contained in the said declaration.

And thereupon their Majesties were pleased that the said Lords Spiritual and Temporal and Commons, being the two Houses of Parliament, should continue to sit, and with their Majesties' royal concurrence make effectual provision for the settlement of the religion, laws and liberties of this kingdom, so that the same for the future might not be in danger again of being subverted, to which the said Lords Spiritual and Temporal and Commons did agree, and proceed to act accordingly.

Now in pursuance of the premises the said Lords Spiritual and Temporal and Commons in Parliament assembled, for the ratifying, confirming and establishing the said declaration and the articles, clauses, matters and things therein contained by the force of law made in due form by authority of Parliament, do pray that it may be declared and enacted that all and singular the rights and liberties asserted and claimed in the said declaration are the true, ancient and indubitable rights and liberties of the people of this kingdom, and so shall be esteemed, allowed, adjudged, deemed and taken to be; and that all and every the particulars aforesaid shall be firmly and strictly holden and observed as they are expressed in the said declaration, and all officers and ministers whatsoever shall serve their Majesties and their successors according to the same in all time to come.

And the said Lords Spiritual and Temporal and Commons, seriously considering how it hath pleased Almighty God in his marvellous providence and merciful goodness to this nation to provide and preserve their said Majesties' royal persons most happily to reign over us upon the throne of their ancestors, for which they render unto him from the bottom of their hearts their
humblest thanks and praises, do truly, firmly, assuredly and in the sincerity of their hearts think, and do hereby recognize, acknowledge and declare, that King James the Second having abdicated the government, and their Majesties having accepted the crown and royal dignity as aforesaid, their said Majesties did become, were, are and of right ought to be by the laws of this realm our sovereign liege lord and lady, king and queen of England, France and Ireland and the dominions thereunto belonging, in and to whose princely persons the royal state, crown and dignity of the said realms with all honours, styles, titles, regalities, prerogatives, powers, jurisdictions and authorities to the same belonging and appertaining are most fully, rightfully and entirely invested and incorporated, united and annexed. And for preventing all questions and divisions in this realm by reason of any pretended titles to the crown, and for preserving a certainty in the succession thereof, in and upon which the unity, peace, tranquillity and safety of this nation doth under God wholly consist and depend, the said Lords

Spiritual and Temporal and Commons do beseech their Majesties that it may be enacted, established and declared, that the crown and regal government of the said kingdoms and dominions, with all and singular the premises thereunto belonging and appertaining, shall be and continue to their said Majesties and the survivor of them during their lives and the life of the survivor of them, and that the entire, perfect and full exercise of the regal power and government be only in and executed by his Majesty in the names of both their Majesties during their joint lives; and after their deceases the said crown and premises shall be and remain to the heirs of the body of her Majesty, and for default of such issue to her Royal Highness the Princess Anne of Denmark and the heirs of the body of his said Majesty; and thereunto the said Lords Spiritual and Temporal and Commons do in the name of all the people aforesaid most humbly and faithfully submit themselves, their heirs and posterities for ever, and do faithfully promise that they will stand to, maintain and defend their said Majesties, and also the limitation and succession of the crown herein specified and contained, to the utmost of their powers with their lives and estates against all persons whatsoever that shall attempt anything to the contrary.

And whereas it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant kingdom to be governed by a popish prince, or by any king or queen marrying a papist, the said Lords Spiritual and Temporal and Commons do further pray that it may be enacted, that all and every person and persons that is, are or shall be reconciled to or shall hold communion with the see or Church of Rome, or shall profess the popish religion, or shall marry a papist, shall be excluded and be for ever incapable to inherit, possess or enjoy the crown and government of this realm and Ireland and the dominions thereunto belonging or any part of the same, or to have, use or exercise any regal power, authority or jurisdiction within the same; and in all and every such case or cases the people of these realms shall be and are hereby absolved of their allegiance; and the said crown and government shall from time to time
descend to and be enjoyed by such person or persons being Protestants as should have inherited and enjoyed the same in case the said person or persons so reconciled, holding communion or professing or marrying as aforesaid were naturally dead; and that every king and queen of this realm who at any time hereafter shall come to and succeed in the imperial crown of this kingdom shall on the first day of the meeting of the first Parliament next after his or her coming to the crown, sitting in his or her throne in the House of Peers in the presence of the Lords and Commons therein assembled, or at his or her coronation before such person or persons who shall administer the coronation oath to him or her at the time of his or her taking the said oath (which shall first happen), make, subscribe and audibly repeat the declaration mentioned in the statute made in the thirtieth year of the reign of King Charles the Second entitled _An Act for the more effectual preserving the king's person and government by disabling papists from sitting in either House of Parliament._ But if it shall happen that such king or queen upon his or her succession to the crown of this realm shall be under the age of twelve years, then every such king or queen shall make, subscribe and audibly repeat the same declaration at his or her coronation or the first day of the meeting of the first Parliament as aforesaid which shall first happen after such king or queen shall have attained the said age of twelve years.

All which their Majesties are contented and pleased shall be declared, enacted and established by authority of this present Parliament, and shall stand, remain and be the law of this realm for ever; and the same are by their said Majesties, by and with the advice and consent of the Lords Spiritual and Temporal and Commons in Parliament assembled and by the authority of the same, declared, enacted and established accordingly.

