



WHOEVER hath become a Slave, by selling himself to any Person, he shall not be free, until the Master of his own Accord gives him his Freedom.

If the Master, from a Principle of Beneficence, gives him his Liberty, he becomes free.

If a Thief, having stolen the Child of any Person, sells it to another, or a Man, by absolute Violence, forces another to be his Slave, the Magistrate shall restore such Person to his Freedom.

If the Master of a Slave should be in imminent Danger of his Life, and at that Time this Slave, by his own Efforts and Prefence of Mind, is able to save the Life of his Master, the Slave aforefaid shall be freed from his Servitude, and be held as a Son; if he chooses it, he may stay with his former Master; if he chooses it, he shall quit that Place, and go where he will at Liberty.

WHOEVER is without a legitimate Child, and from the Seed of his own Body hath a Child from the Womb of a Slave Girl, that Girl, together with her Son, becomes free.

WHEN any Person, from a Principle of Beneficence, would release his Slave, the Mode of it is this; The aforefaid Slave shall fill a Pitcher with Water, and put therein *Berenge-à-rook* (Rice that has been cleansed without boiling) and Flowers, and *Doob* (a Kind of small Salad) and, taking the Pitcher upon his Shoulder, shall stand near his Master; and the Master, putting the Pitcher upon the Slave's Head, shall then break the Pitcher, so that the Water, Rice, Flowers, and *Doob*, that were in the Pitcher, may fall upon the Slave's Body; after that, the Master shall Three Times pronounce the Words, "I have made you free,"
upon



upon this Speech, the Slave aforesaid shall take some Steps towards the East, whereupon he shall be free.

WHOEVER hath become a Slave to any Person, that Master is Proprietor of any Property that Slave may acquire, exclusive of the Price of his own Slavery, and exclusive also of any Thing which may be given to him as a Present.

S E C T. III.

Of such as are Slaves, and of such as are not Slaves.

If the Slave of any Person marries a Woman, that Woman becomes the Slave of the same Master, unless she be the Slave of any other Person.

If that Woman be the Slave of any Person, and her Master gives Consent to the Marriage, in that Case also, she becomes the Slave of her Husband's Master.

A MAN of a superior Cast, if he is upright and steady in the Principles of that Cast, can never be the Slave to a Man of an inferior Cast.

SLAVES are made of the Three Casts of *Chehteree*, *Bice*, and *Sooder*; a *Bramin* can never be a Slave.

If a *Chehteree*, a *Bice*, or a *Sooder*, cause a *Bramin* to become a Slave, the Magistrate shall exact a Fine from them of One Thousand One Hundred *Puns* of *Cowries*.

A *Bramin* cannot cause another *Bramin* to become a Slave; but the *Bramin*, who is learned in his Science, may cause an unlearned *Bramin* to perform all proper,



proper Service for him, exclusive of those undue Services above described, and he who is well grounded in Science may also cause such due Services to be performed, by those who are unprincipled in Science, according to the Ordinations of *Pārreejaut* and *Helāyoodob*:—Approved.

Lukkee Deber, upon this Head, speaks thus, That whoever, being a *Bramin*, acts like a *Chebteree*, a *Bice*, or a *Sooder*, such Kind of *Bramin* must never cause other *Bramins* to perform Duty or Service for him.

If any Person obliges a learned *Bramin*, against his own Consent, to perform Labour and Service, the Magistrate shall fine him Six Hundred *Puns* of *Cowries*.

If a *Bramin* hath purchased a *Sooder*, or even if he hath not purchased him, he may cause him to perform Service.

THE *Chebteree*, *Bice*, and *Sooder*, may each cause their respective Casts to perform Service; as a *Chebteree* may employ another *Chebteree*, a *Bice* may employ another *Bice*, and a *Sooder* may employ another *Sooder*: As also a superior Cast may employ the inferior Cast; as a *Bramin* may employ a *Chebteree*, a *Chebteree* may employ a *Bice*, and a *Bice* may employ a *Sooder*.

If a Man sells the Wife of a *Bramin* to any Person, or keeps her to himself, it is not approved; the Magistrate shall release the Woman, censure the Vender, and hold him amenable.

If a Person, in Time of Calamity, sells his Slave Girl to another Person, without her Consent, the Magistrate shall fine the Vender Two Hundred *Puns* of *Cowries*.

A WOMAN,



A WOMAN, who is of good Character and Behaviour, and who, coming to a Person's House, fixes her Abode there, shall not be obliged to perform any Labour or Service, nor shall she be delivered over to any Person; if she be obliged to perform Service, or be delivered over to any other Person, the Magistrate shall exact a Fine from the offending Party, and release the Woman.

If a Man commits Fornication with the Nurse who brought him up, the Magistrate shall fine him Two Hundred and Fifty *Puns of Cowries*.

If a Woman, impelled by any Calamity, should come to any Person, and remain with him, if he commits Fornication with that Woman, the Magistrate shall fine him Two Hundred and Fifty *Puns of Cowries*.





C H A P. IX.

Of Wages.

Seçt. I. Of the Wages of Servants.

Seçt. II. Of the Wages of Dancing Women or Prostitutes.

S E C T. I.

Of the Wages of Servants.

WHATEVER Wages were promised to a Servant, at the Time of his being hired, according to that Promise, Wages shall be paid.

IF a Man hath hired any Person to conduct a Trade for him, and no Agreement is made in regard to Wages, in that Cafe, the Person hired shall receive One Tenth of such Profit.

IF a Man hath hired any Person to attend his Cattle, and no Agreement is made in regard to Wages, in that Cafe, the Person hired shall receive One Tenth of the Milk produced by the Cows.

IF a Man hath hired any Person for the Business of Agriculture (exclusive of driving the Plough) and no Agreement is made in regard to Wages, that Person shall receive One Tenth of the Crop produced.

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WHERE several Persons are employed in the Execution of One Piece of Business, of the whole Wages paid for such Work, they shall each receive a respective Proportion, according to the Difference of their Assiduity.

IF a Person hired for the Business of Agriculture should abscond, the Magistrate shall censure him, and take a Fine from him.

IF a Person, receiving his Victuals in the House of his Master, performs the Business of plowing the Ground, and no Wages are stipulated, in that Case, whatever Crop is produced from that Ground, the Person so employed shall receive One Fifth of that Crop; if he does not receive his Victuals at the House of his Master while he performs the Business of ploughing, he shall receive One Third.

IF a Person, who is hired to bring up any domestick Animals or Birds, should abscond, the Magistrate shall hold him amenable, and shall censure him.

IF a Person, having received his Wages, doth not perform the Business for which he was hired, and at the same Time is not sick, the Magistrate shall cause him to give back to his Master whatever Wages he may have received, and shall fine him in Double of that Sum.

IF a Person, not having agreed for Wages at the Time of being hired, shall have performed the Business allotted him, upon which Business no Profit whatever should arise, in that Case, according to the Wages that other People in the same Kingdom receive for the same Kind of Business, he also shall receive Wages at the same Rate from his Master.

IF.



If a Person, not receiving his Wages, but making a Stipulation for the Payment and Proportion of them, is employed upon any Business, and, during the Time of such Employment, absconds from his Business, without the Plea of Sickness, or any Calamity, the Magistrate shall fine him in whatever Sum was agreed upon for his Wages.

If a Person, being hired to perform any Business, should forsake that Business, at a Time when but little of it remains unfinished, without the Plea of Sickness, or any Calamity, he shall not receive any Wages.

If a Person, hath given another a Promise, saying, "I will execute your Business," and at the same Time neglects to begin it, and, without the Plea of Sickness, or any Calamity, afterwards should say, "I shall not be able to execute your Business," in that Case, the Magistrate shall cause him to perform the Business; if, after the Order of the Magistrate, that Person still neglects to execute the Business, the Magistrate shall fine him Eight Gold Coins, and, without giving him any Wages, shall oblige him to perform the Work agreed for.

If a Person, being allotted the Execution of any Work, should fall sick after he has begun the Work, and afterwards, upon his Recovery, goes on with the Performance of the Business, he shall receive Wages also for the Time of his Sickness.

If a Man, by the Fault of his Master, forsakes his Service, in that Case, he shall receive proportionate Wages for whatever Number of Days he continued in the Service.

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If a Servant, by his own Fault, spoils any Thing belonging to his Master, that Servant shall make it good; but if that Thing be spoiled by any unexpected Calamity, or Innovation of the Magistrate, the Servant shall not pay for it.

If a Person, without any Fault committed by his Servant, discharges the Servant, the Magistrate shall take from that Person One Hundred *Pans* of *Cowries*, and cause him to pay the Servant his Wages.

If a Servant maliciously hurts the Property of his Master, he shall give Twice as much to the Magistrate for a Fine, and make good the Property of his Master.

If a Servant, at the Command of his Master, commits Theft, or Murder, or any such Crimes, in that Case, it is not the Fault of the Servant, the Master only is guilty.

If a *Beopary*, hiring a Person to go to any specified Place, takes him along with himself, and the *Beopary*, having sold all his Goods on the intermediate Road, discharges that Person, in that Case, he shall give him Wages for whatever Part of the Road he hath gone; and as to the Part of the Way agreed upon, which remains untravelled, he shall give him Half of the stipulated Wages for that Part; and, if, as they are on their Journey to the Place specified, any Person should hinder the *Beopary* from carrying his Goods, or should steal them, in that Case, the Person hired shall receive Wages for that Part of the Journey already accomplished, and for what remains unperformed, he shall receive Nothing.



If a Person, going on a Journey, takes another with him, and this Person should fall sick upon the Road, or is unable to travel on Account of Fatigue, in that Case, the Person who took him shall remain Three Days upon the Spot, in waiting for him; if he does not thus wait for him, the Magistrate shall fine him.

If a Person, without receiving Wages, or Subsistence, or Cloaths, attends Ten Milch Cows, in that Case, he shall select, for his own Use, the Milk of that Cow, whichever produces the most; and if he attends more Cows than those, he shall take Milk, after the same Rate, in lieu of Wages.

If a Person attends One Hundred Cows, for the Space of One Year, without any Appointment of Wages, in that Case, by way of Wages, he shall take to himself One Heifer of Three Years old; and also, of all those Cows that produce Milk, whatever the Quantity may be, after every Eight Days, he shall take to himself the Milk, the entire Produce of One Day.

If a Person attends Two Hundred Cows, for the Space of One Year, without Appointment of Wages, in that Case, after every Eight Days, he shall take to himself the Milk, the entire Produce of One Day; and also, by way of Wages, One Cow in Milk, and her Calf.

