Part II
Edition and Translation
Introduction

As mentioned before,¹ the reprint edition of the MA published in 1965 (VS 2022) by the Ministry of Justice, His Majesty’s Government of Nepal, is actually the first amended version of the 1854 Ain (i.e., MA-ED2). Nevertheless, the MA-ED2 has been referred to as the MA of 1854 by scholars who have dealt with different aspects of the Ain.² For example, A. Höfer’s study on the caste system of the 1854 MA is based on the first amended version, which was prepared on the basis of a copy of it made between 1865 to 1867.³ J. Fezas’s edition of the MA published in 2000 (i.e., MA-ED1) is so far the only publicly available text of the MA of 1854. Although J. Fezas presents the whole text including several Articles of the MA reconstructed on the basis of manuscripts kept in the NAK, his edition suffers, as pointed out by A. Michaels, from having failed to adhere to text-editing methodologies.⁴ For example, he records text variants by using different colours within the main text but does not tell the reader which variant he accepts. Also surprisingly, he changes all vas (वस) into bas (बस), which is a common orthographic practice of Indic manuscripts written in Devanāgarī script. In short, he does not make his editorial principles clear. The MA of 1870 for its part has not so far been edited. Thus, a diplomatic edition of the Articles ‘On Homicide’ from both versions of the MA will be presented below, recording all the variants and editorial conjectures, emendations and so forth in footnotes, with the aim of making the main text as easily readable as possible.

The following manuscripts and editions have been used to prepare the present editions and translations of the Article ‘On Homicide’ of 1854’s and 1870’s MAs.

¹ See Part I, 1.2.
⁴ See Michaels 2005b: 1 fn. 3.
1 MA of 1854

1.1 Edition of the Ministry of Justice (MA-ED2)

Śrī 5 Surendra Vikrama Šāhadevako Šāsanakālamā baneko Mulukī Ain. Kathmandu: Śrī 5-ko Sarakāra, Kānuna tathā Nyāya Mantrālaya, VS 2022 (1965), 712 pp.–Chapter 64 (‘Jyānamārā’): p. 281–291. This edition was prepared by H. M. G. Nepal, Ministry of Law and Justice, under the guidance of Sūrya Bahādura Thāpā, who later became the prime minister. The editors were aware of two manuscripts: one dating back to 1854 and another from the period between 1865–1967 (VS 1922–1924). Despite having access to the original 1854 copy, the editors decided to base their edition on the amended manuscript copy from 1865–1967.

According to the ministry (MA-ED2, Preface, p. 6), the later copy incorporated provisions that had been both added and deleted during that period. Therefore, it was deemed more appropriate for the publication of the Ain. Unfortunately, the main manuscript upon which MA1 is based could not be located. Fezas (2000: xlviii–xlix) suggests that this manuscript may belong to the C series of the NGMPP microfilms.

1.2 Jean Fezas’s edition (MA-ED1)


This edition is based on:

1. MsA: This manuscript is believed to be from VS 1912–1918 (1855–1861?). It is currently preserved in the National Archives, Kathmandu under the Subject Number Ca.La.Na. 28/17. Although it lacks a title page, the catalogue card identifies it as ‘Aina.’ The manuscript, written in Devanāgarī script with occasionally faded black ink, is inscribed on fragile Nepalese paper in book form (measuring 34 × 25.5 cm). It begins on page 34r and ends on page 856v, with an unclear table of contents for the different chapters. Several

pages are missing, and there are additional contributions by different scribes, suggesting its use in formulating an amended version.

2. MsB: This manuscript is dated approximately VS 1933 (1876) and is also housed in the National Archives, Kathmandu under the Subject Number Ca.La.Na. 28/18. It closely resembles MsA and consists of 678 pages. It includes an appendix of 32 pages titled Dhanakutā[-]jaḍdāke, which relates to the court of Dhanakutā. The manuscript's front page confirms that it was used by Yakṣa Vikrama Rāṇā, the illegitimate son of Bam Bahādura Rāṇā and a brother of Jaṅga Bahādura Rāṇā. Yakṣa Bikram Rāṇā utilized this copy in Dhanakutā, a significant frontier during the Rāṇā and Śāha periods in eastern Nepal.

3. A manuscript from Gorkha: This manuscript, which Axel Michaels had microfilmed in 1983 during the NGMPP’s first microfilming expedition outside the Kathmandu Valley, is stored under the reel number F 20/3 in the NGMPP. It is considered the oldest recension of the Ain, as stated by J. Fezas, who edited and translated it into French.

4. Two smaller manuscripts containing Art. 0.1–0.3: The first one, NeBhā. 618, consists of only 135 pages and starts from page 11 with the initial section of the Article ‘On Guṭhī Endowments.’ The second manuscript, NGMPP Reel number E 1940/3, is part of a private collection and includes three Articles related to the throne, royal affairs, and ammunition.

1.3 Manuscript, VS 1910 (MA 1854-MS1)

This manuscript, dated 1854, is kept in the National Archives, Kathmandu under the accession number (ca. la. naṃ. 2817). The catalogue card names the manuscript as Ain on the cover page. The manuscript is written on Nepalese paper in Devanāgarī script. Each section of the Ain has been stamped in attestation at its beginning and end. The size of the manuscript is 34 × 25.4 cm.

---

6 Fezas 2000: xxxv.
7 Fezas 2001: 11.
8 Fezas 2000: xxxix and xl.
2 MA of 1870

2.1 Manorañjana version, VS 1927 (MA-ED3)


2.2 NAK Manuscript 2, undated (MS2)

The manuscript was microfilmed by the NGMPP from a private collector under the running number 24615 and reel numbers E 1223/17 to 1224/1. The text has no title, but the catalogue card names it as ‘Mulukī Ain’ and puts it under the dharmaśāstra category. The manuscript is incomplete and in many folios the letters are rubbed off. The following folios are missing: 15–16, 111–112, 207–208, 240–243, 298–301, 364–365, 378–379, 439–440, 447–448, 545–550, 567–570, 578–579, 625–626, 649–650, 667–668, 681–682, 687–688, 691–700, 701–744 and 757–794. Page no. 207 is filmed twice. The manuscript is copied on modern Nepalese paper bound in a modern book form 33 × 25 cm in size.

Editorial Conventions

The texts have been transcribed as faithfully as possible so as to retain the orthographical features. The nukta-signs (as in ः, ḋ) and middle dots (•) have been silently ignored in the editions.9 Danta (।) have been supplied to the text as sentence breakers where necessary. Instances of such broken lines, whether long or short, are always indicated by three dashes (---). When it comes to word separation in pre-modern Nepalese documents, there is no explicit indication provided. As a result, the conventions of modern Nepali have been applied selectively, mainly for the purpose of enhancing clarity. Round brackets ( ) in the translation have been used for editorial explanations and square brackets [ ] for necessary additions.

9 The middle dots (•) sometimes function as word separators, but in many cases are used without any obvious purpose.
Editorial Signs in the Devanāgarī Texts

< > scribal addition
<< >> scribal deletion
[ ] editorial addition
{ } editorial deletion
(...) lacuna, breakage
( ) uncertain reading
A. Homicide Law: Editions

Edition of Article 64 of the *Ain* of 1854

ज्यानमारको

1. [MS1 p. 282] उपाध्याय जैसि ब्राह्मण र तेह्रौत््यया भट्ट गैह्कया जैसि ब्राह्मण कसैले मानिस मयामि। ऐनव्यवहारको 2 अंस सवर्स्व गरी दामल गर्नु ।

2. रजपूत जातले आफना हाङनातामा र आफुवन्द्या उपल्ता जातमा करणि चोरि गैह्कुरा गर्योमा ऐनव्यवहारमुहिन्या दामल हुन्या कैद हुन्या दंड हुन्या सवर्स्व हुन्या हुंदृ। ज्यान जादैन। जारि गर्योमा साधुको पुसि जार काञ्चो भन्या साङ्ठुलाई पत लाइदैन। रजपूतले मानिस मायाँ भन्या ज्यानको बदला ज्यान काटिदृ।

3. उपाध्याय ब्राह्मण जोसि भयाका जैसि बाहुनु जोसि भयाका रजपूत जोसि भयाका माङिनको पता नलाम्या जोसि भयाका र कसैलिक नविन्याका उपाध्यायका र जैसि विद्रुद दसनाम र जैसि जंगम सेव्राले व्याड जिन्याका सन्तान आ वाँ र माङिनको पता नलाम्या र नक र फक्यर कान चिराका कान फटा वस्ताले ज्यान जान्या तस्तिम 3 गर्या भन्या ज्यानको बदला ज्यान लिनु। ऐनव्यवहार अंस सवर्स्व गरी दामल गर्नु।

4. तामाधारि थरू गैह्क मतवयासल श्रुद जात इन्हेरुकाँ 4 सन्तान दसनाम जोसि जंगम सेव्रालि मुहिन्या र इनैका कन्या विद्रुद वेस्या दसनाम जोसि जंगम सेव्राले व्याड तितिव्राट जिन्याका सन्तान मुहिन्याको ज्यान मायाँ भन्या ज्यानको बदला ज्यान लिनु।

5. तवेधीक थाहा पाउन्या चतुरो जान्या सुपले बोलन नमक्या लाटाले हरिवार लंड हुंगाले हाँनि मानिस मायाँ भन्या ज्यानको बदला ज्यान लिनु। गन्न्या नगर्याँ कुराका थाहा नपाउन्या त्याङ्गाले मानिस मायाँ भन्या तेस्तालाई १२ वर्ष कैद गर्नु।

6. चार वर्ष छठिमे जात गैह्का स्वदा विद्रुदा र ११ वर्षदेखि कन्याले मानिस मायाँ भन्या तेस्ता स्वङ्ख्लाई दामल गर्नु। सवर्स्व नगर्नु।

7. आफुले जन्माका चोराद्धोरि मान्या र आफुले लोग्या मान्या चार वर्ष छठिमे जातका स्वङ्ख्लाई दामल गरी हाङ्गोडामा नेल हाँल जैत्याला गोलचमा रापि रोजको चार पैसा सिधा दिनु। बाहिर ननिन्याल्नु।

1 Throughout all editions, the ligature ryā/ryo (ryo) has been transcribed as रया/रयो।
2 Throughout editions, both ऐन् / ऐन् has been transcribed as ऐन् / ऐन्।
3 MA-ED2 टक्तिरा।
4 MA-ED2 inhyerūkā।
8. [MS1 p. 283] कैले आफ्नया जगयाजसमन नगद जिनिस बोपाया कमारा कमारि गैह खुदामा झगरा भै कैलाई ढेरै⁵ जनता मिल व्यान मायाको रहेछ भन्या मारी भनि मतलब गन्याँ समातन्या १ हाैन्या १ मार भनि वजन दिन्या १ इ तिन जनाको ज्यानको बजना व्या लिनु। इदेपि बाढैक अर छेकि छेकि कुटाई मराचारवालाई डामल गर्नु। अंत्यायमा अट्ठाको ज्यान मायाको देश नदैभा हेरिरहन्यामा कूटन्यामा मायाँ बंदा हेरि रहन्या⁶ ढेरे रहाछाँन्याभन्यां १६ वर्षभियो माधिका ६५ वर्षममैका जानकार जवाबलाई जनभि २०१२ ८० धेयाया डॉग गर्नु। कूटन्यामा मायाँ बंदा देशालाई मानिस धौरे रहाछाँन्याभन्यां जानकार हउन वा तुडाहुँ१ हउन्१८ वानत हउन इतरैर्याल पत्राव लाईरै।

9. कोसह लोग्न्यामा मानिसले रात दिनका विवेमा धनमलाका लाचले भयो अरू केहि इत्रे भए भए कैलाई ढेरे मारी भनि हतियारले हानि रोपि जहर विप पुवाय व्यान मायाल्य भिरिभिरका रस्ता पोपरी गैहा पाइड़ इतर पोला जाचर साउ छोलमा पुल पर्नाँ डुङ्गा रूप व्यान कौसित छानावाट व्या लाउट हानि लगाय व्यानाया वागाउया वक्तामासा पक्ष पासो लाउया मुभामा मायो कपडा झापाट गैहले बुधो लाउया गरिमान तायाको रहेछ भन्या इत्रयाल मार भनि वचन दिन्या मारयालामा समावतिदिन्या जति जना छुन्न तिनह्रू हान्या र व्या लाउटिदिन्या पनि जति जना छुन्न तिनह्रू मायाल्य वेलामा सम गयाका भन्या पनि नयाको⁹ भन्या पनि मानिकाँ तैखे मतलबको कुरा उठा राउ मार भनि वजन दिन्या र हतियार विवेमा पक्षको बदन व्यान लिनु।

भागला भनि विकय हक्याल मारी पनि विरिपिरिबाट छेकिदिन्याहरुको ऐन्वमोजिको अंस सवर्वृ गरी दामल गर्नु। अरु मानिका मतलबमा पस्ताका मायाल्य ठाउया पनि गयाका हतियार नजङ्लामा नछेक्न्या नसमाल्या व्यास्तायस्ता मतलहिरलाई अंस सवर्वृ गरी १२ वर्ष कै द गर्नु। मतलबमा पस्ताका मायाल्य ठाउया नजङ्लामा हितियार नैरुस्त मानिका दामल गर्नु। नैसै मेनमा लोग्न्यामा मानिसलाई दामल गन्नू भनि छेपिका पतमा स्वाभि मानिसले गयाको रहेछ भन्या १२ वर्ष कै द गर्नु। अरु कै द हुन्या कुरयामा स्वाभि मानिसलो सवर्वृ हुदैन। सवर्वृ नयारी लोग्न्यामा मानिसलाई लेन्याको कै दको आधि कै द गर्नु। स्वाभिका म्यायाका रूप लिदिया दिन लिछिन्दिनु।

10. कोसह लोग्न्यामा मानिसलेकैलाई ढेरा मारी भनि हतियारले हायो जहर विप पुवायो भिरिभिरका रस्ता गैहा पाइड़ पोपरी इनार थोला जङ्गर साउ छोलमा पुल पर्नाँ डुङ्गा रूप व्यान कौसित छानावाट व्या लाउट हानि लगाय व्यानाल्या पक्ष पासो लाउया मुभामा मायो कपडा झापाट गैहले बुधो लाउया त्यो मानिस मरेन देवमैयोगले बाव्यो वा गुहात पाट बाव्यो वा इलाजहुले बाव्यो भन्या इत्रयाल मार भनि वजन

---

5 Emend. dherai; MS1, MA-ED1, -ED2 dherai.
6 MA-ED1, -ED2 heri rahanyāmā.
7 MA-ED2 vudhā.
8 MA-ED2 omits haun.
9 MS1 omits nagayāko.
10 MA-ED2 omits rupaiyā.
11 MA-ED2 yaht.
12 MA-ED2 jholagā pula.
Edition of Article 64 of the Ain of 1854 — 199

The following information is added in the left margin of this section: 19 sāla āṣā. va 14 ro 3 mā kehi meti sacināle arko leṣiyo---(the another [section] has been written due to the fact that [this section] section was corrected by deleting some [of it] on Tuesday, the 14th dark fortnight of Āṣāḍha in the [Vikrama] year [19]19). The emended section is copied as section 39 in the MS. The MA-ED1 reads the added part: ‘19 sāla ākhā. b 14 ro 3 mā kehi meti saci[...jā-le arko lekhiyo].’ It misinterprets the added part as ‘this section was modified in VS 1918’. However, as mentioned in the added part, this section was amended in VS 1919. The MA-ED2 records only the amended section whereas, the MA-ED1 records the both, the original and modified sections as 13b and 13kh (cf. MA-ED2 §13, MA-ED1 §13b and 13kh).
ढह्याले काटिन्यां जातको ज्ञानको बदला ज्ञान काठि मारिदिनू। नकाटिन्यां जात
भया ऐन्धमोजिमको अंस सर्वस्व गरी दामल गर्नु २२ दिनदेखि उपा२ मेहनाभित
मयों भन्न्या सर्वस्व गरी दामल गर्नू। यसै धारको दर्न निको भै तेसै पिरले ३ मैह्ना
उपा२ ६ मेहनाभित्रमा मयों भन्न्या १०० रूपैया डंड गर्नू। रूपैया नतियां कैद गर्दै।
६ मैह्ना उपां र्न्यको भर्ना र कुस्ताका २२ दिन पिरले छैस्व विफर आम्नया पवठन
[लागी] लहि बर्म लोहि दात हुन्ताले दोकिमया भन्नया ज्ञान मार्यको पत्त लागै।
जाहाममको कुनपट्ट गर्न्त्यो हो उसै ऐन्धमोजिक मंड कैद गर्दै छाडिदिनू।

१४. कसैले मनाल कुटिपट्ट गर्न्त्यो भनि कुटाइ मान्याले १७ अयौ फिराक गर्न्त्यो र
ऐन्धमोजिक कुस्तालाई दंड भयानष्ठु कुस्ताका पिरले २२ दिन थलि निको भै
आफ्नो काजकाम गर्न्त हिडन हुन्ताले लाभो पल्लि अतु वहाले लागिरा २२ दिनभित्रमा
मयों भन्न्या निको भै काजकाम गर्ना र हिडन हुन्ताले कुस्तालाई फेरि
पत्तबाट लागै।

१५. कसैले रामाले पाथो लहि हुन्ताले हान्तो र वला परिहिडन सक्ने तेसैका
पिरले २२ दिनभित्रमा मयों भन्न्या तेसैका मयारी २२। मार्यको ज्ञानको बदला
ज्ञान लिनू। उनै नतिके तेसै पिरले २२ दिन नाधिपरिभित मयों भन्न्या ज्ञानको बदला
ज्ञान हुदैन। वला परिहर कुस्ताका बावल ६० रूपैया डंड गर्दै। रूपैया नतियां
ऐन्धमोजिक कैद गर्दै।

१६. कसैले रामाले हान्तो तेसैका ठहाठो मनाला १ चोतेदेसष अघ्यया
यो हान्तो मनाले पिरले वला परिहिडन सक्ने ७ दिनभित्रमा मयों भन्न्या तेसैका मयारी ७। दिनपत्ती
मयों भन्न्या ज्ञानको बदला ज्ञान हुदैन। कुस्ताका पत्त बर्मोजिको जरिबाना गर्दै।
गाला हान्ताका १२ दिन थलि हिडन हुन्ताले काम गर्ना पल्लि ७ दिनभित्रमा
मयों भन्न्या पनि ज्ञानको बदला ज्ञान हुदैन। कुटिपट्ट ऐन्धमोजिम डंड गर्दै।

१७. [MS1 p. 286] ज्ञानमारा चोर बाबुरत परतूँ थनिको पर छाडि भावका
वाला कामाला कमारी कमारी कसैले यो यस्ता १८ काम कुरो गर्न्त्यो हो भनि पोल्दा पक्कि बाधि
नेल ठियुरा चम्पू गैह्म बृंदनमा हालि ल्याका मानिस नतियां भिरामा पाधि ज्ञाल
झाेना हङार साॅन झोलंगा पुल। १९ हुन्ताले फालहालि लहि बर्म दौडाद खुलि लागिर
मरोस्त्यो पनि बुनि रायका तामा जहर लिप पाच भयो भरै नेरी २० पासो नाल मयों
भन्न्या पनि पक्कि ज्ञुल्यालाई पनि व्युत्तल्यालाई पनि केरि पत्तबाट लागै।

१८. अकालाका बेहमामा मारी भन्न्या मतलब गरी पक्क्या बारस्य यात्रामा काटिन्या
जालाला काठि मारिदिनू । नकाटिन्यां जालाला दामल गर्नू। हाकिमका मर्जी आजादा
अया अदालत अमालबाट पक्कन पठायकालाई पक्कि ज्ञालाई २२ कसैले बिचमा चोट
छोडि मारेछ भन्न्या मान्यलाई ऐन्धमोजिमको सजाच गर्दै। पक्क्यालाई पत्तबाट
लागै।

१९. अया अदालत अमालबाट र हाकिमका मर्जी आयाले जगाजमसम नगद
जिनिस चौथी यात्रामा कमारी कमारी लिनान्द गैह्म सुनामा लिन पक्कन पठायकालाई

17 MA-ED2 kutīnyāle.
18 MA-ED1, -ED1 yastoi.
19 Emend. jholamā pula; MS1, MA-ED1, -ED2 jholamā.
20 MS1, MA-ED1 seri.
21 MA-ED1 māri dinu; MA-ED2 kāti dinu.
22 MA-ED2 pakrīlyāundā.
प्यादा सिपाहिने पक्रि ल्याउँदा बिचमा पक्रि ल्याउन्छ अंक खोर्रहो भन्ना आवश्यिकताको अंक सर्वस्व गरी दामल गर्नु। अरु जात्न मेहरा भन्नहो बलचन दिनो सिपाहीले पक्रि ल्याउन्छ। गृहको तडा अछामा भन्नहो बलचन दिनो चौथ छाड्न सिपाहीले रह्यो मस्तिन जति जान्नहो चौट छोड्न छ उत्तर जनाउन्छ कार्यो जात्नहो आवश्यिकताको अंक सर्वस्व गरी दामल गर्नु। पक्रि ल्याउन्छ अंक सर्वस्व गरी मित्रिकृतिने।

२०. अरु भूमि भन्नहो भन्नहो आवश्यिकता अरु आवश्यिकताको आवश्यिकता आवश्यिकता आवश्यिकताको र आवश्यिकताको र आवश्यिकताको र आवश्यिकताको भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो र भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भन्नहो भnewline
२५. लालमोहर दस्तले अथवा बंद भयाको बाटामा जसले छुस पाई पहिली समानत
मायामोहरिजो पछि लगत प्रेम मामा मानिसलाई मुक्त दुर्गरी दामलं गर्नु।
चौथी गरी आक्षेपायालाई उम्मकायो भन्या जति चौथी गरी भायको छ उम्मक्षेपायालाई
उति विनो लिनु। चौथी फेला पहिलो भन्या तेरो विनो यसेवाल उठाइ ले।
अरु कूरो गरी भायकालाइ मुक्तायान्यालाई भायकालाइ जीत सजाय जीत विवो तिन्दु
भनि लेपियको छ सोहि सजाय गर्नु।

२६. हुकुमले रहुँका चौकिक पहारा कसैले हितकार चलाइ चौकिकदारकाला काटि
मिन्न गर्न भन्या लो काठिन्या मानिस मरोसू तपिन या मात्रे नापि वाचोसू तपिन
चौकिकमा हितकार चलाउन्यालाई न्यायका सजायमा दामल गर्न जातलाई ।

२७. हुकुमले पहा पहेलो भन्ना रुपाका ठाउमा जीत हुँदैन भनि चौकिकदार पहाराबालाइ
रोकदा पहाराबाल र चौकिकदारमाथी हितकार लिन्ने बेंढुक तपिन भन्या तेसलाई
पहाराबालाई र चौकिकदारले काटि मानिसलिन्न। पत्रवात लाई।

२८. लोम्या मानिस कसैले कसैलाई ज्यान मानिको मतलब गरी जहर पुसाँ भनि
तयार हुया र हितकार लिन्ने छिड्टि गौडा ब्यांन्यालाई पक्ति नासित गर्न ज्यान
निपयाको रहेछ छुस मतलब मात्रे गर्न रहेछ भन्या मानिको मतलब गर्न सबैलाई
30 वर्ष कैद गर्नु। हितकार चलाइ ज्यान वायुको रहेछ भन्या हितकार चलाउन्यालाई
ज्यानका धाको लमां रोयाका धाको31 गोली नापि जति अंगुलको घाय धायमानको
छ यक अंगुलका घाय भन्या ७ वर्ष २ अंगुलका घाय भन्या ८ वर्ष जति अंगुलका घाय
[MS1 p. 287] यसै रिन्न रिन्न बडाइ उति वर्ष कैद गर्नु। मतलबमा ज्यान हितकार
नत्तलाई घाय ६ वर्ष मात्रे घाय गर्नु। जहर भन्या पुसाँयेछ ज्यान भन्या मोरेछ भन्या
१ वर्ष रिन्न गर्नु। रनेत्तलेका रैयाला डोर्लका हिसाबले तिन्नु भन्या रसि सिरै जान
पाउदेन्तै। म्याका लै तिन्न छोड़नया भनि तिन्न छोडनया अदालत ठाना अमालका
हितकिलाई उद्धे पुतुकिका काठमाठोबिज मैद गर्नु। सावित गर्दी ज्यान वर्षाको रहेछ
भन्या मतलब रिन्ना र ज्यान मानिसलाई ज्याका बदला ज्यान मानिसलिन्न।

२९. खास्र खास्र मानिस कसैले कसैलाई ज्यान मानिको मतलब गरी जहर पुसाँ
तयार हुया र हितकार लिन्ने छिड्टि गौडा ब्यांन्यालाई पक्ति नासित गर्दी ज्यान मानिको
रहेछ छुस मानिको मतलब मात्रे गर्न रहेछ भन्या मतलब गर्न खास्र मानिस खचेलाई
3 वर्ष रिन्न गर्नु। हितकार चलाइ ज्यान वायुको रहेछ भन्या हितकार चलाउन्यालाई
हायकाको धाको लमां नापि रोयाका धाका गौडो नापि जति अंगुलको घाय धायमानको
छ यक अंगुलका घाय भन्या ४ वर्ष २ अंगुलका घाय भन्या ५ वर्ष जति अंगुलको घाय छ
यसै रिन्न बडाइ उति वर्ष रिन्न गर्नु। मतलबमा ज्यान हितकार नत्तलाई घाय
मानिको ३ वर्ष मात्रे घाय गर्नु। जहर भन्या पुसाँयेछ ज्यान भन्या मोरेछ भन्या १ २
वर्ष रिन्न गर्नु। इन्हरुले खास्र रुपाइ डोर्लका हिसाबले तिन्नु भन्या पनि तिरै जान
पाउदेन्तै। म्याका लै तिन्न छोड़नया भनि तिन्न छोडनया अदालत ठाना अमालका
हितकिलाई उद्धे पुतुकिका काठमाठोबिज मैद गर्नु। सावित गर्दी ज्यान मात्राको रहेछ
भन्या मतलब रिन्ना र ज्यान मानिसलाई ज्याका बदला ज्यान मानिसलिन्न।

28 MA-ED2 uṭhāile.
29 MS1 omits jātalāi.
30 MA-ED2 9.
31 MA-ED1, -ED2 ghāmā.
Edition of Article 64 of the *Ain* of 1854 — 203

हाकिमलाई उहिपतुकिका कैदविकम्जङ्का भद गर्नु। साधित गर्दा ज्यान मार्याको रहेछ भन्ना मतलब दियाउ र ज्यान मार्याह्न स्वाभित मानिसलाई दासवल गर्नु।

३०. ज्यान जान्या तकिसर मान्य पतुकिकहुत्को ज्यान मार्यार्दनीको ज्यान कानिसङ्क। कि फांसी दिन धू धूक जसाउ गरी ज्यान नमस्कृ। उद्व २ कुरोदफत बाहेक अनि जसाउ गाराद ज्यान मार्याउन्ता बजिरलाई १,०००० रुपैया जीरबिनाउ गर्नु।

३१. कसैलै कसैलाई लाङ्गाँ हृदि हात लाङ्ग गैहने कुटिलाई गर्न। कुटिलापिद केहि नीत बलिन हुडनु काजाको गर्न लाङ्गी पिद अर बेहा लाङ्ग २ दिन भिषिमा मयाय भन्ना आफ्नो जल्लो मार्यामूलको ठहर्नु। कुटिलाअराज ज्यान मार्याको तकिसर लाङ्सरन। कुटिलाका एनविकम्जङ्का दंडु जसाउ गर्नु।

