



nage, and any other Person commits Adultery with that Woman, the Magistrate shall fine him Fifty *Puns* of *Cowries*.

If a Man, by Violence, commits Adultery with his own Slave Girl, the Magistrate shall fine him Ten *Puns* of *Cowries*.

If, without her own Consent, several Persons commit Adultery with a Slave Girl, the Magistrate shall fine each Individual of them Twenty-four *Puns* of *Cowries*.

If a *Bramin* commits Adultery with a common Prostitute, the Magistrate shall fine the *Bramin* Fifty *Puns* of *Cowries*; if a *Chehteree* or *Bice* commit the same Crime, then whatever Gratuity was given to the Prostitute, the same Sum shall be taken as a Fine; if it be a *Sooder*, he shall pay a Fine of Ten *Puns* of *Cowries*.

If any Person commits Adultery with a Woman who has been enjoyed by a great Number of Persons, the Magistrate shall fine him the same as for committing Adultery with a Prostitute.

## S E C T. VIII.

### *Of the carnal Conjunction of a Man with any Beast.*

If a *Bramin* should copulate with a Cow, the Magistrate shall fine him Eighty Gold Coins; if he be a *Chehteree*, or a *Bice*, he shall fine him Five Hundred *Puns* of *Cowries*; if it be a *Sooder*, he shall put him to Death.





If a Man copulates with the Female of any Species of Animal (exclusive of Cows) the Magistrate shall fine him Five Hundred *Pans* of Cowries: *According to the Ordinations of Pācheshputtee Mistr*: Approved (or customary.) *Chendeeser* says; the Fine shall be One Hundred and Ten *Pans* of Cowries.

In such Cases as have no Fines specified for them in the Chapter of Adultery, the Magistrate shall consider the Cast of the Criminal, and the Degree of the Crime, and proportion the Fine accordingly.

When a Kingdom is preserved free from Thieves, from Adulterers, from Murderers, and from all Men of such evil Principles, the Magistrate of the Kingdom goes to Paradise; and if the Magistrate always brings such Persons to Punishment, he then also goes to Paradise, and his Kingdom is doubled, and his Reputation is increased.



CHAP.





## C H A P. XX.

*Of what concerns Women.*

A MAN, both Day and Night, must keep his Wife so much in Subjection, that she by no Means be Mistress of her own Actions: If the Wife have her own Free-Will, notwithstanding she be sprung from a superior Cast, she will yet behave amiss.

So long as a Woman remains unmarried, her Father shall take care of her; and so long as a Wife remains young, her Husband shall take care of her; and in her old Age, her Son shall take care of her; and if, before a Woman's Marriage, her Father should die, the Brother, or Brother's Son, or such other near Relations of the Father shall take care of her; if, after Marriage, her Husband should die, and the Wife has not brought forth a Son, the Brothers, and Brothers Sons, and such other near Relations of her Husband shall take care of her: If there are no Brothers, Brothers Sons, or such other near Relations of her Husband, the Brothers, or Sons of the Brothers of her Father shall take care of her: If there are none of those, the Magistrate shall take care of her; and in every Stage of Life, if the Persons who have been allotted to take care of a Woman do not take care of her, each in his respective Stage accordingly, the Magistrate shall fine them.

If, a Husband be abject and weak, he shall nevertheless endeavour to guard his Wife with Caution, that she may not be unchaste, and learn bad Habits.





If a Man, by Confinement and Threats, cannot guard his Wife, he shall give her a large Sum of Money, and make her Mistress of her Income and Expences, and appoint her to dress Victuals for the *Devah* (*i. e.*) the Deity.

A WOMAN is never satisfied with the Copulation of Man, no more than Fire is satisfied with burning Fuel, or the main Ocean with receiving the Rivers, or the Empire of Death with the dying of Men and Animals; in this Case therefore, a Woman is not to be relied on.

WOMEN have Six Qualities; the First, an inordinate Desire for Jewels and fine Furniture, handsome Cloaths, and nice Victuals; the Second, immoderate Lust; the Third, violent Anger; the Fourth, deep Repentment (*i. e.*) no Person knows the Sentiments concealed in their Heart; the Fifth, another Person's Good appears Evil in their Eyes; the Sixth, they commit bad Actions.

If a Woman is pregnant, they must give her the *Sādheb* (the *Sādheb* is, to give a pregnant Woman, in the Ninth Month, Rice, Milk, and Sweetmeats, and other Eatables of the same Kind for her to eat, and to dress her in handsome Cloaths.

If a Husband is going a Journey, he must give his Wife enough to furnish her with Victuals and Cloaths, until the promised Period of his Return; if he goes without leaving such Provision, and his Wife is reduced to great Necessity for want of Victuals and Cloaths, then, if the Wife be naturally well principled, she yet becomes unchaste, for want of Victuals and Cloaths.

In every Family where there is a good Understanding between the Husband and Wife, and where the Wife is not unchaste, and the Husband also commits no bad Practices, it is an excellent Example.





THE Creator formed Woman for this Purpose, viz. That Man might copulate with her, and that Children might be born from thence.

A WOMAN, who always acts according to her Husband's Pleasure, and speaks no ill of any Person, and who can herself do all such Things as are proper for a Woman, and who is of good Principles, and who produces a Son, and who rises from Sleep before her Husband, such a Woman is found only by much and many religious Works, and by a peculiarly happy Destiny, such a Woman, if any Man forsakes of his own accord, the Magistrate shall inflict upon that Man the Punishment of a Thief.

A WOMAN, who always abuses her Husband, shall be treated with good Advice, for the Space of One Year; if she does not amend with One Year's Advice, and does not leave off abusing her Husband, he shall no longer hold any Communication with her, nor keep her any longer near him, but shall provide her with Food and Cloaths.

A WOMAN, who dissipates or spoils her own Property, or who procures Abortion, or who has an Intention to murder her Husband, and is always quarrelling with every Body, and who eats before her Husband eats, such Woman shall be turned out of the House.

A HUSBAND, at his own Pleasure, shall cease to copulate with his Wife who is barren, or who always brings forth Daughters.

If a Woman, after her monthly Courses, while her Husband continues in the House, conceiving her Husband to be a weak, low, and contemptible Object, goes no more to him, the Husband, informing People of this, shall turn her out of his House.

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Is a Woman, following her own Inclination, goes whithersoever she chooses, and does not regard the Words of her Master, such a Woman also shall be turned away.

A WOMAN, who is of a good Disposition, and who puts on her Jewels and Cloaths with Decorum, and is of good Principles, whenever the Husband is cheerful, the Wife also is cheerful, and if the Husband is sorrowful, the Wife also is sorrowful, and whenever the Husband undertakes a Journey, the Wife puts on a careless Dress, and lays aside her Jewels and other Ornaments, and abuses no Person, and will not expend a single *Dam* without her Husband's Consent, and has a Son, and takes proper Care of the Household Goods, and, at the Times of Worship, performs her Worship to the Deity in a proper Manner, and goes not out of the House, and is not unchaste, and makes no Quarrels or Disturbances, and has no greedy Passions, and is always employed in some good Work, and pays a proper Respect to all Persons, such is a good Woman.

A WOMAN shall never go out of the House without the Consent of her Husband, and shall always have some Cloaths upon her Bosom, and at Festival Times shall put on her choicest Dress and her Jewels, and shall never hold Discourse with a strange Man; but may converse with a *Sinasse*, a Hermit, or an old Man; and shall always dress in Cloaths that reach from below the Leg to above the Navel; and shall not suffer her Breasts to appear out of her Cloaths; and shall not laugh, without drawing her Veil before her Face; and shall act according to the Orders of her Husband; and shall pay a proper Respect to the Deity, her Husband's Father, the Spiritual Guide, and the Guests; and shall not eat until she has served them with Victuals (if it is Physick, she may take it before they eat) a Woman also shall never go to a Stranger's House, and shall not stand at the Door, and must never look out of a Window.