CATTLE shall be delivered over to the Cowherd in the Morning; the Cowherd shall tend the Herd the whole Day with Grass and Water, and in the Evening shall redeliver them to the Master, in the same Manner as they were intrusted to him; if, by the Fault of the Cowherd, any of the Cattle are hurt or stolen, that Cowherd shall make them good.

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WHEN a Person is employed, Night and Day, in attending Cattle, if One of them, by his Fault, should be hurt, he shall make it good.

If a Thief takes away, by Violence, a Cow or a Buffaloe, in the Owner's Sight, and the Cowherd, as soon as he knows the Circumstance, makes a violent Outcry, but is not able to preserve them, it is not to be imputed the Fault of the Cowherd; and, if in that Country, or in that particular Spot, any Calamity should happen, during which Time the domestick Animals come to any Damage, it is not to be imputed the Fault of the Cowherd, the Loss shall fall upon the Owner.

If a Cowherd drives away any Cows, Buffaloes, and such Kinds of Cattle, to feed, or on any Account carries them to another Place, he shall guard those Cattle, to the utmost of his Power, from any Accident of Flies, Thieves, Tigers, Pits, Rocks, or any such Kind of Misfortune; if he is unable to protect them from these Accidents, he shall, with a loud Voice, give Notice to the People there, or to the Owner of the Cattle; if he does this, no Fault lies upon the Cowherd; but if he neglects to act in this Manner, he shall make good the Cattle, and the Magistrate shall fine him Thirteen *Puns* of *Cowries*.

If a Cowherd should go to his own House, or to any other Place, and leave any sick Cattle upon the Plains, the Magistrate shall censure him.

If a Cow, or Buffaloe, or any such Kind of Cattle, should die of any Sickness, while the Cowherd, knowing the Remedy proper for such Sickness, neglected to administer it, the Magistrate shall censure him, and cause him to give such an Animal to the Owner of the Herd; he shall also fine him Thirteen *Puns* of *Cowries*, and cause the proportionate Part of his Wages to be paid him.

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WHEN a Cowherd hath led the Cattle to a distant Place to feed, if it happens, that One, or Two, or more of those should die of some Distemper, notwithstanding the Cowherd applied the proper Remedy, in that Case, the Cowherd shall carry the Head, or Tail, or Fore or Hind Foot, or some such convincing Proof taken from that Animal's Body, to the Owner of the Cattle, having done this, he shall be no farther answerable; if he neglects to act thus, he shall make good the Loss.

S E C T. II.

Of the Wages of Dancing Women or Prostitutes.

If a Prostitute, after having received Hire from any Person, neglects to go to him, whatever Money she received, she shall return back Twice as much; but if the Person who hired her does not require her Attendance, in consequence, the Money he hath given her shall not be returned.

If a Prostitute or Dancing Woman, having, at her own Request, received Hire from any Person, should be sick, fatigued with any Business, or melancholy on Account of any Calamity, or in waiting upon the Business of the Magistrate, at such Times, if the Person aforesaid requires her Attendance, and the Prostitute is unable to go, it is not her Fault; but, after her Recovery, or after the Termination of the Calamity, or after Dismission from the above-mentioned Business, she shall attend him; if she then neglects to go, she shall give back Double of the Hire she received.

If a Person, having settled the Sum to be given, hath hired a Prostitute, and attempts to commit any unnatural Act with her, he shall give her Eight Times



Times the Sum stipulated, and pay a Fine also of Eight Times as much to the Magistrate.

If any Person verbally agrees with a Prostitute, and says, "I will employ you," and gives her Hire upon his own Account, but afterwards, instead of employing her himself, causes several other Men to enjoy her, in that Cafe, he shall pay her Eight Times as much as the Sum stipulated, and pay a Fine also of Eight Times as much to the Magistrate.

If a Man hath mentioned One particular Person's Name to a Prostitute, and, having given her a stipulated Hire in that Person's Name, carries her to another Man, the Magistrate shall fine that Man One *Māsokh* of Gold ($\frac{1}{17}$ of *Ashrafie*.)

If a Man, having agreed with a Prostitute for her Hire, goes to her accordingly, and afterwards does not pay her the stipulated Sum, then whatever Hire he had agreed to give, he shall pay Double of that Sum to the Woman, and a Fine also of Double of the same Sum to the Magistrate.

If a Person, having agreed for the Hire of a Prostitute to himself, takes a Number of Men with him to that Prostitute, and there enjoys her, in that Cafe, whatever Hire he had agreed to pay, he shall give her Double of such Hire for every Person whom he carried with him; and in like Manner shall pay Double of such Hire for every single Person to the Magistrate as a Fine.

If a *Bheroodh* (*i. e.*) a Pimp or attendant Musician upon Prostitutes, and a Prostitute have any Dispute, the Mistress of the Girl shall settle the Dispute.



C H A P. X.

Of Rent and Hire.

If a Person, paying Rent and Hire, builds a new House upon the Lands of any Stranger, and lives there, in that Case, whenever he quits that Place, and pays up his Rent without a Balance, he may do what he pleases with the House.

If a Person, without paying Rent, builds a new House upon the Lands of a Stranger, and lives there, in that Case, at the Time he quits that Place, he may not dispose of the House at his own Pleasure; the Owner of the Land shall also become Owner of the House.

If a Person hath hired any Thing for a stipulated Time, he shall pay the Rent accordingly.

If a Person hath hired any Thing from another, he shall continue to pay the Hire for it, until he returns it to the Owner.

If a Person hath hired any Thing from another, and does not apply to any Use the Things hired, he must pay the Rate of Hire for it, and be held to return it to the Owner.

If a Person, having agreed for the Rent of the Water of a Pool, or of the Water of a Well, or of the Water of a River, or of a House, does not pay it, the Magistrate shall cause such Rent and Hire to be paid.

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If a Person hath hired any Thing from another, and the Thing so hired, without any unexpected Calamity, or Innovation of the Magistrate, be spoiled by the Fault of that Person, he shall make it good; if it be damaged by any natural Accident, or by the Innovation of the Magistrate, he shall not make it good.



CHAP.



C H A P. XI.

Of Purchase and Sale.

Seft. I. Of the Vender's not delivering up to the Purchaser the Commodity fold, and of the Magistrate's causing him to deliver it.

Seft. II. Of Returning or not Returning Articles purchased.

S E C T. I.

Of the Vender's not delivering up to the Purchaser the Commodity fold, and of the Magistrate's causing him to deliver it.

If a Person hath sold to any One, Glebe Land, or Houses, or any such Property, and, having received the due Value for it, forcibly detains the Premises fold, and himself expends the Profit arising upon them, upon the Purchaser's laying a Complaint of this Nature before the Magistrate, that Magistrate shall cause the purchased Premises, and also the Profit accruing upon them, to be delivered over to the Purchaser; and if, at the Time of entering upon the Premises, the Price has fallen, with respect to the Time when the Purchase was made, he shall cause such Overplus of Price also to be given back to the Purchaser, by the Vender; but, if the Price hath risen, the Vender shall not receive such Difference of Price, and the Magistrate shall also fine the Vender One Hundred *Puns* of *Cowries*.



If a Person sells any Thing, except Glebe Land, to any One, and, having received the due Value, forcibly detains the purchased Commodity, and himself expends the Profits arising upon it, upon the Purchaser's carrying a Complaint of this Nature before the Magistrate, that Magistrate shall cause the Commodity bought to be delivered over to the Purchaser; and also whatever Profit thereupon accruing, which the Seller has applied to his own Use; and if, at the Time of delivering up the Purchase, the Price of such Commodity has fallen; with respect to the Time when the Purchase was originally made, the Vender shall also make good such Difference of Price, and shall pay to the Magistrate a Fine of One Hundred *Puns* of *Cowries*.

If a Person, having sold any Thing to a Merchant who is gone into another Country to trade, hath received the due Value for it, and then forcibly detains the purchased Commodity, in that Case, upon the Merchant's preferring a Complaint of this Nature to the Magistrate, that Magistrate shall cause the purchased Commodity to be delivered to the Buyer; and also whatever the present Profit falls short of that Profit which the Merchant would have gained by selling it in another Kingdom, at the Time of his making the Purchase, the Magistrate shall cause that Difference also to be made good to the Purchaser, and shall likewise take to himself, as a Fine, One Hundred *Puns* of *Cowries*: This Ordination is according to *Beebâ-dur Funnâgurkâr*: —Approved.

If a Person hath purchased any Thing with Agreement to take away the Goods the same Day, and hath settled a Day of Payment, and the Vender also consents to this, yet does not deliver up the Goods on the Purchaser's Demand, upon the Purchaser's preferring a Complaint of this Nature to the Magistrate, that Magistrate shall cause such Goods to be delivered to the Purchaser, and shall also make the Vender give up whatever Advantage he may have enjoyed, arising from the Goods so detained, and shall fine him moreover

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One Hundred *Puns* of *Cowries*; but the Purchaser shall be held to pay according to the Stipulation; nevertheless, if, with respect to the Time of the Purchase, the Price is since fallen, the Vender shall make it good.

If a Person, having purchased any undamaged Commodity, afterwards returns it back to the Vender, at whatever Price the Purchase was made, the Vender shall detain One Tenth of such Price, and return the other Nine Parts to the Purchaser, receiving back at the same Time the purchased Goods.

If any Person hath sold any Commodity to another, and does not deliver up such Commodity to the Purchaser upon his Demand, after which the Commodity receives any Damage, the Vender shall make it good.

If a Person hath sold any Commodity to another, and the Purchaser doth not make demand for the Goods purchased, which Goods are afterwards damaged by the Vender's Fault, the Vender shall make good the Loss; but if the Damage arises from any Calamity of the Season, or from any Innovation of the Magistrate, the Vender shall not make good the Loss.

If a Person, producing to another a Commodity without Blemish, and, having stipulated for a Price according to the Value of such Commodity, afterwards gives to the Purchaser damaged Goods, in that Case, the Magistrate shall cause the Vender to give Double of such Price to the Purchaser, and himself also shall take from the Vender Double of such Price as a Fine.

If a Person, conscious of a Blemish in his Goods, conceals that Blemish when he sells those Goods, in that Case, the Magistrate shall cause the Vender to give Double of the Price of the Goods to the Purchaser, and himself also shall take from him the same Sum as a Fine.



If Idiots, or Persons rendered senseless by Intoxication, or Men who cannot distinguish between their own Good and Evil, sell any Thing, it is not approved; if they will take such Commodity back again, they are authorized.