३२. केहि मानिस भिर पोपारी इन्यालो पोला साणू जोलाङ्गा पुलृ र भाल कोसिद छानावाट र गैह्नासिदिमा पसि तोपित बग्नी दुर्बि लहद मयाय अथवा आफेरे फानहालि लहद बग्ने दुर्बि मयाय अथवा आफेरे पासो लाङ्ग वा हिषियार चलाउ हत्ना गरी मयाय अथवा लहद लाङ्गी तोपित भारि स्वेतु लहद मयाय अथवा आफेरे जलिन बिघ पाण्ड वा अेलान लाङ्ग निजलउल पाण्ड बेहोस मयाय भन्ना बन जाउ (२) दुर्बि तोपिदाको लाङ्गी मयाय अथवा अनहाल में इथे धेरा र धेरा जाउन नभै मयाय भन्ना तसिर चलाउ काउ नाबिदिया।[३४] यस्ता गैह्न बिनहोसल मार्याको मानिसलाई रिम [३५] ले अरो नोगाउने फलाईने मयाय भन्ना पोलाउ त्रैथम जसाउ पोल्नको हो उसाउ त्रैलयान द्विकार गर्दा साधित गौडाइ देखाउ मानिस गर्न सक्ने बहि लेपियाको बिनहोराले कालेमयाको र आफेरे हत्ना गरी मार्याको वा आफेरे मार्याको देखाउ नाथर अरुकस्तु मयायको ठह्रया वा मयाय भन्ना मानिस ज्युदो रहेछ भन्ना तेस्ता पोलहालाइ ५ वर्ष कैड गर्नु। म्यादको दोवर दिया पनि पोलहाउना १। वर्ष कैड गर्नु। तस्ता पोलनको हो उसमा वनरौ स्वयासनि मयासनिले भनिको आसध कैड गर्नु।

३३. कसैलै कसैलाई कुडितिकार गया कुडिन्या मानिस भिन्नाको पियेनै वा बलिन निको भे कामाला लाङ्गको भियो कुडिकार २२ दिन नाथपिद अर बेहा लाङ्गी मयाय भन्ना पिद पैले कुडिकार पिरले २२ दिनस्थितमा मयाय भनि पोलाउ रोबार गर्न २२ दिन नाथपिद मयायको ठह्रया भन्ना अर्थ कुडिपिद हुदा जहासम भन्याको हो उद्व कुरो मात्र गरी पोलाउ पोलहालाइ २। वर्ष अर्थ भन्ना भन्नी बढी बढी रिसले पोलवर्यालाई २। वर्ष कैड गर्नु। म्यादका रैपाइ दबाउ दिया निःशिदिनू उक्तिमा मानिसले आफेरे ब्याख्या आफेरे कैड गर्नु।

३४. दुप्त जना मानिस[३५] मात्र पर्देस गयाको बन मेला गैह्नामा गयाको भियो तेस्तीमा पोलो तर्दी भिरकादृश हिषिदा पिरी[३६] पेलदा हुङ्गो कूदो लाङ्गी लहद बग्नी सगी भन्ना हबस अरुपिद्ध भन्ना हव्स यक जना मयाय सग जानाउले मन्याको धरमा आई यस्ता रिले फलानु मयाय भनि सुनायो मन्याको जहानले सक्ना गरी यसैले दगा।

32 MA-ED1, -ED2 jholamgā.
33 The conjugation ra is superflux here.
34 MA-ED1 māri diyo; MA-ED2 māryo.
35 MS1 omits mānisa.
36 MA-ED1, -ED2 pauḍī.
गरी हास्य फलानालाई मारिदियो भनि कराउन आयो रोकार गर्दा साँच्छी सुहाइबाट भयो अथवा २ जनाको हि लाम पर्योको केहि देखियो आफ्नो काल्वें मुख्यो को ठहर्यो भन्न २ जना मात्रे भण्या सक्षमा पोलीसालो रहेछ भन्ना घरलाई जहाँलाई रहेछ भन्ना पत्त लागेन। अर्ख रिसलेप पौलीसालो रहेछ भन्ना तेस्ता पोलीसालाइ २। वर्ष खाँ गर्नु। म्याकदाक बीया डवल दिया लिछाइ धाँडिदिनु। अरु स्माचि मानिस भया १।। वर्ष खाँ गर्नु।

३५। कार्य सिरुक्ष अथिया भाग धुतुरो गैह लागु कुरो घाई अर्कालाई गैही कुटिपिट गर्नो अथिया अंगबंग गर्नो भण्या कुटिपिट अंगबंगको एनवमोजिम सजाय दंड गर्नु। ज्यान मारेछ भन्ना मुडिन्या जाट भण्या एनवमोजिमको अंस सर्वस्त गरी दामल गर्नु। कार्याको जाट भण्या वदला ज्यान काट मारिदिनु।

३६। कोसह बौलागाको मानिसले मानिस माथौ भन्ना त्यो बौलागाको मानिस गर्न कृत्य कुराको थाहा पनि पाउद्यो रहेछ जान जाया अभक्ष गैह पनि पाउद्यो रहेछ निर्णय भै हिउडियो पनि रहेछ भन्ना एनवमोजिम अंस सर्वस्त गरी दामल गर्न। गर्न [MS1 p. 289] माथौ कृत्य पनि थाहा पाउद्यो रहेछ अभक्ष पनि पाउद्यो पनि रहेछ निर्णय भै हिउडियो पनि रहेछ भन्ना तेस्ता बौलागाले मानिस माथौ मुडिन्या जाटलाई एनवमोजिमको अंस सर्वस्त गरी दामल गर्न। कार्याको जाटलाई ज्याम्नको वदला ज्यान काट मारिदिनु। अथिया अभक्ष गैह पाउद्यो रहेछ आफ्नेके मानिस गायो पनि अभक्ष गैह बागाको ठह्न भै सहडदो पनि पाउद्यो ठह्न ज्यान मरेछ भन्ना ्यक ै  चोि् हयान््यया भ्यया पसन तेिैले मयासरयायाको ठहछया। रोगले म्ययायाको ठहद दैन। मयासरयायाको म्नसडन््यया ज्यान भ्यया ऐनवमोजिमको अंस सर्वस्त गरी दामल गर्न। कार्याको जाटलाई काट मारिदिनु।

३७। कोसह मानिस छेरुम आठ्या षवट्या रोगले पक््यया को रहेछ वया जरो असतियार आउ रगत बार चुन घौँक्ने38 गैह बेया लामव्या रहेछ लडि जोटि ठहर लागि वा अविवाद अर्को केसले कुटिपिट गरी बलियालो रहेछ भन्ना वदता गैह रोगले काम गर्न नसकन गरी बलियालो रोगलाग्यो केसले कुटिपिट गैर ज्यान मरेछ भन्ना दो चोि् हायान््यया भण्या पनि तेसले माथौको ठहर्य। रोगले माथौको ठहर्य। माथौ मुडिन्या जाट भण्या एनवमोजिमको अंस सर्वस्त गरी दामल गर्न। कार्याको जाट भण्या वदला ज्यान काट मारिदिनु। कुटिपिटको ज्यान माथौको रहेछ भन्ना कुटिपिटका एनवमोजिममा दोवर दंड कै द कै द गर्न।

३८। कोसह पटिरापि39 भै भोख्यान्न पनि गरी बलियालो रोगलाग्यो केसले कुटिपिट गाड ज्यान माथौको भण्या रहेछ चोि् मात्र हायान््यया भण्या पनि तेसले माथौको ठहर्य। रोगले माथौको ठहर्य। माथौ मुडिन्या जाटलाई एनवमोजिमको अंस सर्वस्त गरी दामल गर्न। कार्याको जाटलाई ज्याम्नको वदला ज्यान काट मारिदिनु। कुटिपिटको ज्यान माथौको रहेछ भन्ना कुटिपिटका एनवमोजिममा दोवर दंड कै द कै द गर्न।

३९। कोसह धिन्न अर्को ठहर्युरु कुटिपिट गायको रहेछ कुटिपिट दर्द निको नभै तेसी कुटिपिटमा मानिसलाई अफिन्नलाई ८ चिडिदिप पनि40 दिनभिम अर्को केसले
The MA-ED1 and MA-ED2 extend up to section 41, while the MS1 only goes up to section 40.
Edition of Part 3, Articles 1–4 of Ain 1870

पहरामा मिचन्याको

1. [MS2 p. 514] सकरका देउढीमा पहरा वन्य जजानामा पहरा वन्य लुकुमे र कमालमा अन्न जजामा पालो पहरा वन्य नगद जिनीम चौपाया मानीसमा पहरा वन्य अथ्र रमं जिनीम पालो वन्य मानीसलाई कसैले बंटकृ त इतिहार चलायो र चाल लागी पालो वन्यका ज्ञान मरेछ भन्नी मरेणछ भन्नी तेस्रा इतिहार चलाउन्नालाइ काठ ज्ञान मारिदिन्। रगत्मात्र आयाको भया पनि काठिदिन्। इतिहार भन्नी चलाउन्न रमान्यो रहेनछ भन्नी दामल गरेछ ४३।

2. हुकुमने रह्याका चौकी पहरामा कसैले इतिहार चलाइ चौकीदारलाई काठ मिली गर्ने भन्नी ल्यो काठिन्या मानीस मरोस्त ४४ पनि था मात्र लागी बाँचौस्ता पनी चौकीमा इतिहार चलाउन्नालाई ज्ञानका सजायामा दामल गर्नी जात्वा दामल गर्नु ४५ (र) काठिन्या जात्लाई काठ मारिदिन्।

3. हुकुमने पहरा चौकी वन्यका ठाउँमा जान हुदैन भनी चौकीदार र पहराबाल्य रोक्कर पहरालाई र चौकीदारमात्री ४६ इतिहार जियो बंटकृ त ताको भन्नी तेसलाई पहराभा भने र चौकीदारले काठ मारिदिनु पत्रात लायदेन्।

4. लालमोहीर दबन्तले अन्वित्वी बंद्व भन्नका वाटमा जश्ये पुष पाई पूर्णामस्त माया मोलिनामा पत्र्न लागी ज्ञान मान्या मानीसलाई उमकाउछ उलाई दामल गर्नु। चौरि गरि उमकाउन्नालाई उम्काल्यो भन्नी जति चौरि गरि भयाको छ उमकाउन्नालाई उत्तिबियो नित्यु। चौर फेला पर्यो भन्ना तेिनी बियो ऐण्वेष उठाइले भनी सोधीदिन्। अर कुरो गरि मान्याकालाई उमकाउन्नालाई भाग्याकाल जीन सजाय जीन तिबियो तिरु भनी लेखियाको छ सोधी सजाय गर्नु।

[2] [MS2 p. 515] भवित्व भरि ज्ञान मान्यामा र घा लागिया गन्न्य ऐन

1. रातका विचार जनानाबाट सेकी भन्नी हान्ना मानिसलाई ताम्री मयो भन्ना मन्त्यको र मान्यको अधिकत्तिको ज्ञं जमेनु स्वत्त्न धन्य जीपाया गैह केही कुराको पनि दिज नाग जग्ग़ा ४७ पर्याको रहेनछ भन्ना भोर ठहर्नु हान्ना ज्ञान मान्यको बाट लायदेन। हान्नावार्त मन्त्यको क्रियापर्च ५० पर्याको विलाला मान्यालिना १ तिथि गराई औवलबाट १५ दोयमवाट १० सिमबाट ५ चाहारबाट २ पर्याका दर्के धमासिकालाई गोदान विलाद भोरमा ज्ञान मान्यावर्त पनिया गराइदिन्।

2. जानले विचार फेला बन्ने मुँग हो जनानाएहो भनी तहिक नगरी बंटकृ तकापले हान्ना मानिसलाई ताम्री मयो भन्ना मन्त्यको र मान्यको अधिकत्तिको दिब लाग केही पर्याको रहेनछ भन्ना भवित्व ठहर्नु हान्नावार्त मन्त्यको क्रियापर्च

43 MA-ED3 ainabamojimko aṃśa sarvasva gari dāmala garnu.
44 MA-ED3 marostā.
45 MA-ED3 ainabamojimko aṃśasarvasva gari dāmala garnu.
46 MS2 caukidātamāthī.
47 MS2 jhaga.
५० रुपया दिलाईदिनु। ज्यान मार्याको बात लागदैन। ज्यू मर्याको रहेनछ घा मात्र लागेछ भन्ना यापचर १० रुपया हान्यावाट दिलाईदिनु। अरु बात लागदैन।

३. पसुप्तीलाई हाँदा फुग्मुलहरू ज्यान भनि हुमा लाठटू झटारलाई हाँदा मानिसलाई लागी मर्याको भन्ना मर्याको र मान्याको अधिपित्त्रिको कोइ ४८ इविलाग केही पर्याको रहेनछ भन्ना भवित्त्व ठहौछ। ज्यान मार्याको बात लागदै। हान्यावाट कुञ्जापचर ४९ रुपया दिलाईदिनु। ज्यान मर्याको रहेनछ घा मात्र लागेछ भन्ना यापचर १० रुपया हान्यावाट ५० दिलाईदिनु। अरु बात लागदैन।

४. सहर-गाउँठिण्डहरू सहर-गाउँठिण्डको नजीक मानिस हिङ्गन्ना हुलन्ना ज्यो गल्ल बाटमा मानिस नहटाई। ५१ गोलिको टपू बान्या तनबीज नरापी हाँदा मानिसलाई लागी मर्याको भन्ना मर्याको र मान्याको अधिपित्त्रिको इविलाग केही पर्याको रहेनछ भन्ना भवित्त्व ठहौछ। हान्यावाट कुञ्जापचर ५३ १०० रुपया दिलाईदिनु ज्यान मार्याको बात ५४ लागदै। ज्यान ५५ मर्याको रहेनछ घा(उ) मात्र लागेछ भन्ना यापचर ५० रुपया दिलाईदिनु अरु बात ५६ लागदैन।

५. धनु कमान औजु नेतृत्तल हाँदा तिर काठ गोलिट टपू खापो (अथवा) मार हाँदा बुकुरै तनार मानिस ५७ बुकुरै (वा) उदित्ती मानिसलाई लागी मर्याको भन्ना मर्याको र मान्याको अधिपित्त्रिको इवि लाग केही पर्याको रहेनछ भन्ना भवित्त्व ठहौछ। हान्यावाट ५५ रुपया कुञ्जापचर ५८ दिलाई ५ रुपया गोदान धम्माधिकारलाई दिलाई पतिता गराईदिनु। ज्यान मार्याको बात लागदैन। ज्यान मर्याको रहेनछ घा मात्र लागेछ भन्ना १० रुपया यापचर दिलाईदिनु अरु बात लागदैन।

६. [MS2 p. 516] रुप मुडो काठा बब्बो ५९ पुकुरै पुर्णा चुपि (इत्यादि) पुकुरै मानिसलाई लागी ज्यान मर्याको भन्ना मर्याको र मान्याको अधिपित्त्रिको इवि लाग केही पर्याको रहेनछ भन्ना भवित्त्व ठहौछ। हान्यावाट २० रुपया कुञ्जापचर ६० दिलाई ५ रुपया गोदान धम्माधिकारलाई दिलाई पतिता गराईदिनु। ज्यान मार्याको बात लागदैन। ज्यान मर्याको रहेनछ घा मात्र लागेछ भन्ना ५ रुपया यापचर दिलाईदिनु अरु बात लागदैन।

७. काठाको ६२ रुप हली हाँगा काठ्या होगा पसि मुडो गैडा मुडो ठपी ६३ उदित्ती काठ चिन्नाउँदा लडाउँदा काठले मिचि रुप हला काठ चिन्नाउँदा पोैरिया बारि ६४

48 MA-ED3 omits koi.
49 MA-ED3 kriyākharca.
50 MS2, MA-ED3 omit hāṃnyāvāta.
51 MS2 nahatāi.
52 MS2 māko.
53 MS2 kriyākharca.
54 MS2 bāṭa.
55 MA-ED3 omits jyāna.
56 MS2 bāṭa.
57 MS2, MA-ED3 bhācai.
58 MA-ED3 kriyākharca.
59 MS2 bācaro.
60 MA-ED3 kriyākharca.
61 MA-ED3 dharmādhikāralai patiyā garāi pattiyā garāidinu.  
62 MS2 kāṭyāṃko.
63 Emend. dhali; MS2 dhāli; MA-ED3 dhalī.
64 MA-ED3 bābari.
जोतपन गर्न बाटो कुतो घर देखि बनाउँ धाँच्छ्न्। ६५ फाइदा ढुंगा डल्लो इटाली काठ लिङ्ग धाराको साथ पस्ने मानिस लगाने गर्दै, बदला दिनी दुई मानिसलाई लगाने गर्दै। लागी मन्त्र भन्नुहोस् त्यस्त्रीको अख्षिको इवीलाई लागे। चाहिए पर्ने रहेउन। भन्नुहोस् भविष्य ठहरेछ। लठाउने ब्यक्तिमा पर्ने। ६६ दिनु पर्ने पतियाँ गर्नु पर्ने। खतवाप पति चाहिए लागाउँ।

८. मानिस लगाने केतेको डल्लो लिने पोला जब्जॉ। तार्ड । तार्ड कल्ने नपुगी। बाहर नसफ्ते पोलामा लगी वगी। दुई मानिस मन्त्र भन्नु पोलो कल्ने र मन्त्रको अख्षिको इवीलाई लागे। चाहिए पर्ने रहेउन। भन्नुहोस् भविष्य ठहरेछ। समयलाई तार्डलाई पति लागाउँ। प्रायिक ज्याका पति गर्नु पर्ने। ६७

१०. भन्नुहोस् भविष्य ठहरेछ। छान्नुहोस् परास्तव बन्द भन्नौ। गौडा बाटामा र गाँठकृष्णाको गोला। प्रायिकाको भन्नौ। गौडा फुड्को। र दर्जनु। धर्माङो मानिस। चाणकारा गौडा। गोला। धर्माङो। दर्जनु। धर्माङो। र चाणकारा। ६८

१२. कहेन अरु मन्त्र परेछ। त्यस्त्रीको पंचक ै। द्रगाउँ। उपर। वस्त्रीको रहेनछ। र तेस्मिया उपर। कद्यासी वाहेक। अरु मन्त्र परेछ। ज्यान मरेन घर। लाग्नु। ६९
१२. वयाघभयाल्न वदेल गैह्ले मयासनि रहेनछ अन्नवयासल र चरौपयारुँ मात्र पायामा गाउँ धर्मा उर्दू दिन सोला गैह धापेछ आफु विकट वस्याको रहेनछ र तेसमा उर्दू दियादेखि बाहेकका अर मानिसहरु परि मयाँ भन्या धापनाङ्ग्रात मन्त्रको कुयापर्च ५० रुपैया भर्ना ५० रुपैया दंड गर्नु। ज्यान मरेन धा मात्र लायो भन्या धापर्च २५ रुपैया दिलाइदिनु दंड पडेन। उर्दू पाउन्या मानिस परि मयाँ भन्या १२ रुपैया कुयापर्च भराइदिनु। धा मात्र लायो भन्या ६ रुपैया धापर्च दिलाइदिनु दंड ४५ पतिया पडेन।

१३. वयाघभयाल्न गैह्ले मानिस चौपाया अन्नवालीहरु पायामा गाउँरमा उर्दू दिन सोला गैह धापेछ र तेस्मा चौपायाहरु पयाँ भन्या सोला धापनाङ्ग्रात पतबाट लाईदेन।

१४. वयाघभयाल्न गैह्ले मानिसहरु पायामा गाउँरमा उर्दू केही नदी बाटा पायेरा बारी करासा गैह्मा सोला गैह धापेछ आफु विकट पनि बस्याको रहेनछ र तेस्मा मानिस परि मयाँ भन्या सोला धापनाङ्ग्रात ईनवमोजीमको अन्स सर्वस्व गरि तेस्नको दस्री लि उपर सव ८७ सर्वस्व मन्त्रको कुयापर्च ६८ बावतु भराइ दि ६ वर्ष बैद गर्नु। स्मायका रुपैया दिया लिनु। ज्यान मरेन धा मात्र लायो भन्या ५० रुपैया धापर्च दिलाइ ५० रुपैया दंड गर्नु।

१५. वयाघभयाल्न गैह्ले मानिसहरु पायामा गाउँरमा उर्दू केही नदी बाटा पायेरा बारी करासा गैह्मा सोला गैह धापेछ आफु विकट वस्याको रहेनछ र तेस्मा चौपायाहरु पयाँ भन्या सोला धापनाङ्ग्रात बख्तबाट लाईदेन।

१६. वयाघभयाल्न गैह्ले मानिसहरु पायामा गाउँरमा उर्दू केही नदी बाटा पायेरा बारी करासा गैह्मा सोला गैह धापेछ आफु विकट पनि बस्याको रहेनछ र तेस्मा मानिस परि मयाँ भन्या सोला धापनाङ्ग्रात ईनवमोजीमको अन्स सर्वस्व गरि तेस्नको दस्री लि उपर सव सर्वस्व मन्त्रको कुयापर्च ९१ बावतु भराइ दि ६ वर्ष बैद गर्नु। स्मायका रुपैया दिया लि छाड़नु। ज्यान मरेन धा मात्र लायो भन्या ५० रुपैया धापर्च भराइ ५० रुपैया दंड गर्नु।

१७. [MS2 p. 518] वयाघभयाल्न गैह्ले मानिसहरु पायामा रहेनछ अन्नवाली र चौपायामा मात्र पायेछ ९२ र गाउँरमा उर्दू केही नदी बाटा पायेरा बारी करासा गैह्मा सोला गैह धापेछ र आफु विकट पनि बस्याको रहेनछ र तेस्मा चौपायाहरु पयाँ भन्या तेस्चौपायाको पंचकृति ९३ सोल नियो धापर्च भराइ धा विज्ञानमोजिमको दंड गर्नु।

१८. कुयापर्च र धापर्च भरायाका जम्माको दस्री लाईदेन लिनु।

82 MS2 bāga.
83 MS2 banela.
84 MA-ED3 mānisa.
85 MS2 omits daṇḍa.
86 MS2 graihra.
87 MA-ED3 omits sava.
88 MA-ED3 kriyākharca.
89 MS2 vakaṭa.
90 MS2 omits vadela.
91 MA-ED3 kriyākharca.
92 MA-ED3 khāecha.
93 MA-ED3 pañca kriti.
[3] [MS2 p. 519] अन्नपानि बन्द गरि थुन्याको

१. कसैले सुना चारी कसमसम्म नयाद जजासी जजाहेर (जजाहेर) ९४ जया जमीन्
चौपाया कमारकोरा जजाताम घर चारी कुलो पानी बाटो कर्णी लिन्दीन
स्वाणीको ९५ निमित्त झार हुने धुंतु पन्नालाई अन्नपानि आफूले पनि पान तबी थुनी
त्यो मानीस मयो भन्ना मुहित्ना जरवानाइ ऐनमोनीजम् अंस सवर्त्त गरि दामल गरुँ।
स्वाणी ९६ मानिकीले भया स्वर्च्छ नगरि दामल गरुँ। कादित्या जातले अन्नपानि बन्द
गरि थुनी मायाको रहेछ भया ज्यानको बलात्यान ज्यान मानिकी दिनु। अन्नपानि बन्द
गरि १ दिन १ रात मात्र थुन्याको रहेछ भन्ना ५ रैया २ दिनको १५ रैया दिन ३
को ३० रैया दिन ४ को ६० रैया दिन ५ को १२० रैया दिन ६ को २४० रैया
दिन ७ को ४८० रैया दिन ८ को ९६० रैया दिन ९ को १८० रैया दिन १०
को ३००० रैया दिन ११ को ६००० रैया दिन १२ को १२००० रैया दिन १३ को
२४००० रैया दिन १४ को ४८००० रैया दिन १५ को ७२००० रैया दिन १६ को
९०००० रैया दिन १७ को १२०००० रैया दिन १८ को १६०००० रैया दिन १९ को
२००००० रैया दिन २० को २४०००० रैया जयानिर्देश रुपमोज्ज्यागर्न जररवान रुपमोज्ज्यागर्न।
स्वाणी ९७ मानिकीले अन्नपानि बन्द गरि थुनी ज्यू मर्याको रहेछ भन्ना यस्को
आधी जयानिर्देश रुपमोज्ज्यागर्न। जयानिर्देशका रैया नतियाङ्य ऐनमोज्ज्यागर्न केह गरुँ।

२. कसैले सुनादाची कसन्तम्म ९८ नगदजन्तीम जजाहेर ज्याजमीनी चौपाया
कमारकोरारी जजाताम घरवारी कुलोपानी बाटो स्वाणी लिन्दीन कर्णी ९९
पत्तदित्ता निमित्त झार १०० भै धुंतु पन्नालाइ थुन्याको रहेछ आफ्नो हस्त वा उस्को
हस्त अन्नपानि पान दियाको रहेछ त्यो मानिस मयो भन्ना धुना धुना मानीसलाइ
पताव लाग्नै। त्यो थुनिका धुनपालाई धुन्या मानिकीले अन्नपानि पान दियाको
नापा आफे अतासाम १०० पसी मयो भन्ना पनि थुन्या मानीसलाइ पताव लाग्नै।

३. कसैले सुनादाची कसन्तम्म नगदजन्तीम जजाहेर ज्याजमीनी चौपाया कमार १०२
कर्णी १०३ जजाताम घरवारी कुलोपानी बाटो स्वाणी १०४ पत्तदित्ता निमित्त झारा
१०५ भै अन्नपानि बन्द गरि थुनी रायाको रहेछ त्यो थुनिकाको मानिस मयो भन्ना
धुन्या मानीस दामक हुण्या जात १०६ दामल हुण्यासमा जात १०७ कादित्या
र दामल हुण्याको संसारले थुनी मायाका सन्तासम आना कारीवार लीन्दीनका
रैया माल लिन पाउँदै। अन्नपानि बन्द गरि थुनियाको रहेछ थुनियाको ज्यान

94 MA-ED3 jagāhera.
95 MA-ED3 svāsni.
96 MA-ED3 svāsni.
97 MA-ED3 svāsni.
98 MS2 kastamna.
99 MS karani.
100 MA-ED3 jhagadā.
101 MS2 anāsamā.
102 MA-ED3 kamārakāmāri.
103 MA-ED3 karani.
104 MA-ED3 svāsni.
105 MA-ED3 jhagarā.
106 MS2 omits jāta.
107 MS2 omits jāta.
मरेन भन्ना धुङ्गालाई धुङ्गाका दिनदेखिको दिनगतीको जरियाना तिर्यापद्धी आफ्ना असामीको हिमायदिभोजीको रैप्यात नियन्त्रण गर्नु।

4. अडा गौडा अदालत ढाना सदर दफ्तर कुमारीको अमाल रक्षाको ठूलो १०८ इनामानारको कर्त्तहैराया आयातका म्थुत्वा जगरियाहरुका १ दिन १ रात अन्त्य दियो रहेछु भन्या पत्ता लाग्नेछ । १ दिन १ रात अभ्यारामी दुई बोक बन्द गरे पान नदी धुनाको रहेछु भन्या म्थुत्वा ऐनवमोजीमू कारीदिलाई तर्कोर लाग्न।

5. जगरियाहरु म्थुत्वाहरुको आफ्नो खानको सामाग्री पनि रहेछ उसका इद्यमित्र चाकियाखरको त्यो जगरिया म्थुत्वासित्को आयतजात पनि रहेछु भन्या तेन्तो धानखो तालीसुनिदेन। धुनाको कुराको पत्ता लाग्नेछ।

[4] [MS2 p. 520] जगरामा हितियार जिक्रयामा र हितियारको ढोर लानामा मन्नी ऐन
1. ज्यान मानको मतलब नयामा अरु कुरामा जगरामा अरकाला धाँडो मैनि पूकुरित नदार्षा पुदा कटारी भाला र नयामा पालि बन्दूक धनु हालते भाल सामाय स्थान दार्षात जिक्रयामा रहेछु भन्या तेन्तालाई २॥ रैप्यात दंड गर्नु।