Six Things are disgraceful to a Woman: 1st. To drink Wine and eat Conerves, or any such inebriating Things. 2d. To keep company with a Man of bad Principles. 3d. To remain separate from her Husband. 4th. To go to a Stranger's House without good Cause. 5th. To sleep in the Day-Time. 6th. To remain in a Stranger's House.

WHEN a Woman, whose Husband is absent on a Journey, has expended all the Money that he gave her, to support her in Victuals and Cloaths during his Absence, or if her Husband went on a Journey without leaving any Thing with her to support her Expences, she shall support herself by Painting, by Spinning, or some other such Employment.

If a Man goes on a Journey, his Wife shall not divert herself by Play, nor shall see any publick Show, nor shall laugh, nor shall dress herself in Jewels and fine Cloaths, nor shall see Dancing, nor hear Musick, nor shall sit in the Window, nor shall ride out, nor shall behold any Thing choice and rare; but shall fasten well the House-Door, and remain private; and shall not eat any dainty Victuals, and shall not blacken her Eyes with Eye-Powder, and shall not view her Face in a Mirror; she shall never exercise herself in any such agreeable Employment, during the Absence of her Husband.

It is proper for a Woman, after her Husband's Death, to burn herself in the Fire with his Corpse; every Woman, who thus burns herself, shall remain in Paradise with her Husband Three *Crore* and Fifty *Lacks* of Years, by Destiny; if she cannot burn, she must, in that Case, preserve an inviolable Chastity; if she remains always chaste, she goes to Paradise; and if she does not preserve her Chastity, she goes to Hell.





## C H A P. XXI.

## Of Sundry Articles.

Sect. I. Of Gaming.

Sect. II. Of Finding any Thing that was lost (which is called *Needee*.)

Sect. III. Of the Fines for cutting Trees.

Sect. IV. Of the Tax upon Buying and Selling Goods.

Sect. V. Of the Quarrels between a Father and Son.

Sect. VI. Of Serving unclean Victuals.

Sect. VII. Of the Punishment to be inflicted on a *Sooder* for reading the *Betās*.

Sect. VIII. Of the Properties of Punishment, and of Punishing.

Sect. IX. Of Adoption.

Sect. X. Of Sundries.

## S E C T. I.

## Of Gaming.

GAMING is of Two Sorts; the First *Choper bāzee*, a Game played with Three long Dice, Chefs or Tables, and Dice, and such other Kind of Games, which are called *Dote*; the Second is, when Persons cause Elephants to fight with Elephants, Bulls with Bulls, Cocks with Cocks, Nightingales with Nightingales,





gales, or any other Animals in the same Manner; the Name of this is *Shemabhee* - These Two Sorts of Gaming, with a conditional Wager of Stipulation, are not allowed to any Persons, even in Jest.

If any Man, either openly or in secret, plays with another at either of these Two Sorts of Gaming above specified, upon a stipulated Wager, the Magistrate shall fine that Man in any Sum that he chooses, and shall chastise him.

If any Man has a Propensity to either of these Two Sorts of Gaming, in that Case, he shall play before the Magistrate, or shall cause a Man belonging to the Magistrate to sit there while he plays; in these Two Cases, whoever is the Loser shall pay the Money which was the Condition of the Game.

If any Man, without Leave of the Magistrate, should play for a stipulated Wager, in that Case, the Conqueror in the Game shall not receive the Money played for, but the Magistrate shall fine both Parties.

When a Game is to be played for a Wager, it shall be played in Presence of a Number of People.

When a Man, having gamed with another for a Wager, receives the Money played for, he shall give that Money to the Magistrate's Officer; the Magistrate's Officer shall divide that Money, and give Half thereof to that Person, and Half to the Magistrate.

If a Man to procure himself to be Winner in a Game, either by numbering the Squares of the Chefs-Table, or by numbering the *Couries* of the Game, or by any other Method, is guilty of Artifice and collusive Practice, the Magistrate shall fine him according to his Abilities.

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WHOEVER plays without any stipulated Condition or Wager shall not receive any Money upon the Game.

IF a Man plays at these Two Sorts of Games with Deceit and Fraud, the Magistrate shall cut off Two of his Fingers.

IF a Man, having played at any Game for a Stake, and, upon winning, having received the Money, doth not give to the Magistrate the Share that is appointed him, then the Magistrate shall fine him.

## S E C T. II.

### *Of Finding any Thing that was lost (which is called Needee.)*

IF a Man, having lost any Thing for a long Space of Time, so that he hath no Hopes of finding it, should then recover it, he shall inform the Magistrate thereof; whereupon, if that Man be an ignorant and unscientifick Person, the Magistrate shall take to himself One Sixth Share of the Whole, and give the Five Sixths to the said Person; if he is a Man of Science, the Magistrate shall keep to himself One Half, and return him the rest.

IF a *Bramin*, having for a long Space of Time lost any Thing, so that he hath no Hopes of finding it, should afterwards recover it, he shall inform the Magistrate thereof, but the Magistrate shall not take any Thing from him.

IF a learned *Bramin*, who regulates all his Actions conformably to the *Beids*, should find any Thing, the Property of a Stranger, which has been lost, and of which the Proprietor is not known, he shall inform the Magistrate; the Magistrate





Magistrate shall not deduct any Thing from that Article, but it shall go entire to the *Bramin*.

If an unlearned *Bramin* should find any Thing, the Property of a Stranger, which has been lost, and of which the Proprietor is not known, he shall inform the Magistrate, who shall take to himself One Sixth Share of the Whole, and give the remaining Five Sixths to the *Bramin*.

If a *Chepteree* should find any Thing, the Property of another, which has been lost, and of which the Proprietor is not known, he shall divide it into Four Shares; One Fourth he shall give to the Magistrate, One Fourth to the *Bramins*, and keep the remaining Two Fourths to himself.

If a *Bice* should find any Thing, the Property of another, that has been lost, and of which the Proprietor is not known, he then shall give One Half thereof to the *Bramins*, and out of the Remainder he shall give One Moiety to the Magistrate, and keep the other Moiety to himself.

If a *Sooder* should find any Thing, the Property of another, which hath been lost, and of which the Proprietor is not known, then, having divided it into Twelve Parts, he shall give Five Twelfths thereof to the Magistrate, and Five Twelfths to the *Bramins*, and keep the remaining Two Twelfths to himself.

If a Man, having found any Thing that was lost, either a Stranger's Property or his own, should neglect to inform the Magistrate, he shall receive the same Punishment as a Thief.

If the Magistrate finds any Thing that was lost, the Proprietor of which is not known, in that Case, he shall give One Half thereof to the *Bramins*, and shall take One Half to himself.

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## S E C T. III.

*Of the Fines for cutting Trees.*

If any Person cuts the Branches of a Male *Banyan* Tree, or of a *Mango* Tree, or of a *Moolferry* Tree, or of a *Tamarind* Tree, or of a Female *Banyan* Tree, or of any such large Tree, the Magistrate shall fine him Twenty *Puns* of *Cowries*; if he cuts the Middle of the Tree, he shall be fined Forty *Puns* of *Cowries*; and if he cuts it down from the Roots, he shall be fined Eighty *Puns* of *Cowries*.