In each particular Season, every Commodity has its particular Price; if a Person, under the Influence of Fear, sells any Commodity remarkably under Value, with respect to the Season, it is not approved; and, if he will take it back again, he is authorized.

If a Man, having sold a Commodity to one Person, afterwards sells the same Commodity to another, the Magistrate shall cause him to give Double of such Commodity to the First Purchaser, and himself also shall take the same Sum as a Fine.

If a Person hath sold any Thing to another, with Agreement to deliver up the Purchase on a stipulated Day, and, upon his tendering the Goods on that Day accordingly, the Purchaser refuses to receive them, the Vender, in that Case, may dispose of them elsewhere: In this Case, the Vender is not in fault; and, if, on the Second Sale, any Loss should accrue to the Vender, the First Purchaser shall make it good.

If a Person, without Agreement of Price, hath delivered to another any Goods, under the Name of Selling, saying, "I will receive the Value of them," and afterwards a Dispute should arise concerning the Price, then, whatever was the current Price of such Commodity, at the Time of the Purchase, according to the Price at that Period, the Arbitrators appointed by the Buyer and Vender shall terminate the Dispute.

SECT.



S E C T. II.

Of Returning, or not Returning Articles purchased.

IF a Person hath bought the Seeds of *Paddee*, of Wheat, Barley, *Mausb*, *Doll*, *Grām*, Mustard-Seed, or such Kinds of Grain, without Inspection, and in Ten Days discovers any Defect in that Grain, he may return such Grain, within that Space of Ten Days; if Ten Days are past, he shall never afterwards return it; if he inspected the Grain at the Time of Purchase, he then shall not have Power to return it, even within the Space of Ten Days.

IF a Person buys Iron, without Inspection, and afterwards discovers a Defect in that Iron, he may return it back within the Space of One Day; if he inspected it at the Time of Purchase, he shall never afterwards return it; and also, if One Day is past, he shall not afterwards return it, though not inspected at the Time of Purchase.

IF a Person hath bought of any One, Pearls, Coral, or Diamonds, or any other Species of Precious Stones, without Inspection, and in Seven Days discovers any Defect in them, he may return them within that Space of Seven Days; if Seven Days are past, he shall never afterwards return them; if he inspected them at the Time of Purchase, he shall not have Power to return them, even within the Space of Seven Days.

IF a Person hath purchased a Slave Girl of any One, and within a Month discovers any Defect in that Girl, he may return her within that Space of One Month; if One Month be past, she never afterwards shall be given back; and, if the Purchase was made upon Inspection, she shall not be returned, even within the Space of One Month.

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IF a Person purchases of any One, Camels, Bullocks, Affes, or such Kinds of Beasts of Burthen, and in Five Days any Defect should be found in them, they may be returned within that Space of Five Days; if Five Days are past, they must never be returned; if they were inspected at the Time of Purchase, the Purchaser shall not have Power to return them, even within Five Days.

IF a Person, without Inspection, purchases of any One, Cows, or Cow Buf-faloes in Milk, and any Defect is found on them in Three Days, they may be returned within that Space of Three Days; if Three Days are past, they must never afterwards be returned; if the Purchase was made upon Inspection, the Purchaser shall not have Power to return them, even within Three Days.

IF a Person hath bought a Slave of any One, and in Fifteen Days any Defect be found in him, he may be returned within that Space of Fifteen Days; if Fifteen Days are past, he can never afterwards be returned; if he was inspected at the Time of Purchase, he may not be returned, even within Fifteen Days.

IF a Person hath bought Grals, or Fuel-Wood, or Bricks, or *Paddee*, or Wheat, or Barley, or any other Grain, or Wine, or Honey, or *Ghee*, or Sugar, or Candy, of the Species of Sweet, or Round Pepper, or Long Pepper, of the Species of Bitter, or *Hurreb*, or *Bebeerreb*, and other Things, of the Species of *Affus*, or Astringent, or *Shaddock*, or Tamarinds, and other Things, of the Species of Acid, or Salt, or Cloth, or Gold, or Copper, or Tin, or Tutenague, or White Cop-per, or Brass, and any Defect should be found in them the same Day, they may be returned within the Space of that Day; if that Day be past, they can never afterwards be returned; if the Purchase was made on Inspection, they must not be returned, even within the same Day.



If a Man purchases old Cloaths, he must never return them.

If a Person, who is always employed in buying and selling various Sorts of Commodities, and is well skilled in that Business, should purchase any Thing, he shall not at any Time have Power to return it upon a Discovery of a Defect.

The author of this work has been informed that some of the most eminent of our countrymen have been lately employed in buying and selling various sorts of commodities, and that they have been well skilled in that business. It is therefore thought proper to give the following advice to such persons, who are engaged in this trade, that they should never purchase any thing, which they do not intend to keep, and that they should never return any thing, which they have purchased, upon a discovery of a defect.



It is therefore thought proper to give the following advice to such persons, who are engaged in this trade, that they should never purchase any thing, which they do not intend to keep, and that they should never return any thing, which they have purchased, upon a discovery of a defect. This advice is given to such persons, who are engaged in this trade, that they should never purchase any thing, which they do not intend to keep, and that they should never return any thing, which they have purchased, upon a discovery of a defect.

CHAP.



C H A P. XII.

Of Boundaries and Limits.

To ascertain Boundaries, upon the Confines of those Boundaries must be planted the Male and Female *Banyan Tree*, or the *Plāś* Tree, or the *Secmul* (Cotton Tree) or the *Saul*, or the *Toddy Tree*, or the *Zukkoom Tree*, or the *Luttā Tree*, or the *Bamboo*, or a Mound of Earth must be made, or any large Tree, that produces not a great Number of Branches, must be planted; or by a Pool, a Well, a Bafon, a Ditch, or any such Signs above-mentioned, shall the Boundaries be openly described; or a Temple shall be built there to *Skāgbur* (*i. e.*) their Deity.

Dust, or Bones, or *Seboos* (*i. e.*) Bran, or Cinders, or Scraps of Earthen Ware, or the Hairs of a Cow's Tail, or the Seed of the Cotton Plant, all these Things above-mentioned, being put into an Earthen Pot, filled to the Brim, a Man must privately bury upon the Confines of his own Boundary, and there preserve Stones also, or Bricks, or Sea Sand, either of these Three Things may be buried, by way of Land-Mark of the Limits; for all these Things, upon remaining a long Time in the Ground, are not liable to rot, or become putrid; any other Thing also, which will remain a long Time in the Ground, without becoming rotten, or putrid, may be buried for the same Purpose: Those Persons, who, by any of these Methods, can shew the Line of their Boundaries, shall acquaint their Sons with the respective Land-Marks of those Boundaries; and in the same Manner those Sons also shall explain the Signs of the Limits to their Children: If all Persons would act in this Manner, there could be no Dispute concerning Limits and Boundaries.



If a Suit, for the Limits of Ground, should arise, the Magistrate, having inspected the open and private Land-Marks above described, shall settle the Suit; if any Doubt or Perplexity should intervene, the Plaintiff and Defendant shall produce to the Magistrate their respective Accounts of Possession, under Proof, and the Suit of Boundaries shall be settled: If also there is no Land-Mark, and they cannot prove their respective Possessions, then the Plaintiff shall find out some old Men, well acquainted with the Boundaries, or the Person who first marked out the Spot, and settle the Dispute by their Means; but the Dispute of Limits shall not be settled by the Testimony of only One experienced Person, it shall not be determined by less than the Testimony of Four Persons.

If both the Plaintiff and the Defendant approve of some old and experienced Men for giving Testimony, in regard to the Settlement of a Dispute for Boundaries, then the Magistrate, or Arbitrator, shall question such Person as the Plaintiff and the Defendant have approved; and he, putting on a Red Necklace, and Red Cloaths, shall relate the true Circumstances of the Boundaries; if, after the Testimony of these Persons, the Suit is still undetermined, then the Magistrate shall select, and put the same Questions, to Four or Ten Persons of those who break up Faggot-Wood constantly in those Parts, or who are Hunters, or who, after the Grain is reaped, glean what is on the Ground; and these shall lay their Heads upon the Ground, making the due Reverences, and putting on Red Necklaces, and Red Cloaths, shall relate what they know of the Affair, saying, "If we give false Witness, may our good Actions all be reversed." In a Dispute concerning Boundaries, a single Person shall not give Testimony; but if the Plaintiff and Defendant join in approving a single Person, the Magistrate shall question him; and that Person, fasting for One whole Day, and putting on a Red Necklace, and Red Cloaths, with



with the due Reverences of laying his Head to the Ground, shall give his Testimony.

THE Magistrate shall not settle a Dispute concerning Boundaries by the Testimony of a Person of bad Principles; if the Suit cannot be settled by Means above-mentioned, then the Magistrate shall go in Person to the Boundaries in Dispute, and inquire the Truth of the Affair from the Men in the Village, who were born in that Village, and who are well acquainted with the Boundaries; and those also who are gone to any other Part of the Country he shall summons, and, having upon Inquiries learnt the Truth from them, he shall settle the Dispute.

If the Magistrate, from Anger or Avarice, or any other bad Principle, gives the Land owned by one Person to another, it is not approved.

IN a Place where there is any Dispute concerning the Boundaries of Villages, the Dispute concerning such Boundaries shall be settled by applying to the Men of Credit and Experience there; if there is a Dispute concerning Tillage, the Dispute shall be settled by applying to the Farmers in the Neighbourhood; and if there is a Dispute for the Ground on which a House stands, the Dispute shall be settled by applying to the Persons dwelling in the Neighbourhood of that House; if there are none of these, nor any Witnesses, nor any Land-Mark of the Boundary, nor any Account of the Usufruct, in that Case, the Magistrate shall mark out the Boundaries, according to his own Pleasure, and the Plaintiff and the Defendant shall both approve of the Decision, whichever of them shall not approve, the Magistrate shall fine him.

IN a Place where Two Villages lie on the Two Banks of a River, if, from that River, a *Nullab* should spring out, which, after making an Elbow into the Land, returns again to the River, and some Glebe Land should remain fixed

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in its original Situation, between that Elbow of the *Nullab* and the main River, in such a Cafe, the Glebe Land shall still belong to the Village that originally possessed it.

IN a Place where there is a River, the Two Banks of which are Boundaries to the Estates of Two Persons, if that River should break off some Part of the Bank on one Side, and carry it over to the other, then the Owner of that Boundary, upon which the other broken Bank hath fallen, shall become Proprietor of that Bank so broken, and the Person whose Bank is so divided shall no longer have any Property therein: If the River breaks off the whole of a Person's Land, and carries it over to the Boundaries of another Person, in that Cafe, the Person whose whole Ground is thus torn away shall still be the Owner thereof, and the Person upon whose Boundary such Land hath fallen shall not be entitled to Possession thereof.