2. ज्यान मानको मतलब नयामा अरु कुरामा जगरामा अरकाला धाँडो मैनि पूकुरित नदार्षा पुदा कटारी भाला स्थान दार्षात जिक्रयामा रहेछु भन्या र १०९ भर्माको बन्दूक सोखामा धनु कुरामा ज्यानको सोखामा धन्या तेन्तालाई २० रैप्यात दंड गर्नु।

3. इन्नति मारकेकी हिमायोको ठाठामा हिद्दा आफुले भिरायो पूकुरि नदार्षा गैह हितियारको दुर्गी स्थान दार्षात निस्थानाको रहेछु र अरकाला धोचेछ कटारेछ कोरेछ ११० र धालाम्या कराउन आयो भन्या तेन्ता होस नयामी हितियार मिन्यालाई ४ आना दंड गर्नु। कराउन आयेन भन्या ज्यान लाग्नेछ।

4. चलाचल गद्दा पेल्दा हिद्दा अरको थाला लान्या हितियार गैह नियािको भिरायो बाहार नपादा पक्रो सामाउदा तेही हितियारले काटि कोरि ढोर नयामो भन्या भवितप्र ठह्रछु मिन्यालाई ज्यान लाग्नेछ।

5. समारा हुंदौ हानि मैनु हितियारले हान्या जोख्याको रहेछु हितियार १११ जोसापोम गद्दा र लागी रात आयो भन्या जोसापोमालाई र नयामाको भन्या दुकालाई दंड गर्नु। हितियार मिन्यालाई र नयामाको ११२ भन्या अधिकार हात हालि अर्को हितियार जोसापोमालाई ॥ आना दंड गर्नु। कराउन आयेन भन्या ज्यान लाग्नेछ।

6. ज्यान मानको मतलब पनि नयामा मारो मैनु गौडो पनि नयामान्या अर्को इत्यादका पनि केही नयामाको लुकीचोरिक पनि हान्याको ११३ रहेछु मलामलिका जगरामा भयो भेलाज्ञात्रा भयो कारोबार लिन्दितका जगरामा भयो सुनाचादि नयाधिनिम कसलमू जहाँवर तत्तकपडा चौपायो दुकालाई धैको झगरामा भयो भेलापाटु कुलव बन्न धार्डाहका निमित्त र स्वास्थनिक।

108 MA-ED3 thekadāra.
109 MS2 omits bhanyā ra.
110 MS2 omits korecha.
111 MS2 ruciya.
112 MA-ED3 omits lāgyāko.
113 MS2 lukicorikana pani hányāko lukicorikana pani hányāko.
114 MA-ED3 svāsnikā.
झगराई भै गाँलि गोपाता कुटिपट हुँदा रिस धाम नसकी उसे बेलामा मनिस भयाका ढाँकाहरु दिनाइ धिनयार गैहैको धाम भालो मानिस मरैछ भन्ना हितियार चलाइ मानियाँ नका [MS2 p. 521] ठिन्या जात्त्का लोग्न्या मानिस भया ऐनवमोजिमको अंस सर्वसव गरि स्वास्निका ।

7. [MS2 p. 521] ज्यान मानियाँको मतलब पति नयारका मारी भनि बाटो गौडा पति नयारका अभिको भवि लाग भनि केही नयारको तुल्किनिर्णय क्यानिको पति रहेनछ जसमा जसिनका झगडामा भयो सुनाचारी नगदजिनिस कस्त्तमनु जवाहर तत्तकपडा चौपाया दुपपाया भोग्नु हुँदा स्वास्निका निमित्त र स्वास्निका निमित्त झगडा भेटी गाँलि गोपाता कुटिपट हुँदा रिस धाम नसकिउ हर्षि बेलानामा मानिस भयाका ढाँकाहरु हितियार चलाइ हुँदा गैहैको धाम र पमो मानिस मरेछ यसो जनम्य भै काम तलायाया भयो धाम यसो जनम्य गन्त्या नयाहो धामिस भया २४ वर्ष द्विविध मानिस भया १२ वर्ष विध गन्त्या ।

8. [MS2 p.521] ज्यान मानियाँको मतलब पति नयारका मारी भनि बाटो गौडा पति नयारका अभिको भवि लाग पति केही नयारको तुल्किनिर्णय क्यानिको पति रहेनछ जसमा जसिनका झगडामा भयो सुनाचारी नगदजिनिस कस्त्तमनु जवाहर तत्तकपडा चौपाया दुपपाया भोग्नु हुँदा स्वास्निका निमित्त र स्वास्निका निमित्त झगडा भेटी गाँलि गोपाता कुटिपट हुँदा रिस धाम नसकिउ हर्षि बेलानामा मानिस भयाका ढाँकाहरु हितियार चलाइ हुँदा गैहैको धाम र पमो मानिस मरेछ यसो जनम्य भै काम तलायाया भयो धाम यसो जनम्य गन्त्या नयाहो धामिस भया २४ वर्ष द्विविध मानिस भया १२ वर्ष विध गन्त्या ।

115 MA-ED3 svāsni.

116 The section § 7 is missing in the MS. The 8th passage has been copied after the 6th. The running number given for the passages of this chapter in the MS runs § 1, § 2, § 3, § 4, § 5, § 6 and § 8 and so forth. Thus, it is clear that the scribe forgot to copy it.

117 MA-ED3 svāsnikā.

118 MA-ED3 svāsni.

119 MA-ED3 svāsni.

120 MA-ED3 svāsni.

121 MA-ED3 svāsni.
[5] [MS2 p. 522] एकै जनाले मार्न भन्या मतलब गरिए मानिस मार्यामा सजाय गन्नै एनेन।

९. धन्मालका लालचले भन्या वा अर केही इबिरे अकालाद मारी भनिः हर्तियार गैह्ले धानि रोपी मानिस मार्न भन्या मार्न नकातिन्या जातका लोग्या मानिस भया ऐवन्यान्नीमोको अंस सर्वस्व गरि स्वाध्याय। मानिस भया सर्वस्व नगर दामल गन्नै। काटिन्या जातका लोग्यामानिस भया ज्याको बदला ज्यान काटि मारिदिन।

१०. धन्मालका लालचले भन्या वा अर केही इबिरे अकालाद मारी भनि बेढूक काष सब्र गैह्ले धानि रोपी मानिस मार्न भन्या मार्न नकातिन्या जातका लोग्या मानिस भया ऐवन्यान्नीमोको अंस सर्वस्व गरि स्वाध्याय। मानिस भया सर्वस्व नगर दामल गन्नै। काटिन्या जातका लोग्यामानिस भया ज्याको बदला ज्यान काटि मारिदिन।

११. धन्मालका लालचले भन्या वा अर केही इबिरे अकालाद मारी भनि लाइ श्रद्धा काष चारिर धानि पुर्यात्त बछारोरी गैह्ले धानि रोपी वा पत्थर मुडाले धिि मानिस मारेछ भन्या मार्न नकातिन्या जातका लोग्या मानिस भया ऐवन्यान्नीमोको अंस सर्वस्व गरि स्वाध्याय। मानिस भया सर्वस्व नगर दामल गन्नै। काटिन्या जातका लोग्यामानिस भया ज्याको बदला ज्यान काटि मारिदिन।

१२. धन्मालका लालचले भन्या वा अर केही इबिरे अकालाद मारी भनि लाटा धुम्ना काष छैस धानि पुर्यात्त बछारोरी गैह्ले धानि रोपी वा पत्थर मुडाले धिि मानिस मारेछ भन्या मार्न नकातिन्या जातका लोग्या मानिस भया ऐवन्यान्नीमोको अंस सर्वस्व गरि स्वाध्याय। मानिस भया सर्वस्व नगर दामल गन्नै। काटिन्या जातका लोग्यामानिस भया ज्याको बदला ज्यान काटि मारिदिन।

१३. धन्मालका लालचले भन्या वा अर केही इबिरे अकालाद मारी भनि घोडःको अक्षाधार धाधे झुडाद पासो लाटा सुप्ना बुझो। लाट मानिस मार्न भन्या नकातिन्या जातका लोग्यामानिस भया ऐवन्यान्नीमोको अंस सर्वस्व गरि स्वाध्याय। मानिस भया सर्वस्व नगर दामल गन्नै। काटिन्या जातका लोग्यामानिस भया ज्याको बदला ज्यान काटि मारिदिन।

१४. [MS2 p. 523] धन्मालका लालचले भन्या वा अर केही इबिरे अकालाद मारी भनि पाँडा माले धालि दुप माटो धुम्ना गैह्ले पुर्यात्त र ल्यो मानिस मरेछ भन्या मारी भनि पाँडा माले धालि पुर्यात्त नकातिन्या जातका लोग्या मानिस भया ऐवन्यान्नीमोको अंस सर्वस्व गरि स्वाध्याय। मानिस भया सर्वस्व नगर दामल गन्नै। काटिन्या जातका लोग्यामानिस भया ज्याको बदला ज्यान काटि मारिदिन।

122 MA-ED3 svāsni.
123 MA-ED3 svāsni.
124 MS2 bhida.
125 MA-ED3 bharāṣārāmā.
126 MA-ED3 māryo bhanyā.
127 MA-ED3 svāsni.
128 MA-ED3 svāsni.
129 MS2 bajo.
130 MS2 svāsni.
131 MA-ED3 svāsni.
15. The sections §§ 20–29 are missing in the MS2.
२१ नम्बरहरू। धनमालका लालचले भयो बा अर केहि इबिले मारिहरू भनि धेरे जना जलि लागा टूङ्गा इट चरपर फाूँठ धाटा खाउँ र चुएङ्गो फैूङ्गे हानि रोपि या पर्य खुडाए भिन्न मानिस मालौ भन्या जति जनाले हात छोटि मायाको छ उति जनालाई नकातिया जाता लोम्न्याउ मानिस भण्या एनवोमोजिमको अंश सर्वस्व गरि ध्यानिस्न मानिस भण्या सर्वस्व नगर तैसै दमाल गर्नु। काटिया जाता लोम्न्याउ मानिस माण्डरू य्ज्ञान कान्न कार्निदिपु।

२२ नम्बरहरू। धनमालका लालचले भयो बा अर केहि इबिले मारिहरू भनि धेरे जना जलि गैह्मा खोला दरार पोखरी साथौ झोलांगा तिर जादी झंझाडा खमाइ खमाइ द्वारियाँछ न त्यो मानिस पानीमै दुर्गि बनी मयारेछ अथवा आफ्नी सोखी लागि अरहि लिजिक पाखा लाङ्क २ दिन भिन्नमा भयो भन्या जति जनाले मारिहरू भनि समाति चन्द्यार खमाइ ज्ञान मायाको छ उति जनालाई नकातिया जाता लोम्न्याउ मानिस भण्या एनवोमोजिमको अंश सर्वस्व गरि ध्यानिस्न मानिस भण्या सर्वस्व नगर दमाल गर्नु। काटिया जाता लोम्न्याउ मानिस माण्डरू य्ज्ञान कान्न कार्निदिपु।

२३ [MA-ED3 p. 90] नम्बरहरू। धनमालका लालचले भयो बा अर केहि इबिले मारिहरू भनि धेरे जना जलि शोलोको अठ्याइ बाड्ना भनि झुण्डा भा पासो लाङ्क र मुखमा बुको लाङ्क मानिस भयो भन्या जति जनाले पश्चालको छ उति जनालाई नकातिया जाता लोम्न्याउ मानिस भण्या एनवोमोजिमको अंश सर्वस्व गरि ध्यानिस्न मानिस भण्या सर्वस्व नगर दमाल गर्नु। काटिया जाता लोम्न्याउ मानिस माण्डरू य्ज्ञान कान्न कार्निदिपु।

२४ नम्बरहरू। धनमालका लालचले भयो बा अर केहि इबिले मारिहरू भनि धेरे जना जलि खाटल्ला हाति मारो इट चरपर गैह्मा पूरी मानिस मारिहरू भन्या जति जनाले समाति खाटल्ला द्वारियाँछ त्यो मानिस पानीमै हात खानाने शोलोको छ उति जनालाई नकातिया जाता लोम्न्याउ मानिस माण्डरू य्ज्ञान कान्न कार्निदिपु।

२५ नम्बरहरू। धनमालका लालचले भयो बा अर केहि इबिले मारिहरू भनि धेरे जना जलि आगामा चन्द्यार खमाइ सेकाङ्ग मानिस मारिहरू भण्या आगामा सेकाङ्ग सेकाङ्ग बेलामा र हालनया बेलामा जति जनाले समायानको छ उति जनालाई नकातिया जाता लोम्न्याउ मानिस माण्डरू य्ज्ञान कान्न कार्निदिपु।

२६ नम्बरहरू। धनमालका लालचले भयो बा अर केहि इबिले फलानालाई मारी भनि मोख्य मै बच्चन दिवदान र उस्को आज्ञाले अर गै मानिस मारेछ भण्या मोख्य या माया बच्चन दियालाई मारी ढाउँमा सग सम्पर्कमा भण्या पनि नयाको भण्या पनि नकातिया जाता लोम्न्याउ मानिस माण्डरू य्ज्ञान एनवोमोजिमको अंश सर्वस्व गरि ध्यानिस्न माण्डरू य्ज्ञान कान्न कार्निदिपु।

२७ नम्बरहरू। धनमालका लालचले भयो बा अर केहि इबिले मा [MA-ED3 p. 91] नाक्का मस्तलमा पनि मानिसलाई समातिदिया र बाँध्नीय गरि मानिस मराहाँछ भण्या मानिसलाई समातिदिया वाँधिदियाँहरू जति जना छन्नु उति जनालाई नकातिया

141 MA-ED3 māridirnu.
28. [MS2 p. 526] धनमलका लालचने भयो वा अर केहि दिवले मार्का मतलब पसि मार्लालाय हितियार बन्दुक काड गैह दि माण्डा जाउँ मसेतू जाउ नितियार नाचलाल्यो मौख भ वार भनि वचन पति नदिन्यालाल मानिस मर्याको रहेछ भन्ना जति जानी मार्लालाय भनि हितियार बन्दुक काड गैह दि ज्यान मर्याको छ उति जनालाल नकाटिन्या जाला लोङ्या मानिसभया ऐतवमोजिञेको अंश सर्वस्व गरि थासिन मानिसभया सर्वस्व नगरि दामल गर्नु। काटिन्या जाला लोङ्या मानिसभया व्यान्यको बदला ज्यान कार भनित्यां।

29. माय्ना चार्थ मानिसले फ्लानालाल माईन्न हितियार बन्दुक काड देउ भनि उस्ले भन्ना फ्लानालाल माईन्न भन्यालाल हितियार भनि दिएछ माण्डा जाउँ माय्ना रहेछ भन्ना पनि तिनी हितियार दि ज्यान मर्याको ठहरिन्छ नकाटिन्या जाला लोङ्या मानिसभया ऐतवमोजिञेको अंश सर्वस्व गरि थासिन मानिस भया सर्वस्व सर्वस्व दामल गर्नु। काटिन्या जाला लोङ्या मानिसभया व्यान्यको बदला ज्यान कार भनित्यां।

30. [MS2 p. 526] धनमलका लालचने भयो वा अर केहि दिवले मार्का मतलबमा पसि मार्न लालदा भाग्ला उरकला भनि घर्मिन झाला झोका चुनिन्देख्न वा भर्याङ सिकिदि मानिस मरायाछ्नु भन्ना मार्का मतलब पसि मार्न लालदा झाला झोका चुनिन्देख्न वा भर्याङ सिकिदि ज्यान मरायाउन्छ जति छन छुन उति जनालाल लोङ्या मानिस भया ऐतवमोजीनको अंश सर्वस्व गरि दामल गर्नु। स्वास्थि मानिस भया १२ वर्ष कैद गन्नु। म्यादका शैयां १४४ डबल दिया पनि नलिन्छ।

31. धनमलका लालचने भयो वा अर केहि दिवले मार्का मतलबमा पसि मार्न लालदा भाग्ला उरकला भनि मर्याका आए १४५ भन्ना नद्दुन्न घर्मिन वाङ वाहहर १४६ बाटो सौडा छेकी मानिस मरायाछ्नु भन्ना मार्का मतलबमा पसि मार्न लालदा वाटो सौडा छेकी ज्यान मरायाउन्छ जति छन छुन उति जनालाल लोङ्या मानिसभया ऐतवमोजीनको अंश सर्वस्व गरि दामल गर्नु। स्वास्थि मानिस भया १२ वर्ष कैद गन्नु। म्यादका रैयां १४५ दबल दिया पनि नलिन्छ।

32. धनमलका लालचने भयो वा अर केहि दिवले मार्का मतलबमा पसि मार्न लालदा भाग्ला उरकला भनि मर्याका आए १४५ भन्ना नद्दुन्न घर्मिन वाङ वाहहर १४६ बाटो सौडा छेकी मानिस मरायाछ्नु भन्ना मार्का मतलबमा पसि मार्न लालदा वाटो सौडा छेकी ज्यान मरायाउन्छ जति छन छुन उति जनालाल लोङ्या मानिसभया ऐतवमोजीनको अंश सर्वस्व गरि १२ वर्ष स्वास्थि मानिस भया सर्वस्व नगरि ६ वर्ष कैद गन्नु। म्यादका रैयां १४६ डबल दिया पनि नलिन्छ।

142 Emend. bhane.
143 Emend. bhayā.
144 MA-ED3 rupaiñā.
145 MA-ED3 amgamā.
146 MA-ED3 bāhiḍa.
147 MS2 omits bhanyā.
148 MA-ED3 kattī.
33. Edition of Part 3, Articles 1–4 of Ain 1870 — 217

Note that in the MS2 these sections are inverted, i.e. section 34 precedes the section 33 [adapted]. The MA-ED3, however, lists them according to chronological order [discarded].
sections §§ 40–49 are missing in the MS2.

161 Read bhīra.
भन्न्या हान्या लोग्न्या मानिस भया ऐनवमोजिमको अंश सवर्ष गरी दामल गरेँ । श्यासनि मानिस भया सवर्ष नागरि १२ वर्ष कैद गर्नु। म्याडाका सैःख्या कण्ठ दिया पति नलिनु।

४५ नम्बर्रो। धमाल्नका लालचले भयो वा अरु केहि इविले अर्कालाई मायी भनि बन्दूकः काठ सब गैङ्छेले हानेछ र त्यो मानिस मरेन ज्यू जर्जम भै काम नलाम्या भयो भन्न्या हान्या लोग्न्या मानिस भया ऐनवमोजिमको अंश सवर्ष गरी दामल गरेँ । श्यासनि मानिस भया सवर्ष नागरि १२ वर्ष कैद गर्नु। म्याडाका सैःख्या कण्ठ दिया पति नलिनु।

४६ [MA-ED3 p. 96] नम्बर्रो। धमाल्नका लालचले भयो वा अरु केहि इविले अर्कालाई मायी भनि भिर भड्कारामा र सक ज्याल कौशिक छाना पङ्क्तिवाट पङ्क्तिहरु खसाई लाई दिया र त्यो मानिस मरेन ज्यू जर्जम भै काम नलाम्या भयो भन्न्या लोग्न्या मानिस भया ऐनवमोजिमको अंश सवर्ष गरी दामल गरेँ । श्यासनि मानिस भया सवर्ष नागरि १२ वर्ष कैद गर्नु। म्याडाका सैःख्या कण्ठ दिया पति नलिनु।

४७ नम्बर्रो। धमाल्नका लालचले भयो वा अरु केहि इविले अर्कालाई मायी भनि लाई दुःखा काठ देत चहपर चुखायो झटारा गैङ्छेले हानेछ र पया मुडाले विचार र त्यो मानिस मरेन ज्यू जर्जम भै काम नलाम्या भयो भन्न्या मायी भनि हान्या लोग्न्या मानिस भया ऐनवमोजिमको अंश सवर्ष १६२ गरी दामल गरेँ । श्यासनि मानिस भया सवर्ष नागरि १२ वर्ष कैद गर्नु। म्याडाका सैःख्या कण्ठ दीया पति नलिनु।

४८ नम्बर्रो। धमाल्नका लालचले भयो वा अरु केहि इविले अर्कालाई मायी भनि आगामा पङ्क्तिहरु सकाई सकाई दियो र त्यो मानिस मरेन ज्यू जर्जम भै काम नलाम्या भयो भन्न्या मायी आगामा हान्या लोग्न्या मानिस भया ऐनवमोजीमको अंश सवर्ष गरी दामल गरेँ । श्यासनि मानिस भया सवर्ष नागरि १२ वर्ष कैद गर्नु। म्याडाका सैःख्या कण्ठ दीया पति नलिनु।

[8] धेरै जनाले मायी भन्न्या सतो सलाह गरी ज्यू जर्जम गन्ध्या सजाए गन्ध्या ऐन

४९ नम्बर्रो। धमाल्नका लालचले भयो वा अरु केहि इविले मायी भनि धेरै जनालया समसल वंदूक कण्ठ दीया गैङ्छेले हानेछ र त्यो मानिस मरेन ज्यू जर्जम भै काम नलाम्या भयो भन्न्या जती जनाका चोले जीउ जर्जम म्याको छ उस जनालाई लोग्न्या मानिस भया ऐनवमोजीमको अंश सवर्ष गरी दामल गरेँ । श्यासनि मानिस भया १२ वर्ष कैद गर्नु। म्याडाका सैःख्या कण्ठ दीया पति नलिनु।

५०. [MS2 p. 530] धमाल्नका लालचले भयो वा अरु केहि इविले १६४ अर्कालाई मायी भनि धेरै जनालया मिलि बंदूकः काठ सब गैङ्छेले हानेछ र त्यो मानिस मरेन ज्यू जर्जम भै काम नलाम्या भयो भन्न्या जती जनाका चोले जीउ जर्जम म्याको छ उस जनालाई लोग्न्या मानिस भया ऐनवमोजीमको अंश सवर्ष गरी दामल गरेँ । श्यासनि मानिस भया १२ वर्ष कैद गर्नु। म्याडाका सैःख्या कण्ठ १६६ दिया पति नलिनु।

५१. धमाल्नका लालचले भयो वा अरु केहि इविले मायी भनि धेरै जनालया मिलि भिर १६७ भड्डारामा र सक ज्याल कौशिक छाना पङ्क्तिहरु खसाई लाई दिया र त्यो मानिस मरेन ज्यू जर्जम भै काम नलाम्या भयो भन्न्या जती जनाका चोले जीउ जर्जम म्याको छ उस जनालाई लोग्न्या मानिस भया ऐनवमोजीमको अंश सवर्ष गरी दामल गरेँ ।

१६२ Read aṃśa sarvasva.
१६३ Read hātiyāra.
१६४ MS2 bile.
१६५ MS2 pū jaṣam.
१६६ MS2 omits kati.
१६७ MS2 bhīḍa.
र त्यो मानिस मरेन ज्यू जपम् 168 भै काम नलाम्या भयो भन्या मारी भनि जति जनाले समाति पसायको 169 छ उति जनालाई लोन्या मानिस भया ऐनबोमोजीम्सको अंस सर्वस्व गरी दामल गर्दछ। स्वाभिं मानिस भया १२ वर्ष कैद गर्दछ । म्यादका रूपैया कति दिया पनि नलिन ।

५२. धनमालका लालधरे भयो वा अर केही इबिले भयो मारी भनि ढेरे जना भवि त्या हुनु हट चपरिन फाड धातु सटारी गैह् र सुर्यादो। 170 गैह्ले हामिन्न भनि 171 वा विवर मुख्य वियेख्र र त्यो मानिस मरेन ज्यू जपम् भै काम नलाम्या भयो भन्या मारी भनि जति जनाले हाँत छोड़ी ज्यू जपम् 172 भयाको छ उति जनालाई लोन्या मानिस भया ऐनबोमोजीम्सको अंस सर्वस्व गरी दामल गर्दछ। स्वाभिं मानिस भया १२ वर्ष कैद गर्दछ । म्यादका रूपैया कति दिया पनि नलिन ।

५३. धनमालका लालधरे भयो वा अर केही इबिले भयो मारी भनि ढेरे जना भवि आगामा चल्याट पसायेछ 173 सेकायेछ र त्यो मानिस मरेन जोगारिन पाड वा आफै उन्मकी ज्यू जपम् भै काम नलाम्या भयो भन्या आगामा सेकायेन व्यालामा र हामिन्न बेलामा जति जनाले समायाको छ उति जनालाई लोन्या मानिस भया ऐनबोमोजीम्सको अंस सर्वस्व गरी दामल गर्दछ । स्वाभिं मानिस भया १२ वर्ष कैद गर्दछ । म्यादका रूपैया कति दिया पनि नलिन ।

५४. धनमालका लालधरे भयो वा अर केही इबिले फलाम्याला मार भनि मोष्ठ 174 भै वचन दियेछ र उन्मका आगाले मै अलेये ज्यू जपम् गरिन काम नलाम्या गरियेछ ज्यान भन्या मरेन भन्या मोष्ठ 175 भै मार भनि वचन दियन भार्याँ ठाउमा संग गवायो भया पनि नगायको भया पनि लोन्या मानिस भया ऐनबोमोजीम्सको अंस सर्वस्व गरी दामल गर्दछ । स्वाभिं मानिस भया सर्वस्व नगरि १२ वर्ष कैद गर्दछ । म्यादका रूपैया कति दिया पनि नलिन ।

५५. [MS2 p. 531] धनमालका लालधरे भयो वा अर केही इबिले मानिका मतलबमा पसि मार्लाई समातिदिङ र बांधिदियालाई त्यो मानिस मरेन ज्यू जपम् भै काम नलाम्या भयो भन्या मार्लाई समातिदिं र बांधिदिङ ज्यान भन्या मरेन भन्या मोष्ठ 176 जति जनाले हुनु उति जनालाई लोन्या मानिस भया ऐनबोमोजीको अंस सर्वस्व गरी दामल गर्दछ । स्वाभिं मानिस भया १२ वर्ष कैद गर्दछ । म्यादका रूपैया कति 178 दिया पनि नलिन ।

५६. धनमालका लालधरे भयो वा अर केही इबिले मानिका मतलबमा पसि मार्लाई ह्रितियार बन्दुक काड गैह्लि दी मार्या ठाउमा समेत जाया ह्रितियार नतलाउंया भै मार भनि वचन पनि नदियालाई मानिस मार्याको रहेल्च ज्यू जपम् भै काम नलाम्या भयो भन्या जति जनाले मार्लाई ह्रितियार बन्दुक काड

168 MA-ED3 jakham.
169 For khasālyāko.
170 MA-ED3 ghugyāco.
171 MA-ED3 hānecha.
172 MA-ED3 jya jakhama.
173 For khasāyecha.
174 For mokhya.
175 MA-ED3 mokhya.
176 MA-ED3 ganu.
177 MA-ED3 bāṃdhidinyāharu.
178 MS2 kāti.
कद ज््यू जषम् गरया्ययाको 179 छ उति जनालाई लोग्न््ययाम मानिस भया ऐनवमोजी्मको अंस सर्वस्व गारी दामाल गन्न््ययाको। स्वाभि मानिस भया १२ वर्ष कै द गन्न््ययाको। म्ययादकया रूपयाकक उति दिया पनि नलिन््ययाको ।