If a Man cuts any Trees that are in a Yard of a House, or in a Place where the Dead are cast, or on the Boundaries of Land, or in a *Haut*, or in a *Bàzâr*, or in the Place appropriated to *Dewtab* (*i.e.*) the Deity, the Magistrate shall fine him Double the Price of the Trees.

If a Man cuts a *Plâs* Tree, the Magistrate shall fine him Double the Price of the Tree.

If a Man cuts any of the Creeping Tree called *Lut*, be it a large or a small Tree, or such Kind of the *Lut* as upon being cut produces a great Number of Branches, or any Tree whose Branches are extremely crooked, or any small Tree, or any Tree which dies after its Fruit is once ripened, the Magistrate shall fine him Ten *Puns* of *Cowries*; if he cuts down any Grass, the Magistrate shall fine him One *Pun* of *Cowries*.

If a Man cuts a Tree that is capable of bearing Fruit, the Magistrate shall fine him One Thousand *Puns* of *Cowries*.





If a Man cuts a Tree that is capable of producing Flowers, the Magistrate shall fine him Five Hundred *Puns* of *Couries*.

Of all these Species of Trees above enumerated, if a Man cuts any One, the Magistrate shall cause him to return to the Owner, a Tree of the same Species with that which was cut; if he has no such Kind of Tree, he shall cause the Price thereof to be paid, and take a Fine, according to the Rate already above specified; nevertheless, a Man may cut Trees for the Purpose of performing the *Jugg*, or for making a Plough, or for his Household Business; in such Cases, there is no Fine.

#### S E C T. IV.

##### *Of the Tax upon Buying and Selling Goods.*

If a Man purchases Goods in his own Kingdom, and sells them again in his own Kingdom, then, whatever Profit he hath made upon such Purchase and Sale, he shall give One Tenth of that Profit to the Magistrate; and if he made the Purchase in a foreign Kingdom, and the Sale in his own, he shall pay One Twentieth Share of the Profit to the Magistrate.

If a Man, having purchased Flowers or Roots, such as Ginger or Radishes, or such Kind of Things, or Honey, or Grass, or Fire Wood, from another Kingdom, sells them in his own, the Magistrate shall take to himself One Sixth of the Profit arising upon them, and give to that Person the other Five Sixths.

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If a Man sells any Thing of a less Value than One *Cadawun* (or Sixteen *Puns of Cowries*) the Magistrate shall not take any Tax thereon.

If a Man, having purchased in another Kingdom any *Paddee*, or Wheat, or Plantains, or such other Fruit whose Tree dies after once bearing, brings and sells them in his own, he shall give to the Magistrate One Sixth of the Profit thereon, and keep Five Sixths to himself.

WHATEVER Profit a Painter, a Smith, or such Kind of Workman may have made, by labouring at his own Business, the Magistrate shall charge no Tax thereon; nor shall any Tax be taken upon the Profit which any Person hath made, as a *Coffid* (or Messenger) neither is there any Tax upon selling young Heifers.

If a Part of a Man's Property hath been stolen from him, no Tax shall be levied by the Magistrate upon the Sale of what remains unstolen.

If a *Serawuttee* (i. e.) a *Bramin* learned in the *Beids*, sells any Thing, the Magistrate shall take no Tax from him.

If a Man hath purchased any Thing for the Worship of *Dewatab* (i. e.) the Deity, the Magistrate shall take no Tax thereon.

S E C T.





## S E C T. V.

*Of the Quarrels between a Father and Son.*

If a Quarrel should arise between a Father who is a Man of Capacity and his Son, whoever is Witness in such a Case, the Magistrate shall fine him Ten *Puns* of *Cowries*.

If a Quarrel should subsist between a Father who is a Man of Capacity and his Son, and any Person contrives by any Means to lengthen out the Quarrel, the Magistrate shall fine him One Thousand *Puns* of *Cowries*.

If a Quarrel should arise between a Father who is of small Capacity and his Son, whoever is Witness in such a Case, the Magistrate shall fine him Three *Puns* of *Cowries*.

If a Quarrel should subsist between a Father who is a Man of no Capacity and his Son, and any Person contrives by any Means to lengthen out the Quarrel, the Magistrate shall fine him Eight Hundred *Puns* of *Cowries*.

WHOEVER is Security upon a Quarrel between a Father and Son, the Magistrate shall fine him Twenty-four *Puns* of *Cowries*.

If a Son commits a Fault, the Father shall not be held as guilty for the Fault of the Son.

S E C T.





## S E C T. VI.

*Of Serving unclean Viſuals.*

If a Man cauſes a ſuperior *Bramin* to eat Dung or Urine, the Magiſtrate ſhall fine him Sixteen *Aſhrufies*; if it be not a ſuperior *Bramin*, he ſhall fine him One Thouſand *Puns* of *Cowries*; and if he cauſes him to eat Onions or Garlick, the Magiſtrate ſhall fine him One Hundred *Aſhrufies*; if he cauſes him to drink Wine, he ſhall put him to Death.

If a Man cauſes a ſuperior *Chebteree* to eat Dung or Urine, the Magiſtrate ſhall fine him Eight *Aſhrufies*; if it be not a ſuperior *Chebteree*, he ſhall fine him Five Hundred *Puns* of *Cowries*; and if he cauſes him to eat Onions or Garlick, or to drink Wine, he ſhall fine him Fifty *Aſhrufies*.

If a Man cauſes a ſuperior *Bice* to eat Dung or Urine, the Magiſtrate ſhall fine him Four *Aſhrufies*; if it be not a ſuperior *Bice*, he ſhall fine him Two Hundred and Fifty *Puns* of *Cowries*; and if he cauſes him to eat Onions or Garlick, or to drink Wine, he ſhall fine him Twenty-five *Aſhrufies*.

If a Man cauſes a ſuperior Man of the *Sooder Caſt* to eat Dung or Urine, the Magiſtrate ſhall fine him Two Hundred and Fifty *Puns* of *Cowries*; if it be not a ſuperior Perſon, he ſhall fine him One Hundred and Twenty *Puns* of *Cowries*.

If a Man cauſes a Perſon of the *Arzal* or lower Caſt to eat Dung or Urine, the Magiſtrate ſhall fine him Fifty-four *Puns* of *Cowries*.

If a *Bramin* voluntarily eats Onions or Garlick, the Magiſtrate ſhall baniſh ſuch *Bramin* from the Kingdom.





( 196 )

## S E C T. VII.

*Of the Punishment to be inflicted on a Sooder for reading the Beids.*

If a Man of the *Sooder* reads the *Beids* of the *Shaster*, or the *Peoràn*, to a *Bramin*, a *Chebteree*, or a *Bice*, then the Magistrate shall heat some bitter Oil, and pour it into the aforesaid *Sooder's* Mouth; and if a *Sooder* listens to the *Beids* of the *Shaster*, then the Oil, heated as before, shall be poured into his Ears, and *Aræez* and Wax shall be melted together, and the Orifice of his Ears shall be stopped up therewith.—This Ordination serves also for the *Arzâl* Tribe.

If a *Sooder* gets by heart the *Beids* of the *Shaster*, the Magistrate shall put him to Death.

If a *Sooder* assumes the *Braminical* Thread, the Magistrate shall fine him Eight Hundred *Puns* of *Cowries*.

If a *Sooder* always performs Worship and the *Jugg*, the Magistrate shall put him to Death, or fine him Two Hundred *Astrufies*.

If a *Sooder* gives much and frequent Molestation to a *Bramin*, the Magistrate shall put him to Death.