IF a Person, not being real Owner of any Land, should, by any fraudulent Means, get Possession of some Land, the Magistrate shall take from him that Land, or give it to some other Person (he is authorized so to do) and that Person shall not have Power to cause any Let or Molestation.

IF a Person hath built a new House upon the waste Ground, and hath occupied it, then, if a powerful Man should erect a Mansion upon the same Place, and should join to his own Buildings the Spot of Ground occupied by the other, it is not approved.

WHATEVER Pool, or Well, a Person hath occupied, from the Commencement of building his House, another Person cannot afterwards prohibit him from using.

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24. If a Man hath had a Window in his own Premises, another Person, having built a House very near to this, and living there with his Family, hath no Power to shut up that Man's Window; and, if this Second Person would make a Window in his own House, on the Side of it that is towards the other Man's House, and that Man, at the Time of his constructing such Window, forbids and impedes him, he shall not have Power to make a Window; if, after the Window is finished, the other Person should cause him any Trouble, the Magistrate shall take a Fine from that Person, without causing the Window aforesaid to be shut up.

25. If the Drain of a Man's House hath, for a long Series of Time, passed through the Buildings belonging to another Person, that Person shall not give any Impediment thereto; but if that Person caused any Impediment at the first Commencement of such Drain, then the other shall not have Power to carry his Drain that Way; if that Person, at the Commencement of the Drain, gave no Interruption, yet afterwards causes the other any Trouble, he shall be amenable to the *Sircar* of the Magistrate.

If a Man hath made a lofty Building for a Seat, and goes up thither to sit, then, if, at the Time of the Commencement of the aforesaid Building, none of his Neighbours gave him any Impediment, they shall not afterwards have Power to molest him; if afterwards they impede and cause him any Trouble, they shall be amenable to the Magistrate.

ANY House, which hath a Door in each of the Four Sides, if, at the first building of the House, no Person gave any Impediment to the Construction of such Doors, and yet should afterwards attempt to impede, he shall not have Power to do it; if he should then give the Owner of the House any Trouble or Molestation, he shall be amenable to the Magistrate.

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If, from the Thatch Roof of any House, the Water falls off into a Place adjoining to that House, but the Property of another Man, then, if the Person, upon whose Ground such Water falls, gave no Impediment at the Beginning, he shall not afterwards have Power to impede; if, after the Completion of the House, he gives the other any Trouble or Molestation, he shall be amenable to the Magistrate; and, if a Person makes a *Sejjab* (or Fenced Terras) upon the Top of his House, another shall not impede him.

If there is an old Passage for Men and Cattle through the Grounds of any Person, that Person has not Power to stop up such Road.

A PERSON may not make a Necessary-House adjoining to the House of any Person; nor shall he sling out Rubbish and Filth there, nor dig a Ditch.

A PERSON shall not plant the Tree *Kooloo*, or Cocoa-Nut, from whence bitter Oil is extracted, adjoining to another Man's House; if he plants them there, he must leave the Breadth of Two Cubits between the Trees and the House.

A Door through which all People pass, and a Road upon which all People travel, no One shall shut, upon Pretence that it is within his own Boundaries; nor shall he make that Path a Place to piss, or a Recepticle for Filth, or for Sand to scower the Vessels wherein the Filth is carried; nor shall he make such a Recepticle near to a House; nor, when he has swept his House, shall he throw the Rubbish and Ashes into the Path; nor shall he ease himself there; neither shall he plant Trees there.

If a Person shuts up the Path where the Magistrate, or the Magistrate's Officers, pass and repass, he shall be amenable.



If a Person, in the Time of no general Calamity, throws Rubbish and Ashes upon the High Road, or makes a Hole there, or eases himself thereon, a single Time, or plants Trees there, the Magistrate shall take a Fine from him of One *Masseh of Gold*, and cause him to throw away the Filth with his own Hands.

If a Person, during the Time of a general Calamity, is guilty of the Practices above-mentioned, in the High Road, he shall not pay a Fine, nor be obliged to throw away the Filth with his own Hands.

If a Person, in the Time of no general Calamity, constantly throws Rubbish, Filth, and other Things above specified into the High Road, the Magistrate shall fine him Two *Cabaruns of Cowries*, and oblige him to throw the Filth into some other Place with his own Hands.

If, in Times either of Calamity, or of no Calamity, a feeble old Man, or a Child, or a Woman big with Child, should throw any of the Things above-mentioned into the High Road, they shall neither pay a Fine, nor be obliged to throw away the Filth with their own Hands; but the Magistrate shall caution them to be more careful for the future.

If a Person throws any Filth into a Garden, or near the Steps of a Pool, the Magistrate shall fine him One Hundred *Pans of Cowries*, and oblige him to throw away the Filth with his own Hands.

If a Person throws away Filth into the Places of *Zeedrut* (or religious Walks) or near the Steps of a Pool, a Well, or Basin of Water, so that People are prevented from going thither, and cannot use the Water of such Pool,

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Well or Basin, the Magistrate shall fine the Offender Two Hundred and Fifty *Puns of Cowries*, and oblige him to throw away the Filth with his own Hands.

If between the Boundaries of Two Persons any Tree should grow, the Flowers and Fruit of such Trees shall be indiscriminately used by both Parties.

If Trees be on the Boundaries of one Person, and the Branches of those Trees extend over the Boundaries of another, then the Person, into whose Premises such Branches extend, is Proprietor of those Branches, and may do with them as he pleases.

If a Person, by causing violent Apprehension in another Person, occupies that Person's House, or Pool, or Garden, or Tillage, the Magistrate shall cause the Possession thereof to revert to the Owner, and shall fine the other Person One Hundred *Puns of Cowries*.

If a Person, having by Mistake affirmed, that the House, Pool, Well, Garden, or Glebe, or any such Things, the Property of another, belonged to himself, hath applied them accordingly to his own Use, the Magistrate shall fine him Two Hundred *Puns of Cowries*, and cause the Possession thereof to revert to the real Proprietor.

If a Person should dig up by the Roots a Tree planted for a Land-Mark, as before specified, it is a Crime, and the Magistrate shall fine him Two Hundred *Puns of Cowries*.

If a Person, by removing a Land-Mark, fraudulently appropriates to himself an additional Piece of Land, the Magistrate shall take from him a Fine of Five Hundred and Forty *Puns of Cowries*, and shall give back the Ground to the Owner.



If a Person entirely breaks the dividing Ridge between the Tillage of any Two Persons, the Magistrate shall fine him One Hundred and Eight *Puns* of *Cowries*.

If a Person hath destroyed much of the Tillage of another Man, and appropriated a larger Piece of Ground than what belongs to him, the Magistrate shall fine him One Thousand and Eight *Puns* of *Cowries*, and shall cause him to give back the Land to the Owner.

If a Person, to serve his own Tillage, steals the Water from another Man's Pool, and waters his Ground therewith, the Magistrate shall fine him One Hundred and Eight *Puns* of *Cowries*.





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C H A P. XIII.

Of Shares in the Cultivation of Lands.

Fallow or Waste Land is of Three Sorts, *viz.*

1. Land Waste for Two Years, or One Year, which is called *Arde Kheel*, Half Waste.
2. Land Waste for Three Years, or Four Years, which is called *Kheel*, or Waste.
3. Land Waste for Five Years, or whatever longer Time it may happen, such Land is called *Jungle*.

If a Person makes over to another, for the Purpose of Cultivation, Land that has been waste for One or Two Years, and that Person, having, by careful Management, improved the Ground, should raise a Crop from thence, in that Case, of the whole Crop so raised, One Sixth shall go to the Owner of the Ground, and the remaining Five Sixths shall belong to the Cultivator; if this Person above-mentioned, having agreed to take Land of the other, for the Purpose of Cultivation, should afterwards neglect either to cultivate it himself, or to cause it to be cultivated by others, in that Case, whatever Crops other Lands in the same Place, similar to the Lands specified, shall produce upon a Medium, the Cultivator shall give to the Owner of the Ground the Proportion of One Sixth of such Medium Crop, and the Magistrate also shall take from the Cultivator a Fine of the same Value.

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IF a Man makes over to another, for the Purpose of Cultivation, Land that has been waste for Three Years, or for Four Years, and that Person by Improvement of the Soil raises a Crop there, in that Case, of the whole of the Crop so raised, One Eighth shall go to the Owner of the Ground, and the remaining Seven Eighths shall belong to the Cultivator; if this Person above-mentioned, having agreed to take Land of the other, for the Purpose of Cultivation, should afterwards neglect either to cultivate it himself, or to cause it to be cultivated by others, in that Case, whatever Crops other Lands in the same Place, similar to the Lands specified, shall produce upon a Medium, the Cultivator shall give to the Owner of the Ground the Proportion of One Eighth of such Medium Crop; and the Magistrate also shall take from the Cultivator a Fine of the same Value.

IF a Man makes over to another, for the Purpose of Cultivation, Land that has been waste for Five Years, or for any longer Period whatever, and that Person, by Cultivation, raises a Crop there, in that Case, of the whole of the Crop so raised, One Tenth shall go to the Owner of the Ground, and the remaining Nine Tenths shall belong to the Cultivator; if this Person above-mentioned, having agreed to take Land of the other, for the Purpose of Cultivation, should afterwards neglect either to cultivate it himself, or to cause it to be cultivated by others, in that Case, he shall pay the proportionate Value and Fine, in the Manner above specified.

IF a Person, by any Reason rendered incapable, neglects to till his own Ground, and another Person, without his express Permission, should cultivate such Land, after it has been waste One Year, or Two Years, or Three Years, or Four Years, and raise a Crop from thence, and the Owner of the Ground, being acquainted with the Cultivation, at the Time thereof, did not forbid it, in that Case, if the Owner of the Ground, within the Space of Seven Years,

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hath not furnished the proportionate Expence of Cultivating the Land, he may not reclaim his Land; but the Cultivator shall be held to give to the Owner of the Land a Proportion of the Crop, after the Manner above specified; if he gives not such Proportion, the Owner of the Land may reclaim his Property, even within Seven Years; also, upon having furnished no Part of the Expence of Cultivation, after Seven Years, the Owner of the Land may take back his Ground: In the same Manner, if Land be cultivated, after lying waste for Five or more Years, and the Owner of the Land, within the Space of Eight Years, hath not furnished the proportionate Expence of Cultivation, he may not reclaim his Land, he shall recover it after the Ninth Year; if Land that is not waste be cultivated, in that Case, the Owner may take back his Land, at his own Pleasure.