II. And be it further declared and enacted by the authority aforesaid, that from and after this present session of Parliament no dispensation be non obstinate of or to any statute or any part thereof shall be allowed, but that the same shall be held void and of no effect, except a dispensation be allowed of in such statute, and except in such cases as shall be specially provided for by one or more bill or bills to be passed during this present session of Parliament. III. Provided that no charter or grant or pardon granted before the three and twentieth day of October in the year of our Lord one thousand six hundred eighty-nine shall be any ways impeached or invalidated by this Act, but that the same shall be and remain of the same force and effect in law and no other than as if this Act had never been made.

IV – Declaration of the Rights of Man and of the Citizen (1789)

Approved by the National Assembly during the French revolution on August 26, 1789, and reaffirmed by the constitution of 1958.

Preamble

The representatives of the French people, formed into a National Assembly, considering ignorance, forgetfulness or contempt of the rights of man to be only causes of public misfortunes and of the corruption of Governments, have resolved to set forth, in a solemn Declaration, the natural, unalienable and sacred rights of man, to the end that this Declaration, constantly present to all the members of the body politic, may remind them unceasingly of their rights and their duties; to the end that the acts of the legislative power and those of the executive power, since they may be continually compared with the aim of political institutions, may thereby be more respected; to the end that the demands of the citizens, founded henceforth on simple and uncontestable principles, may always be directed to the maintenance of the Constitution and the happiness of all.

In consequence whereof, the National Assembly recognizes and declares, in the presence and under the auspices of the Supreme Being, the following rights of man and of the citizen:

Article 1: Men are born and remain free and equal in rights. Social distinctions may be based only on consideration of the common good.

Article 2: The aim of every political association is the preservation of the natural and imprescriptibly rights of man. These rights are Liberty, Property, Safety, and Resistance to oppression.

Article 3: The source of all sovereignty lies essentially in the nation. No corporate body, no individual may exercise any authority that does not expressly emanate from it.

Article 4: Liberty consists in being able to do anything that does not harm others: thus, the exercise of the natural rights of every man has no bounds other than those ensure to the other members of society the enjoyment of these same rights. These bounds may be determined only by law.

Article 5: The Law has the right to forbid only those actions that are injurious to society. Nothing that is not forbidden by law may be hindered, and no one may be compelled to do what the law does not ordain.

Article 6: The law is the expression of the general will. All citizens have the right to take part, personally or through his representative, in its making. It must be the same for all, whether it protects or punishes. All citizens, being equal in its eyes shall be equally eligible to all all high
Article 7: No man may be accused, arrested, or detained except in the cases determined by the law, and following the procedure that has prescribed. Those who solicit, expedite, carry out, or caused to be carried out arbitrary orders must be punished; but any citizen summoned or apprehended by virtue of the law, must give instant obedience; resistance makes him guilty.

Article 8: The law must provide only the punishments that are strictly and evidently necessary; and no one may be punished except by virtue of a law drawn up and promulgated before the offence is committed, and legally applied.

Article 9: As every man is presumed innocent until he has been declared guilty, if it should considered necessary to arrest him, any undue harshness that is not required to secure his person must be severely curbed by law.

Article 10: No one may be disturbed on account of his opinions, every religious ones, as long as the manifestation of such opinions does not interfere with the established by law and order.

Article 11: The free communication of ideas and of opinions is one of the most precious rights man. Any citizen may therefore speak, write and publish freely, what is tantamount to the abuses of this liberty in the cases determined by law.

Article 12: To guarantee the rights of man and of the citizen a public force is necessary; this force therefore established for the benefit of all, and not for the particular use of those whom it is intrusted.

Article 13: For the maintenance of the public force, and for administrative expenses, a general tax is indispensable; it must be equally distributed among all citizens in proportion to their ability to pay.

Article 14: All citizens have the right to assertain, by themselves, or through their representatives, the need for a public tax, to consent to it freely; to watch over its use, and to determine its proportion, basis, collection and duration.

Article 15: Society has the right to ask the public official for an accounting of his administration.

Article 16: Any society, in which no provision is made for gauranteing rights or for the separation of powers, has no constitution.

Article 17: Since the right to property is an inviolable and sacred right, no one may be deprived thereof, unless public necessity, legally ascertained, obviously requires it, and just and prior indemnity has been paid.


PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore,

The General Assembly,

Proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.
Article 2: Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3: Everyone has the right to life, liberty and security of person.

Article 4: No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5: No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6: Everyone has the right to recognition everywhere as a person before the law.

Article 7: All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8: Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9: No one shall be subjected to arbitrary arrest, detention or exile.

Article 10: Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11: 1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12: No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13: 1. Everyone has the right to freedom of movement and residence within the borders of each State.
2. Everyone has the right to leave any country, including his own, and to return to his country.

**Article 14:** 1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.

2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

**Article 15:** 1. Everyone has the right to a nationality.

2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

**Article 16:** 1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

2. Marriage shall be entered into only with the free and full consent of the intending spouses.

3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

**Article 17:** 1. Everyone has the right to own property alone as well as in association with others.

2. No one shall be arbitrarily deprived of his property.

**Article 18:** Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

**Article 19:** Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

**Article 20:** 1. Everyone has the right to freedom of peaceful assembly and association.

2. No one may be compelled to belong to an association.

**Article 21:** 1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

2. Everyone has the right to equal access to public service in his country.

3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.
Article 22: Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23: 1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24: Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25: 1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26: 1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27: 1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.
Article 28: Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29: 1. Everyone has duties to the community in which alone the free and full development of his personality is possible.

2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30: Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

(Courtesy: http://www.un.org/Overview/rights.html)