If a *Sooder* assumes the Customs and Appearances of a *Chebteree*, and passes his Time as such, the Magistrate shall confiscate all his Effects, and banish him the Kingdom; and if, assuming the consecrated Thread of a *Bramin*, he passes his Time as such, he shall fine him Eight Hundred *Puns* of *Cowries*.

S E C T.





## S E C T. VIII.

*Of the Properties of Punishment, and of Punishing.*

PUNISHMENT\* is the Magistrate ; Punishment is the Inspirer of Terrour ; Punishment is the Nourisher of the Subjects ; Punishment is the Defender from Calamity ; Punishment is the Guardian of those that sleep ; Punishment, with a black Aspect and a red Eye, terrifies the Guilty : If the Magistrate inflicts Punishment according to the *Shaster*, then Punishment produces such Consequences as have been already specified in the Kingdom of that Magistrate.

He who is of a good Character, and a Man of Veracity, and who forms his Actions according to the Ordinations of the *Shaster*, and who retains learned *Pundits* about him, and he himself also is a Man of Science, and not avaricious, such Person is worthy to be a Magistrate, and to have the Power of inflicting Punishment.

He who is not assisted by learned *Pundits*, and who is avaricious, and who is not a Man of Science, and who pays no Regard to the *Shaster*, and who doth not practise what he hath read, and who doth not speak the Truth, and is not of a good Character, such Person is not worthy to be a Magistrate, and to have the Power of inflicting Punishment.

If a Magistrate doth not inflict Punishment according to the *Shaster*, his Subjects, and his Kingdom, and his Possessions, and the Children of his Relations, become miserable and contemptible.

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\* Here the Image of Punishment is introduced, or rather Punishment is personified.





( 298 )

If a Magistrate inflicts Punishment upon the Guilty, and honourably treats the Innocent, such a Man has all the Requisites for Magistracy, and is always successful, and enjoys a good Character, and in the next World goes to Paradise.

## S E C T. IX.

*Of Adoption.*

He who is desirous to adopt a Child must inform the Magistrate thereof, and shall perform the *Jugg*, and shall give Gold and Rice to the Father of the Child whom he would adopt; then, supposing the Child not to have had his Ears bored, or to have received the *Braminical* Thread, or to have been married in his Father's House, and not to be Five Years old, if the Father will give up such a Child, or if the Mother gives him up by Order of the Father, and there are other Brothers of that Child, such a Child shall be adopted.

A WOMAN may not adopt a Child without her Husband's Order; if she has her Husband's Consent, she may cause the *Bramins* to perform a *Jugg* for her, and may adopt the Child:—According to the Ordinations of *Sewàrteb Behtschàrigt*: Approved (or customary.)—*Pàcheshputtee Mistr* speaks to this Effect, that, even with the Husband's Consent, a Woman may not adopt a Child.

A Sooder may adopt a Child, upon procuring a *Jugg* to be performed for him by the *Bramins*.

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He who has no Son, or Grandson, or Grandson's Son, or Brother's Son, shall adopt a Son; and while he has One adopted Son, he shall not adopt a Second.

## S E C T. X.

*Of Sundries.*

If a Man, keeping any of such Species of Animals as have Teeth and Horns, and being able to restrain and confine the Strength of that Animal, neglects to secure him, in that Situation, if the aforefaid Animal with his Horns should hurt any Person, or bite him with his Teeth, then the Magistrate shall fine the Owner thereof Two Hundred and Fifty *Puns of Cowries*; but if that Person has not Strength or Ability to restrain the aforefaid Animal, and any Person should be hurt thereby, the Owner of the Animal shall not be blamed.

If a Man keeps a Cow, or a Buffalo, or a Horse, or an Elephant, or a Camel, or a Wolf, or a Dog, and the Animal of any of these Kinds should stand in the Way, and a Person, passing by upon the Road, should desire the Owner of the Animal to keep it on one Side, then, supposing the Owner to have Ability to keep the Animal on one Side, upon his neglecting so to do, if the Animal should by any Means hurt the Passenger, the Magistrate shall fine the Owner thereof Five Hundred *Puns of Cowries*.

If a Man exacts Labour from a Bullock that is hungry, or thirsty, or fatigued, or obliges him to labour out of Season, the Magistrate shall fine him Two Hundred and Fifty *Puns of Cowries*.

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If any Man, by giving greater Wages than the Custom of the Country requires, entertains a Servant, so that all other Persons, by his giving such great Wages, are put to great Inconvenience, or if, when the Magistrate hath fixed the Price of any Article, he buys or sells such Article at a higher or lower Rate, or if, by any Cozenage and Deceit, he sells an Article of low Value for too great a Price, or, by Cozenage and Deceit, purchases a valuable Commodity at too low a Rate, the Magistrate shall fine him One Thousand *Puns* of *Cowries*.

If a Man, without an Order of the Magistrate, sells an Elephant that is fit for Business, or a Horse that is fit for Business, or a Camel that is fit for Business, or any valuable Jewels, or if a Man sells any Article which the Magistrate hath forbidden to be sold, the Magistrate shall fine him the Price of the Article sold.

If a Man uses any severe Expression against the Person who hath taught him the *Goiterree*, or if a Pupil does not observe the Commands of his Spiritual Guide, or is prepared to assault the Wife of his Elder Brother, or if a Man, having been intrusted to carry any Article from one Person to another, doth not deliver it accordingly, or if a Man hath opened the Lock of any Person's House, or if a Man hath a malevolent Disposition towards a Stranger, the Magistrate shall fine the Offender, in any of these Cases, Fifty *Puns* of *Cowries*.

If a Man, who hath received any Molestation from a Thief, or any other ill-disposed Person, should say to another, "I receive such Molestation from a Thief, or from such other ill-disposed Person, come you and free me from him," then, if that Person, having sufficient Ability for the Purpose, doth not assist, or speak for the other, the Magistrate shall fine him One Hundred *Puns* of *Cowries*.

If





If a Man, who hath not been molested by a Thief, or any other Person, should say, "I am molested by a Thief, or by such other ill-disposed Person, I entreat the People to come to my Assistance," in that Case, the Magistrate shall fine him One Hundred *Puns* of *Cowries*.

WHEN a *Sooder*, or a *Sinasse*, is performing a *Serâdeb*, or a Worship to *Dewtah*, if, upon an Invitation from such Men, a *Bramin* should eat or drink there, or if a Man takes an Oath which does not belong to him to take, or if a Man should perform any Act which he is not permitted by the *Shaster* to perform, or if a Man hath administered any such Kind of Philter, so that there is no Fruit produced by the Trees, or causes a Cow to take such a Medicine as that she brings forth no Calf, or if a Man, having concealed any Partnership Property, converts it to his own Use, or if a Man of the *Arzâl*, or low Cast, intentionally strikes with his Hand a *Bramin*, a *Chehteree*, or any other such superior Cast, the Magistrate shall fine the Offender, in any of these Cases, One Hundred *Puns* of *Cowries*.

If a Father forsakes a Son, who has no Stain upon his Character, such as the Loss of Cast and such other disgraceful Circumstances, or if a Son, of his own accord, forsakes his Father, who has no Stain upon his Character, or if a Friend forsakes his Friend, who is without Blemish, or if a Brother forsakes a Brother, without Discovery of any Fault in him, or if a Husband forsakes his Wife, without Fault in her, then, if any of these, if both the Parties are unfit for Business, and have no Remedy but that of Separation, the Magistrate shall fine the forsaking Party One Hundred *Puns* of *Cowries*; if, without any Reason, but merely their own Choice, the one forsakes the other, the Magistrate shall fine him Two Hundred *Puns* of *Cowries*; if of the Two Parties one is fit for Business and the other unfit, then, if the unfit Person,

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of his own Choice, quits the other, the Magistrate shall fine him Six Hundred *Puns of Coorries*.