UPON the Death of any Person, if any other should cultivate the Land of the Deceased that has been waste for One, Two, Three, or Four Years, and raised a Crop from thence, in that Case, if the Heirs of the Deceased, within the Space of Seven Years, have not furnished the Expence of cultivating that waste Land, they may not take the Ground from that Person; but the Cultivator shall give to the Heirs of the above-mentioned Deceased a Proportion, in the Manner already specified; if he hath not given such Proportion, the Owner of the Land may recover his Land, within the Space of Seven Years; also, after the Eighth Year, if the Heir above-mentioned hath not furnished the Expence, he may take his Land: In the same Manner, if Land be cultivated, after lying waste for Five or more Years, and the Heir aforesaid hath not to the Eighth Year furnished the Expence of cultivating the Waste Land, he shall not have Power to take his Land from that Person, he may reclaim it after the Ninth Year, at his own Pleasure.

WHEN a Person is absent upon Travel, if another should cultivate his Land, after it has lain waste One, or Two, or Three, or Four Years, and should raise a
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Crop from thence, in that Case, if neither the Person aforesaid, nor his Heirs, within the Space of Seven Years, have furnished the Expence, upon cultivating such waste Ground, that Ground may not be taken from the other Person; but the Cultivator shall pay to the Person aforesaid, or to his Heir, a Proportion, after the Manner above specified; if he does not give such Proportion, in that Case, the Owner of the Land, or his Heir, within the Space of Seven Years, may take the Land; also, after the Eighth Year, if the Person aforesaid, or his Heir, have not furnished the Expence, upon cultivating the Waste Land, they may recover the Land: In the same Manner, if Land be cultivated, after lying waste for Five or more Years, in that Case, if that Person aforesaid, or his Heir, within the Space of Eight Years, hath not furnished the Expence, upon cultivating such Waste Land, they may not reclaim the aforesaid Land, they shall recover it after the Ninth Year.

If a Person gives to another, for Cultivation, Land that is not waste, who, by Cultivation, raises a Crop from thence, in that Case, of the whole of that Crop, One Sixth shall go to the Owner of the Ground, and he shall give the remaining Five Sixths to the Cultivator; if this Person above-mentioned, having agreed to cultivate the Land of such other Person, should afterwards neglect either to cultivate it himself, or to cause it to be cultivated by others, in that Case, the Cultivator shall pay the proportionate Value and Fine, in the Manner above specified, in the Section of the Cultivation of Waste Land.

If a Man gives to any Person, for cultivating, Land waste or not waste, he may not take it back from that Person, without some Fault found in him.

If a Man is desirous to cultivate the Land of any other Person, who does not give his Consent for the Cultivation of the same, and, without any Discourse having passed between them, that Man should cultivate the Land, and raise



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raise a Crop from thence, the whole of such Crop shall go to the Owner of the Ground, and the Cultivator shall receive Nothing.

If a Man sows Seed upon his own Ground, and by any Chance whatever some of that Seed should fall upon another Person's Ground, and a Crop should arise from thence, that Crop shall go to the Owner of the Ground, and not to the Owner of the Seed.

If a Man hath sowed Seed upon his own Land, and any other Person should spoil that Seed, in that Case, the Magistrate shall chastise that Person, and take a Fine from him, and cause him to make good to the other the Seed so spoiled.



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C H A P. XIV.

Of Cities and Towns; and of the Fines for damaging a Crop.

WHEREVER Men of the Tribe of *Sooder*, and Husbandmen are very numerous, and where there is much Ground fit for Tillage, such Place is called *Gràm*, or a Town.

A PLACE that hath Eight *Cofe* in Length and Breadth, and on the Skirts of which, on all the Four Sides, is a Ditch, and above the Ditch, on all the Four Sides, a Wall or Parapet, and on all the Four Sides of it are *Bamboos*, and on the East or North Side thereof a hollow or covered Way, such Place is called *Nigber*, or a City: In the same Manner, if it hath Four *Cofe* in Length and Breadth, it is called *Kbaet*, or a small City; and if it hath Two *Cofe* in Length and Breadth, it is called *Gberbut*, or a small City.

THE Road for passing and repassing shall be at the Choice of the Inhabitants of a Town; but if a Man possess only a small Lot of Ground, a small Parcel only of his Ground shall be included in the Road; and whoever has a large Parcel of Ground, a larger Share of his Ground shall be included in the Road.

ON each of the Four Sides of a Town, they shall leave Four Hundred Cubits, and from thence commence their Tillage; and on each of the Four Sides of a City, they shall leave Sixteen Hundred Cubits, and from thence commence their Tillage; and on each of the Four Sides of a small City, they shall leave Twelve Hundred Cubits, and from thence commence their Tillage; and on each of the Four Sides of a smaller City, they shall leave Eight Hundred Cubits, and from thence commence their Tillage; within this Space above specified, no Tillage shall be made: If a Person, having made

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any Cultivation, neglects to enclose it, and the Crop thereof should be eaten by the Cows, Buffaloes, and such Kind of Animals, the Owner of those Animals, and the Keeper of them, shall not be amenable: If any Person knowingly leaves his Cattle upon such Tillage, and so causes them to feed there, the Magistrate shall punish such a Person in the same Degree as a Thief.

If a Person cultivates Land adjoining to the Road, without enclosing such Land, and the Crop thereof be eaten by Cows, Buffaloes, Horses, Camels, Goats, Sheep, or any such Kind of Animals, the Owner and the Keeper of them shall not be amenable: If any Person knowingly causes his Cattle to feed upon the Crops, the Magistrate shall punish such a Person in the same Degree as a Thief.

DURING the Night, if a single Cow should get into any Person's Ground, and feed there, without Hinderance, in that Case, the Magistrate shall fine the Owner of the Cow Five Silver Coins; and if, during the Day, a single Cow hath eaten the Crop upon any Person's Ground, without Hinderance, the Magistrate shall fine the Owner of the Cow Six Silver Coins; also, if, either during the Day or the Night, a single Cow should feed upon the Crop on any Person's Ground, without Hinderance, for the Space of Two *Ghurries*, the Magistrate shall fine the Owner of the Cow Two Silver Coins; and if the Cow was under the Care of a Keeper, at the Time of her feeding upon such Crop, the Keeper shall pay the Fine, and pay also to the Owner of the Land the Value of whatever Part of the Crop such Cow hath eaten.

If a Camel hath eaten of the Crop upon the Ground of any Person, the Magistrate shall fine the Owner of the Camel Twelve Silver Coins, and give the Value of such Crop to the Owner of the Land; if the Camel was under the Care of a Keeper, at the Time of eating the Crop upon a Person's Ground,



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Ground, in that Case, the Keeper shall make good the Suit of the Owner of the Ground, and shall also pay the Fine.

If a Horse or Buffalo hath eaten the Crop upon any Person's Ground, the Magistrate shall cause the Owner of the Land to pay the Crop, and shall also fine him Twenty Silver Coins, if the Horse or Buffalo was under the Care of a Keeper, at the Time of eating such Crop, the Owner of them has no Concern therein, the Keeper shall be held to make good both the Fine and the Crop.

If a Goat or a Sheep hath eaten of the Crop upon any Person's Ground, in that Case, the Magistrate shall cause the Owner of the Goat or Sheep to give such Crops to the Owner of the Ground, and shall fine him Four Silver Coins; if the Goat or Sheep was under Care of a Shepherd, at the Time of eating the Crop, in that Case, the Shepherd shall be held to make good both the Fine and the Crop, the Owner has no Concern therein.

EXCLUSIVE of these Animals, whose Names have been above-mentioned, if any other Animal whatever hath eaten the Crop upon any Person's Ground, in that Case, the Magistrate shall cause the Proprietor of the Animal to pay the Crop to the Owner of the Ground, and shall fine him One *Pun*, Five *Gundâes* of *Cowries*; if that Animal was under the Care of a Keeper, the Keeper shall be held to make good both the Fine and the Crop, the Owner hath no Concern therein.

If the Foal of a Mare, or of a Camel, or of a Cow, or of a Buffalo, or of any other Animal, hath eaten the Crop on any Person's Ground, in that Case, the Magistrate shall cause the Owner of the Foal to make good the Crop to the Owner of the Ground, and shall fine him Two Silver Coins; if such Foal was under the Care of a Keeper, while it fed upon such Crop, the
Keeper



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Keeper shall be held to make good both the Crop and the Fine, the Owner hath no Concern therein.

If a Cow, or a Buffalo, or a Horse, or a Camel, or any other Animal, hath eaten a great Quantity of the Crop on another Person's Ground, and hath staid there a long Time, without any Disturbance, in that Case, the Magistrate shall cause the Owner of the Animal to make good the Crop to the Owner of the Land, and shall fine him Double of the Rates of Fines already above specified; if the Animal was under the Care of a Keeper, during the Time of eating such Crop, the Keeper shall be held to make good both the Crop and the Fines, the Owner hath no Concern therein.

If a Cow, or Buffalo, or any other Animal, hath eaten the Crop upon any Person's Ground, and hath slept the whole Day, or the whole Night, upon that Ground, in that Case, the Magistrate shall cause the Owner of the Animal to make good the Crop to the Owner of the Ground, and shall fine him Quadruple of the Rates of Fines already above specified; if there was a Keeper, at the Time the Crop was eaten, that Keeper shall make good both the Crop and the Fine, the Owner hath no Concern therein.

If a Person causes any Animal belonging to himself to eat, in his own Sight, the Crop upon another Man's Ground, in that Case, the Magistrate shall cause him to make good the Crop to the Owner of the Ground, and shall punish him in the same Manner as a Thief.

If a Cow, or Buffalo, or a Horse, or a Camel, or any other Animal, being under the Care of a Keeper, hath eaten the Crop upon the Ground of any Person, in such a Manner that there is not any Crop upon that Ground, in that Case, the Magistrate shall fine the Keeper to the utmost of his Worth; if the Keeper is unable to pay a Fine, in that Case, the Magistrate shall take a Fine
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from the Owner, and shall chastise the Keeper, and shall cause the Crop to be made good to the Owner of the Ground.

If a Horse, or a Camel, or a Buffalo, or any other Animal belonging to any Person, hath eaten the Crop upon another Man's Ground, and this Man makes a Demand for his Crop, in that Case, that Person shall make good such Crop, and shall also give whatever Quantity of Grass may arise upon that Crop.

