

# ГОСУДАРСТВЕННЫЙ ДЕЯТЕЛЬ ДРЕВНОСТИ

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Hammurabi was one of the first dynasty kings of the city-state of Babylon, and inherited the throne from his father, Sin-muballit, in 1792 BC. Hammurabi ascended to the throne as the king of a minor kingdom in the midst of a complex geopolitical situation, surrounded by the more powerful kingdoms. The elevation of Babylon is associated with the name of Hammurabi. Hammurabi may have begun building the tower of Babel, which can now be identified with the temple-tower in Babylon called Etemenanki. Vast numbers of contract tablets, dated to the reigns of Hammurabi and his successors, have been discovered, as well as 55 of his own letters. These letters give a glimpse into the daily trials of ruling an empire. Hammurabi died and passed the reigns of the empire on to his son Samsu-Iluna in 1750 BC.

The main objectives of my research are to familiarize with the laws of Hammurabi, to clear the urgency of the Code of Hammurabi in our time, in our legal system and to try to analyze the idioms using in these documentary.

The Code of Hammurabi.

One of the detailed ancient legal codes was drawn up in about 1758 B. C. by Hammurabi, a king of Babylonia. The entire code, consisting of 282 paragraphs, was carved into a great stone pillar, which was set up in a temple to the Babylonian god Marduk so that it could be read by every citizen.

The laws laid down by Hammurabi were more extensive than any that had gone before. They covered crime, divorce and marriage, the rights of slave owners and slaves, the settlement of debts, inheritance and property contracts; there were even regulations about taxes and the prices of goods.

Punishments under the code were often harsh.

For example, paragraph 200 of this code of laws says:

«If a man knock out the teeth of his equal, his teeth shall be knocked out».

Or another paragraph 197:

«If he break another man's bone, his bone shall be broken».

In these articles we have found such idioms as 'an eye for an eye, and a tooth for a tooth'. Now, we are going to analyse them.

The meaning of principles, an eye for an eye and a tooth for a tooth is that criminals had to receive as punishment precisely those injuries and damages they had inflicted upon their victims.

The exact Latin (*lex talionis*) to English translation of this phrase is actually "The law of retaliation."

The phrase, "an eye for an eye", (literally 'eye under eye'), is a quotation from several passages of the Hebrew Bible.

The most common problem for the students who learn the English language lies in understanding and using of idioms. And so, it is important to know synonyms of these idiomatic expressions.

Expression "tit for tat" can be used as a synonym for these idioms.

These idioms were the basic of the golden rule of ethic that essentially states either of the following:

One should treat others as one would like others to treat oneself (positive form).

One should not treat others in ways that one would not like to be treated (negative/prohibitive form, also called the Silver Rule).

Nowadays the principle of retaliation does not apply in our legal system because a flagrant expression of reality, accessible and comprehensible to the primitive man, but not for the modern society.

Not only murderers but also thieves and false accusers faced the death penalty.

For example, paragraph 8:

«If the thief has nothing with which to pay he shall be put to death».

This famous legal document reflects the character of the state of the antiquity, its different social structure. In my opinion, the laws are relevant for its time, but not for the present day. The Code of Hammurabi contradict our Constitution, democratic principles, on which our state is built. Social inequality has eradicated and is prosecuted. A death penalty is a relic of a primitive state. The purpose of punishment is not to intimidate people. Punishment shall be applied for the purpose of restoring social justice, and also for the purpose of reforming a convicted person and preventing the commission of further crimes.

#### **Библиографический список**

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## **ELECTORAL MARKETING**

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Constant political development in the modern states has led to an increase of the role of the institutions of direct democracy and elections undoubtedly represent one of the forms, which is revealed through the definition of the electoral marketing. In modern science there is no unanimous opinion about the concept of electoral marketing. Having analyzed this problem we considered the following concepts of the definition. First of all, electoral marketing is the set of theories and methods of determining the goals and objectives of political unifi-