If one Person be going on a Road, and another be coming on it, then, whomsoever the Ordinations of the *Shaffer* require to give up the Way to the other, that Person shall give way accordingly:—The Distinctions of giving way are as follows: If one Man is blind, and the other hath his Sight, this latter shall give way to the Blind; if one Person be deaf, and the other hath his perfect Hearing, the latter shall give way to the Deaf: A Man shall give way to a Woman, and a Man empty-handed shall give way to a Man with a Burden; the Subject shall give way to the Magistrate, the Pupil to the Spiritual Guide; and so always an inferior Person shall give way to a superior, and an inferior Cast to a superior, and an inferior Degree of Knowledge to a superior Degree; a Man in Health shall give way to a sick Person; and all Persons shall give way to a *Bramin*: If any Person doth not give way according to this Rule, the Magistrate shall fine him Twenty *Puns of Coorries*.

If a Man doth not give a Carpet to sit on, to such Person as he ought to present with such a Seat, or doth not treat with proper Veneration a Person to whom Veneration is due, or who, neglecting a faultless *Bramin* in his Neighbourhood, invites a *Bramin* from a considerable Distance, or who, having invited any Person, doth not offer him any Thing to eat, or who, having accepted an Invitation, doth not go to the House whither he was invited accordingly, the Magistrate shall fine the Offender, in such Cases, One *Mashek of Gold*.

If a Man, having accepted anothers Invitation, doth not eat at his House, then he shall be obliged to make good all the Expence that was incurred in consequence of the Invitation.





If the Magistrate appoints any Man upon the Road to this Effect, to take a Toll from all Passengers going or coming by Water, and that Man levies a Toll upon those who come or go by Land, the Magistrate shall fine him Ten *Puns* of *Cowries*; in the same Manner, if he has appointed him to the Land Collections, and he levies any Thing from the Passengers by Water, the Magistrate shall then also fine him Ten *Puns* of *Cowries*.

If any Man goes to a Woman, and forcibly commits Adultery with her, and that Woman, from Bashfulness and Modesty, exclaims, that Thieves attacked her House, then the Magistrate shall fine that Woman Five Hundred *Puns* of *Cowries*.

If any Man forcibly commits Adultery with a Woman, and the Woman, by Exclamations, being desirous to call the Neighbourhood, the Man gives her Something as a Bribe, so as to make her desist from her Exclamations, then, whatever Bribe the Woman hath taken, in such a Case, the Magistrate shall fine her Eight Times as much.

If a Man, saying, that the Cloaths, which he has taken from the Body of some deceased Person, are fit for Use, and valuable, sells them as such, or, without the Order of the Magistrate, rides out with the Dignity of a Magistrate, or sits upon the *Musnud* of the Magistrate, the Magistrate shall fine an Offender, in such Cases, Five Hundred *Puns* of *Cowries*.

If a Man performs a *Jugg*, to procure the Death of any innocent Person, the Magistrate shall fine him Two Hundred *Puns* of *Cowries*.





If a Man, to procure the Death of any innocent Person, by any Contrivance, causes him to drink a Potion, or otherwise meditates his Death, the Magistrate shall fine him Two Hundred *Puns* of *Cowries*.

If a Man bores a Hole through any Jewel which is not proper for boring, or, in such as are proper for boring, makes a Hole in the wrong Place, or mixes any base and worthless Article with one that is valuable, the Magistrate shall fine him Two Hundred and Fifty *Puns* of *Cowries*.

If a Man sells any Thing unfit to eat, calling it an Eatable, or if any Cast sells any Articles that are forbidden to be sold by that Cast, or if a *Bramin*, quitting his prescribed Mode of Life, hath adopted other Manners, in any of these Cases, the Magistrate shall fine the Offender One Thousand *Puns* of *Cowries*.

If any Man demolishes the *Bundareh* (i. e.) the Treasury and Store-House of the Magistrate, or performs the *Jugg*, or the *Poojeh*, or such other religious Exercises, with a malevolent Intent towards the Magistrate, or if, being appointed to any Business, he spoils that Business, or if he always takes Bribes, in any of these Cases, the Magistrate, confiscating the whole Property of the Offender, shall banish him the Kingdom.

If a Man, by casting Briars into the Road, blocks up the Passage, or mixes Poison with any Preparation, Salt, or Acid, or Bitter, or Sweet, or who marries to a Slave any Woman who is not herself a Slave, in such Cases, the Magistrate shall cut off One of the Offender's Limbs; if he is always guilty of these Practices, the Magistrate shall put him to Death.





( 305 )

In any Place where the Magistrate is playing with any Person at *Chaperbāzce*, or at Tables, or any other such Kind of Game, in that Case, if any Person, without Permission of the Magistrate, interposes with his Hand, or by speaking, the Magistrate shall put him to Death.

If any Man, without Permission of the Magistrate, dresses himself in Cloaths like those of the Magistrate, or who, being appointed to an Office in the Magistrate's Service, continually neglects his Duty, to employ himself in idle Amusements, or to hear Singing, or, in any other Dissipation, mispends his Time, or who collects a greater Revenue than the Magistrate hath ordered, or who aims at the Magistracy, without being descended from the Magistrate's Family, in such Cases, the Magistrate shall put the Offender to Death.

If a Man, for his own Advantage, makes any false Entry in the Magistrate's Books, or, having discovered a Thief, or an Adulterer, suffers him to escape unpunished, the Magistrate shall fine him One Thousand *Puns* of *Coteries*.

If a Man, of his own Invention, says, that the Magistrate has intrusted to him the Discussion of any particular Affair, which, in fact, the Magistrate has not so intrusted, and, upon this Assertion, has caused Damage to any Persons, the Magistrate, in that Case, shall fine him to the Extent of his Abilities; if he be more than once guilty of the same Offence, he shall cut off One of his Limbs; if he hath a violent Propensity to such Crimes, he shall put him to Death.

If any Man disobeys the Order of the Magistrate, which may be executed, and which is proper, the Magistrate shall cut off from him a Hand, or a Foot,

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( 306 )

or some other Limb; if he always offends in this Manner, he shall put him to Death.

If a Man makes complaint before the Magistrate against the Magistrate's Counsellor, without any real Fault in him, or performs any Business or Service for the Magistrate's Accuser, the Magistrate shall put him to Death.

If the Magistrate's Officer hath brought before the Magistrate any Person for any Crime, and, upon the Magistrate's examining that Person, he should deny the Crime laid to his Charge, then, even if a small Offence be proved against him, upon a trifling Crime, the Magistrate shall levy a great Fine.

If a Woman causes any Person to take Poison, or sets fire to any Person's House, or murders a Man, then the Magistrate, having bound a Stone to her Neck, shall drown her, upon Condition of her not being with Child.

If a Woman murders her Spiritual Guide, or her Husband, or her Son, the Magistrate, having cut off her Ears, her Nose, her Hands, and her Lips, shall expose her to be killed by Cows, on Condition of her not being with Child.

If a Man spoils any Article made of Leather, or any Wooden or Clay Vessels, the Magistrate shall fine him Five Times as much.

If a Man causes another to do any bad Action, the Magistrate shall take from him Double of the Fine annexed to the Commission of any particular Crime: If a Man says to another, "Do you commit this bad Action, I will stand to all the Expences that may arise," then the Magistrate shall fine him Four Times as much.