If a Cow hath eaten the Crop on any Man's Ground, it is not right for that Man to take an Equivalent of such Crop from the Owner of the Cow; if he takes the Equivalent, he is entitled to it, but it is nevertheless a Crime in him.

DURING the Time that a Keeper is tending Kine, Buffaloes, or such Kind of Animals, if at such Time he attends the Summons of the Magistrate, or is stricken by Lightning, or bitten by a Serpent, or falls down from a Tree, or is carried off by a Tiger, or becomes sick, during these, or any such Kind of Accidents, if the Kine, Buffaloes, or any other Animals, eat the Crop on any Person's Ground, in that Case, the Keeper shall not be amenable; also, if, while the Owner himself was tending his Kine, Buffaloes, or other Animals, any such Accidents should happen to him, and the Animals aforesaid should eat the Crop on any Person's Ground, the Owner of the Animals shall not be amenable.

A BULL, to whom Cows are driven for leaping, in Expectation of their producing Calves, such Bull is called *Beejesbuktà*; if such Bull eats the Crops upon any Person's Ground, the Owner or Keeper of the Bull shall not be amenable.

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A BULL,



A BULL, upon whose Rump, at the Time of the *Seràdeh*, or Festival of any Person, they make a Scar, and let him loose, such Bull goes wherever he chooses; no Person performs the Office of Keeper to such Bull; the Name of such Bull is *Bereefoberg*: If this Bull eats the Crop upon the Ground of any Person, the Owner of the Bull shall not be amenable.

If a Cow belonging to one Town hath been lost, or hath strayed to any other Town, and there eats the Crop upon the Ground of any Person, in that Cafe, the Owner and Keeper of the Cow shall not be amenable.

If a Cow, having brought forth a Calf, before the Elapse of Ten Days from the Time of her calving, should eat of the Crop upon the Ground of any Person, in that Cafe, the Owner and Keeper of the Cow shall not be amenable.

WHEN a Cow, from her own Impulse and Inclination, is accompanying a Bull to be leaped by him, if, at such Time, the Cow aforesaid should eat of the Crop upon the Ground of any Person, in that Cafe, the Owner and Keeper of the Cow shall not be amenable.

If a Cow, or a Horse, or a Buffalo, or a Camel, or any other Animal, being blind or lame, should eat the Crop upon any Person's Ground, the Owner and Keeper of such Animals shall not be amenable.

If the Magistrate's Elephant, or the Magistrate's Horse, should eat the Crop upon the Ground of any Person, the Owner and the Keeper thereof shall not be amenable.



If a Weasel, or a Moufe, or a Rat, or any fuch Kind of fmall Animal, or a Mule, fhould eat of the Crop upon the Ground of any Perfon, the Owner and Keeper of thefe Animals fhall not be amenable.

If a Cow without a Keeper, being frightened at feeing an Army, or by a Thunder Storm, or any other Accident, fhould run away, and eat the Crop upon the Ground of any Perfon, the Owner of that Cow fhall not be amenable.

If a Man hath laid up Hay in a Garden, or any other Place, to feed his own Cattle, and another Perfon's Cow, or Buffalo, or any other Animal, fhould eat that Hay, or fhould eat the Crop upon any Man's Ground, or fhould go into any Man's Houfe, or Garden, or tilled Land, upon fuch Fault, that Perfon has Power to catch and bind the aforefaid Animals, and may alfo flightly beat them; if, without fuch Fault, any Perfon fhould catch and bind the aforefaid Animals, or beat them, the Magiftrate, in that Cafe, fhall hold him amenable.





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C H A P. XV.

Of Scandalous and Bitter Expressions, (i. e. such Expressions as it is a Crime to utter.)

If a Man falsely accuses another, it is called *Pāk-Pàrisb*.

Seçt. I. Of the Denominations of the Crime.

Seçt. II. Of the Punishment for the *Pāk-Pàrisb*.

S E C T. I.

Of the Denominations of the Crime, consisting of Three Distinctions.

I. WHEN a Man utters such Expressions, as that, from those Expressions, any Person becomes suspected of the *Atee Pàtuk*, or the *Màbà Pàtuk*, or the *Anoo Pàtuk*.

Atee Pàtuk is, when a Man commits Incest with his own Mother, or with his own Daughter, or with his Son's Wife.

Màbà Pàtuk is, when a Man murders a *Bramin*, or when, being a *Bramin*, he drinks Wine; or when any Person steals Eighty *Ashrafies* from a *Bramin*; or when a Man commits Adultery with any of his Father's Wives, exclusive of his



his own Mother, or with the Wife of a *Bramin*; when a Man hath committed any One of these Crimes, such Crime is called *Màhà Pàtuk*: Whoever continues intimate with such a Person, for the Space of One Year, his Crime also is *Màhà Pàtuk*.

The Modes of Intimacy are as follows, *viz.*

If a Person hath discoursed with such Kind of Offenders, or hath contaminated himself by touching them, or hath sat in the same Place to eat with them, or sits upon the same Carpet with them, and sleeps there, or rides together with them in the same Carriage and Conveyance; if such Intimacy continues for the Space of One Year, it is *Màhà Pàtuk*.

If a Person eats at the same Table with a Man guilty of *Màhà Pàtuk*, or, by dressing Victuals for a Man guilty of *Màhà Pàtuk*, gives him to eat, or teaches any Science to a Man guilty of *Màhà Pàtuk*, in such Cafes, an Intimacy of a single Day is *Màhà Pàtuk*.

Anoo Pàtuk is, when a *Sooder*, assuming the *Braminical* Thread, calls himself a *Bramin*; or when a Man falsely accuses a faultless Magistrate, or when a Man, by false Reports, makes his Father infamous; or when a Man reads any unorthodox *Shaster*, and forgets the *Beids* of the *Shaster*; or when a Man utters any Abuse against the *Beids*; or when a Man murders his Friend, or gives false Testimony, or eats the Victuals of the Washerwoman's Cast, or of the Shoemaker's Cast, or of any other base Cast; or when a Man spoils another Person's Goods committed to his Trust; or when a Man steals a Man, or a Horse, or Money, or Land, or Diamonds, or any other Jewels; or when a Man commits Adultery with his Paternal Uncle's Wife, or with his Grandfather's Wife, or with his Wife's Mother, or with the Magistrate's Wife, or with his Father's Sister, or with his Mother's Sister, or with the Wife of a *Bramin* who

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hath



hath read the *Beids*, or with his Tutor's Wife, or with his Friend's Wife, or with the Wife of a Person descended from the same Grandfather with himself, or with the Wife of a Man of a superior Cast, or with the Wife of a Man of a base Cast, or with a *Bramin's* unmarried Daughter, or with any Woman during her *Catamenia*, or with a Woman employed in the Worship of Providence; every One of these Crimes is *Anoo Pätuk*.

2. WHEN a Man falsely accuses another, in such a Manner that he becomes suspected of the *Opoo Pätuk*.

Opoo Pätuk is, when a Man hath slain a Cow; or when a Man sells himself, or commits Adultery with another Man's Wife, or forsakes his Father, or his Mother, or his Spiritual Guide, or his Son, without any Fault on their Side; or when a Man, having commenced a *jugg* for his whole Life, relinquishes that *jugg*; or when any *Bramin* studies not the *Beids*; or when a Man marries while his Elder Brother remains unmarried; or when a Man marries his Daughter to such a Person; or when a Man gives the Younger Sister in Marriage while the Elder Sister remains unmarried; or when a Man thrusts his Finger into the *Pudendum* of an unmarried Virgin; or when a Man, not being of the *Bice* Cast, engages in Trade while no Calamity obtains; or when a *Bramin*, or *Chebteree*, having commenced any religious Act, neglects to complete it; or when a Man sells his Wife, or his Son, or his Daughter, without their Consent; or when a *Bramin*, a *Chebteree*, or a *Bice*, neglects to assume the *Gentoo* Thread at the proper Period; or when a Man refuses to eat and drink with Men descended from the same Grandfather with himself, whose Characters are unimpeached; or when a Man accepts any Money to instruct another in a Science; or when a Man learns any Science of such a Person; or if a *Bramin*, a single Time, sells Wax or Salt, or the Seed of the *Kunjod* (from whence Oil is made;) or if a *Bramin*, as aforesaid, is twice guilty of selling Milk; or, in the Place where Salt is boiled, if a *Bramin*, as aforesaid, becomes Proprietor of such Place; or when



when any Person spoils the Plantain Tree, or any such Kind of Tree, which dies after the Fruit has once ripened on it; or when a Man takes to himself a Livelihood from the Money earned by a Woman; or when a Man performs the *Jugg* to procure the Death of any Person; or when a Man causes any Person to take a Philter, that he may procure an unwarrantable Power over such Person; or when a Man cuts a great Number of live Trees for the Purpose of dressing his Victuals; or when a Man dresses Victuals for himself alone; or when a Man eats his Victuals at the Hands of an Astrologer, or from a Man of the Cast of *Deiool*, or from a Thief; or when a Man will not pay his Debts; or if a *Bramin* neglects to perform the *Jugg* every Day; or when a Man steals *Padaée*, or Wheat, or *Gràm*, or *Doll*, or any such Kinds of Grain, or Iron, or Silver, or Brass, or Copper, or any such Kind of Metals, except Gold; or when a Man studies such Kind of *Shaster* as is not orthodox with respect to Providence; or when he constantly gives up his Time to Dancing, Singing, and Playing upon Musical Instruments; or when a Man commits Adultery with a drunken Woman; or when a Man deprives of Life a Woman, or a Man of the *Bice*, or *Chechtee*, or *Sooder* Cast; or when a Man has no Regard for his latter End, and for religious Acts; all these Crimes are *Opoa Pàtuk*.

3. WHEN a Man utters such Expressions, in Behalf of another, as that he becomes suspected of *Jàtee Bherun Kusbker*, or of *Skunkeree Kurrun*, or of *Apàtee Kurrun*, or of *Melàbboo*, or of *Perkernukkà*.

Jàtee Bherun Kusbker is, when a Man does any Injury to a *Bramin*; or when a Man smells at Wine, or Garlick, or Onions; or when a Man hath not a pure Heart towards his Friend; or when a Man strikes any Person on the Buttock.

Skunkeree Kurrun is, when a Man flays an Elephant, or a Horse, or a Camel, or an Ass, or a Stag, or a Sheep, or a Goat, or a Buffalo, or a Snake, or a Fish.

Apàtee



Apàteree Kurrum is, when a Man receives any Goods from a Person of bad Character; or when any Man, except a *Bice*, engages in Trade; or when any Man becomes the Servant of a *Sooder*; and when a Man tells Lies.