५७. मानिसं चाही मानिसले म° 180 फलानालाई माछु ति यि वंदुक काल देव भयि उल्ले भंदा फलानालाई माछेस््ययाभयि ला द° 181 ति यि दियछ मानिस््ययाढूङ्ग्म आफु गयाको रहत्नेर र कांटियाको ज्यान गयाको 182 रहत्ने ज्यू जषम भै काम नलान्या भयि भन्या तीत्ने ति यि दि ज्यू जषम गरयाको ठहनी लोग्न््ययाम मानिस््ययाभया ऐनवमोजी्मको अंस सर्वस्व गारी दामाल गन्न््ययाको। स्वाभि मानिस भया सर्वस्व तगार। १२ वर्ष कै द गन्न््ययाको। म्ययादकया रूपयाकक दिया पनि नलिन््ययाको ।

५८. धनमयालकया लालचले भयो ला अरु कै दिले मानिसं बालकया मतलबमा पसि मार््यला भाला उमकला 183 भनि परभित्य व्याल कोठा शुनिद्यछ व भयाड़् झिकिरकिरछ व लो मानिस मरेन ज्यू जषम भै काम नलान्या भयो भन्या मानिसका मतलबमा पसि व्याल ठहरुका शुनिदिन्या भयाड़् झिकिरकिरछ जति जना छन्न उति जनालाई लोग्न््ययाम मानिस भया ऐनवमोजी्मको अंस सर्वस्व गार। १२ वर्ष स्वाभि मानिस भया सर्वस्व तगार। ६ वर्ष कै द गन्न््ययाको। म्ययादकया रूपयाकक दिया पनि नलिन््ययाको ।

५९. धनमयालकया लालचले भयो ला अरु कै दिले मानिसं बालकया मतलबमा पसि मार््यला भाला उमकला 184 भनि परभित्य बालेक बालीर बालो गौडा झेकीरकिरया उका आयगा हाति नसमानालाका लो मानिस मरेन ज्यू जषम भै काम नलान्या भयो भन्या मानिसका मतलबमा पसि बालो गौडा झेकीरकिरया जति जना छन्न उति जनालाई लोग्न््ययाम मानिस भया ऐनवमोजी्मको अंस सर्वस्व गार। ९ वर्ष स्वाभि मानिस भया सर्वस्व तगार। ४ वर्ष कै द गन्न््ययाको। म्ययादकया रूपयाकक उति दिया पनि नलिन््ययाको ।

६०. [MS2 p. 532] धनमयालकया लालचले भयो ला अरु कै दिले मानिसं बालकया मतलबमा पसि मार््यला लायाको अरुले देवनू भनि विकाट बल्नालाई लो मानिस मरेन ज्यू जषम भै काम नलान्या भयो भन्या मानिसका मतलबमा पसि विकट बल्ना जति जना छन्न उति जनालाई लोग्न््ययाम मानिस भया ऐनवमोजी्मको अंस सर्वस्व गार। ९ वर्ष स्वाभि मानिस भया सर्वस्व तगार। ४।। वर्ष कै द गन्न््ययाको। म्ययादकया रूपयाकक उति दिया पनि नलिन््ययाको ।

६१. धनमयालकया लालचले भयो ला अरु कै दिले मानिसं बालकया मतलबमा पसि मार््यला ढूङ्ग्म संग जान्या हात नछोडन्या नछेकन्या विकट पसि बल्ना मोख्य भै मार भनि वचन पसि निदिन्या हेर्रे मात्र रहनायलाई लो मानिस मरेन ज्यू जषम भै काम नलान्या भयो भन्या मतलबमा पसि संग भै हेरिरह्या जती जना छन्न उति जनालाई लोग्न््ययाम मानिस भया ऐनवमोजी्मको अंस सर्वस्व गार। ९ वर्ष कै द गन्न््ययाको ।186

179 MA-ED3 garāyako.
180 MS2 omissions ma.
181 MS2 omissions i.
182 MA-ED3 maryāko.
183 MS2 uskalā.
184 MS2 uskalā.
185 MS2 kaṭṭi.
186 MS2 omissions kaida garnu.
स्वास्ति मानिस भया सर्वसंस्करण गरि

62. धनमालका लालचले भयो वा अर केही इनिले मानिका मतलबमा पस्याका मार्भो ठाउमा तजाया हुतियार पनि नवादिया मोट्यू भै मार भति वबति पनि नवादिया एस्ता मतलबका त्यो मानिस मरेन ज्यू जसपमू भै काम नलाग्या भयो भन्या मानिका मतलबमा पनि मतलबी जति जना छन्नु उँचि जनालाई लोग्या मानिस भया ऐन्वभोजीको अंस सर्वसंस्करण गरि ६ वर्ष खासिन्नि मानिस भया सर्वसंस्करण नगरि ३ वर्ष कैद गर्नु। म्याको रूपिया कति दिया पनि निलिन।

63. धनमालका लालचले भयो वा अर केही इनिले मार् ५८ भति सर्पले दोकायेछ र त्यो मानिस मरेन ज्यू जसपमू भै काम नलाग्या भयो मारी भति सर्पले टोकाउन्त्या लोग्या मानिस भया ऐन्वभोजीको अंस सर्वसंस्करण गरि दामल गर्नु। खासिन्नि मानिस भया सर्वसंस्करण नगरि १२ वर्ष कैद गर्नु। म्याको रूपिया कति दिया पनि निलिन।

64. धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्।

65. [MS2 p. 533] धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्।

66. धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्। धनमालका लालचले भयो वा अर केही इनिले मार्।

187 MA-ED3 nagari.
188 MA-ED3 mārauṃ.
189 MA-ED3 dhannālākā.
190 MA-ED3 mārauṃ.
191 MA-ED3 āphno.
192 For bhīra; MS2, MA-ED3 bhiḍa.
193 MA-ED3 bhīra.
194 MA-ED3 bhadkhārāmā.
195 MA-ED3 mārauṃ.
196 MS2 sväsni mānisa bhayā 6 varṣa sväsni mānisa bhayā 6 varṣa kaida garnu.
197 MA-ED3 mārauṃ.
198 MA-ED3 āphno.
199 MA-ED3 mārauṃ.
सर्वस्व गरि 200 १२ वर्ष स्वाभि मानिसभया सर्वस्व नगरि 201 ६ वर्ष कैद गइन्। म्याडका रूपिया किति दिया पैनिन्म लिनि।

[९] एके जनाले मारूं भनि ज्यू जस्म नहुन्या कुरो गर्वमा त्यो मानिस दैव संयोगले वा गुहारि पाई वायामा सजय गन्नया ऐंतॊ ६७. धनमालका लालचले भयो वा अर केहि 202 दिबिले अर्किलाड मारूं 203 भनि धोक्रो अज्ञायेछ वाकेन्द्र हुइवत्त्व पासो लागेछ मुखा वुजो वाच्छे र त्यो मानिस मरेन दैव संयोगले वा गोहारि पाई बाच्छो भन्न मारूं भनि ऐंति विन्द गन्न लोग्न्या मानिसभया ऐनवमोजीमको अंस सर्वस्व गरि दामल गइन्। स्वाभि मानिसभया सर्वस्व नगरि १२ वर्ष कैद गइन्। म्याडका रूपिया किति दिया पैनिन्म लिनि।

६८. धनमालका लालचले भयो वा अर केहि दिबिले अर्किलाड मारूं 204 भनि पाड्ण्या हालि इट माटो हुंगा गैहले पुरेछ र त्यो मानिस दैब संयोगले वा गुहारि पाई बाच्छो भन्न मारूं 205 भनि पाड्ण्या हालि पुर्ख्य लोग्न्या मानिसभया ऐनवमोजीमको अंस सर्वस्व गरि दामल गइन्। स्वाभि मानिसभया सर्वस्व नगरि १२ वर्ष कैद गइन्। म्याडका रूपिया किति दिया पैनिन्म लिनि।

६९. धनमालका लालचले भयो वा अर केहि दिबिले अर्किलाड मारूं 206 भनि गैहला गंगा खोला ज्यार इनर पोपर गैहला चन्यालि पसाइ बगाडियो र त्यो मानिस आफै उत्ति पापा नामयो 207 अथवा अर्ले झिकिए 208 पापा लाद पानी पापाको तह्याउद 209 ३ दिन भित्त मरेन बाच्छो भन्न मारूं भनि [MS2 p. 534] पानिमा पसाउद लोग्न्या मानिसभया ऐनवमोजीमको अंस सर्वस्व गरि दामल गइन्। स्वाभि मानिसभया सर्वस्व नगरि १२ वर्ष कैद गइन्। म्याडका रूपिया किति दिया पैनिन्म लिनि।

७०. धनमालका लालचले भयो वा अर केहि दिबिले अर्किलाड मारूं 207 भनि जहर विष पुरेन्द्र र पानिको ज्यान मरेन बाच्छो भन्न मारूं भनि जहर विष पुरुवाउद लोग्न्या मानिसभया ऐनवमोजीमको अंस सर्वस्व गरि दामल गइन्। स्वाभि मानिसभया सर्वस्व नगरि १२ वर्ष कैद गइन्। म्याडका रूपिया किति दिया पैनिन्म लिनि।

[१०] मारूं भनि डेढै जनाले मसो सजला गरि ज्यू जस्म नहुन्या कुरो गर्वमा त्यो मानिस दैव संयोगले वा गुहारि पाई वायामा सजय गन्नया ऐन ७१. धनमालका लालचले भयो वा अर केहि दिबिले मारूं भनि ढेरै जना मिल गैहला गंगा पोला ज्यार पाई 210 इनर पोपर साप्त झोलंगा तिरमा पसाइ बगाइदियाँछन्।

200 MS2 lognyā mānisa bhayā sarvasva gari.
201 MS2 omits sarvasva nagari.
202 MS2 kaihī.
203 MA-ED3 māraum.
204 MA-ED3 māraum.
205 MA-ED3 māraum.
206 MA-ED3 māraum.
207 MA-ED3 lägi.
208 MS2 diki.
209 MS2 thaharyāudā.
210 MA-ED3 khāḍi.
र त्यो मानिस आफै पापा लाम्पो अथवा अरुले पापा लाई पानि । पापाको तहयाउदा । दिन भिन्न मरन वाच्यो भन्न जति जनाले मारी भनि समार्थ जलाट पसाई बगाईदियाको छ उति जनालाई लोह्या मानिस भया एनवमोजीम्यको अंस सश्वस्त गरी दामल गर्नु। स्वाभिः मानिस भया १२ वर्ष कैद गर्नु। म्यादका रूसया कति दिया पानि नलितु। । ७२. धनमालका लालचले भयो ता अरु केही इबिले मारी भनि धेर जना मिलि धोके कृत्त्यात्येक वा बखट्याइं वा झुडायेच वा पापो लायेच वा सुपुमा कुजो लायेच र त्यो मानिस मरन वाच्यो भन्ना जति जनाले हात पक्को छ उति जना लाई लोह्या मानिस भया एनवमोजीम्यको अंस सश्वस्त गरी दामल गर्नु। स्वाभिः मानिस भया १२ वर्ष कैद गर्नु। म्यादका रूसया कति दिया पानि नलितु। । ७३. धनमालका लालचले भयो ता अरु केही इबिले मारी भनि पाया प्यारि इट टापरिइ गैहले पुरेछ र त्यो मानिस मरन आफ निस्कि या अरुले छिन्न वाच्यो भन्न जति जनाले मारी भनि पाया हातायथ्याको छ उति जनालाई लोह्या मानिस भया एनवमोजीम्यको अंस सश्वस्त गरी दामल गर्नु। स्वाभिः मानिस भया १२ वर्ष कैद गर्नु। म्यादका रूसया कति दिया पानि नलितु। । ७४. [MS2 p. 535] धनमालका लालचले भयो ता अरु केही इबिले मारी भनि धेर जनाले मतो सल्लाह गरी जहर विष पुवाउेछ र जहर विष पापाको ज्यान मरन वाच्यो भन्ना मारी भनि जहर विष पुवाउंया लोह्या मानिस भया एनवमोजीम्यको अंस सश्वस्त गरी दामल गर्नु। स्वाभिः मानिस भया सश्वस्त नगारी १२ वर्ष कैद गर्नु। म्यादका रूसया कति दिया पानि नलितु। । ७५. धनमालका लालचले भयो ता अरु केही इबिले फलनालाइ मार्यालाइ हो भनि क्षाति जानि मारी भनि जहर विष दियामलाई पुवाउन्याले तेल्या दियाको जहर विष लगी बुव्रायेछ र पापाको ज्यान मरन वाच्यो भन्ना मार्यालाइ । हो भनि जानिजानि मारी भनि जहर विष दिया लोह्या मानिस भया एनवमोजीम्यको अंस सश्वस्त गरी दामल गर्नु। स्वाभिः मानिस भया सश्वस्त नगारी १२ वर्ष कैद गर्नु। म्यादका रूसया कति दिया पानि नलितु। । ७६. धनमालका लालचले भयो ता अरु केही इबिले फलनालाइ मार्यालाइ हो भनि जानि मारी भनि जहर विष दियामलाई पुवाउन्याले तेल्या दियाको जहर विष लगी बुव्रायेछ र पापाको ज्यान मरन वाच्यो भन्ना मार्यालाइ । हो भनि जानिजानि मारी भनि जहर विष दिया लोह्या मानिस भया एनवमोजीम्यको अंस सश्वस्त गरी दामल गर्नु। स्वाभिः मानिस भया सश्वस्त नगारी १२ वर्ष कैद गर्नु। म्यादका रूसया कति दिया पानि नलितु। । ७७. धनमालका लालचले भयो ता अरु केही इबिले जहर सवष ्ख्नाह जहर सवष चल्लाह जहर सवष ष्नवयाउन्यालेत्या दियाको जहर विष पुवाउेछ र उसका आजाले जहर विष पुवाउेछ पापाको ज्यान मरन वाच्यो भन्ना जहर विष पुवाउदारी भनि जहर विष दियामलाई लोह्या मानिस भया एनवमोजीम्यको अंस सश्वस्त गरी दामल गर्नु। स्वाभिः मानिस भया सश्वस्त नगारी १२ वर्ष कैद गर्नु। म्यादका रूसया कति दिया पानि नलितु। ।

211 MS2 pāṃnī.
212 MA-ED3 vā.
213 MS2 mārtālāi.
214 MS2 omits sarvasva nagari.
215 MA-ED3 mokhya.
216 MA-ED3 māra.
217 MS2 asa; MA-ED3 asa.
218 MS2 ganu.
भনি বচন পনি নদিন্যা জহর বিষ পনি নদিন্যা অরঃ

मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया 今后の

मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन্्यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया अरु मतलबीहरुलयाइ जहर सवष पसन नकदन््यया 今后の

भनि बचন पनি नদिन्या जहर बिष अरु २२९ मतलबीहरुलयाइ जहर बिष पुशाबाट पायाको ज्यान भन्या मरेन बाह्यो भन्या मार्का मतलबमा पनि मार्का ठाउमा स्वतं जान्या मतलबी लोगथा मानिस भन्या ऐनवमोजीको अंस सर्वस्व गरि ६ वर्ष स्वास्थ मानिस भन्या सर्वस्व नगरि ३ वर्ष कैद गर्न। म्यादका रुपैया कोटी दिया पनि नलिनु।

७८. धनमालका लालचने भयो वा अरु केही इबिले जहर बिष पुशाबाट मारी भन्या मतलबमा मात्र पस्थाका मायाँ ठाउमा नपायका जहर बिष पनि पुशाबाटुँ मोग्य भै मार भनि बचन पनि नदिन्या जहर बिष पनि नदिया अरु मतलबीहरुलयाइ जहर बिष पुशाबाट पायाको ज्यान मरेन बाह्यो भन्या मार्का मतलबमा पस्थाका मायाँ ठाउमा नजान्या रस्ता मतलबी लोग्या मानिस भन्या ऐनवमोजीको अंस सर्वस्व गरि ४ वर्ष स्वास्थ मानिस भन्या सर्वस्व नगरि २ वर्ष कैद गर्न। म्यादका रुपैया कोटी दिया पनि नलिनु।

७९. धनमालका लालचने भयो वा अरु केही इबिले अकरालाइ रौं। भनि हतियार गैहले। हानेको रोपेछ र त्यो मानिस मरेन ज्यु जपम पनि भयेन पाउ मात्र लागेछ भन्या चाउ। लाग्याको ठुंठो हवसूँ साँतौ हवसूँ हान्या लोग्या मानिस भन्या ऐनवमोजीको अंस सर्वस्व गरि १२ वर्ष स्वास्थ मानिस भन्या सर्वस्व नगरि ६ वर्ष कैद गर्न। म्यादका रुपैया कोटी दिया पनि नलिनु।

८०. धनमालका लालचने भयो वा अरु केही इबिले अकरालाइ मारुँ। भनि बंदूक काँड स्थः गैहले हानि धा लागेछ ज्यान मयाको र ज्यु जम्ब भयाको रहेनछ। भन्या धा लाग्याको। हवसूँ साँतौ हवसूँ हान्या लोग्या मानिस भन्या ऐनवमोजीको अंस सर्वस्व गरि १२ वर्ष स्वास्थ मानिस भन्या सर्वस्व नगरि ६ वर्ष कैद गर्न। म्यादका रुपैया कोटी दिया पनि नलिनु।

८१. धनमालका लालचने भयो वा अरु केही इबिले अकरालाइ मारुँ। भनि बिर भड़खारा। र रुष जयादा कौशिक छाना पर्राला। गैहला इवाना प्रायात पसाउ लडाईतियो र त्यो मानिस मरेन ज्यु जम्ब पनि भयाको रहेनछ। भन्या धा लाग्याको। हवसूँ साँतौ हवसूँ लोग्या मानिस भन्या ऐनवमोजीको 今后の
अंस सर्वस्व गरि १२ वर्ष स्वामित्र मानिस भया सर्वस्व नगरि ६ वर्ष कै द गन्तु। य्वादका रूपैया कस्ति दिया पनि नलिनु।

८२. धनमालका लालचले वा अरु केही इबिले अक्रोलाइ मारी भनि लाठा हुँगा काठ इत चपरि धुम्गावो झारायँ गँहि धान्नै पाँवु सुदाने विषेष र त्यो मानिस मरेन ज्यू जपु मनि भयाको रहेन्द्र घाट मात्र लाग्ने भन्ना घा लाग्नाको ठुलो हद्दू पानु हद्दू ३१ मारी भनि हालन्या लोग्न्या मानिस भया एतमोजीको अंश २३२ सर्वस्व गरि १२ वर्ष स्वामित्र मानिस भया सर्वस्व नगरि ६ वर्ष कै द गन्तु। य्वादका रूपैया कस्ति दिया पनि नलिनु।

८३. धनमालका लालचले भयो वा अरु केही इबिले अक्रोलाइ मारी भनि आगामा हालेन्द्र सेकायछ र त्यो मानिस मरेन ज्यू जपमु पनि २३३ भयाको रहेन्द्र आगामाले पोलिघा मात्र लाग्नी बाण्यो भन्ना घा लाग्नाको ठुलो हद्दू सानु हद्दू मारू २३४ भनि आगामा हालन्या सेकाउन्या लोग्न्या मानिस भया एतमोजीको अंस सर्वस्व गरि १२ वर्ष स्वामित्र मानिस भया सर्वस्व नगरि ६ वर्ष कै द गन्तु। य्वादका रूपैया कस्ति दिया पनि नलिनु।

[१२] [MS2 p. ५३७] धै जनाले मारी भन्ना मतो सल्लाह घरि घाट लानया सजाय गन्न्या एन

८४. धनमालका लालचले भयो वा अरु केही इबिले मारी भनि धेरै जना मीली हत्यार गँहि २३५ हालेन्द्र रोपेन्त र त्यो मानीस मरेन ज्यू जपमु पनि भयेन घा मात्र लाग्नी बाण्यो भन्ना घि जति जनाले मारी २३६ भनि हत्याराको चोट छोड्नाको छ उति जनालादा लोग्न्या मानिस भया एतमोजीको अंस सर्वस्व गरि १२ वर्ष स्वामित्र मानिस २३७ भया सर्वस्व नगरि ६ वर्ष कै द गन्तु। य्वादका रूपैया कस्ति दिया पनि नलिनु।

८५. धनमालका लालचले भयो वा अरु केही इबिले अक्रोलाइ मारी भनि धेरै जना मिली बंदूक खात सब घैले हालेन्द्र र त्यो मानिस मरेन ज्यू जपमु पनि भयन २३८ घा मात्र लाग्नी बाण्यो भन्ना घि जति जनाले

मारी भनि चोट छोड्नाको छ उति जनालादा लोग्न्या मानिस भया एतमोजीको अंस सर्वस्व गरि १२ वर्ष स्वामित्र मानिस भया सर्वस्व नगरि ६ वर्ष कै द गन्तु। य्वादका रूपैया कस्ति दिया पनि नलिनु।

८६. धनमालका लालचले भयो वा अरु केही इबिले मारी भनि धेरै जना मिली भिर भड़खारा २३९ रूप ह्याल कांश्च छाना परापाल २४० गँहि वाट ध्यान्नी पसाइदियाँछन् र त्यो मानिस मरेन ज्यू जपमु पनि भयेन घा मात्र लाग्नी बाण्यो भन्ना घि जति जनाले

231 MS2 omits sānu havas.
232 MS2 asa.
233 MS2 sani.
234 MA-ED3 māraum.
235 MS2 hatiyārale.
236 MS2 mālau.
237 MS2 maganisa.
238 MS2 bhayena.
239 MS2 bhida bhadasārā.
240 MA-ED3 parkhāla.
मारी भनि भिर भडखारा241 रूप झ्याल कोशि छाना पर्याय। गैह्वाल पसाह्न छ उति जनालाई छौ पान भगा ऐनबोजीमको अंस सवर्ष गरि १२ वर्ष स्वाभि मानिस भगा सवर्ष नगरि ६ वर्ष कैद गर्नु। भ्यात्का रूपैया कृति दिया पनि नलिनु।

८७. धनमालका लालचले भयो वा अरु केही खिले मारी भनि धेरै जनाल पिँड एस जनादु झाटरो गैह्र र अरुराहो २४३ गैह्र वा फल जुमा खिले त्यो भागिः भरे जरा भगा ऐनबोजिको अंस सवर्ष गरि १२ वर्ष स्वाभि मानिस भगा सवर्ष नगरि ६ वर्ष कैद गर्नु। भ्यात्का रूपैया कृति दिया पनि नलिनु।

८८. धनमालका लालचले भयो वा अरु केही खिले भगा ऐनबोजीमको अंस सवर्ष गरि १२ वर्ष स्वाभि मानिस भगा सवर्ष नगरि ६ वर्ष कैद गर्नु। भ्यात्का रूपैया कृति दिया पनि नलिनु।

८९. धनमालका लालचले भयो वा अरु केही खिले फलानालाई मार्र भनि मोधै भगा वञ्चन दियेछ र उकी आज्ञाले गै अरुले हान्र त्यो भागिः भरे जरा भगा ऐनबोजीमको अंस सवर्ष गरि १२ वर्ष स्वाभि मानिस भगा सवर्ष नगरि ६ वर्ष कैद गर्नु। भ्यात्का रूपैया कृति दिया पनि नलिनु।

९०. [MS2 p. 538] धनमालका लालचले भयो वा अरु केही खिले भागिः भरे मतलबा पसि भागिः भागाली यो वार्तील्यालाइ त्यो भागिः भरे जरा भगा ऐनबोजिको अंस सवर्ष गरि १२ वर्ष स्वाभि मानिस भगा सवर्ष नगरि ६ वर्ष कैद गर्नु। भ्यात्का रूपैया कृति दिया पनि नलिनु।

९१. धनमालका लालचले भयो वा अरु केही खिले भागिः भरे मतलबा पसि भागिः भागाली यो वार्तील्यालाइ त्यो भागिः भरे जरा भगा ऐनबोजिको अंस सवर्ष गरि १२ वर्ष स्वाभि मानिस भगा सवर्ष नगरि ६ वर्ष कैद गर्नु। भ्यात्का रूपैया कृति दिया पनि नलिनु।

९२. मानिसले फलानालाई माउँ हतियार वंदूक काल गैह्र वि मानिसले छाना वषण हतियार जनाला छौ मोधै भगा वञ्चन पसि नदियालाई मानिस मार्चको र जरा भगा ऐनबोजिको रहेछ ६ वर्ष स्वाभि मानिस भगा मानिस भगा मानिस भगा मानिस भगा मानिस भगा मानिस भगा मानिस भगा मानिस भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि भगा मानि २४३ वहार वि मान्य खान।

२४१ MS2 bhida bhadasārā।
२४२ MA-ED3 parkhāla。
२४३ MA-ED3 ghugyāco。
२४४ MS2 omits sekāyachan。
२४५ MS2 bhanyālā。
२४६ For bhane।
आफ्रीयार्को रहेन्न र काटिन्यार्को ज्या् त मरेन ज्यू जस्म् पनि भयेन घा मात्र लागी वायो भन्ना तिले मान्यालाई हैतियार दि घा लायायको ठहराले लोम्न्यास मानिस भया एवन्योज्जीम्को अंस सर्वस्व गरि २२ वर्ष स्वाधि मानिस भया सर्वस्व नगरि ६ वर्ष चै द गर्नु। म्याडाका रूपेया कृति दिया पनि नलिन्।

९३. धन्यालका लाल्चेभि भयो घा अर के ही इवीले मान्याको मतलबमा पनि मान्य लागदा भास्ता उम्कला भनि घरभित्र झ्याल ढोका झुनिदिनीया भयाह झिकिदिदियालाइ मानिस मरोको र ज्यू जस्म् भयाको रहेन्न घा मात्र लागी भन्ना जस्न जलने मान्य लागदा झ्याल ढोका झुनिदिनीया भयाह २४७ झिकिदिनीयाको नु पूर जलालाइ लोन्न्या मानिस भया एवन्योज्जीम्को अंस सर्वस्व गरि ९ वर्ष स्वाधि मानिस भया सर्वस्व नगरि ६। वर्ष चै द गर्नु। म्याडाका रूपेया कृति दिया पनि नलिन्।

९४. [MS2 p. 539] धन्यालका लाल्चेभि भयो घा अर के ही इवीले मान्याको मतलबमा पनि मान्य लागदा भास्ता उम्कला भनि घरभित्र झ्याल ढोका झिकिदिनीया उक्ताका अन्त्या हाल्ने नसमाउन्न्यालाइ मानिस मरोको २४८ र ज्यू जस्म् भयाको रहेन्न घा मात्र लागी भन्ना मानिस भया मतलबमा पनि बाटो गोडा झिकिदिनीया जस्न जल भन्नु उं पूर जलालाइ लोन्न्या मानिस भया एवन्योज्जीम्को अंस सर्वस्व गरि ६ वर्ष स्वाधि मानिस भया सर्वस्व नगरि ४ वर्ष चै द गर्नु। म्याडाका रूपेया कृति दिया पनि नलिन्।

९५. धन्यालका लाल्चेभि भयो घा अर के ही इवीले मान्याको मतलबमा पनि मान्य लागदा भास्ता उम्कला भनि घरभित्र झ्याल ढोका झिकिदिनीया लोम्न्यास मानिस मरोको र ज्यू जस्म् भयाको रहेन्न घा मात्र लागी भन्ना मानिस भया मतलबमा पनि बाटो गोडा झिकिदिनीया जस्न जल भन्नु उं पूर जलालाइ लोन्न्या मानिस भया एवन्योज्जीम्को अंस सर्वस्व गरि ६ वर्ष स्वाधि मानिस भया सर्वस्व नगरि ६। म्याडाका रूपेया कृति दिया पनि नलिन्।

९६. धन्यालका लाल्चेभि भयो घा अर के ही इवीले मान्याको मतलबमा पनि मान्य लागदा भास्ता उम्कला भनि घरभित्र झ्याल ढोका झिकिदिनीया लोम्न्यास मानिस मरोको र ज्यू जस्म् भयाको रहेन्न घा मात्र लागी भन्ना मानिस भया मतलबमा पनि बाटो गोडा झिकिदिनीया जस्न जल भन्नु उं पूर जलालाइ लोन्न्या मानिस भया एवन्योज्जीम्को अंस सर्वस्व गरि ६ वर्ष स्वाधि मानिस भया सर्वस्व नगरि ६। म्याडाका रूपेया कृति दिया पनि नलिन्।