If





If a Man causes another to begin any bad Action, or shews him the Way to commit a bad Action, or furnishes him with any Implements for the Commission of it, or who, suspecting that the other Person is a Thief, gives him a Place where to reside, in these Cases, the Magistrate shall fine him to the Extent of his Abilities.

WHEN a Man hath murdered another, if a third Person, who had Power to restrain the Murderer, neglected to do it, or, not having Power of himself to restrain the Murderer, yet, by speaking to another Person, could have caused him to be restrained, and neglected to speak, or when the Magistrate is prepared to chastise any Person, if another, at that Time, relates his Faults, or when a Man tells another, that he is desirous to commit a bad Action, if the other advises him thereto, the Magistrate, in these Cases, shall fine the Offender to the Extent of his Abilities.

If a Man, having committed a bad Action, should say, in Presence of the Magistrate, or of a considerable Number of Persons, that he hath committed such Crime, the Magistrate shall exact from him but Half the Fine.

If a Man in immediate Danger of his Life, by committing a bad Action, can save his Life, in that Case, the Magistrate shall not fine him.

If a Man of Veracity and general good Principles ignorantly commits any bad Action, the Magistrate shall not fine him.

If a Man, intending to commit a bad Action, hath proceeded so far as to commit some little Part of that bad Action, the Magistrate shall fine him One Quarter Part of the whole Mulct stated for such Crime; if he has proceeded still farther in the Commission of that Crime, the Magistrate shall take from





( 308 )

him One Half of that Fine; if he completes the said bad Action, he shall take the equivalent Fine.

If a *Royt* commits any Crime, the Magistrate, immediately upon receiving Information thereof, shall exact the Fine, and give him severe Caution not to commit the same Crime a Second Time.

In any Case where many Persons in Confederacy commit any Crime, the Magistrate shall take from each Individual a double Fine.

PUNISHMENT is of Two Sorts: The First Corporal, or Infliction of Severity upon the Body, and that is also of Two Sorts; the First binding and lashing the Body, or cutting off some of the Limbs; the Second putting to Death. The Second Sort of Punishment is Attachment of Property, and this has various and many Modes.

If a Man is frequently guilty of any of those Crimes, the Fine for which is stated at One *Pun* of *Cowries*, the Magistrate shall fine him One *Mashek* of *Silver*; if he frequently commits such Crimes as are stated at One *Mashek* of *Silver*, then the Magistrate shall fine him One *Cabaroun* of *Cowries*; if a Man frequently commits any of those Crimes, the stated Fine for which is One *Cabaroun* to Two Hundred and Forty-nine *Puns* of *Cowries*, then the Magistrate shall fine him Four Times as much; beyond this, in such Sort of Crimes, there is no greater Fine.

In Cases where the stated Fine to be taken from any Man, for a particular Crime, is One *Cabaroun* of *Cowries*, if the Magistrate commits such Crime, in that Case, the aforesaid Magistrate shall be fined One Thousand *Puns* of *Cowries*.

If a Man of the *Arzal* Cast, after Contact, of whom Washing is necessary, or if a Man sprung from the Womb of a Woman of superior Cast, and from the  
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( 399 )

the Loins of a Man of meaner Cast, or if a Woman, or a Child, or a Man in Necessity, commit any Fault, the Magistrate, from such Persons, shall not exact any Fine.

In Crimes where a Man's whole Property is to be taken as the Fine for them, if Painters commit such a Crime, the Magistrate, giving to them the necessary Implements for Painting, shall confiscate the whole of their Property.

If a Man, who gets his Livelihood by Tillage, commits such Crime as that his whole Property becomes liable to Confiscation, then the Magistrate, leaving him such Subsistence and Implements of Tillage as, upon Computation, will serve till his Crop is ripe, shall confiscate all the Rest of his Property.

If Singers, Musicians, or Dancers, commit any such Crime as that the whole of their Property becomes liable to Confiscation, then the Magistrate, giving them the Implements of their Profession, shall confiscate all the Rest of their Property.

If a Dancing Girl (or common Prostitute) commits such Crime as that all her Property becomes liable to Confiscation, the Magistrate, giving to her her Cloth, or Carpet, for sitting, her Cloaths, Jewels, and a Place of Abode, shall confiscate all the Rest of her Effects : In the same Manner, to a Soldier, shall be given his Implements of War ; and to a Man, exercising any Profession, the Implements of that Profession shall be exempted from the Confiscation of all the Rest of his Property.

In Cases where it is ordered a Man shall be put to Death, instead thereof, he shall pay One Hundred *Ashruftes*; and where it is specified, that One of his Hands, or One of his Feet shall be cut off, instead thereof, he shall pay Fifty





( 310 )

Fifty *Ashrufties*; and instead of having Two of his Fingers cut off, he shall pay Twenty-five *Ashrufties*; so also, where Banishment from the Kingdom is his Sentence, instead thereof, he shall be fined Twenty-five *Ashrufties*.

If in Two Places Two different Fines are specified for the same Crime, it must then be considered, whether the Offender hath committed this Crime Once only, or repeatedly; if he hath but Once been guilty, then, in the place where a smaller Fine is specified, according to that Specification he shall be fined; and if he hath frequently committed the same Offence, then he shall pay the larger Fine: It shall be considered also, whether the Criminal be a Man of large or of inconsiderable Property; if he is a Man of large Property, he shall pay according to the Specification of the larger Fine; if he is not a Man of Property, then he shall be fined according to the smaller Mulct specified.

In Cases where it is specified, that a Man shall be fined the same Mulct as a Robber, or as an Adulterer, or any other Offender, then, whatever Fine is specified to each particular Crime, a Fine of Half as much as that stated Fine shall be taken from him.

If Men of Rank, or of good Principles, or of Learning, commit such a Crime as to deserve a capital Punishment, and are not Men of Property, the Magistrate shall take from them less than One Hundred *Ashrufties*, in proportion to their Fortune; if they frequently commit the same Crime, the Magistrate shall confiscate all their Property, by way of Fine, and shall banish them the Kingdom.

If a *Bramin*, who hath always acted in conformity to the *Beids*, commits such a Crime as to deserve capital Punishment, then the Magistrate, to prevent him in future from the Commission of such Crimes, shall confine him in perpetual Imprisonment: If a *Chehteree*, or *Bice*, or *Sooder*, is unable to pay





pay such Fine as is ordained by the *Shaffer*, the Magistrate shall cause them to labour in lieu of such Fine; but he shall not cause a *Bramin* to labour in this Manner, but shall take the Fine from him by small Proportions.

If a Woman of Property commits a Crime, the Magistrate shall fine her; if she hath no Property, he shall chastise her.

If a Child, or an old and impotent Person, or a sick Man out of Ignorance, or an Idiot, commits any Crime, the Magistrate shall not take any Fine from such Persons, but shall chastise them.

If a *Bramin* goes to wait upon a Magistrate, the Servants and *Derbans* shall not obstruct his Entrance, but shall give him a ready Admittance.

If a *Bramin* be Passenger in a Boat, he shall not pay any *Cowries* to the Watermen, and he shall enter into the Boat before any of the other Passengers, and shall also come out before them.

If a *Bramin*, having purchased any Goods, be Passenger in a Boat, he shall not pay any Thing to the Waterman, upon Supposition that he has not bought those Goods for Traffick or Sale.

If a Man borrows Honey, or Sugar, or Salt, and does not repay it in the Space of Fifty Months, he shall be obliged to give Eight Times as much.

If a Man hath borrowed any Seed, he shall be obliged to return Six Times as much, upon Supposition that he does not repay it in the Space of Fifty Months.