Mslabboo is, when a Man deprives an Ant of Life, or kills a Bird; or when a Man steals Fruit, or Faggots, or Flowers; or when a Man is not possessed of Patience; or when any Person is drinking Wine, if another Person, during that Time, at the same Feast, eats Fruits, or any other Victuals.

Perkernukkà is, any Crime exclusive of the *Atee Pàtuk*, and other Eight Sorts of Crimes, which have been above specified.—Of these Three Distinctions of the *Pàk-Pàrisb*, which have been explained, under Nine Subdivisions of Crimes, the several Punishments shall be described respectively.

S E C T. II.

Of the Punishment for the Pàk-Pàrisb, or Scandalous and Bitter Expressions.

If a Man, who is of an equal Cast, and of equal Abilities with another, makes him become falsely suspected of the Crime of *Atee Pàtuk*, the Magistrate shall fine him One Thousand *Puns* of *Cowries*.

If a Man of an inferior Cast to another, and also of inferior Abilities, falsely makes him suspected of the Crime of *Atee Pàtuk*, the Magistrate shall fine him Two Thousand *Puns* of *Cowries*.



If a Man of superior Cast, and of superior Abilities to another, falsely causes him to be suspected of the Crime of *Atee Pātuk*, the Magistrate shall fine him Five Hundred *Puns* of *Cowries*.

WHOEVER falsely accuses a Woman of the Crime of *Atee Pātuk*, the Magistrate shall fine him Two Thousand *Puns* of *Cowries*.

If a Man of an equal Cast, and of equal Abilities with another, falsely accuses him, saying, "You have committed the Crime of *Māhā Pātuk*," the Magistrate shall fine him Five Hundred *Puns* of *Cowries*.

If a Man of inferior Cast, and of inferior Abilities to another, causes him to be falsely suspected of the Crime of *Māhā Pātuk*, the Magistrate shall fine him One Thousand *Puns* of *Cowries*.

If a Man of a superior Cast, and of superior Abilities to another, makes a false Accusation of the Crime of *Māhā Pātuk* against him, the Magistrate shall fine him Two Hundred and Fifty *Puns* of *Cowries*.

If a Man falsely makes Accusations of the Crime of *Māhā Pātuk* against a Woman, the Magistrate shall fine him One Thousand *Puns* of *Cowries*.

If a Man of an equal Cast, and of equal Abilities with another, falsely accuses him, saying, "You have committed One of the Crimes of *Anoo Pātuk*," the Magistrate shall fine him One Hundred *Puns* of *Cowries*.

If a Man of an inferior Cast, and of inferior Abilities to another, falsely accuses him of the Crime of *Anoo Pātuk*, the Magistrate shall fine him Two Hundred *Puns* of *Cowries*.

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If a Man of a superior Cast, and of superior Abilities to another, falsely accuses him of the Crime of *Anoo Pàtuk*, the Magistrate shall fine him Fifty *Puns* of *Cowries*.

If a Man falsely accuses a Woman of the Crime of *Anoo Pàtuk*, the Magistrate shall fine him Two Hundred *Puns* of *Cowries*.

If a *Sooder* falsely accuses a *Bramin*, or a *Chekteere*, or a *Bice*, of either of the Crimes of *Atee Pàtuk*, or *Màhà Pàtuk*, or *Anoo Pàtuk*, the Magistrate shall cut out his Tongue, and thrust a hot Iron of Ten Fingers breadth into his Mouth.

If a Man of an equal Cast, and of equal Abilities with another, falsely accuses him of any of the lesser Crimes of the *Opoo Pàtuk*, the Magistrate shall fine him Fifty *Puns* of *Cowries*.

If a Man of an inferior Cast, and of inferior Abilities to another, falsely accuses him of any of the lesser Crimes of the *Opoo Pàtuk*, the Magistrate shall fine him One Hundred *Puns* of *Cowries*.

If a Man of a superior Cast, and of superior Abilities to another, falsely accuses him of any of the lesser Crimes of the *Opoo Pàtuk*, the Magistrate shall fine him Twenty-five *Puns* of *Cowries*.

If a Man falsely accuses a Woman of any One of the lesser Crimes of the *Opoo Pàtuk*, the Magistrate shall fine him One Hundred *Puns* of *Cowries*.

If



If a Man of an equal Cast, and of equal Abilities with another, falsely accuses him of any One of the medium Crimes of the *Opoo Pātuk*, the Magistrate shall fine him Two Hundred and Fifty *Puns* of *Cowries*.

If a Man of an inferior Cast, and of inferior Abilities to another, falsely accuses him of any One of the medium Crimes of the *Opoo Pātuk*, the Magistrate shall fine him Five Hundred *Puns* of *Cowries*.

If a Man of a superior Cast, and of superior Abilities to another, falsely accuses him of any One of the medium Crimes of the *Opoo Pātuk*, the Magistrate shall fine him One Hundred and Twenty-five *Puns* of *Cowries*.

If a Man falsely accuses a Woman of any One of the medium Crimes of the *Opoo Pātuk*, the Magistrate shall fine him Five Hundred *Puns* of *Cowries*.

If a Man of an equal Cast, and of equal Abilities with another, falsely accuses him of any of the greater Crimes of the *Opoo Pātuk*, the Magistrate shall fine him Five Hundred *Puns* of *Cowries*.

If a Man of an inferior Cast, and of inferior Abilities to another, falsely accuses him of any One of the greater Crimes of the *Opoo Pātuk*, the Magistrate shall fine him One Thousand *Puns* of *Cowries*.

If a Man of a superior Cast, and of superior Abilities to another, falsely accuses him of any One of the greater Crimes of the *Opoo Pātuk*, the Magistrate shall fine him Two Hundred and Fifty *Puns* of *Cowries*.



If a Man falsely accuses a Woman of any One of the greater Crimes of the *Opoo Pātuk*, the Magistrate shall fine him One Thousand *Puns* of *Cowries*.

If a Man of an equal Cast, and of equal Abilities with another, falsely accuses him of any One of the lesser Crimes of the *Jātee Bherun Kusker*, or of the *Shunkeree Kurrun*, or of the *Apāteree Kurrun*, or of the *Melābboo*, or of the *Perkernukkā*, the Magistrate shall fine him Twenty-five *Puns* of *Cowries*.

If a Man of an inferior Cast, and of inferior Abilities to another, falsely accuses him of any One of the lesser Crimes of the *Jātee Bherun Kusker*, or of the *Shunkeree Kurrun*, or of the *Apāteree Kurrun*, or of the *Melābboo*, or of the *Perkernukkā*, the Magistrate shall fine him Fifty *Puns* of *Cowries*.

If a Man of a superior Cast, and of superior Abilities to another, falsely accuses him of any One of the lesser Crimes of the *Jātee Bherun Kusker*, or of the *Shunkeree Kurrun*, or of the *Apāteree Kurrun*, or of the *Melābboo*, or of the *Perkernukkā*, the Magistrate shall fine him One Hundred *Puns* of *Cowries*.

If a Man falsely accuses a Woman of any One of the lesser Crimes of the *Jātee Bherun Kusker*, or of the *Shunkeree Kurrun*, or of the *Apāteree Kurrun*, or of the *Melābboo*, or of the *Perkernukkā*, the Magistrate shall fine him Fifty *Puns* of *Cowries*.

If a Man of an equal Cast, and of equal Abilities with another, falsely accuses him of any One of the medium Crimes of the *Jātee Bherun Kusker*, or of the *Shunkeree Kurrun*, or of the *Apāteree Kurrun*, or of the *Melābboo*, or of the *Perkernukkā*, the Magistrate shall fine him One Hundred and Twenty-five *Puns* of *Cowries*.

If



If a Man of an inferior Cast, and of inferior Abilities to another, falsely accuses him of any One of the medium Crimes of the *Jatee Bherun Kusoker*, or of the *Sbunkeree Kurrun*, or of the *Apaterree Kurrun*, or of the *Melabbho*, or of the *Perkernukkà*, the Magistrate shall fine him Two Hundred and Fifty Puns of Cowries.

If a Man of a superior Cast, and of superior Abilities to another, falsely accuses him of any One of the medium Crimes of the *Jatee Bherun Kusoker*, or of the *Sbunkeree Kurrun*, or of the *Apaterree Kurrun*, or of the *Melabbho*, or of the *Perkernukkà*, the Magistrate shall fine him Sixty-two Puns of Cowries.

If a Man accuses a Woman of any of the medium Crimes of the *Jatee Bherun Kusoker*, or of the *Sbunkeree Kurrun*, or of the *Apaterree Kurrun*, or of the *Melabbho*, or of the *Perkernukkà*, the Magistrate shall fine him Two Hundred and Fifty Puns of Cowries.

If a Man of equal Cast, and of equal Abilities with another, falsely accuses him of any One of the greater Crimes of the *Jatee Bherun Kusoker*, or of the *Sbunkeree Kurrun*, or of the *Apaterree Kurrun*, or of the *Melabbho*, or of the *Perkernukkà*, the Magistrate shall fine him Two Hundred and Fifty Puns of Cowries.

If a Man of an inferior Cast, and of inferior Abilities to another, falsely accuses him of any One of the greater Crimes of the *Jatee Bherun Kusoker*, or of the *Sbunkeree Kurrun*, or of the *Apaterree Kurrun*, or of the *Melabbho*, or of the *Perkernukkà*, the Magistrate shall fine him Five Hundred Puns of Cowries.

If a Man of a superior Cast, and of superior Abilities to another, falsely accuses him of any One of the greater Crimes of the *Jatee Bherun Kusoker*, or of the *Sbunkeree Kurrun*, or of the *Apaterree Kurrun*, or of the *Melabbho*, or of the



Perkernukkà, the Magistrate shall fine him One Hundred and Twenty-five *Puns* of *Cowries*.

If a Man falsely accuses a Woman of any One of the greater Crimes of the *Jàtee Bherun Kushker*, or of the *Sbunkeree Kurrun*, or of the *Apàteree Kurrun*, or of the *Melàbboo*, or of the *Perkernukkà*, the Magistrate shall fine him Five Hundred *Puns* of *Cowries*.

If a Man be deficient in a Hand, or a Foot, or an Ear, or an Eye, or a Nose, or any other Member, and a Person of an equal Cast, and of equal Abilities with him, should say to him, in a reproachful Manner, " You are deficient in a Hand, or a Foot, or an Ear, or an Eye, or a Nose, or any other Member," or should say to him, " Such Limb of yours is very beautiful," the Magistrate shall fine him Twelve *Puns* of *Cowries*.