९७. धन्यालका लाल्चेभि भयो घा अर के ही इवीले मान्याको मतलबमा पनि मान्य लागदा भास्ता उम्कला भनि घरभित्र झ्याल ढोका झिकिदिनीया लोम्न्यास मानिस मरोको र ज्यू जस्म् भयाको रहेन्न घा मात्र लागी भन्ना मानिस भया मतलबमा पनि बाटो गोडा झिकिदिनीया जस्न जल भन्नु उं पूर जलालाइ लोन्न्या मानिस भया एवन्योज्जीम्को अंस सर्वस्व गरि ६ वर्ष स्वाधि मानिस भया सर्वस्व नगरि २ वर्ष चै द गर्नु। म्याडाका रूपेया कृति दिया पनि नलिन्।

247 MS2 bhamryā.
248 MS2 bhāvalā.
249 MS2 omits vāheka.
250 MS2 māryāko.
251 MA-ED3 omits sarvasva.
252 MA-ED3 lāgyo.
9.8. धन्मालका लालचले भयो वा अरु केही इबिले मारी भनि सर्प हालिदियैछ र त्यो मानिसमान सप्ले डोकी चा मात्र लागेस्च ज्वानू मर्याको र ज्वृ ज्वपम भयाको रहेनछ भन्या मारी भनि सर्प लगी हालिदियै लोन्या मानिस भया ऐनवमोजीमको अंस स्वर्च्छ गरी १२ वर्ष स्वाभि मानिस भया स्वर्च्छ नगरी ६ वर्ष कैद गर्नु। म्यादका रूपैया कृति दिया पान निलितु।

9.9. [MS2 p. 540] धन्मालका लालचले भयो वा अरु केही इबिले मारी भनि कुकुर लगाई डोकाध्ये र त्यो मानिस मर्यान ज्वू ज्वपम पनि भयेन चा मात्र लागेस्च ज्वानू मात्र लागेस्च ज्वानू मानिस भया ऐनवमोजीमको अंस स्वर्च्छ गरी १२ वर्ष स्वाभि मानिस भया स्वर्च्छ नगरी ६ वर्ष कैद गर्नु। म्यादका रूपैया कृति दिया पान निलितु।

10.0. [MS2 bhavi. 253] हतियार लि लगार्दा आफू 254 ज्यू बचाउनका लागी भागि 255 जादा ल्यो मानिस मिर भडाराबाट पस्नेच र त्यो मानिस मर्यान ज्यू ज्वपम पनि भयेन चा मात्र लागेस्च ज्वानू मात्र ज्वू बचाउनका लागी भागी जादा मिर भडाराबामा पसि चा लाग्याको हुनाले मारी भनि हतियार लि लगार्दा आफू हतियारको चोट लाउन नपायको भया लोन्या मानिस भया ऐनवमोजीमको अंस स्वर्च्छ गरी ६ वर्ष स्वाभि मानिस भया स्वर्च्छ नगरी ६ वर्ष कैद गर्नु। म्यादका रूपैया कृति दिया पान निलितु।

10.1. [MS2 bhayā. 256] वा अरु केही इबिले मारी भनि हतियार लि लगार्दा आफू 257 ज्यू बचाउनका लागी भागि गै पोलामा फाल हालेछ र त्यो मानिस मर्यान ज्यू ज्वपम पनि भयेन चा मात्र लागेस्च ज्वानू मात्र ज्वू बचाउनका लागी भागी गै पोलामा फाल हालेछ चा लाग्याको हुनाले मारी भनि हतियार लि लगार्दा आफू हतियारको चोट लाउन नपायको भया लोन्या मानिस भया ऐनवमोजीमको अंस स्वर्च्छ गरी ६ वर्ष स्वाभि मानिस भया ३ वर्ष कैद गर्नु। म्यादका रूपैया कृति दिया पान निलितु।

10.1. एकै जनाले मारी भनि याला वंदूक कयाढ १०२ ऐनमोजो जा लागेस्च ज्वानू मर्याको सर्प उस्लाई चाड बिद्याहो लागे नलाका आफू 258 हाल्दा उस्लाई लागी भागी व्या बिद्याहो अध्यायामा र हाल्दा फाल व्या बिद्याहो विरिर उस्लाई नलायामा सुजान गर्नु एन।

10.2. [MS2 bhāgi. 259] उस्लाई नलायामा सुजान गर्नु एन।

10.3. [MS2 gari. 260] उस्लाई नलायामा सुजान गर्नु एन।
Sections 102 and 103 are similar, with the former using both the verbs 'strike' (हान्नु) and 'stab' (रोप्नु), while the latter only uses the verb 'strike'.

261 MA-ED3 parkhāla.
262 MA-ED3 omits kātha.
263 MA-ED3 omits ghugyācō.
264 MA-ED3 omits thicyāko.
265 MA-ED3 omits ri.
266 MA-ED3 mārauṃ.
जति जना छन् उति जनालाई लोग्न्यामानिसभया ऐनवमोजीमोको अंस सर्वस्व गरिए 6 वर्ष व्याघ्यमानिसभया सर्वस्व नगरि 3 वर्ष कैद गर्नु। यद्यपि रूपरूप तिरि दिन पनि नसिन

1.09. [MS2 p. 542] धनमालका लालचले भयो वा अरु केही इबिले मारी भनि धेरै जना मिलि ताडा डुंगा काठ इट चपरि धातु छदारी गैह र घुप्याती 268 गैह्ले हांदा वा परबर मुझले बीचता उस्लाई लागि र लागेन्त्र अथवा हान्याको विरियह्ल वा भायी लुकी 269 उस्लाई लागेन्त्र भन्न स्वति जति जनाले मारी भनि हान्याको छ उति जनालाई लोग्न्यामानिसभया ऐनवमोजीमोको अंस सर्वस्व स्वाभिमानिसभया सर्वस्व गरी 3 वर्ष कैद गर्नु। यद्यपि रूपरूप तिरि दिन पनि नसिन

1.10. धनमालका लालचले भयो वा अरु केही इबिले मारी भनि धेरै 270 जना मिलि आगमा चन्यालि धसाई सेकराउँछन र ल्यो मानिस मरेन ज्यू जयम पनि भयेन आगोले पोलि धाउ पनि केही इन पायेन गुहारी पाइ वा आफे उस्की बाज्यो भन्न आगमा सेकराउँछन बेलमा र हालन्या बेलमा जति जनाले समायाको छ उति जनालाई लोग्न्यामानिसभया ऐनवमोजीमोको अंस सर्वस्व गरिए 6 वर्ष व्याघ्यमानिसभया सर्वस्व गरि 3 वर्ष कैद गर्नु। यद्यपि रूपरूप तिरि दिन पनि नसिन

1.11. धनमालका लालचले भयो वा अरु केही इबिले फालानलाई मार भनि मोष्य भै वचन दिच्छन उस्की आज्याले गै अरुले हस्ता हान्याको उस्लाई लागि र लागेन्त्र आर्य वा विरियह्ल वा गूहारी पाइ वा आफे उस्की गै ज्यू बचनयाल धाउ पनि केही लायाको रत्नेन्त्र भन्न मोष्य भै मार भनि वचन दिन्या मान्या डाउमा संग गयाको भया पनि नयाको भया पनि लोग्न्यामानिसभया ऐनवमोजीमोको अंस सर्वस्व गरिए 6 वर्ष व्याघ्यमानिसभया सर्वस्व गरि 3 वर्ष कैद गर्नु। यद्यपि रूपरूप तिरि दिन पनि नसिन

1.12. धनमालका लालचले भयो वा अरु केही इबिले मान्या मतलबमा पसि मान्यालाई समाविष्टिविया र वाधिविन्या 273 लाई हान्याको उस्लाई 274 लागि र लागेन्त्र वा विरियह्ल अथवा गोहारी 275 घाउ वा आफे भायी छन्ति ज्यू बचनयाल भन्न मान्यालाई समाविष्टितिविया बाँधिया 276 हरू जति जना छन्तु उति जनालाई लोग्न्यामानिसभया ऐनवमोजीमोको अंस सर्वस्व गरिए 6 वर्ष व्याघ्यमानिसभया सर्वस्व गरि 3 वर्ष कैद गर्नु। यद्यपि रूपरूप तिरि दिन पनि नसिन

1.13. धनमालका लालचले भयो वा अरु केही इबिले मान्या मतलबमा पसि मान्यालाई हृतियाह बंदूक काह गैह दि मान्या डाउमा समेत जान्या हृतियाह नचलाउन्या मोष्य भै मार भनि वचन पनि नदियालाई उस्लाई दियाहा हृतियाह बंदूक काह गैह्ने

268 MA-ED3 ghugyāco.
269 MA-ED3 chali.
270 MA-ED3 dhera.
271 MA-ED3 diyecha.
272 MA-ED3 ti.
273 MA-ED3 ninyā.
274 MA-ED3 usa.
275 MA-ED3 omits vā viriyacha.
276 MA-ED3 guhāri.
277 MA-ED3 bābanyā.
हान्दा उस्लाई लायी घाड़ 278 लाये मारी भनि हान्याको विरियेछ भारी लुकी उस्लाई लाये मारी जति जनाले मार्माणालाई भनि हत्तियार गैठ दियाको छ उति जनालाई मानिस भन्ने ऐनवमोजिमको अंस सर्वस्व गरि ६ वर्ष स्वाशि मानिस भया सर्वस्व नगरि ३ वर्ष कैद गर्नु। म्याका रूपेया कृति दिया पनि नलिन।

११४। [MS2 p. 543] मार्माण माही मानिसले फलानालाई माढ्य बिरियारे बंदुक काद देउ भनि उसले बंदा फलानालाई मार्माण 279 भन्ना ला हत्तियार भनि दीर्घ मार्माण ठाउमा आफू गर्नको रहेन्छ र मारी भनि हान्याले हान्याको विरियेछ वा भारी छल उस्लाई लाये मार्माण हत्तियार बंदुक काद दियाको ठहराले लोग्ज मानिस दया ऐनवमोजिमको अंस सर्वस्व गरि ६ वर्ष स्वाशि मानिस भया सर्वस्व नगरि २ वर्ष कैद गर्नु। म्याका रूपेया कृति दिया पनि नलिन।

११५। धन्मयालक लाल्चले भयो वा अरु केरी इबिले मार्माणका मतलब्मा पसि मार्म लाया भाला उमका भनि घरभित्र द्याल होकार हृदि दिन्यालाई त्यो मानिस गृहारि पान वा आफू उभारी वाचि भने ज्यू जयमु पनि स्मेन घार पनि केरी लायेन मारी भनि ध्याल होकार शनिदिन्या भयाएँ शिकिदिन्या जति छन् उति जनालाई लोग्ज मानिस भन्ने ऐनवमोजिमको अंस सर्वस्व गरि ६ वर्ष 280 स्वाशि मानिस भया सर्वस्व नगरि २ वर्ष कैद गर्नु। म्याका रूपेया कृति दिया पनि नलिन।

११६। धन्मयालक लाल्चले भयो वा अरु केरी इबिले मार्माणका मतलब्मा पसि मार्म लाया भाला उमका भनि घरभित्र बाहित बाहित बाहित गोदा ढशकीदिन्या आगमा हातले नसमाउन्यालाई मानिस मार्माण 281 ज्यू जयमु भयाको वा लायाको रहेन्छ हान्याका उत्सवार लागी वा लायेन वा विरियेछ भन्ने मार्माणका मतलब्मा 282 पनि गोदा ढशकीदिन्या 283 जति जना छन् उति जनालाई लोग्ज मानिस भन्ने ऐनवमोजिमको अंस सर्वस्व गरि ४ वर्ष स्वाशि मानिस भया सर्वस्व नगरि २ वर्ष कैद गर्नु। म्याका रूपेया कृति दिया पनि नलिन।

११७। धन्मयालक लाल्चले भयो वा अरु केरी इबिले मार्माणका मतलब्मा पसि मार्म लायाको अरु देशपु भनि विकटक बयालाई मारी भनि हान्याको उस्लाई लागी वा लायेन वा विरियेछ अथवा दृष्टि दृष्टि पान वा आफू भारी छली ज्यू बचायेछ भन्ने मार्म लायाको अरु देशपु भनि विकटक बयालाइ जति जना छन् उति जनालाई लोग्ज मानिस भन्ने ऐनवमोजिमको अंस सर्वस्व गरि ३ वर्ष स्वाशि मानिस भया सर्वस्व नगरि १ । वर्ष कैद गर्नु। म्याका रूपेया कृति दिया पनि नलिन।

११८। [MA-ED3 p. 115] नम्बर्स। धन्मयालक लाल्चले भयो वा अरु केरी इबिले मार्माणका मतलब्मा पसि मार्म लायाको अरु देशपु भनि विकटक बयालाई मारी भनि हान्याको उस्लाई लागी वा लायेन वा विरियेछ अथवा दृष्टि दृष्टि पान वा आफू भारी छली ज्यू बचायेछ भन्ने मार्म लायाको अरु देशपु भनि विकटक बयालाइ जति जना छन् उति जनालाई लोग्ज मानिस भन्ने ऐनवमोजिमको अंस सर्वस्व गरि ३ वर्ष स्वाशि मानिस भया सर्वस्व नगरि २ वर्ष कैद गर्नु। म्याका रूपेया कृति दिया पनि नलिन।

278 MA-ED3 ghā.
279 MS2 māchas.
280 MA-ED3 5 varṣa.
281 MA-ED3 maryāko.
282 MS2 matalava.
283 MS2 nyā.
284 The sections §§118–155 are missing in the MS2.
गै हेरर रहन्या जस्त जनया छन् उसत जनयालयाइ लोग्न््यया ऐनवमोसमोको अंश सर्वेक्ष गरी 3 वर्ष व्यास्ति मानिस् भया सर्वेक्ष नगरि । यया कै द गन्न्य । म्यादका रौँज्ञा कतिदिया पनि नलिनु ।

११९ नम्बरौं । ध्यत्नका लालचले भयो वा अर केहि इविले मार्था भललमा पर्याय मार्था ठूलमा नजान््या हतितियार पनि नदियास मोख्य भै मार भनि बचन पनि नदियास ऐसा मल्लविहिर्लाइ मार्थाभनि हालाइको उल्लाइ लागि भा लागेन्द्र वा विरिजू अथवा गुरुसी पाई वा आफ् भागि छल्नि ज्यू व्यास्ति भनि मार्था मल्लविहिर्लाइ मार पत्थयाहर जति जना छन््या उति जनालाइ लोण्या मानिस भया ऐनवमोसमोको अंश सर्वेक्ष गरी 2 वर्ष व्यास्ति मानिस भया सर्वेक्ष नगरि । वर्ष कै द गन्न्य । म्यादका रौँज्ञा कतिदिया पनि नलिनु ।

१२० नम्बरौं । ध्यत्नका लालचले भयो वा अर केहि इविले मार्था भनि सर्प हालि दियछ र ल्यो मानिसलाई सर्पले टोकक्याको रहेन्द्र भन्न्या मार्री भनि सर्प हालिदियास लोण्या मानिस भया ऐनवमोसोमको सर्वेक्ष गरी 3 वर्ष व्यास्ति मानिस भया (अंश) सर्वेक्ष नगरि । वर्ष कै द गन्न्य । म्यादका रौँज्ञा कतिदिया पनि नलिनु ।

१२१ नम्बरौं । ध्यत्नका लालचले भयो वा अर केहि इविले मार्था भनि कुकुर लाइदियास र ल्यो मानिसलाई कुकूरले टोककन पाइन भागि उद्दफि छल्नि ज्यू व्यास्ति भन्न्या मार्री भनि कुकूर लाइदियास लोण्या मानिस भया ऐनवमोसोमको अंश सर्वेक्ष गरी 3 वर्ष व्यास्ति मानिस भया (अंश) सर्वेक्ष नगरि ॥ वर्ष कै द गन्न्य । म्यादका रौँज्ञा कतिदिया पनि नलिनु ।

१२२ नम्बरौं । ध्यत्नका २८३ लालचले भयो वा र केहि इविले मार्री भनि हतितियार लिलगाहि भिर भड्खाईमा परि वा खोलामा फाल हालि उद्दि गै वा उस ज्यू बवाई भागि गयछ भाट बोट हेलि लाग्याको रहेन्द्र [MA-ED3 p. 117] भन्न्या अकर्लाई मार्री भनि हतितियार लिलगाहि लोण्या मानिस सर्प भया ऐनवमोसोमको अंश सर्वेक्ष गरी 3 वर्ष व्यास्ति मानिस भया (अंश) सर्वेक्ष नगरि । वर्ष कै द गन्न्य । म्यादका रौँज्ञा कतिदिया पनि नलिनु ।

१२३ नम्बरौं । अकर्लाई मार्री भन्न्या मल्लबाई रेर ताडाय ठूलमा नजान््या हतितियार बन्दुक बान लागा दुःखत्नि निल दिछिदि याटो राः थामा व्यानाइ हतितियार लागा दुःख दुःख दुःख नताजुन नपाउदेमा पक्तियो भन्न्या व्यानाइ मार्था मल्लबाई बन्दुक बानया जसि जना छन््या उदि जनालाइ लोण्या मानिस सर्प ऐनवमोसोमको अंश सर्वेक्ष गरी ४ वर्ष व्यास्ति मानिस भया सर्वेक्ष नगरि । वर्ष कै द गन्न्य । म्यादका रौँज्ञा कतिदिया पनि नलिनु ।

१२४ नम्बरौं । अकर्लाई मार्री मतो मल्ला गयौछन मल्ला गय्यर्या जाहेर भोभन्न्या मानिस सर्प भन्न्या मार्री मतो मल्ला गयथर जति जना छन््या उदि जनालाइ लोण्या मानिस भया सर्वेक्ष नगरि । वर्ष कै द गन्न्य । म्यादका रौँज्ञा कतिदिया पनि नलिनु ।

१२५ नम्बरौं । अकर्लाई मार्री भनि जहर विच खान्या कुरा बहिमा हालि दियछ र व्यान नपाउदेमा जाहेर भयो भनि मार्री भनि जहर विच खान्या कुरामा हालिदियार जहर विच खुबाद मार भन्न्या मार्थालाई हो भनि जानि जानि जहर विच दिया

285 For dhanamālakā.
एतिलाई लोण्या मानिस भया ऐनवमोजिमको अंश सर्वसंग गरिएकों वर्ष स्पाइरिज मानिस भया स्वरूपको नगरी २ वर्ष कैद गर्नु। म्यादाका रूपमा किन दिया पत्ता निलिन्।

१२६ नम्बरमा। एका मानिसलाई मानिसलाई भनिएको जहर विर खान्या उल्ले खान नयाउद्देमा अर्का मानिसले तेही जहर विर हान्याको खाएर र उनस्को खान रन्यां परर मामी भनिएको खान्या कुरामा जहर विर हालितिन्याले तकादिन्याले जात्या लोण्या मानिस भया ऐनवमोजिमको अंश सर्वसंग गरिएको स्वार्थ मानिस भया स्वरूपको नगरी दामल गर्न। कादिन्याले जात्या लोण्या मानिस भया ज्ञानको बदला ज्ञानु कादि मारिदिन्।

१२७ नम्बरमा। घर वाहेक अनेत्र २८६ जग्गामा वायो पत्ता बुदेत सुग जरायो अन्न गैडा स्वाल गैडा वाजनुलाई र पश्चः नैह्माला मानिसलाई निमित गाउनमा उद्यो दि जहर विर खान्या कुरा नैह्माला हालितिन्याले रहेछ र तेही जहर विर हान्याको मानिसले हवस र गाडको नैह्माले खाई नपाइ खाएर र बान्याको खान घरो बन्यो भन्न सर टाए। जहर विर हालितिन्यालाई खत वात लायद दलित पत्ता पनी पर्दन। गाउनमा उद्यो नद वान्याको रहेछ र तेही खाई नपाइ परर मानिस मान घरो बन्यो भन्न २० रूपौजा दलित पर्दन। चौपण्या मान घरो गैजवले तौराको विग्यो मान माला धनिलाई भराइदिता दलित पर्दन।

१२८ नम्बरमा। कसीले अन्य अस्त हतियार बन्दुक मानि लगि मानिस मरेछ र हतियार बन्दुक दिन्याले मानिस मानिसलाई हो भनिएका खाया नपाइ दिन्याले ठह्यो भन्न हतियार दिन्यालाई खत वात लायद दलित पत्ता पनी पर्दन।

१२९ नम्बरमा। कसीले अन्य भनिएको उसस्कि मैदान नेमि पाथिने हवस हुने अरु छत्त लायद गर्न। कसीले अन्य भनिएको उसस्कि मैदान हुने अरु छत्त लायद गर्न।

१३० नम्बरमा। कसीले अन्य भनिएको उसस्कि मैदान नेमि पाथिने हवस हुने अरु छत्त लायद गर्न।

१३१ नम्बरमा। १२ वर्षदिन्तो मानिसका केटाकेट आफ्नो घरका १२ वर्षदिन्तो मानिसका खाया नपाइ दिन्याले ठह्यो भन्न १२ वर्षदिन्तो मानिसका वालब हुनाले अरु खत्ताप केही लायद २। रूपौजा गैजवले रूपौजा गैजवले लिने पत्ता दिन। अर्काले अन्य हुँवायाको ठह्यो र ज्यू मार्कियो रहेछ भन्न अहाउन्यालाई ऐनवमोजिम गर्न। हुँवायाली वालखालाई मोहिनमोजिम दलित गरर पत्ता दिन्याला छाडिदितु अरु खत्ताप लायद।

१३२ नम्बरमा। १२ वर्ष नाथाका लोण्या मानिस वा स्वार्थ मानिसले रिस्कले र दिक्कले आफ्नो घरका लाई हवस र घरवाइली अरु कसीलाई उपविष खुबाएर र

286 For anyatra.
खान्या मानिसमै मरेछ भन्न्या खान्याले मलाई फलान २८७ उपविख्यात खुबाणो ता पनि मेरो ज्यु मरेछ माफ दिदछु भन्न्या पनि मा्य स्त्री भन्न्या पनि बहा अदालत अभालवाट कापलामा लेिताइ वर्ष कैद गर्नु। य्याको रूँजो दिया लितु धर्मधिकारबाट ५ रूँजा मोदान लि पतियाँ दिनु।

१३३ नरम्खो। ब्राह्मण लगायत चार वर्ष छन्तिसे जाको लोम्या स्थायि मानिसमै कसैले अर्कालाई मान्यमा भनि हतियार चलाइ थालाएछ उस्त्ये हतियार चलाउदा देख्न्या नाढिद्वी गुहाला पनि रहएकान्तु र था लाईमान्याले आफुलाई मान्यका लागि हतियार चलाउ लाध्न्यालाई अफ्नो ज्यु व्याग्नाको लागि उसी ठाउ उसी व्याग्न तिब्बत्ताहरुलाई अहाँ मान्यको रहेछ गुहामा तेल्लरे पनि मान्यले पैद्ले हतियार चलाउ लाउदा उस्त्ये मार्को हो भनि मुकुन्का स्मेल लेखिदियो भन्न्या मान्यान्त्राग्रह ब्याख्यान लाउदैन। ब्राह्मण र स्वायि हाड गोकलाकार मार्चको रहेछ भन्न्या पतिया गराइ भालानिमा चलाउदिन्। अर जालाल मार्चको रहेछ भन्न्या पतिया पद्दन जातैमा रहेछ।

१३४ नरम्खो। कसैले अर्कालाइ मार्ची तेस्त्ये मलै मानि भनि हतियारलाई हाँनि ठाउ लाउदा तेस्न्त्रागर मारी आफ्नो ज्यु व्याग्न आवा भनि गाँ। [MA-ED3 p. 120] उ परमा अब अदालत अभाल्मा आफ्न्ये जाहीर गर्न आयो मार्चको नाढिद्वी गुहाला पनि केही रहेरहे भन्न्या ज्यामार्कोरुमा मार्चका मुख्ये मात्र भनि छठो पाउदैन। अदालती कोखीले तजबीज गरिर ठहराउदा मान्यका लागि हतियार चलाउ ठाउ लाउदा उस्त्ये आफ्नो ज्यु व्याग्नाको लागि मार्चको ठहराई तेलाइ ब्याख्यान लाउदैन। बेस्क्रमा जारको ज्यामारी आफ्नो ज्यु व्याग्नाको लागि मालाई मानि आह लाउदा मैले मार्चको हो भनि आफ्नो ठहराई नकाटिया जाको लोम्या मानिस्या ऐन्तरमोचिको अंग सर्वस्व गरिर स्वायि मानिस्त भन्ना (अथै) सर्वस्व नगरी तेसे दामल गर्नु। कातिया जाको लोम्या मानिसले भन्ना ज्याको बन्या ज्यानु काटि मारिदिन्।

१३५ नरम्खो। कसैले अर्कालाई मारेछ त्यो कुरो मान्यले जाहीर गरेन पछि अर्याउ जाहीर भनि र मान्यालाई पन्न ल्याई सोधेको गर्न मालाइ मानि हातना मैले मार्चको भनि रो मार्चको मार्चको मार्चको साढिद्वी पनि कोही देखाउ सकेन भन्न्या तेस्त्ये रिस्त्ये मार्चको ठुड़ै। नकाटिया जाको लोम्या मानिसले भन्ना ऐन्तरमोचिको अंग सर्वस्व गरिर स्वायि मानिस्या (अंथ) सर्वस्व नगरी तेसे दामल गर्नु। कातिया जाको लोम्या मानिस्या ज्यान्यो बदला ज्यानु काटि मारिदिन्।

१३६ नरम्खो। अर्काले बेस्क्रमा मानिस्यामा लायामा गुहार मान्दा खर झुन्न गुहामा नजान्यामा १६ वर्ष माथि ६५ वर्ष स्त्रिमा जानकामा गाउका हाकिमलाई १०० रूपाँजा मोख बाढैके गुहार मार्चको झुन्न नजान्या अरुलाई जर्न्तै १० रूपाँजा दडर गर्नु। १६ वर्ष उधोका र ६५ वर्ष उधोका बुढा बाढैकलाई र बेरोभिमा भयाकलाई र स्वायि मानिस्या बात लाउदैन। गुहार मार्चको झुन्ना एका चरका धेरै रह्नु। तित्मा १२ जना गयाछ्नु अर गयाको रह्नाँ झुँदू भन्न्या पनि नजान्या एका चरका अरुलाई दडर पद्दन।

२८७ For phalānule.
१३७ नम्बरको अर्को ज्यान्मारी कोष्ठि मानिस लट्टा सिवाना ना [MA-ED3 p. 121] चि भाषि गयो भन्न तेस्लाई विराना मुनुक्कमा गै समाजन र ज्यानु मार्य हुदै। विराना मुनुक्कमा भाषि जान्याकाल प्रक कसेक भन्न वात लादै। ज्यान मार्यालाई मध्यमतिर गयोको भया निधिराट साह्यितत भनि भोकित गयो कथा भोकित गौरव काजिनित भनि जारो विकार नाकाटिन्य जातका लोमयान मानिस भया ऐन्मोजिम्सको अंश सर्वव्य गरि व्याप्न साधन मानिस भया (अंश) सर्वव्य नगरि तेसम दालम गरु। काटिन्य जातका लोम्यान मानिस भया ज्यान्को वदल ज्यान कोटि मार्दिनु।