If a Man hath intrusted, to be tended by a Herdsman, a Cow, or a Female Buffalo, and hath stipulated some Milk for the Herdsman's Wages, then, upon the Owner's neglecting, for a long Time, to take back such Cow or Buffalo, the Herdsman shall take the Calves produced from them as his own Property.

Exclusive of those Articles sold by Weight, of which mention is made in the Chapter of Borrowing, if a Man borrows any other Article that is sold by Weight, and does not repay it for a long Space of Time, he shall be obliged to give Eight Times as much.

If a Man, having been Loser at any Game, hath, for a long Time, omitted to pay the Wager stipulated thereupon, he nevertheless shall not pay Interest upon it.

If a Man hath by Slight and Cunning taken any Thing from another, that Person, at the Time of recovering his Property, shall not receive any Interest thereon.

If a Man, depositing a Pledge with any Person, borrows Money of him, and the Pledge by any unexpected Accident be destroyed, then the Borrower shall commit some other Article to the Lender's Charge, until Repayment of the Money, or shall repay the Money upon the Spot.

If a Pledge, in the Hands of a Creditor, be destroyed by any Fault of the Creditor, then, supposing the Value of the Pledge to be equivalent to the Money lent, the Borrower shall not make good the Debt; if the Value thereof be less than equivalent, the Borrower shall make good the Amount of the Deficiency; if the Price of the Pledge be more than equivalent to the Money borrowed,





borrowed, the Debt shall go in Part Payment thereof, and the Creditor shall be obliged to make good the Remainder.

If a Father, having borrowed Money, from absolute Inability, neglects to pay the same, his Son, if able to furnish the Money, shall pay the Debt.

If a Husband borrows Money, his Wife shall not repay it; if a Son borrows Money, the Mother shall not pay the Debt; if they have incurred the Debt by mutual Consent, the Mother must pay it.

If a Creditor Once only obliges his Debtor to perform any Labour on Account of the Debt, which is not proper for that Debtor to perform, the Magistrate shall fine that Creditor Two Hundred and Fifty *Pais* of *Cowries*.

If a Man, having incurred a Debt, is unable to pay it, on Account of a Famine, or any such Calamity, the Creditor shall be contented to receive the Money in small Proportions, and shall not exercise any violent Severity against the Debtor.

If a Man brings a Claim against any Person, saying, "You owe me a Sum of Money," and that Person denies the Debt, then, upon the Creditor's proving the Debt, that Person, if he be rich, shall be fined Twice as much as the Debt; if he be a Man of inconsiderable Property, he shall be fined a Sum equivalent to the Debt.

If a Man, having borrowed Money of several Lenders, hath purchased Goods therewith, and all the Creditors assemble together at Once, and the Debtor hath no immediate Means of paying them, then whatever Goods he hath purchased with each Creditor's Money shall be sold, to repay each Creditor respectively.

WHEN





WHEN a Debtor hath paid his Creditor the Sum of his Debt, he shall receive his Bond back from the Creditor, and shall tear it, and shall also take a written Release or Receipt from the Creditor.

IF a Man hath borrowed Money from a Lender, and hath not given a Bond, but there be Witnesses to the same, then, at the Time of Repayment, the Money shall be delivered in Presence of the same Witnesses.

IF any Man, having been expelled and excommunicated from his Cast, performs the *Perâshcut*, or Expiation, then, during his Life-Time, his Son, and Grandson, and such other natural Heirs, shall not become possessed of his Estate; but his Property shall be divided among them, according to their Right of Inheritance.

IF there are Two, or Four, or more Heirs, and One or Two of them, by applying to Use the Partnership Property, acquire some Profit from thence, then all the Partners, according to their Property in the Stock, shall receive a Share of the Profit; but he who acquired this Profit shall divide their Property into equal Shares, and first shall take One Share thereof to himself, and of the rest they all shall take Shares respectively, according to their Proportion of the Stock: But this Ordination is only to be understood in Cases of unequal Shares in a Joint Concern; if the Shares of all the Partners are equal, then he who acquired the Profit thereon shall receive Two Shares, and the others shall each receive One Share.

IF the several Partners have an equal Right to a Female Slave, or to a Slave, then all the Partners shall exact an equal Portion of Service from that Slave, or Female Slave.

If





( 315 )

If any One of the Partners hath concealed any Part of the Joint Property, then, upon Discovery thereof, such concealed Property shall be divided among the Partners; but they shall not receive any Share of that Property which hath already been divided.

If a Man hath forcibly taken any Thing from another, or forcibly caused him to sign any Writing, or by Violence expended any of his Property, it is not approved.

If a Man, by forcible Means, or, by any deceitful Artifice, hath sold any Thing, or managed any other Transaction, it is not approved.

If, during the Night-Time, or in a concealed Part of the House, or without the Precincts of the Town, or in such other concealed and suspicious Places, a Man hath bought and sold any Thing, or managed any other Transaction, it is not approved.

If a Woman, or a Person intoxicated, or an Idiot, or a sick Person, or a Child, or a Man under violent Dread, hath performed any Transaction, it is not approved.

EXCLUSIVE of the Plaintiff and Defendant, and the *Vakeel*, or the Son, or the Slave of the Plaintiff and Defendant, if any other Person takes upon him to settle the Affairs, it is not approved.

If a Man doth not give up Goods intrusted to him, when the Person who intrusted them demands the same, then, if he be rich and void of Religion, the Magistrate shall fine him Twice as much as the Value of the Goods in Trust, if

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he is not a Man of Property, nor void of Religion, he shall only fine him an Equivalent.

If a Man ignorantly, without any accidental Calamity, spoils Goods intrusted to him, in that Case, he is not to make good the whole of the Effects in Trust, but he shall pay somewhat less than the Value of the Property intrusted to him, and the Sons of that Person are not to pay any Part thereof.

If the Goods in Trust be spoiled by the Fault of the Sons, then the Sons also shall pay.

When a Pupil takes Leave of his Master, after having been instructed in any Science, the Master, upon giving him his Dismission, shall give him some Money, according to the Extent of his Abilities.

If a Man, having received Service at the Hands of a Servant, doth not pay him his Wages, the Magistrate shall cause him to pay the Wages, and shall also fine him.

If a Man hath married any Female Slave, he becomes the Slave of the Owner of that Female Slave, in case he is not already the Slave of any Person; if he is the Slave of any Person, and marries that Female Slave, with the Consent of his Master, he then also becomes the Slave of the Owner of the Slave Girl.

If a Marriage is contracted between a Slave and a Slave Girl, without the Consent of the Owner of the Slave, or that of the Owner of the Slave Girl, then the Slave continues to belong to his original Owner, and the Female Slave also remains with her original Owners.

If





If any Person's Cow, being covered, by another Person's Bull, should produce a Calf, then the Owner of the Cow shall have the Calf, and the Owner of the Bull shall not have Power to lay any Claim to it.

If a Man, having purchased any Goods, doth not pay the Toll thereon in the *Bazar*, or at the *Chokey*, the Magistrate shall take Eight Times as much as the Toll from him; if that Person, for the Sake of avoiding Payment of Toll, quits the right Road and takes another, the Magistrate shall confiscate all his Property.

If a Man, to avoid paying Toll, doth not sell his Goods at the regular Hours of Sale, but sells them privately, the Magistrate shall fine him Eight Times as much.