If a Man be deficient in a Hand, or a Foot, or an Ear, or an Eye, or a Nose, or any other Member, and a Person of an inferior Cast, and of inferior Abilities to him, should thus say to him, in a reproachful Manner, " You are deficient in a Hand, or a Foot, or an Ear, or an Eye, or a Nose, or any other Member," or should thus say, " This Limb of yours is very beautiful," in that Case, the Magistrate shall fine him Twenty-four *Puns* of *Cowries*.

If a Man be deficient in a Hand, or a Foot, or an Ear, or an Eye, or a Nose, or any other Member, and a Person of a superior Cast, and of superior Abilities to him, should thus, in a reproachful Manner, say to him, " You are deficient in a Hand, or a Foot, or an Ear, or an Eye, or a Nose, or any other Member," or should thus say, " This Limb of yours is very beautiful," in that Case, the Magistrate shall fine him Six *Puns* of *Cowries*.

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If a Woman be deficient in a Hand, or a Foot, or an Ear, or an Eye, or a Nose, or any other Member, and a Man should reproachfully say to her, " You are deficient in such Limbs," or, " Such Limb of yours is very beautiful," in that Case, the Magistrate shall fine him Twenty-four *Puns of Cowries*.

If a Man of an equal Craft, and of equal Abilities with any Person, who is well skilled in any Profession, should say to him, by way of setting off his own Excellence, " You have no Skill whatever," the Magistrate, in that Case, shall fine him Two Hundred *Puns of Cowries*.

If a Man of an inferior Craft, and inferior Abilities to any Person, well skilled in any Profession, should say to him, by way of setting off his own Excellence, " You have, in fact, no Skill whatever," in that Case, the Magistrate shall fine him Four Hundred *Puns of Cowries*.

If a Man of a superior Craft, and superior Abilities to any Person, well skilled in any Profession, should say to him, by way of setting off his own Excellence, " You have no Skill whatever," in that Case, the Magistrate shall fine him One Hundred *Puns of Cowries*.

If a Man speaks reproachfully of any Country, as, " That Country is most particularly bad," the Magistrate shall fine him Two Hundred *Puns of Cowries*.

If a Man should say of a *Bramin*, that, " This Man is no *Bramin*," or of a *Chehteree*, that, " This Man is no *Chehteree*," or in such Manner should speak reproachfully of any Craft, in that Case, the Magistrate shall fine him Two Hundred *Puns of Cowries*.



If a Man should say of a religious Person, that, "This is not a religious Person," the Magistrate shall fine him Two Hundred *Puns* of *Cowries*.

If a Man speaks reproachfully of any upright Magistrate, the Magistrate shall cut out his Tongue, or, having confiscated all his Effects, shall banish him the Kingdom.

If a Magistrate for his own Good hath passed any Resolutions, whoever refuses to submit to such Resolutions, the Magistrate shall cut out that Person's Tongue.

If a Magistrate, or a *Bramin*, be convicted of any Crime, they shall not be put to Death; nor shall their Hand, or Foot, or any other Limb be cut off.

If a Man is a Robber, or is secluded from his own Cast, it is not right to call him a Robber, or an Outcast; if any Person should call him a Robber, or an Outcast, the Magistrate shall fine him in Half the Mulct of a Robber, or an Outcast.

If a Man is in Company with a Robber, or is desirous to eat and drink with an Outcast, and another Person should forbid so to do, that Person shall not be amenable.

If a Man speaks reproachfully of his Mother, or of his Father, or of his Spiritual Director, or of his Elder Brother, or of a Woman of good Character, or of his Son, the Magistrate shall fine him One Hundred *Puns* of *Cowries*.

If a Man speaks reproachfully of his Wife's Father or Mother, the Magistrate shall fine him Fifty *Puns* of *Cowries*.

If



If Two Persons mutually abuse each other, or mutually utter false Accusations against each other, the Magistrate shall take an equal Fine from both Parties.

In any Affair wherein a Fine has not been specified, the Magistrate nevertheless shall take a Fine from the Party, upon Intelligence of the Affair.

In any Affair where the Cast and Science of the Party are mentioned, a Fine shall be taken, according to the Amount at which that particular Cast and Science are rated.

If a Person, from Intoxication, or Idiotsim, should speak reproachfully of any One, the Magistrate shall not hold him amenable.

If a Man should have spoken reproachfully of another, or should have abused him, and afterwards says, " I spoke it inconsiderately, or in Jest, and I will not utter such Expressions in future," the Magistrate shall take from him Half the Fine that has been specified for such Fault.

If any Man should say, that, " The Magistrate will die at such a particular Time," the Magistrate shall fine that Person Eight Hundred *Puns of Cowries*.

If a Man of inferior Cast, proudly affecting an Equality with a Person of superior Cast, should speak at the same Time with him, the Magistrate, in that Case, shall fine him to the Extent of his Abilities.



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C H A P. XVI.

Of Assault.

Sect. I. Of Assault, and of Preparation to Assault.

Sect. II. Of Cases where no Fine is taken.

Sect. III. Of the Fines for the Death of Animals.

S E C T. I.

Of Assault, and of Preparation to Assault.

If a Man assaults, or prepares to assault, another Person, with his Hand, or Foot, or with a Club, or with Sand, or with a Weapon, or with a Stone, or with any other Article, it is called *Dumr Pàrisb*, and hath Three Distinctions, *viz.*

1. *Abkcorun.*
2. *Neesbungpàt.*
3. *Keheet Dershen.*

Abkcorun is, when a Man is prepared to Assault: *Neesbungpàt* is, when a Man beats another unmercifully, yet so as to shed no Blood from his Body: *Keheet Dershen* is, when a Man chastises another in such a Manner as to shed Blood.

If



If a Man of an equal Cast, and of equal Abilities with another, is prepared to throw upon his Body, Duft, or Sand, or Clay, or Cow Dung, or any Thing else of the same Kind, or is prepared to strike him with his Hand or Foot, the Magistrate shall fine him One *Māsheb of Silver*.

If a Man of an inferior Cast, and of inferior Abilities to another, is prepared to throw upon his Body, Duft, or Sand, or Clay, or Cow Dung, or any Thing else of the same Kind, or is prepared to strike him with his Hand or Foot, the Magistrate shall fine him Three *Māshebs of Silver*.

If a Man of a superior Cast, and of superior Abilities to another, is prepared to throw upon his Body, Duft, or Sand, or Clay, or Cow Dung, or any Thing else of that Kind, or is prepared to strike him with his Hand or Foot, the Magistrate shall fine him Half a *Māsheb of Silver*.

If a Man of an inferior Cast and of superior Abilities to another, or of a superior Cast and inferior Abilities to him, is prepared to throw upon his Body, Duft, or Sand, or Clay, or Cow Dung, or any Thing else of that Kind, or is prepared to strike him with his Hand or Foot, the Magistrate shall fine him One *Māsheb of Gold*.

If a Man of an equal Cast with superior Abilities, or of a superior Cast and equal Abilities with another, is prepared to throw upon his Body, Duft, or Sand, or Clay, or Cow Dung, or any Thing else of the same Kind, or is prepared to strike him with his Hand or Foot, the Magistrate shall fine him Two *Māshebs of Silver*.

If a Man is prepared to throw upon a Woman's Body, Duft, or Sand, or Clay, or Cow Dung, or any Thing else of the same Kind, or is prepared to strike



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strike her with his Hand or Foot, the Magistrate shall fine him Two *Masheeds of Silver*.

If a Man of an equal Cast, and of equal Abilities with another, throws upon his Body, Dust, or Sand, or Clay, or Cow Dung, or any Thing else of the same Kind, or strikes him with his Hand or Foot, the Magistrate shall fine him Ten *Puns of Cowries*.

If a Man of an inferior Cast, and of inferior Abilities to another, throws upon his Body, Dust, or Sand, or Clay, or Cow Dung, or any Thing else of the same Kind, or strikes him with his Hand or Foot, the Magistrate shall fine him Thirty *Puns of Cowries*.

If a Man of a superior Cast, and of superior Abilities to another, throws upon his Body, Dust, or Sand, or Clay, or Cow Dung, or any Thing else of the same Kind, or strikes him with his Hand or Foot, the Magistrate shall fine him Five *Puns of Cowries*.

If a Man of an inferior Cast and of superior Abilities, or of a superior Cast and inferior Abilities to another, throws upon his Body, Dust, or Sand, or Clay, or Cow Dung, or any Thing else of the same Kind, or strikes him with his Hand or Foot, the Magistrate shall fine him Ten *Puns of Cowries*.

If a Man of an equal Cast with superior Abilities, or of a superior Cast and equal Abilities with another, throws upon his Body, Dust, or Sand, or Clay, or Cow Dung, or any Thing else of the same Kind, or strikes him with his Hand or Foot, the Magistrate shall fine him Twenty *Puns of Cowries*.

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If a Man throws upon a Woman's Body, Duft, or Sand, or Clay, or Cow Dung, or any Thing else of the same Kind, or strikes her with his Hand or Foot, the Magistrate shall fine him Twenty *Puns* of *Cowries*.

If a Man of an equal Cast, and of equal Abilities with another, is prepared to cast upon his Body, Tears, or Phlegm, or the Paring of his Nails, or the Gum of his Eyes, or the Wax of his Ears, or the Refuse of Victuals, or Spittle, the Magistrate shall fine him Twenty *Puns* of *Cowries*.

If a Man of an inferior Cast, and of inferior Abilities to another, is prepared to cast upon his Body, Tears, or Phlegm, or the Paring of his Nails, or the Gum of his Eyes, or the Wax of his Ears, or the Refuse of Victuals, or Spittle, the Magistrate shall fine him Sixty *Puns* of *Cowries*.

If a Man of a superior Cast, and of superior Abilities to another, is prepared to cast upon his Body, Tears, or Phlegm, or the Paring of his Nails, or the Gum of his Eyes, or the Wax of his Ears, or the Refuse of Victuals, or Spittle, the Magistrate shall fine him Ten *Puns* of *Cowries*.

If a Man of inferior Cast and superior Abilities, or of a superior Cast and inferior Abilities to another, is prepared to cast upon his Body, Tears, or Phlegm, or the Paring of his Nails, or the Gum of his Eyes, or the Wax of his Ears, or the Refuse of Victuals, or Spittle, the Magistrate shall fine him Twenty *Puns* of *Cowries*.

If a Man of an equal Cast with superior Abilities, or of a superior Cast and equal Abilities with another, is prepared to cast upon his Body, Tears, or Phlegm, or the Paring of his Nails, or the Gum of his Eyes, or the Wax of

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