१३८ नम्बरको हाकिमका मर्जिअालें र अड्ना-अद्नल ढाणा अमाल कचहरिवात लिन प्रकन पाटाइ पकि व्यायाकलाइ अर्को विचरमा चोट छोडि ज्यान मरेछ भन्न मार्यालाई ज्यानामारका ऐन्मोजिम्स सजाए गरु। पकि व्यायान्त्या प्यादा सिपाहिलाई वात लादै।

१३९ नम्बरको हाकिमका मर्जिअालें अड्ना-अद्नल ढाणा अमाल कचहरिले लिन प्रकन पटाइका बाउँक अरुले आफ्नो विनिदित कारोलाका मुड्नमा पकि व्यायाका मानिसलाई विचरमा अरुले चोट छोडि ज्यान मरेछ भन्न मार्यालाई ज्यानामारका ऐन्मोजिम्स सजाए गरु। पकि व्यायान्त्या माउँ दिल्म्यालाइ आफ्नो कारोलार विनिदित गैड्रा मुड्नमा पकि व्यायान्त्या हुनाले तिल्लाई वात लादै।

१४० नम्बरको हाकिमका चोर बार्बति खतूकिश्चि धि धनिको घर छाडि भाष्यका बौद्ध कमारा कमारी गैह्लाई अदालत ढाणा अमाल गैह्भाइ प्यादा सिपाहि पाटाइ पकि व्यायान्त्या ह्रस्व र धनिले पकि व्यायान्त्या ह्रस्व र अरु कसले यो एस्ताको अरु कुरो गन्य भनि पाटा पकि व्यायान्त्या ह्रस्व उस्ता गैह विहोरले पकि नेल दुंगु चमोट गैह कवाडमा हालि धृति छेकि रयाको ढाउमा आफ्नो जहर विहर् वाठे सलन सरि मयान भन्न पकि व्यायान्त्या धुन्न छेक्नयालाई वात लादै।

१४१ [MA-ED3 p. 122] नम्बरको हाकिमका चोर बार्बति खतूकिश्चि धि धनिको घर छाडि भाष्यका बौद्ध कमारा कमारी गैह्लाई अदालत ढाणा अमाल गैह्भाइ प्यादा सिपाहि पाटाइ पकि व्यायान्त्या ह्रस्व र धनिले पकि व्यायान्त्या ह्रस्व र अरु कसले यो एस्ताको अरु कुरो गन्य भनि पाटा पकि व्यायान्त्या ह्रस्व उस्ता गैह विहोरले पकि बाउँ धीरा चमोटोह वधमा हालि ल्यान्त्या कोष्ठि मानिस नरद्या भिम्या खाइ ज्यान्त्या धुन्न त्यसु हुद्माट वाल हालि लि लेग बग दौंदा ठक्र लाद आफ् भन्न मयान पकि व्यायान्त्या खटबल लादै।

१४२ नम्बरको सुनाछार्दि नगद जिनिस कस्तन तमु नवाहर जाग्या जमिना चौपायाको कमारा कमारी कर्णि जात भन्न घर बारी कुलो पानि वाटो स्वाभि लिनिदित कारोलार गैह्ला कोष्ठि सच झाँझा भै धरु पन्नयाम नमिसलाई पकि ल्याउदा वास्तमा आफे भिरि खलिर घाटि जोडि घाड लाग आफे भन्न मयान पकि व्यायान्त्या खटबल लादै।

१४३ नम्बरको सुनाछार्दि कस्तनमन नगद जिनिस नवाहर जाग्या जमिना चौपायाको कमारा कमारी कर्णि जात भन्न घर बारी कुलो पानि वाटो स्वाभि लिनिदित कारोलार गैह्ला कोष्ठि सच झाँझा भै पुदु पन्नयाम नमिसलाई कस्तल आफ्ना घर्मा भयो उस्का घर्मा
 BHAYO KOTHALO BHALU CHHIDIRA NUNI RAKHYAO MANIS JYAL KOISI DHAANABAT FAHAL HATI MARYO HATU BHUKTA JHAB BHAYO ANGAM MARYO AAMAN HATANE SEERIYO HINTIBAR DHIS MARYO PASO LAANI MARYO JEHUR NISHI KHADE MARYO BHYA CHRUNYA MANITLAIKH KHABAT LAYAIDEN. TAY BHYAYAM TINTO PARYO BHYA HISHAWABMOJIM UKA SUTAN APUATALI KHANYASAM JIN PAADHY ADALAT AMALMA KARUUN AAYA BHYAIRINDU.


145 NAMBAO. JYAL MAAROJKO MATLAB GARIR HABAS AA ARU KURAYA JHAGDAAMA KUNALE HINTIBAYAE HATI ROPIII AA ARU KURAYI GARIR HAA LAYAYA JHABAMAYA CHAAT NAPAYO. JHAB BHAYAUKO THHRAANI PARYAA BHYA NAAAT BHAYAUKA THAAMAYA NAAT NAMAYA KO THAAMA US THAAKA JAYAYA BHALA MANITLAIKH HANAYAKHAYAMA LAMAYA ROHYAUKA HAYAMA GHEEO NAAJLAMAYA JYU JHABAMAYA NAMAYA KO THHRAANI LAMAYA UNLAE THHRAAYAMA UKOO ENAWABBHAYAHO HAA BHANYA MUCUKALKI LI KHUJHUKILAIK SIHII BIHITHORAMA LEBHYAYACA ENAWABMOJIM G.Runtime.

146 NAMBAO. JYAL MAAROJKO MATLAB GARIR KUDDHI GARYAUKA KURAMAYA HATU GOUDA ANUYAA HRAA BHAYAUKAYORII JYU JHABAMAYA BHAYAUKO AA MARYAA NAMAYAUKO CHUTE MAAYA LAYAYO KO THHRAANI NAAT BHAYAUKA THAAMAYA NAAT LAMAYA NAAT NAMAYA KO THAAMA US THAAKA JAYAYA BHALA MAATHYAYAMA HAINN LAMAYA UNLAE THHRAAYAYAMA UKOO ENAWABBHAYAHO CHYU BHANYA MUCUKAikal LI KHUJHUKILAIK SIHII BIHITHORAMA LEBHYAYACA ENAWABMOJIM G.Runtime.


148 NAMBAO. CHAAR WARYA CHAINTAIYAA JAYAA 11 WARYA NAYAYAKAA KJAHYAA ABHRAYA CHAIH BHYAACH BHYAYAUKAYE BHYAYAUKA JYAL JAYAYA TIKSHAR GARYAA BHANYA BHREHPAYAA LAMAYA HUNTAYEO JYAL NALINDU. HINTI BHYAYAUKA HUNAYEO SURBHYAB PATI HUDDINAA TESIYAA DAMAYAL G.Runtime.

149 NAMBAO. RAYUTU JATAYE MAAMIS MAARYA BHANYA BHANAYO KIDAH YAYAN KAAITI MAARINDU. JAIRO GARYAA ENAWABMOJIM SADHUUKI KHYUAA ARO KHABAT GARYAUKA ENAWABMOJIMM SUTAYA G.Runtime JAYAJEEN.

150 NAMBAO. UPAKHYAYAMAYA BHAADRAAN JAT JOSHI BHAYAUKA CHAAT MAARYALIKO PAA NAYAYAYAA JOSHI KALU SINT NWAKYAYA. BHAADRAAN KHYADHABHAA DAMAYAL JOSHI

288 For nabigryākā.
जड़गम सेवदाले राखि उन्नात जन्मायाका सन्तान औ बाबुर मार्वलिको पता नलाम्याका रमता फकिय काल चिन्ताका कान्फ्ट्पले ज्यानु जान्या तकिसर गर्या ज्यान नलितू एनब्जोजियम अंश सर्वस्व गरिदामल गर्न।

151 नम्बरम। ब्राह्मण बाल्हक रजपूत तामा धारी नमास्त्विया मासिन्या मुखालि गैह जात दस्ताम जर्जी जड़गम सल्वादिसित मुडि फकिय भे उसी धर्ममा रह्धाका घरवारि नमास्का ऐस्ता भेकिरिले मानिस मायाँ भन्ना एनब्जोजियम अंशसर्वस्व गरिदामल गर्न।

152 नम्बरम। ब्राह्मण बाल्हक रजपूत तामा धारी नमास्त्विया मासिन्या मुखालि गैह जात दस्ताम जर्जी जड़गम सेवदा सन्यासिसित मुडियाका घरवारि गरि प्रिह्मय 289 धर्ममा रह्धाका ऐस्ता भेकिरिले मानिस मायाँ भन्ना ज्यानो वदला ज्यान नलितू।

153 नम्बरम। यहे धीकृ बाहा राउन् बाच्य फुढाका लाटाला [MMA-ED3 p. 125] दिले मानिस मायाँ भन्ना नकातिन्या जातका लोग्ना मानिसलाई एनब्जोजियमको अंश सर्वस्व गरिद स्वाभिष मानिस भन्ना सर्वस्व नगरितै दैमल गर्न। काटिन्या जातका लोग्ना मानिसले भन्ना ज्यानो वदला ज्यान काटि मारिदिनू।

154 नम्बरम। बाच्य फुढाका स्वागा लाटालाटिले मानिस मायाँ भन्ना ज्यानो वदला ज्यान हृदैन लोग्ना मानिस भन्ना १२ वर्ष स्वाभिष मानिस भन्ना ६ वर्ष कैद गर्न।

155 नम्बरम। गण्या नगन्या कुमाके नक्षे बाहा पाउन् भेक प्रिह्म्या जात ज्याना अभक्ष प्नाया २९० लेखियाका कुरामा एउटे कुरो भाटर गन्या ऐस्ता बौल्हाद्विषिले मानिस मायाँ भन्ना नकाल्ना मानिस भन्ना एनब्जोजियमको अंश सर्वस्व गरिद स्वाभिष मानिस भन्ना सर्वस्व नगरितै दैमल गर्न।

156. [MS2 p. 551] गण्या नगन्या कुराको बाहा पाउना अभक्ष पति नधाँपतन्या रिवर्ण भे हिंडवाका जात ज्याना अभक्ष प्नाया २९१ लेखियाका कुरामा एउटे कुरो भाटर गन्या ऐस्ता बौल्हाद्विषिले मानिस मायाँ भन्ना नकाल्ना मानिस भन्ना एनब्जोजियमको अंश सर्वस्व गरिद स्वाभिष मानिसले २९२ भन्ना नकाल्ना मानिस भन्ना सर्वस्व नगरितै दैमल गर्न। काटिन्या जातका लोग्ना मानिस भन्ना ज्यानो वदला ज्यान काटि मारिदिनू।

157. मानिस मानिस बौल्हाद्विषिले २९३ मानिस मानिसमा अभक्ष नर्क २९४ गैह पायाको पति २९५ रहेन्द्र आपुरु मानिस मायाँ पछि निर्वर्ण भे हिंडवाको अभक्ष नर्क गैह पायाको रहेन्द्र आपुरु मानिस मायाँ पछि निर्वर्ण भे हिंडवाको अभक्ष नर्क गैह पायाको ठहर्ने तेस्ता बौल्हाद्विषिले २९६ नकाल्ना जातका लोग्ना मानिस भन्ना एनब्जोजियमको अंश सर्वस्व गरिद स्वाभिष मानिस भन्ना सर्वस्व नगरितै दैमल गर्न। काटिन्या जातका लोग्ना मानिसले २९७ भन्ना ज्यानो वदला ज्यान काटि मारिदिनू।

289 For grastha.
290 MS2 caulhāi.
291 MA-ED3 jātkā.
292 MA-ED3 mānisa.
293 MA-ED3 baulhile.
294 MA-ED3 naraka.
295 MS2 omits pani.
296 MA-ED3 baulhilāi.
297 MA-ED3 mānisa.
१५८. मुदि जात पतित गरि घटि जातमा मिलायाका र आफ्नों घटि जातमा करणि गरि वा भात पान्छ जात जान्छ कुरो पाइ उसी जातमा मिलायाका मानिसले मानिस मार्यों भन्ना नकाठिन्या जात पतित भयाकाले मायेको भया ऐनवमोजिम्मको अंस सर्वथा गरि दामल गर्न। स्नाक्षि मानिस भया सर्वथा नगरि तजसे दामल गर्न। काठिन्या जात पतित भयाकाले२९८ भया ज्यानको बदन्ला ज्यान काठी मारिदिनु।

१५९. मुदि जात पतित गरि घटि जातमा मिलायाका र आफ्नों घटि जातमा करणि गरि वा भात पान्छ जात जान्छ कुरो पाइ उसी जातमा मिलायाका मानिसका पतित भयापद्धि जन्याका संतानले मानिस मार्यों भन्ना ऐले जीत जात भयाका छन्नू उसी जातका ऐनवमोजिम्म सजाए गर्न्।

१६०. सनियाफलेको बेजाइ२९९ गन्यालाई कुटपिट गर्न पनेल थिहो ३१४ जनाले पक्रि कुटपिट गर्दै आफले बेजाइ३०० बिषालू ३०१ गरि बिराउन्या आफे हतियार चलाउन्या गर्याको धन्य भन्ना ज्यान मायेको रहेछ भन्ना ज्यानको बदन्ला ज्यान ज्यान ३०२ मायेको रहेछ भन्ना छिर्यो हरूको हतियार चलाउ भालायमा आफले कुटियाका वन्तमा हतियार चलायाको हुनाले हान्याकामा नमाइ रोटयाकामा छैन हो नापि जति अनुयायको घाड़ा छ उति वर्स कैट गर्न। म्याडका रूपेय दिया लिनु।

२९८ MA-ED3 bhayāko.
२९९ MS2 bejāñi.
३०० MS2 bejāñi.
३०१ MA-ED3 bīt.
३०२ MS2 omits jyāṇa.
B. Homicide Law: Translations

Translation of Article 64 of the *Ain* of 1854

On Homicide

[1. Homicide committed by privileged groups]

§ 1 If an Upādhyāya, Jaisī, Tehraůte, Bhaṭṭa [Brahmin] or the like

---

1 The initial translation of this Article was incorporated into my dissertation in 2017. As part of the first complete translation of the *Mulukī Ain*, the authors collaborated on a revision, and the revised version was subsequently included in the publication (see Khatiwoda, Cubelic & Michaels, 2021: 387–397).

2 The term Jaisī / Jośī, derived from Skt jyotiṣī / jyautiṣika, designates low-caste Brahmins who are astrologers by profession. The MA devotes a separate Article ‘On Jaisī Brahmins’ (jaisi brāhmaṇako) to this caste group, where it is defined and specific regulations relating to adultery for it are formulated (MA-ED2/115 §§1–4). The Article differentiates between two classes of Jaisīs, “true” Jaisīs (asala) (who rank higher) and common Jaisīs (jaśi-jāta). The offspring of an Upādhyāya Brahmin and a virgin concubine or a widow from the Upādhyāya caste, and the offspring resulting from a ritual marriage of an Upādhyāya Brahmin and a Jaisī girl are classified as higher / true Jaisīs. The offspring from either an Upādhyāya Brahmin or Jaisī Brahmin and a widowed Brahmin woman as a concubine, a grass widow (āsā rāḍī) or a Brahmin woman whose husband has lost his caste status and become a Śūdra but is still regarded as pure (satyamā rahekā) are referred to as common Jaisīs (MA-ED2/115 §§ 2–3). According to Levy and Bista, Jaisīs are not permitted to teach the Veda to twice-borns or to act as priests for Upādhyāya Brahmins or high-caste Kṣatriyas, such as Ṭhakurīs. However, they are allowed to study the Veda and perform sacrifices (yajñas) for themselves (translated in M.C. Regmi 1970c: 277 from Bāburāma Acharya 1969, Levy 1990: 354–356 and Bista 1972: 5). As L.F Jaisīs were very close to the Śāha kings and highly influential in contemporary politics. The Śāha kings relied on auspicious timings for important decisions, and these were ascertained by Jaisīs. For instance, it is said that Bhānu Jaisī and Kulānanda Jaisī read Pṛthvī Nārāyana Śāha’s face and predicted that he would conquer the Malla kingdoms. See Acharya & Yogi 2013: 41.

3 Lit. ‘associated with the Tirhut region’. In the Nepalese context, the word refers to Jhā or Miśra Brahmins who migrated from the present south-eastern border of Nepal to the Kathmandu Valley (Bista 1972: 21).

4 This class of Brahmins, who are also called dāksināya pandits, originally came from Maharashtra and were brought to Kathmandu by the Malla kings. The śmaṛta rituals of the Paśupatinātha temple are still carried out by Bhattas from Karnataka (Levy 1990: 352 and Gutschow & Michaels 2005: 34, and Michaels 2008: 233).
(gaihra), or a Dešī Brahmin kills a person, he shall, in accordance with the Ain, be punished by dāmala and his share of property shall be confiscated.

§ 2 If a Rajapūta commits adultery, steals or does such things within blood relations or [members] of higher castes, he shall, in accordance with the Ain, be [subjected to the punishment of] being shaved (muḍinyā, dāmala), being imprisoned, fined and having [his share

5 The term gaihra implies all other classes of Brahmins that are not listed here who are classified as foreign Brahmins. The MA lists the following groups as such: Devabhāju (Rājopādhyāya), Tehrāutā Brahmin, Marhattā Brahmin, Nāgara Brahmin, Gujrati Brahmin, Mahārāstrīya Brahmin, Tailimg Brahmin, Dāvī/Dravid Brahmin and Madhisyā Brahmin (devabhāju tehrāutā bhattā marhattā nāgara gujrāti, māhārāstrīr tailimg drāvīna madisyā deśī brāhmaṇa... MA-ED2/150). According to their legend of origin, the Rājopādhyāyas, who serve as priests for high Hindu Newar castes, came from Kannauj/Kanyākubja in North India to Kathmandu together with King Harisiṃhadeva. Since Rājopādhyāyas consume certain kinds of meat, such as buffalo and chicken, and participate in Tantric rituals that deviate from Vedic standards, and because they are said to have a looser stance towards bodily purity in comparison with Parvaṭīya Upādhyāya and Jaisī Brahmins, they are not considered as high-caste Brahmins (cf. Levy 1990: 350). For their part, Karmācāryas or Ācājūs (Skt. ācārya), the Tantric Newar priests who act as assistants to the higher-ranking Rājopādhyāya priests in rituals (cf. Gutschow and Michaels 2005: 41) are not listed as Brahmins in the MA, and thus are not exempt from capital punishment.

6 The term deśī (adj.), Skt. deśīya, primarily refers to a fellow countryman or something associated with one’s own country, while secondarily it also refers to a foreigner or something associated with a foreign country. In the MA, it is this secondary meaning that predominates, as exemplified in Section 18 of MA Article 28 on the ‘Escheated Property’: “If somebody, whether a foreigner or from our country, dies without a male son as heir and it is found that no brother (i.e., next of kin) is [present] in this country (lit. here), but there is in Hindustan (lit. there), the concerned authorities in the place of his domicile shall be informed in writing if his address is known—that he comes from such and such place., the chief of court shall inform the Munsī in writing and the Munsī shall send it to [the respective place]” (kyā deśī kyā hāmrā mulukakā mari aputālī parnyākā dājyū bhāi kohi nāhā rahyānachan yo amakā jagāko ho bhanyā thekānā pāiyō bhanyā āphunā mulukako rahecha bhanyā jonā jagāko ho uhākā bhāradārahārālāt leśi munsikā jīmānā dinu munsibāṭa ramānā gari pathānu...) (MA-ED2/28 §18).

7 ‘Rājapūta’, Skt. rājaputra, here refers to the members of the royal family and such high-class Kṣatriyas as Thakurīs. Since the Ain itself does not specify who falls under the Rājapūta category, membership may have been defined on the basis of customary practices. The name suggests royal blood or royal ties, and is specifically associated with the regional dynasty of Rājapūtānā, India (cf. NBŚ s.v. rājapūta), thus excluding normal Sacred Thread-wearing Kṣatriyas ‘tāgādhārī kṣatriya’. The Rājapūtas are said to have first come to the western hill regions of present-day Nepal in the 12th century. They are considered to be warriors in Hindu society. Sub-castes include the Rāghuvuṃśas, Cauhānas etc. (see Bista 1972: 111).

8 See the Article rajapūtakā hāḍanā ‘Incest among Rājapūtas’ (MA-ED2/114).

9 The term muḍinyā, inf. muḍanu ‘to shave’, denotes a form of punishment according to which the perpetrator’s share of property is confiscated, his sacred-thread is removed, and his head is shaved, including the sikhā (the single lock or
of] property confiscated (sarvasva).\textsuperscript{10} He shall not be executed. If a [Rajapūta] commits adultery, the aggrieved husband has the right to decide [to kill the paramour of his wife]. In killing the paramour, the aggrieved husband shall not be held accountable.\textsuperscript{11} If a Rajapūta kills a person, he shall be executed—taking life for life.

§3 If an Upādhyāya Brahmin, who has become an ascetic, a Jaisī Brahmin, who has become an ascetic, a Rājapūta, who has become an ascetic, someone whose maternal descent is unknown has become an ascetic, children born to an [ascetic such as] a Daśanāmī,\textsuperscript{12} Jogī,\textsuperscript{13} Jaṅgama\textsuperscript{14} or Sebaḍā\textsuperscript{15} with a concubine [Brahmin] widow of an Upādhyāya Brahmin or Jaisī Brahmin, who has not had illicit sexual intercourse with anybody\textsuperscript{16} [so far], and an itinerant ascetic (ramatā),\textsuperscript{17} 

| The terms sarvasva and amśasarvasva are used in the text interchangeably. Their more exact meaning is elaborated in MA-ED2/43 § 3 as 'confiscation of the offender's share of property which he is entitled to receive in accordance with the Ain' (aina bamojima aṃsa para sari… aṃsa sarbasva garnu). |
| See MA-ED2/114 for detailed regulations for dealing with incest committed by Rājapūtas. The MA always uses the term sādhu for the husband of an unfaithful wife and jāra for the paramour of a married woman (cf. Höfer 2004: 48–49; also see NBŚ s.v. sādhu and jāra). |
| The Daśanāmī ascetics, who nowadays have mostly reverted to living as householders, belong to a sect consisting of ten different clans: āśrama, tīrtha, vana, araṇya, girī, parvata, sāgara, sarasvatī, bhāratī and purī. They are followers of Śaṅkara. |
| The term 'yogī/jogī' generally refers to Kānaphaṭṭā/Kanaphaṭṭā ascetics, who are disciples of Gorakhanātha. However, the MA uses 'yogī' here as a generic term to designate any ascetic from any group or sect. |
| This group of ascetics follow the Vīraśaiva or Liṅgāyata tradition. It is believed that Jaṅgamas can establish contact with the souls of deceased persons, and so are able to pacify ones that are unliberated. According to legend, Mallikārjuna was the first Jaṅgama ascetic to come to Bhaktapur, having been called there by King Viśva Malla (r. 1548–1560). In Nepal, Jaṅgamas are found only in Bhaktapur (see Bouillier 1983). |
| Sevaḍās belong to the tradition of Jaina ascetics. |
| Although the phrase kasaśita nabigrāyāka modifying vidhu' (widow) literally means 'broken by/with nobody', the MA uses the term bigrānu (v. inf.) in the meaning of 'to be polluted by an illicit sexual intercourse'. For instance, the term appears in the chapter 'jātako rīta bhayā pachi bihā nahudai bigranyā' (Illicit Sexual Intercourse before Marriage after [an Unmarried Girl] Has Been Betrothed to Another Person by Performing the Caste's Customs), where such conduct on the part virgin girls from all caste groups is dealt with (see MA-ED2/104 §§1–6). |
| The term ramatā literally means 'wanderer'. In our context, Ramatās are ascetics who constantly travel from one pilgrimage place to another. Since they are... |
a fakir\textsuperscript{18} or a Kanaphaṭṭā\textsuperscript{19} ascetic with pierced ears, whose father and maternal descent are unknown, commits the crime of taking a human life, he shall not be executed, but he shall, in accordance with the Ain, be punished by dāmala and his share of property be confiscated.\textsuperscript{20}

§ 4 If the offspring of all Sacred Thread-wearing Kṣatriyas, of the Alcohol-drinking castes\textsuperscript{21} and of the Śūdra castes who have been shaved (mudiyāko, i.e., who have become ascetics)\textsuperscript{22} by an [ascetic such

wandering ascetics, they may belong to any sect. They are considered as foreigners, and as typically coming from India.

\textsuperscript{18} Phakira is an Arabic term. Like yogī, it may refer to any Hindu ascetic.

\textsuperscript{19} Kānaciryākās or Kānaphaṭṭās (lit. ‘split-eared’) are followers of Gorakhanātha. They split their earlobes and insert huge ear-rings as a distinctive mark (see Briggs 1982: 1).

\textsuperscript{20} The MA does not provide a consistent enumeration of the various groups of ascetics (see MA-ED2/64 § 3 and § 4 and MA-ED2/88 §§ 1–5). Still, even though it does not specify their individual status within the caste hierarchy (see Höfer 2004: 106–107), it does define which groups are spared the death penalty for committing murder. Except for the classes of ascetics mentioned in Sections 3 and 4 (MA-ED2/64), all others are subjected to capital punishment. Thus, the MA considers as a Brahmin a child born by a Brahmin widow to an ascetic Jaisī Brahmin, an ascetic Rājapūta or an ascetic whose maternal descent is unidentified and therefore exempts the males from capital punishment. The MA is, in other words, hesitant to impose capital punishment on persons whose Brahmanical status seems to be questionable from an orthodox point of view.

\textsuperscript{21} The term matavālī/matuvālī (adj., derived from Skt. matta; inf. mātu lit. ‘drunk’) designates a member of an Alcohol-drinking caste group. When used in this section, it refers to both Non-enslavable and Enslavable Alcohol-drinkers (māsinyā matavālī and namānisnyā matavālī). Further, the term Śūdra also stands for both impure but touchable and untouchable castes (pāni nacalne choi chito hālnu parne and pāni nacalne choi chito sameta hālnu parne). See above (Part I, 1.7) for the detailed discussion of the caste system as recognised in the MA.