In a Transaction of returning purchased Goods, if the Purchaser returns such Articles within the Time limited for that Purpose, in the Chapter of Buying and Selling, then he shall divide that Space of Time into Three Parts; if he returns the Goods within the Space of the First Division of Time, it is of no farther Consequence; if he returns them within the Second Division of Time, he shall give One Thirtieth of the Price of the Article, together with the Article returned to the Seller; if within the Third Space of Time, he then shall give to the Seller One Fifteenth of the Price of the Article, together with the Article so returned; and, after the Expiration of that Space of Time, purchased Articles must not be returned.

In the Chapter of Buying and Selling, according to the Space of Time therein limited for returning purchased Goods, if a Man, having bought any Commodity, returns it after the Expiration of that Period, or, having  
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fold any Articles, takes them back again, the Magistrate shall fine that Person Six Hundred *Puns* of *Cowries*.

• If a Man, having purchased a Cow or a Buffalo that gives Milk, returns it within the Period of Time limited for such Returns, he shall, upon returning the same, give One Tenth of the Price thereof to the Seller; in returning purchased Cows or Buffaloes, there is no Division of the limited Period into Three Parts, as before.

If the Purchaser of the Cow or Buffalo hath taken the Purchase into his own Possession, he shall give to the Seller One Sixth of the Price thereof.

If a Man gives false Testimony in a Matter of Limits and Boundaries, then the Magistrate shall fine him Two Hundred and Fifty *Puns* of *Cowries*.

If that Person is an immediate Neighbour to those Boundaries, then the Magistrate shall fine him Five Hundred *Puns* of *Cowries*.

If a Man steals any Thread, or Cotton, or Cow Dung, or Grass, or Water, or Sugar Cane, or Vessels of *Bamboo* (that is Cane) or Salt, or Earthen Pots, or Sand, or Dust, or Clay, or Fish, or Birds, or bitter Oil, or Flesh, or Honey, or Leather, or Ivory, or the Horns of Animals, or Wine, or Victuals, or Fruit, which any Person hath bought for his own Use, then the Magistrate, causing such Articles to be returned to the Owners, shall fine the Thief One Hundred *Puns* of *Cowries*.

THE *Skait*, or *Poofstek-bundee*, is of Two Sorts: The First, *Kbieu* (*i. e.*) a Bridge, through which the Water has free Passage; the Second, *Bundboo* (*i. e.*) Bank, or Dam, through which the Water does not flow.

If





If a Man erects such a Bridge or Bank upon the Land of another Person, and that Person sustains a small Injury from the said Bank, and the Publick receives a material Benefit, then that Person is not permitted to interrupt the Progress of the said *Poosteb-bundee*.

If a Man hath erected a Bridge or Bank upon any particular Spot, from the Construction of which Bridge or Bank the Crops upon other Persons Grounds are much benefited, this Man hath no Power to claim the said Crops; but the Owners of the Land shall possess the Crops respectively.

If a *Chehteree* commits Adultery with a Woman of the *Bramin* Cast, who has no Master, by her own Consent, the Magistrate shall fine the said *Chehteree* One Thousand *Puns* of *Cowries*, and shall cause the Hair of his Head to be shaved off with the Urine of an *Afs*.

If any Man strikes the *Anus* of another, the Magistrate shall fine him Forty *Puns* of *Cowries*.

WHATEVER Ordination such *Bramins* as are *Pundits* delivered to the *Reyots* from the *Shaster*, the *Reyots* shall acknowledge and obey the same: Whoever, being a *Pundit*, does not speak the Sentiments of the *Shaster*, the Magistrate shall fine him Two Hundred and Fifty *Puns* of *Cowries*.

UPON the Magistrate's having made a regular Investigation, whatever Orders he shall issue to any Person, if that Person does not act in conformity thereto, the Magistrate shall fine him.





MEN that vilify the Magistrate, or Men of innate bad Principles, or Men, who, without Reason, cause any internal Uneasiness to others, the Magistrate shall banish all such from the Kingdom.

If a Man, having always been used to eat and drink with another, without any Fault of that Person, will no longer eat and drink with him, then the Magistrate shall hold him guilty.

If several Persons in a Confederacy refuse to pay to the Magistrate his proper Dues, the Magistrate shall exact Eight Times as much from each Individual.

If any Person, having borrowed Money in the Name of several Persons, applies the same to his own Use, that Person shall be obliged to pay the Debt.

If the Father or Mother of the Magistrate, or any Person who hath taught the *Goiterce*, or a Child, or a weak old Person, or a Man of Rank and Knowledge in the *Beids* of the *Shaffer*, and who acts in conformity to the *Beids*, or a Kinsman and Relation of the Magistrate, commits a Fault, the Magistrate shall not take a pecuniary Fine from such Persons, nor shall cut off their Limbs, but shall utter severe Expressions of Wrath against them.

If a *Sinasse*, or a *Bàn Perist*, or a *Berbemcharry*, commits any Crime, the Magistrate shall not take from them any pecuniary Fine, and shall not cut off the Limbs of such Persons, but shall anathematize them.

THERE is no Crime in the World so great as that of murdering a *Bramin*; wherefore the Magistrate shall never desire the Death of a *Bramin*, nor shall he ever cut off his Limbs.

IF





If a *Bramin* is guilty of drinking Wine, he shall be branded in the Forehead with the *Sooràdbuch*:—*Sooràdbuch* is that, at the Time of drinking Wine, upon turning down the Cup, in such Manner as that the Wine falls from the Mouth of the Cup; in the same Form, they shall brand the *Bramin's* Forehead with a hot Iron.

If a *Bramin* commits Adultery with any of his Father's Wives, exclusive of his own Mother, the Magistrate shall brand him with a hot Iron in the Forehead with the Mark of the *Pudendum Muliebre*.

If a *Bramin* hath murdered another *Bramin*, the Magistrate shall brand him in the Forehead with the Mark of a Man without a Head.

EVERY *Bramin*, who does not every Day act according to the *Shaster*, and who acts in contradiction to the *Shaster*, shall be confined in Prison by the Magistrate, until such Time as he reverts to the Duties of his Religion; if he never reverts to the Duties of his Religion, he shall be banished the Kingdom.

THE Magistrate shall not take any of the Property termed *Mabà Pàtuk* (a Description of which is to be found in the Chapter of *Pàk-Pàrisb*) if he takes a Fine from thence, he shall cast it into the Water, or shall give it to such *Bramin* as is firm in his Religion, and who acts in conformity to the *Beids*; if the Magistrate doth not appropriate to himself the Property called *Mabà Pàtuk*, but acts according to what is herein enjoined, then the Lives of Men are prolonged in his Kingdom, and Learning flourishes there, and beautiful Children are propagated there.

FROM a Man that is rich, a larger Fine than that respectively specified shall be taken, that, feeling the Inconveniencies of the Mulct, from the Fear thereof,





thereof, he may be restrained from the Commission of such Crimes a Second Time.

AFTER being acquainted with the Fines stated for each particular Species of Theft, as mentioned in the Chapter of Theft, if a *Sooder* commits a Robbery, he shall pay Eight Times as much; if a *Bice*, he shall pay Sixteen Times as much; if a *Chebteree*, he shall pay a Fine of Thirty-two Times as much; if he be a *Bramin*, he shall pay Sixty-four Times as much; if he be a *Bramin* of extensive Knowledge, he shall pay One Hundred Times as much; if he be a Man of the greatest Rank, he shall be fined One Hundred and Twenty Times as much.

ACCORDING to the Ordinations delivered in this *Pootee*, or Compilation, the Magistrate shall administer Justice; if any Matter should come before him, which is not included herein, he shall consider the general Scope of this *Pootee*, and judge accordingly, and fine proportionably; and in such Cases where the Fine is not particularly specified, he shall investigate the Affair, and take a Fine.

T H E E N D.



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