\textsuperscript{22} The term mudiyāko (adj. and pp. of the inf. mudu; Skt. munḍa) literally means ‘one whose head has been shaved’. Here it refers to someone who has joined an ascetic group by undergoing a shaving ritual as initiation. The MA provides a separate Article regulating the conversion to asceticism (MA-ED2/88). The following provisions can be found there: (i) If an ascetic forces any non-initiated child below twelve years to become an ascetic, he is to be stripped of his status and imprisoned, his property is to be confiscated, and he is to be fined according to his status. Nevertheless, the initiate can be readmitted into his/her caste by undertaking expiation (MA-ED2/88 § 1); (ii) if a married woman or concubine is forced to become an ascetic, the perpetrator is to be exiled from the realm and the victim, provided she has not had sexual intercourse with another man in the interim can be readmitted into her caste by undertaking expiation (MA-ED2/88 § 2); (iii) if an ascetic forces a virgin girl or a widowed or married woman below the age of sixteen to become an ascetic and attempts to take her from her place of domicile, he is to be put in prison for one year and afterwards exiled. On the other hand, if the victims take that step of their own volition, no punishment will ensue (MA-ED2/88 § 3); (iv) if a married woman becomes an ascetic of her own volition and continues to follow ascetic practices, she is allowed to follow her practice if she has already accepted rice from her ascetic teacher and has not eloped with any other man. Her husband is permitted to have sex with her but not to accept cooked rice from her (MA-ED2/88 § 4); (v) if children aged
as] Daśanāmī, Jogī, Jaṅgama or Sebaḍā, as well as the offspring born to a Daśanāmī, Jogī, Jaṅgama or Sebaḍā who have taken an unmarried girl, a widow or a common woman of these (i.e., Sacred Thread-wearing Kṣatriyas, members of the Alcohol-drinking caste and Śūdra caste) [as a concubine], and who (i.e., the offspring) have been shaved, kill a person, they shall be executed—taking life for life.\(^{23}\)

[2. Homicide by a mute or dull person]

§ 5 If someone who is of sound mind,\(^{24}\) sane and able to understand, but unable to speak, kills a person by hitting [him] with a weapon, stick or stone, he shall be executed—taking life for life. If a dull (gvā̃go) person who does not know what is to be done and what not, kills another person, he shall be imprisoned for 12 years.\(^{25}\)

\(^{23}\) As mentioned above, the MA neither specifies a caste hierarchy for ascetics nor distinguishes between real, household, temporary or other groups of ascetics. The MA uses the terms jogī, sanyasi and phakira to refer to any kind of ascetic irrespective of the sect they belong to. One reason for such lack of classification may have been to avoid having to impose the death penalty on ascetics of Brahmanical origin. Another reason might simply be the idea of asceticism according to which everything including one's own caste, customs and identity are to be left behind. Consequently, many ascetics even change their name after their initiation (for a detailed discussion, refer to Dumont 1980). The MA gives in the Article 'phakirasita muḍinyā' ('On Shaving by an Ascetic') the following list of ascetic groups: Jogī, Saṃnyāsī, Vairāgī, Nānaka, Udāsī, Jamgama, Sebaḍā, Ramatā, Mathadhārī (MA-ED2/88 § 1), whereas Daśanāmī, Jogī, Jaṅgama, Sebaḍā, Phakira and Kānacīrā-kānaphaṭṭā are listed in the Article 'On Homicide' (see § 3 and § 4 above). According to A. Höfer, the Kānaphaṭṭās, Daśanāmīs, Jogīs, Samnyāsīs, Udāsīs, Jamgama and Sevaḍās are Shiva sects, whereas Vairāgīs is a Vaisnava sect and Nānakas (śikha) are syncretistic in orientation (see Höfer 2004: 106). The exemption from capital punishment for ascetics goes back to the pre–Mulukī Ain period. In the edicts of King Rāma Śāha such exempted ascetics are labelled as sanyāsīs or vairāgīs, general designations for ascetics (see RSEdict 15, and also Riccardi 1977: 53). The MA modifies this general regulation by specifying that only 'ramatās, phakiras or kānacīrā-kānaphaṭṭās whose father and maternal antecedents are unidentified’ (see § 3 above) are exempt from death punishment.

\(^{24}\) Although the phrase sabai thoka thāhā pāunyā literally means 'one who knows everything’, it seems to refer mental competence as a prerequisite for being held legally responsible for one’s deeds.

\(^{25}\) The term gvāgo is the opposite of caturo and refers to a person who is not completely mentally disabled but is slow of grasp. The use of the term gvāgo suggests that offenders who are judged to be simple-minded (bahulā, see
[3. Homicide by women]

§ 6 If a widow or married woman or an unmarried girl past the age of 11 from the Four Varṇas and Thirty-six Jātas kills a person, she shall be punished by dāmala, but [her property] shall not be confiscated.

§ 7 If a woman from the Four Varṇas and Thirty-six Jātas kills her own children or husband, she shall be punished by dāmala and shall be put into the Golaghara prison with her hands and feet fettered. Four paisās as ration (sidhā) [for food] shall be given to her and she shall not be taken out [from the Golaghara].

26 The punishment for murder exacted upon women is even less than that for Brahmans in the MA. Whereas Brahmans are subjected to having their entire property confiscated along with branding (see MA-ED2/64 §1), women are only punished with branding. The MA of 1870 gives as the reason for not executing women that killing them is a sin (śrihatyā lāgne hunāle, see MA 1870 §148). The matter of not confiscating a woman’s property is also a discussed in the separate Article sarvasva gardāko (‘On Confiscation’) (see MA-ED2/43 §1). Noteworthy, too, is that relatives of women doing prison time can assume their punishment for them (see MA-ED2/51). The MA portrays the protection of women as one of the unique features of the Ain, and Nepal as the only Hindu kingdom in the Kali era where cows, women and Brahmans are not killed (hidũrāja gohatyā nahunyā, śrihatyā nahunyā vrahmahatyā nahunyā esto ain bhayāko ... yasto punyabhumi āphanu muluka chadā chadai kalimā hinduko rāja yehi mulukamātrai cha, MA-ED2 185/1 §1).

27 ‘Golaghara (gola+ghara)’ literally means a round-shaped building. The golaghara is a separate cage-like area of confinement within a prison. Brutal murderers or robbers are placed there to deprive them of contact with other prisoners and visitors (see NBŚ under s.v. golaghara). According to Agrawal, every jail had a golaghara under a dīṭhā (cf. H.N. Agrawal 1976: 65). He further mentions that the first jail went into operation in Kathmandu in 1941 V.S. and was administered under two officers called arzbegi and jail Dīṭhā. This is belied by the fact that the MA mentions jails already in VS 1910 (see MA-ED2/36).

28 The term sidhā (Skt. sidhānna) literally means a ritual gift of raw grains offered to Brahmans. In the legal context, it refers to a fixed amount of food that prisoners are entitled to receive from the state. The MA provides a separate Article on this subject, ‘On Giving Rations to Prisoners and Employing Them for Constructing Roads’ (sidhā dinyā sadaka khodāunyā). According to this Article, certain groups of prisoners were not allowed to be taken out of the jail; for instance, a man who was punished by branding and imprisonment for committing murder. Instead, such persons were always kept confined and given four paisās as a daily ration. By contrast, a woman punished by branding and imprisonment for committing murder could be given the work of grinding gunpowder (bāruda) and received a ration of six paisās. If she was not given any work, she too would have been given the standard four paisās (see MA-ED2/53 §2).
[4. Joint murder]

§ 8 If somebody kills a person jointly with several people during a legal dispute about land, money, non-monetary property,\textsuperscript{29} quadrupeds\textsuperscript{30} or male or female slaves\textsuperscript{31} three people [of those involved in the crime, i.e., the one who catches the victim with the intention to kill, the one who strikes the lethal blow and the one who orders the victim to be killed] shall be executed—taking life for life. Apart from those, any others [involved in the crime] who cause the victim to be hit and killed by preventing [the victim from escaping] shall be punished by dāmalā. If young people, who are aware [that a murder is taking place] (jānakāra javāna) and who are past the age of 16 and up to the age of 65, do not hold back a murderer, but keep observing the unlawful murder of another person, they shall be fined 20 rupees each if their number is more than the [the number of] assailants and killers. If the observers [of the murder] are fewer in number than the assailants and killers, they shall

\textsuperscript{29} The term nagada refers to currency in form of paper or metal and is to be distinguished from jinsi (var. jinša, jinis), which denotes all movable property other than cash, land or houses. Here the term can be understood as any form of monetary obligation, e.g., those between debtor and creditor, property owner and tenant, or tax authority and taxpayer. Regmi (1978c: 65) records a similar example involving this term: in 1895 a specific levy in cash on each homestead, called khāniko nagādī or phalāmako nagādī, was collected in the Baikshani mining region (Gulmi-Baglung).

\textsuperscript{30} For the legal regulations regarding disputes over four-footed farm animals (caupāya), see MA-ED2/71.

\textsuperscript{31} The MA knows of two types of slaves, full slaves (kamārā kamārī) and bonded slaves (bā̃dhā kāmārā kamārī). The more than twenty-eight pages taken up with the different legal aspects of slavery form a considerable portion of the MA (MA-ED2/28 §§ 10 and 12, MA-ED2/80, MA-ED2/81, MA-ED2/82, MA-ED2/83 and MA-ED2/85), an indication that mid-nineteenth century Nepal witnessed a large number of legal cases having to do with slavery. According to the MA, a person could be enslaved either as a result of being sold or of a penal verdict. Slaves who had been punished by enslavement for criminal offences were regarded as state property (see Höfer 2004: 100). A. Höfer (2004: 100 fn. 49), referring to the MA-ED2/160 §§ 15 and 17, argues that slaves did not lose their original caste status. This seems to be a misreading, however, of the first of these two sections. The section in question reads: “If a female slave who comes from a Sacred Thread-wearer or Water-acceptable cast group and has committed adultery with a man of a Water-unacceptable or Untouchable caste group—if such a slave] consumes rice together with the fellow caste members or drinks water with other fellow caste members or commits adultery [with any of them], she shall be punished by being imprisoned for one year, being stamped bodily (khodī) with the [initial] letter of the caste [of the man with whom] she committed adultery first [on her body] and by being deprived of [the right] to drink water together with her fellow caste members....” (tāgādhāri lagāyet pāni nacalnyā jātakā kamārīle pāni nacalnyā ra choyā chito hālanuparnyā jātakā lognyāsita karaniī bīgni āphu mildālāi bhātamā ra arūlāi pāniṁā boriccha bhanyā ra karaṇi garāiča bhanyā 1 varṣa kaida gari usai jātko 1 aksara khodi pāni bāheka gari ..., MA-ED2/160 § 15). Depriving someone the right to share water with fellow caste members amounted to the loss of caste.
not be held accountable as to whether they were aware [that a murder was taking place], and they are old or young.

§9 If someone, out of greed for property or out of any other form of envy, with intent [jointly with other people] kills another person during the day or night, 32 [whether he] strikes or stabs [the victim] with a weapon, administers poison, or causes [the victim] to fall or be swept away by pushing [the victim] from a steep sloping path, into a pond, a deep pit, well, river, ford, from a plank or suspension bridge, a wall, boat, tree, out of a window, from a balcony and roof, or [whether he] captures [the victim] in an isolated place and hangs [him] or gags his mouth with mud, cloth, weeds or the like, among the people [involved in the crime the following] shall be executed—taking life for life, irrespective of whether they were present when the murder took place or not: those who give the order to kill, those—irrespective of their number—who captured [the victim] in order for him to be murdered, those—irrespective of their number—who struck and pushed [the victim], those who planned the murder, gave the order and provided the weapon. Those who guarded the street [to prevent the victim’s] escape, and those who surrounded the spot to facilitate the killing; they shall, in accordance with the Ain, be punished by dāmala and their share of property shall be confiscated. Other people who participated in the plot of murder and also went to the site, but did not use weapons, did not block the site [to facilitate the killing] and did not capture [the victim] shall, in accordance with the Ain, be imprisoned for 12 years and their share of property shall be confiscated. Those who participated in the plot of murder, but did not go to the site, shall be imprisoned for 6 years and their share of property shall be confiscated. They shall not be set free [from prison] even if double the fine is offered in lieu of imprisonment. If a woman kills a person in the [above mentioned] manner, she shall be punished by dāmala. If a woman commits such a crime on which this Ain imposes the punishment of dāmala for male [offenders], she shall be imprisoned for 12 years. In the case of offences which lead to the imprisonment of women, the women shall not be subjected to confiscation of their property and the term of imprisonment shall be half that of a man. If a fine is offered by women culprits in lieu of imprisonment, [the authorities] shall accept this and let them off.

32 The phrase rātadinakā vicamā literally means ‘in the middle of day and night’. However, in our context it means ‘during day or night’.
§10 If someone, out of greed for property or out of any other form of envy, with intent [jointly with other people] kills another person, striking or stabbing [the victim] with a weapon, administering poison [to him], causing [him] to fall or be swept away by pushing [him] from a steep sloping path, into a pond, a deep pit, well, river, ford, from a plank or suspension bridge, a wall, boat, tree, out of a window, from a balcony and roof, or captures [him] in an isolated place and hangs [him] or gags his mouth with mud, cloth, weeds or the like, and the victim survives by coincidence, through the help of others, or by medical treatment, then among the people [involved in the crime the following] shall, in accordance with the Ain, be punished by dāmala and their share of property shall be confiscated: those who gave the order to kill, those who captured [the victim] in order for him to be murdered, those who struck and pushed [the victim], those who planned the plot of murder and gave the order—irrespective of their number and whether they went to the site of the murder when it took place or not. Those who guarded the street [to prevent the victim's] escape, and those who surrounded the spot to facilitate the killing shall, in accordance with the Ain, be [subjected to] the confiscation of their share of property and imprisonment of 6 years. Those who participated in the plot of murder and also went to the site, but did not use weapons, did not surround [the site of crime], and did not capture the victim, shall be [subjected to] confiscation of property and imprisonment of 3 years. Those who planned [the murder], but did not go to the site, and those who planned the murder, but had [their plan] revealed before it could be carried out, shall be [subjected to] confiscation of their property and imprisonment of 1½ years. They shall not be set free [from prison] even if double the fine is offered in lieu of imprisonment. If a woman commits such [a crime], she shall be imprisoned for 12 years if the punishment for a male [offender] is dāmala. In the case of offences which lead to the imprisonment of women, the women shall not be [subjected to] confiscation of their property and the term of imprisonment shall be half that of a man. If a fine is offered in lieu of imprisonment by women culprits, [the authorities] shall accept this and let them off.

[5. Self-defence]
§11 If [a group of] four persons without authority beats one person with sticks or their feet and the [assaulted] person takes out a weapon and pushes aside [the assailants] in order to save his life and someone dies, the [assaulted] person shall not be held accountable. If [a group
of] 3 persons without authority beats one person with sticks or their feet and the [assaulted] person uses a weapon and [someone] is wounded, [the assaulted person] shall be assigned no blame.33

§12 If a man or woman, with the intention to kill cuts someone's throat,34 stabs them, strikes them, crushes them under a log or rock, or strangles and gags the mouth of a man, woman or child, whether asleep or awake, [a male offender]—irrespective of whether [the victim] dies or survives by coincidence—shall be punished by dāmala and his share of property shall be confiscated, if he is a Brahmin or an ascetic [as specified] according to the Ain, and a female [offender] shall be punished by dāmala, but no property shall be confiscated. [Offenders] from the other castes shall be executed—taking life for life.

[6. Bodily harm with lethal consequences]

§1335 If somebody hits an unscathed person (sābuda mānisa) with a stick or stone and that person dies within 22 days from the pain of a festered wound which cannot be cured, and if the fact is ascertained that [the victim] died in consequence of this [blow], [an offender] who belongs to a caste group whose members may be executed shall be executed, [whereas an offender] who belongs to a caste group whose members may not be executed shall, in accordance with the Ain, be punished by dāmala and his share of property shall be confiscated.

If [the victim] dies after 22 days and within 3 months, [the offender] shall be punished by dāmala and [his share of property] shall be confiscated. If the victim dies after 3 months, and within 6 months after the deed, from the pain of the same wound, which cannot be cured, [the offender] shall be fined 100 rupees; if he does not pay the fine, he shall be imprisoned. [If the victim dies] after 6 months [in consequence of the festered wound] or dies within 22 days, suffering from diarrhoea,

33 This section suggests that if an assault is conducted by non-lethal means, the use of lethal weapons for self-defence is lawful only when there are more than two assailants.
34 The verb retpu in the context of killing conveys the sense of cutting the throat slowly. Another verb, sernu, is synonymous with it (see NBŚ and T s.v. retpu and sernu). Specifically, retpu expresses the method of sacrificing animals by letting the blood drip from the carotid artery.
35 This passage formed the original Section 13, in the first edition of the MA, but was revised in the first amended version, i.e., MA-ED2 (see section 13kh). Therefore, MA-ED2 does not record it. The MA-ED1 has both the original and amended passage (MA-ED1 65/ §§13kh and 13b). Unlike the amended section, the original passage does not specify the period of time within which the offender is responsible for the death of the injured victim.
smallpox, Āṭhyā fever,\textsuperscript{36} emaciation (khabatyā)\textsuperscript{37}, or dies by falling, being swept away, or being bitten by something which has teeth, [the offender] shall not be assigned the blame for killing a person. As far as the assault is concerned, [the offender] shall, in accordance with the respective [Art. 56] of the Ain, be fined and imprisoned.

§[13kh] If somebody hits an unscathed person with a stick or stone and that person dies from the pain of a festered wound, which cannot be cured, he shall be executed. [If the victim] dies in the meantime, suffering from diarrhoea, smallpox, Āṭhyā, emaciation (khabatyā), or by falling, being swept away, or being bitten by something which has teeth, [the offender] shall be subjected to the punishment for injuring, but shall not be executed.\textsuperscript{38}

§14 If a person who has been beaten up lodges a complaint that someone has beaten him up and the person who has beaten him up is punished in accordance with the Ain’s [Art. 56] and [the victim] thereafter falls sick for around 2–4 days\textsuperscript{39} due to the pain resulting from the beating, but resumes his own work and walks around, and [then] dies because of another sickness within 22 days, the person who has beaten up [the victim] shall be assigned no renewed blame, because of the fact that [the victim] had already recovered and resumed working and walking around.

§15 If somebody strikes a person either with his foot, a stick, or a stone, and that person falls sick, becomes unable to walk and dies from the pain [resulting from the injury] within 22 days, it is understood that the person who struck has killed the victim. The murderer shall be executed—taking life for life. If [the victim] dies from that pain after 22 days have passed, [the assailant] shall not be executed, taking life for life, but shall be fined 60 rupees for the act of beating. If the amount of the fine is not paid, he shall, according to [what has been ruled elsewhere in] the Ain, be imprisoned.

\textsuperscript{36} T (s.v. āṭhe) defines āṭhyā as ‘a sort of remittent fever occurring on every eighth day, regarded as very fatal’.

\textsuperscript{37} The term khabatyā literally means ‘thin’ or ‘lanky’. It probably does not here denote any particular disease but refers rather to the health condition of a person that loses weight for some unknown reason (see. NBS s.v. khapaṭe).

\textsuperscript{38} The relevant Article is kuṭapīta jyū jakhama ‘On Brawling and Bodily Injury’ (MA-ED2/56).

\textsuperscript{39} The time frame given here is not to be understood literally but as an idiomatic expression for ‘a couple of days’.
§16 If someone slaps a person on the cheek or hits [him] once on a sensitive part of the body (kuṭhāũ)\(^{40}\) with his hand or with a lock bar\(^{41}\) and the person [who has been hit] falls sick, cannot stand up because of the pain [resulting from the injury] and dies within 7 days, the [offender] shall be executed. If the victim dies after 7 days, [the offender] shall not be executed, taking life for life, but shall be fined according to the punishment for the offence of brawling. If that person who has been slapped on the cheek starts to walk, move and work after one or two days and dies within 7 days, [the offender] shall not be executed, taking life for life, but shall, in accordance with the Ain’s [Art. 58] ‘On Brawling,’ be punished.

[7. Death under arrestment]

§17 If somebody lodges a complaint against a murderer, thief, any other criminal (bāpatī khatukī)\(^{42}\) or a bondservant or male and female slaves who have escaped from the house of their master, stating that such and such a person committed such and such an act, and the persons mentioned are arrested, tied up, fettered and brought [to the office concerned], those who arrest [the accused ones] or put [them] into prison shall not be held accountable, if [those being arrested] die by jumping into or falling from a river, steep sloping path, deep pit, window, well, suspension bridge or a rock, by being swept away, by consuming poison [at the place] where they have been imprisoned, by cutting their throat or by hanging [themselves].

§18 If a person with the intention to kill and without [legal] authority captures or ties up another person, he shall be executed, if he belongs to a caste group whose members may be executed. If he belongs to a caste group whose members may not be executed, he shall be punished by dāmala. If someone who is sent to be arrested by an aḍḍā, adālata or amāla office is arrested and, while being brought [to the concerned office], someone assaults and kills him in the meantime, the one who kills [the person under arrest] shall, in accordance with the Ain, be punished. The person who arrested [the victim] shall not be held accountable.

\(^{40}\) The term kuṭhāũ (suffix ku+ṭhāũ) primarily means ‘bad place or improper place’ and secondarily refers to the sensitive and vulnerable bodily organs (see NBŚ s.v. kuthāũ).

\(^{41}\) The NBŚ (s.v. argalā) records the term argalā, which is probably a vernacular form of arghyālo, denoting a wooden door bolt.

\(^{42}\) The meaning of these two terms is not distinguishable. Both terms denote a convicted criminal, especially one accused of committing adultery or theft (NBŚ s.v. khatukī, bāpatī).
§19 If a bailiff or soldier, by order of the hākima of an adḍā, adālata or amāla, is sent to arrest someone [accused] on an issue of money, immovable property, quadrupeds, male and female slaves, or of a transaction (linadina) or the like, and the arrestee—while being brought [to the court]—is assaulted and killed on the way by someone, [the assailant]—if he is a Brahmin—shall, in accordance with the Ain, be punished by dāmala and his share of property shall be confiscated, whereas if [the assailant] belongs to another caste [that may be executed], he shall be executed. The bailiff or soldier who arrests and brings [the accused to the court] shall not be held accountable. If [the accused] is arrested and brought [to the court] without the order of the hākima of an adḍā, adālata and amāla and is attacked and killed by someone on the way, as many [people] as attack [the accused], that many shall be executed, if they belong to the caste groups whose members may be executed. If they belong to a caste group whose members may not be executed, they shall, in accordance with the Ain, be punished by dāmala and their share of property shall be confiscated. The one who arrests [the accused] and the one who brings [him to the court] shall not be executed, but their share of property shall, in accordance with the Ain, be confiscated and they be let off.

[8. Extradition]

§20 If someone kills a person and flees towards Madhesa or Tibet, and crosses the border at a border pillar or a border [demarcation], he shall be caused to be brought back, after communication with the [British] Resident if he flees to Madhesa, and with the Chief Kājī if he flees to Tibet. Then, he shall be executed—taking life for life. [A domestic authority] shall not go to a foreign territory and execute or even arrest [anyone].

43 Lit. ‘taking and giving’. This refers to such transactions as credit arrangements and sales contracts that involve future obligations on the part of one or more of the parties.

44 The term madhyeśa (Skt. madhyadeśa and var. madeśa/madesa) literally refers to the flat land south of the Himālaya, north of the Vindhya Mountain range, east of Kurukṣetra and west of Prayāga. This means that the southern flatlands in the possession of the Nepalese state fell at that time within Madeśa. In this context, however, the term refers to the expanse of flat land controlled by the British in colonial India. The other term, bhoṭa, used to designate Tibet, also supports the argument that both terms were used to indicate neighbouring realms (see also NGMPP K 175/18, Document 4 below).
[9. Failure to provide assistance]
§ 21 If someone attempts to kill a person and the victim asks for help, but the people who hear his voice (khabara) do not provide any help, they shall be fined in consideration of the person: 25, 20, 15 and 10 rupees, respectively, for [persons of the] abbala, doyama, sima or cahāra categories. If the fine is not paid, they shall, in accordance with the Ain, be imprisoned.45

[10. Exceptions from homicide law and failure to report about homicide]
§ 22 If someone kills a person, the murderers and the plotters shall, in accordance with the Ain, be punished, except for issues [involving] the king, prime minister and envoys coming from different countries. The following people who are not involved in the homicidal plot, but hide facts, even though they know about it, shall not be subjected to any punishment: [the offender's] father, mother, wife, full brother and full sister, son and daughter, mother-in-law and son-in-law. If the following officials hide the [homicidal plot], even though they know about it, their share of property shall, in accordance with the Ain, be confiscated and they shall be imprisoned for 1 year and [afterwards] be let off: dvāres, mukhiyās, tharīs, nāikes, mahānes, pradhānas, mijhāras, jeṭhā-buḍhās, gauruṇs and kaṭuvālas. If a commoner of the village hides the [homicidal plot], even though he knows (lit. hears) about it, his share of property shall, in accordance with the Ain, be confiscated and he shall be let off.46

45 The notion of punishing those who do not respond to a victim's cry for help is found in dharmasāstra. For example, one of Nārada's injunctions states that whoever does not go to help a victim when appealed to shares the culpability of the offender. It reads: śrutvā ye nābhidhāvanti te pi taddoṣabhāginaḥ […] (Whoever, having heard [a cry for help from a victim], does not run [to assist him], is an accomplice to the delict […] NārSm 14.19).

46 The people listed here are state functionaries on the local level. Dvāryā is the designation for a village headman in the Kathmandu Valley (see M.C. Regmi 2002: 298) and for an official in a village who can arrest petty offenders and try petty cases (see Stiller 1981: 379). The mukhiyā was a village-level revenue functionary or a village chief (see M.R. Panta & Ph. Pierce 1989: 93, also Karmacharya 2001a: 325). The term was also used for scribes in the central administrative offices. In the Kausi and the Kotha Bhaṇḍār, the mukhiyās kept accounts of receipts and expenditures (see Edwards 1975: 107, also M.C. Regmi 1978b: 228). The tharī, according to M.C. Regmi, is a nonofficial tax collection functionary, especially in in the hill districts (M.C. Regmi 1978a: 867). The nāike (var. nāike, see NGMPP DNA 13/72) literally means a leader of any kind of group or village (see NBS s.v. nāike). According to Regmi, they were leaders of rakama-work teams (M.C. Regmi 1978a: 862). The mahānyā was a local revenue functionary in the Kathmandu Valley or a leader of a rakama-work team (see M.C. Regmi 1978a: 862). The title pradhāna applied to several different functionaries: To those who were headmen of certain communities within the
[11. False accusation]

§ 23 If someone comes to say that somebody has plotted to kill someone else and the accused one is caused to be brought there and is interrogated, but it is ascertained that no plot was planned and this false accusation was made out of anger, the false accuser, [if he is] a man, shall be [subjected to] confiscation of his [share] of property and shall be imprisoned for 2 years; a woman shall be fined 20 rupees and, unless the fine is paid, she shall be imprisoned.

[12. Assault on security personnel]

§ 24 If someone opens fire with a rifle, releases an arrow or discharges [any other] weapon which injures a sentry of a government treasury or of any [other] treasury, a guard of any other place who watches by order or command, a sentry [watching] money, immovable property, quadrapeds or a person, or a sentry patrolling during the night—irrespective of whether the victim dies or not—he who discharges the weapons shall be executed, even if only blood is drawn. If the weapon is discharged, but no blood is drawn, the [assailant] shall be punished by dāmala.

[13. Permitting or facilitating escape]

§ 25 If someone lets a murderer escape, who earlier had been forbidden by a lālamohara or daskhata to make a journey, in that he takes a bribe or out of greed, he shall be punished by dāmala. If someone lets a thief escape, whatever [amount] is stolen shall be taken from the one who lets the thief escape. If the thief is found, he shall be handed over to the person [who let him escape] and that person shall be told to recover the fine [from the thief]. If someone lets a perpetrator escape who commits [an offence] in matters other [than murder and theft] and flees, the one who lets the perpetrator escape shall be punished by the same punishment and fine as prescribed for the absconder.
[14. Attack on security station]
§ 26 If someone uses a weapon in a police station or sentry post established by [official] order and kills or hits the sentry—irrespective of whether the sentry dies or stays alive after being injured—the one who opened fire in the police station shall be punished by dāmala, if he belongs to a caste whose members are to be punished by dāmala as punishment for murder. If he [belongs] to a caste group whose members may be executed, he shall be executed.

§ 27 If someone—while being stopped by a sentry or a guard saying: ‘[one shall not] enter into the watch-house or the sentry post [established by official] order’—takes out a weapon [in order to attack] the sentry or guard or aims a rifle [at him], that sentry or guard shall kill [the assailant]. [In so doing, the sentry or guard] shall not be held accountable.

[15. Attempted homicide]
§ 28 If a man—who, with the intention to kill a person, is ready to administer poison to someone else or lies in wait for [him] in a narrow street or narrow pass—is arrested, and while obtaining a confession from him (sābita gārnu), it transpires that he has not taken the [victim’s] life, [but] had the intention [to do so], all those who joined the plot of murder shall be imprisoned for 9 years. If a weapon is used, but [the victim] survives [nevertheless], the one who used the weapon shall be imprisoned according to [the severity] of the wound, as measured by the length of the wound in cases of striking, and the depth in cases of stabbing. If the wound is one finger’s breadth [long or deep], [the perpetrator] shall be imprisoned for 7 years; if it is two fingers’ breadth [long or deep], he shall be imprisoned for 8 years. The culprit shall be imprisoned for a number of years corresponding to how many fingers’ breadth [long or deep] the wound is. Whoever joined the plot [of murder], but did not use a weapon [himself], shall be imprisoned only for 6 years. If poison is administered, but [the victim] does not die, the one [who administered] the poison shall be imprisoned for 12 years. Even if the [perpetrators] say that [they will] pay double the fine in lieu of the prison term, they shall not be [permitted] to pay it and shall not be let off. If the [perpetrators] are set free in that the fine is accepted [that is in lieu of the prison term], the hākima of the adālata, ṭhānā or amāla shall be imprisoned proportionally to the imprisonment of that perpetrator. If it transpires, while obtaining a confession, that a person is killed, the one who plotted [the murder] (matalaba dinu) and the one who killed the person shall be executed—taking life for life.
§ 29 If a woman—who, with the intention to kill a person, is ready to administer poison to someone else or lies in wait for [him] in a narrow street or narrow pass—is arrested and, while obtaining a confession from her, it transpires that she has not taken the [victim's] life, [but] had the intention [to do so], all those who joined the plot of murder shall be imprisoned for 3 years. If a weapon is used, but [the victim] survives [coincidentally], the one who used the weapon shall be imprisoned according to [the severity] of the wound as measured by its length in cases of striking, and depth in cases of stabbing. If the wound is one finger's breadth [long or deep], [the perpetrator] shall be imprisoned for 4 years, if it is two fingers' breadth [long or deep], she shall be imprisoned for 5 years. The culprit shall be imprisoned for a number of years corresponding to how many fingers' breadth [long or deep] the wound is. Whoever joined the plot [of murder], but did not use a weapon [herself], shall be imprisoned only for 3 years. If poison was administered, but [the victim] did not die, the one [who administered] the poison shall be imprisoned for 12 years. Even if the [perpetrators] say that [they will] pay twice the fine in lieu of the prison term, they shall not be [permitted] to pay this and shall not be let off. If the [perpetrators] are set free by accepting the fine [in lieu of the prison term], the hakima of the adalata, than or amala shall be imprisoned in proportion to the imprisonment of that perpetrator. If it transpires, while obtaining a confession, that a person was killed, the woman who plotted [the murder] and the woman who killed the person shall be punished by damala.

[16. Regulation on capital punishment]
§ 30 When executing criminals who have committed homicide, they shall either be beheaded or hanged. They shall not be put to death by any other means. If the prime minister (bajira) orders an execution by any other than these two methods, he shall be fined 1,000 rupees.

[17. Bodily harm without lethal consequences]
§ 31 If someone dies having jumped or having [accidentally] fallen into a pond, a well, a river, from a beam bridge, a suspension bridge, a tree, a window, a balcony, a roof, or into a deep pit, or committed suicide by hanging or by using a weapon, or by consuming poison, or if he consumed intoxicants, went unconscious and died, or hit against something and died, or fell down with the load he was carrying and died, or died being hit by a stone that fell down while going to a forest, or died all of a sudden without being sick or injured, or died while he
was asleep, or someone else killed him using a weapon, and if a third person out of anger and malice comes to complain that such and such a person killed such and such a person, and if the person who is accused is summoned and interrogated, but the accuser could not present any evidence and witnesses and could not prove that the one who is accused in fact killed that person, and if it is ascertained that it was a natural death as explained above or it was a suicide, or it was an accidental death, or it is proved that the person who was reported to be dead is alive, such a false complainer shall be imprisoned for 5 years. Even if he pays twice the amount set for cancelling the prison term, it shall not be accepted and he shall not be let off. He shall be imprisoned. If such a false complainer is a woman, and if she could not prove it, she shall be imprisoned for 2½ years. If she pays twice the amount set for cancelling the prison term, it shall be accepted and she shall be let off.

§ 32 If someone assaults someone else with a club, stone, stick, his hand, foot or the like, and that person is capable of walking and taking up his work after being incapacitated for a few days, but dies within 22 days due to another disease, his death shall be considered a natural death and the assailant shall not be convicted as a murderer, but shall, according to the Ain’s [Art. 58] ‘On Brawling,’ be punished.

[18. False accusation in a doubtful case]
§ 33 If someone assaults a person and that person is not incapacitated or recovers and takes up his work, but dies after 22 days due to another disease and someone lodges a complaint, saying ‘that person died before 22 days have passed because of the pain of your beating,’ and it becomes known after an investigation that he died after 22 days had already passed, action shall be taken only to the extent required by what had happened when the brawl took place. The [perjurer] who lodged the complaint shall be liable to the punishment of imprisonment for 1½ years. If a perjurer exaggerates what had happened and lodges a complaint out of anger, he shall be imprisoned for 2½ years. If the [perjurer] pays twice the fine required in lieu of imprisonment, it shall be accepted and he shall be set free. If a woman commits [perjury], she shall be imprisoned for half of the [term of a man].

[19. Homicide under influence of drugs]
§ 34 If two people go together, but unaccompanied, to a foreign territory, forest or site of work or the like, and one of them dies, either when both are together, or [one is] slightly behind or ahead while crossing
a river, walking on a mountain track or swimming, either because he is hit by a stone or a log [falling from the hill], or he falls, or is swept away, and his travel mate goes to the home of the deceased one and explains that such and such a person died in such and such a manner, but the relatives of the deceased person doubt it and come to complain, saying ‘this person killed such and such of our [relatives] out of malice,’ yet during the interrogation it is not ascertained through eyewitnesses that there was hatred among the two [travellers], and it is ascertained that the [deceased] died of a natural cause and the complaint was made because of suspicion attaching to the fact that only two people travelled [together], the family member who lodged the complaint shall not be subjected to any punishment. If somebody else lodges [such a] complaint out of anger, he shall be imprisoned for 2½ years. If twice the fine required in lieu of imprisonment is paid, it shall be accepted and he shall be set free. If [the perjurer] is a woman, she shall be imprisoned for 1½ years.

[20. Homicide by a person of unsound mind]
§ 35 If someone consumes an alcoholic drink (jāḍa-raksi), liquor (ara-ka), opium, bhāṅga,47 dhaturo48 or the like, and assaults someone verbally or physically or breaks any limb of a person, he shall, according to the Ain’s [Art. 56] ‘On Assault and Bodily Injury’, be punished. If it is ascertained that [the victim] lost his life, the perpetrator shall be punished by dāmala and his share of property shall be confiscated, if he belongs to a caste group whose members are liable to being shaved [instead of being sentenced to death]. If he belongs to a caste group whose members may be executed, he shall be executed.

§ 36 If an insane person who does not know what is to be done and what not, eats unsuitable food that leads to his caste degradation, roams around [as if he were] in the state of liberation (nirvāṇa) and kills a person, he shall, in accordance with the Ain, be punished by dāmala and his share of property shall be confiscated. If that insane person knows what is to be done and what not, does not eat inedible food and does not roam around [as if he were] in the state of liberation, he shall, in accordance with the Ain, be punished by dāmala and his [share] of property shall be confiscated, if he belongs to a caste group whose members are liable to being shaved [instead of being sentenced to death]; he shall be executed, if he belongs to a caste group whose members may

47 An intoxicating drink made from hemp leaf.
48 Thorn-apple, the seeds of which are intoxicating and poisonous.
be executed. If it transpires that this insane person did not eat unsuitable food before [committing homicide], but it is ascertained that he started eating afterwards, it is understood that this person ate unsuitable [food] in order to save his life. Such an insane person shall, in accordance with the Ain, be punished by dāmala and his share of property shall be confiscated, if he belongs to a caste group whose members are liable to being shaved [instead of being sentenced to death]; he shall be executed, if he belongs to a caste group whose members may be executed.

[21. Homicide of a sick or wounded person]
§ 37 If it transpires that someone contracts diseases such as Āṭhyā, emaciation or [any other] fever, dysentery, diarrhoea, bloody diarrhoea, gout, colic and asthma, and is ill due to having been beaten up by somebody earlier or collided [with something], or having fallen, and if such a person is sick in such a manner that he is unable to work because of his illness, and this person is killed by someone else, and even if the [perpetrator] struck only once, it shall be deemed that he killed the person and not that the [victim] died in consequence of his illness. The murderer shall, in accordance with the Ain, be punished by dāmala and his share of property shall be confiscated, if he belongs to a caste group whose members are liable to being shaved [instead of being sentenced to death]; he shall be executed, if he belongs to a caste group whose members may be executed. If the person who was beaten up has not died, the [perpetrator] shall, be fined and imprisoned twice as much as what is laid down in the Ain’s [Art. 58] ‘On Brawling.’

§ 38 If someone kills a person by assault, who has fallen sick and is bed-ridden with an abscess or some such, even if the [perpetrator] strikes only once, it shall be deemed that the [victim] was killed by him and not that the [victim] died in consequence of his illness. The murderer shall, in accordance with the Ain, be punished by dāmala and his share of property shall be confiscated, if he belongs to a caste group whose members are liable to being shaved [instead of being sentenced to death]; he shall be executed, if he belongs to a caste group whose members may be executed. If the person who was beaten up has not died, the [perpetrator] shall be fined and imprisoned twice as much as what is laid down in the Ain’s [Art. 58] ‘On Brawling.’

§ 39 If somebody is beaten by someone, and another person beats him again before the beaten person has recovered, and within eight ghadi or up to 22 days after [the first incident] the beaten person dies, the first assailant shall be found guilty for his assault and shall, according
Translation of Article 64 of the *Ain* of 1854 — 261

to the *Ain’s* [Art. 58] ‘On Brawling,’ be fined and imprisoned. The later assailant shall be found guilty of killing a person and shall, in accordance with the *Ain*, be punished by *damala* and his share of property shall be confiscated, if he belongs to a caste group whose members are liable to being shaved [instead of being sentenced to death]; he shall be executed, if he belongs to a caste group whose members may be executed. If the person who was beaten up has not died, the [perpetrator] shall be fined and imprisoned twice as much as what is laid down in the *Ain’s* [Art. 58] ‘On Brawling.’

[22. False accusation]

§ 40 If somebody comes to complain that such and such a person has done such and such, and upon interrogation it is ascertained that it is merely a perjury, the perjurer who makes a false accusation of homicide and writes and also signs a statement at a kacahari office, shall be subjected to that punishment which is laid down for a perjurer of homicide. If it transpires that the [perjurer] has not written and signed [such a] statement and the *bedi* and *karpana* fees are not paid and [the perjurer] says that he is not able to make [the defendant] confess, it shall be deemed verbal assault, and he shall be punished with a fine of 20 rupees if the affair [could have] led to a death [sentence]. If it [could have] led to the punishment of *damala*, the [perjurer] shall be fined 15 rupees. If the fine is not paid, he shall, in accordance with the *Ain*, be imprisoned.

§ 41 If someone is arrested and brought before an *addā*, *gaudā*, *adālata* or *amāla* [to stand trial] in a case involving homicide, and if he confesses to the crime and is brought before the Itacapali [court], then if the evidence of direct witnesses who have provided written depositions—those who saw [the crime] or know [about it]—or [in the form of] confessions written by third parties corresponds with what the offender has asserted, there is no need to summon the direct witnesses and third parties. The offender shall be dealt with in accordance with the *Ain*. If the particulars of the evidence [from] the direct witnesses and the written confessions of third parties differ from what the offender has stated, the persons and evidence shall be brought forth as required, and whatever is decided upon interrogation shall be carried out in accordance with the *Ain*.

49 A fee for the initiation of a trial concerning debt recovery.
50 “A fee of five rupees taken by the court from each party. By paying, the litigants express their will to have the case decided by ordeal” (Khatiwoda, Cubelic & Michaels 2021: 863).
Translation of Articles 1–4 in the 3rd Part of the 1870 Ain

On Homicide

[I] On assaulting a sentry

§ 1 If somebody discharges a weapon, [such as] a rifle [or] an arrow, at a sentry [guarding] a fortified entrance (*deudhi*) [or] an armoury/treasury, [or assigned] to any other location by [lawful] order or command (*hukum kamān*) [for the purpose of] safeguarding money or goods, animals or persons; or else [shoots at] persons on a shift patrolling [the streets] [or] doing night duty, [thereby] injuring [them], [the assailant] discharging the weapon shall be executed—taking life for life—[irrespective of] whether the man on the shift dies or not. Even if only blood is drawn, [the assailant] shall be executed. If it turns out that [the assailant] has fired (*calānumu*) a weapon but no blood is drawn, [the assailant] shall be branded.

§ 2 If anybody wielding a weapon at a guard post or sentry box established by royal decree (*hukumale rahanu*) kills or incapacitates a sentry, irrespective of whether the victim dies or survives with injuries, he who wields the weapon at the guard post shall be branded if he belongs to a caste group whose members are to undergo *dāmala* when charged with convicted of murder, [while] if he is from a caste group whose members are to be sentenced to death, he shall be executed.

§ 3 When a guard or sentry prevents somebody from entering a locality which the guard or sentry is assigned to guard by royal decree and [that person] unsheathes a weapon or points a rifle [at him], the guard or sentry shall kill him. No blame shall be assigned.

§ 4 Whoever, having taken a bribe or out of greed or partiality (*kharkhusāmat mayāmolāhijā*), lets a murderer escape along a route that has previously been closed to travel by a *lālamohara* or *daskhata*

51 The term *deudhi* (*Skt. dehalī var. deudhī or dyaudhī*) signifies a gate or building entrance (see NBŚ s.v. *deudhī* and also MW s.v. *dehalī*).

52 Broadly speaking, the terms *hukum* and *kamāna* have the same meaning, but they are used in slightly different contexts. A *hukuma* (*Per. hukma*) is an order usually given by kings, prime ministers or high-ranking civil officers, whereas *kamāna* is borrowed from the English command and used in the sense of a military order (see NBŚ s.v. *kamāna*).

53 The terms *ramaṇa* and *bikaṭa* are almost identical in meaning. The former refers to persons deputed to patrol the streets, while the latter is the indigenised form of English *picket* and signifies persons posted to stand guard so as to prevent burglary, robbery and the like, especially during the night (see NBŚ s.v. *ramaṇa* and *bikaṭa*).

54 The form *kāṭi* is the absolutive of *kāṭnu*, which literally means ‘to cut’.
shall be branded. If [someone] lets a thief escape, whatever [amount] is stolen shall be taken from him who lets the thief escape. If the thief is found, he shall be turned over to the person [who let him escape,] and that person shall be told to recover the fine [from the thief] and return it [to the court]. If someone lets a fleeing perpetrator of some other [crime] escape, he shall be punished with the same punishment and fine as prescribed for the escapee.

[2] The law to be imposed in cases of unintentional manslaughter and injury

§ 1 When somebody during the night strikes what he misperceives as an animal or something else and a human, who dies in, the [act] shall be taken as a mishap (bhora) if it is apparent that the slayer and the deceased harboured no [mutual] malice or engaged in a dispute [concerning] some matter—[each other’s] physical body (jyū), land, wives, [material or landed] property, cattle etc. [In such circumstances] the slayer shall not be charged with murder. The slayer shall be granted expiation for having committed manslaughter after being made to pay 50 rupees to cover expenditures for the funerary rites of the deceased, made to visit 1 place of pilgrimage [and] made to give, as a religious fee (godāna) to the dharmādhikārin, 15 rupees for abbala [land], 10 rupees for doyama [land], 5 rupees for sima [land] and 2 rupees for cahāra [land].

§ 2 If somebody hunting in a jungle discharges a rifle or arrow without being certain that [the target] is a deer or [other] animal, and a human dies in that shooting, it shall be considered as an accident if it is apparent that the slayer and the deceased had previously harboured no [mutual] malice or engaged in a dispute [concerning] some matter. The slayer shall be made to pay 50 rupees to cover expenditures for the funerary rites of the deceased. He shall not be accused of taking a life. If [the victim] did not die but was only injured, he who shot shall be made to pay 10 rupees as general damages for pain and suffering (ghākharca). No other blame shall be assigned.

§ 3 When somebody, in [trying to] strike a land animal or bird with a stone, cane or stick (jhaṭāro), or to cause fruit to fall [from a tree], hits [instead] a human and that person dies, it shall be taken as an accident if it is apparent that the striker and the deceased had previously harboured no [mutual] malice or engaged in a dispute [concerning] some matter. No action shall be taken against him who took [the other's] life. The striker shall be made to pay 50 rupees to cover the expenses of [the victim's] funerary rites. If the [victim] did not die but was only injured,
the striker shall be made to pay 10 rupees as general damages for pain and suffering. No other blame shall be assigned.

§ 4 If somebody, in discharging a rifle inside a city or village, near a city or village, or along an alley or path—[any] place where people frequent—without [first] impelling people to remove themselves [from the line of fire] and without taking [other] measures lest they be hit by a bullet, shoots a person and [that person] dies, it shall be taken as an accidental [occurrence] if it is apparent that the shooter and the deceased had previously harboured no [mutual] malice or engaged in a dispute [concerning] some matter. The shooter shall be made to pay 100 rupees to cover the expenses of [the victim’s] funerary rites. No action shall be taken against him who took [the other’s] life. If the [victim] did not die but was only injured, [the shooter] shall be made to pay 50 rupees as general damages for pain and suffering. No other blame shall be assigned.

§ 5 If, because of [implement] breakage, slippage or [other] loss of control when being discharged, a person is struck by an arrow or bullet shot from a bow, rifle or handgun, or by a sword or khukurī 55 while an animal is being slaughtered, and that person dies, it shall be taken as an accidental [occurrence] if it is apparent that the slayer and the deceased had previously harboured no [mutual] malice or engaged in a dispute [concerning] some matter. The slayer shall be made to pay 50 rupees to cover the expenses of [the victim’s] funerary rites and be made to undertake expiation by compelling him to pay 5 rupees as a religious fee (godāna) to a dharmādhikārin. No action shall be taken for having taken [the other’s] life. If the [victim] did not die but was only injured, the slayer shall be made to pay 10 rupees as general damages for pain and suffering. No other blame shall be assigned.

§ 6 If a person dies through being struck by an axe, khukurī, sickle (khurpā), wood-cutting knife (cupī) or the like which has slipped out of [the wielder’s hand] while cutting a tree or log, it shall be taken as an accidental [occurrence] if it is apparent that the slayer and the deceased had previously harboured no [mutual] malice or engaged in a dispute [concerning] some matter. The slayer shall be made to pay 20 rupees to cover the expenses of [the victim’s] funerary rites and be made to undertake expiation by compelling him to pay 5 rupees as a religious fee (godāna) to a dharmādhikārin. No action shall be taken against [the

55 A knife with an inwardly curved blade, used both as a tool and as a weapon; for an illustration (see Kirkpatrick 1811: 118–119).
slayer] for having taken [the other's] life. If the [victim] did not die but was only injured, the slayer shall be made to pay 5 rupees as general damages for pain and suffering. No other blame shall be assigned.

§ 7 If a tree when being felled topples, a branch when being cut falls, or a log when being sectioned gets out of control, or when wood is being dragged or rolled—when, [for example,] trees are being felled and wood being dragged when a field is being cleared and ploughed—[and a person] is crushed [to death]; or else when a path, water channel or temple is being constructed or a mound being levelled, a person or cattle are hit by a stone [or other] round object—for example, bricks or wood which has slipped out of control and could not be stopped—it shall be taken as an accidental [occurrence] if it is apparent that the slayer and the deceased had previously harboured no [mutual] malice or engaged in a dispute [concerning] some matter. He who occasioned the falling of [such objects] need not pay [any sum] to cover the expenses of [the victim's] funerary rites, nor need he undertake any expiation. No blame shall be assigned.

§ 8 In cases where men, women or children are being led across a river or ford (jāghāra) and sink into [the river] and are swept away and drown, having slipped loose from the grip of the person leading them across, the latter having had insufficient strength to hold them back, it shall be taken as an accident if it is apparent that the person leading them across the river and the deceased had previously harboured no [mutual] malice. No blame shall be assigned to him who had been holding on [to the deceased]. He need not cover the expenses of [the victim's] funerary rites nor undertake expiation.

§ 9 If a person or four-footed farm animal dies upon falling into [such] traps [as] a solā phyāṅ, solā phadkyā, darjan or dharāpa set up on paths in [or around] a redoubt, path, fortress or fort that were closed down earlier by order of His Fivefold Venerable Majesty [the King], no blame shall be assigned either to him who had ordered [the trap] to be set up or him who set it up. They need not cover the expenses for [the victim's] funerary rites nor pay general damages for pain and suffering. They need not pay an expiatory fine nor undertake any expiation.

§ 10 Except in cases where a tiger, bear, boar or the like has slain a human or four-footed farm animal or else eaten standing or harvested crops, nobody shall set up traps for hunting [them]. If somebody does set up a trap and a human dies upon falling into it, he who set up the trap shall be [punished] by confiscating his share of property in accordance with the Ain [and] taking ten percent of it; by being made
to give compensation [enough] to [cover] all the expenses of the deceased's funerary rites; and by imprisoning [him] for 6 years. If the fine [required for avoiding imprisonment] is paid, it shall be accepted and he shall be set free. If [the victim] did not die but was only injured, [the offender] shall be made to pay 50 rupees as general damages for pain and suffering and shall be fined 50 rupees. If only a four-footed farm animal fell into [the trap and died], [the offender] shall be compelled to pay that animal's owner an amount settled upon by pañca (an assembly of elders forming a local judicial body) and be fined an amount equal [to that paid to the owner].

§ 11 If, as a countermeasure to a tiger, bear, boar or the like having killed a human, somebody sets a trap, such as a solā, phyāṅ, phaḍkyā, darjana or dharāpa, after informing [persons in advance] at the village, [but] without guarding [the approach to the site] at night himself, and some person other than those who have been notified in advance falls into the trap and dies, he who set the trap shall be compelled to pay 25 rupees for the expenses of the [deceased's] funerary rites and be fined 25 rupees. If the [victim] does not die but is only injured, [the setter of the trap] shall be made to pay 12 rupees as general damages for pain and suffering; however, he shall not be subjected to a fine. If a person who has been notified in advance falls into the trap, [the setter of the trap] need not pay the expenses either for [treating] an injury or for funerary rites, nor need he pay a fine or [undertake] expiation.

§ 12 If, as a countermeasure to a tiger, bear, boar or the like that, rather than killing a human, has only eaten standing or harvested crops or [killed] a four-footed farm animal, somebody sets a trap or the like, after informing [persons in advance] at the village, [but] without guarding [the approach to the site] at night himself, and some person other than those who have been notified in advance falls into the trap and dies, [the authorities] shall compel the one who set the trap to pay 50 rupees for the expenses of the deceased's funerary rites and fine him 50 rupees. If [the victim] did not die but is only injured, [the setter of the trap] shall be made to pay 25 rupees as general damages for pain and suffering; however, he shall not be subjected to a fine. If a person who has been notified in advance falls into the trap and dies, [he who set the trap] shall be compelled to pay 12 rupees for the expenses [of the deceased's] funerary rites; if [someone who has been notified in advance] falls into the trap and is only injured, [he who set the trap] shall be made to pay 6 rupees as general damages for pain and suffering; however, he shall not be subjected to a fine, nor need he [undertake] expiation.
§ 13 If, as a countermeasure to a tiger, bear, boar or the like having killed a human [or] four-footed farm animal or having eaten standing or harvested crops, somebody sets up a trap—a solā or the like—after informing [persons in advance] at the village, and a four-footed farm animal falls into the trap and dies, no blame shall be assigned to him who set the trap.

§ 14 If, as a countermeasure to a tiger, bear, boar or the like having killed a human, somebody sets a trap—a solā or the like—along a path, at a public water source [or] in a bārī, kareso or the like without informing [persons in advance] and without guarding [the approach to the site] at night himself, and some person falls into the trap and dies, the whole of the property of him who set the trap shall be confiscated in accordance with the Ain, with ten percent (dasauda) of it taken [as a fine]; in addition, [the offender] shall be compelled to pay for the expenses of the deceased's funerary rites and shall be imprisoned for 6 years. If [he] pays the sum [for waiving the prison] term, it shall be accepted. If [the victim] does not die [but] is only injured, [the setter of the trap] shall be made to pay 50 rupees as general damages for the pain and suffering and be fined 50 rupees.

§ 15 If, as a countermeasure to a tiger, bear, boar or the like having killed a human, somebody sets a trap—a solā or the like—along a path, at a public water source [or] in a bārī, kareso or the like without guarding [the approach to the site] at night himself, and a four-footed farm animal falls into the trap and dies, no blame shall be assigned to him who set the trap.

§ 16 If, as a countermeasure to a tiger, bear, boar or the like that, rather than killing a human, has only eaten standing or harvested crops or [killed] a four-footed farm animal, somebody sets a trap—a solā or the like—along a path, at a public water source [or] in a bārī, kareso or the like, without informing [persons in advance] at the village and without guarding [the approach to the site] at night himself, and a person falls into the trap and dies, the share of property of the one who set the trap shall be confiscated in accordance with the Ain, with ten percent (dasauda) of it taken [as a fine]; in addition, [the offender] shall be compelled to pay for all the expenses of the deceased's funerary rites.

56 A flower or vegetable garden around a house. The word is related to Sanskrit vāṭikā.
57 The term kareso (Skt. gṛhāṃśa) denotes the portions of land belonging to a household other than the area taken by the house itself and the front yard (i.e., the areas along the sides and to the back of the house).
58 This Section is very similar to Section § 13 above.
and shall be imprisoned for 6 years. If [the setter of the trap] pays the sum [for waiving the prison] term, it shall be accepted and he shall be set free. If [the victim] does not die [but] is only injured, [the setter of the trap] shall be made to pay 50 rupees as general damages for pain and suffering and be fined 50 rupees.

§ 17 If, as a countermeasure to a tiger, bear, boar or the like, rather than killing a human, having only eaten standing or harvested crops or [killed] a four-footed farm animal, somebody sets a trap—a solā or the like—along a path, at a public water source or in a bārī, kareso or the like without informing [persons in advance] at the village, and also without guarding [the approach to the site] at night himself, and a four-footed farm animal falls into the trap and dies, [the offender] shall be compelled to pay that animal's owner an amount settled upon by pañca and shall be fined an amount equal [to that paid to the owner].

§ 18 The ten percent [fine] on the whole is not levied on the amount paid for the deceased's funerary rites or as general damages for the pain and suffering. [An amount based on either of them] shall not be taken.

[3] Being held captive and having food and water withheld

§ 1 If somebody holds captive somebody else without providing him food and water [on the grounds that he] ought to be held captive because of a dispute involving gold or silver, metal vessels, cash or commodities, precious stones or jewellery, land, male or female slaves, caste, real property, fields, water channels, water [sources], [right of] way, adultery, trade or a married woman (svāsnī i.e., nuptial issues), and if the captive dies, [the offender]—if he belongs to a caste whose members may be shaved [but not executed]—shall be branded and his share of property shall be confiscated in accordance with the Ain. If [such an act] was carried out by a woman, she shall be branded but her property shall not be confiscated. If the person who killed [the victim]—having [first] taken him captive and then withheld food and water—belongs to a caste whose members may be executed, [he] shall be executed—taking life for life. A fine of 5 rupees shall be imposed if [he] held [the victim] captive and withheld food and water only for 1 night and 1 day; 15 rupees for 2 days, 30 rupees for 3 days, 60 rupees for 4 days, 120 rupees for 5 days, 240 rupees for 6 days, 480 rupees for 7 days, 960 rupees for 8 days, 1,920 rupees for 9 days, 3,000 rupees for 10 days, 4,000 rupees for 11 days, 5,000 rupees for 12 days, 6,000 rupees for 13 days, 7,000 rupees for 14 days, 8,000 rupees for 15 days, 9,000 rupees for 16 days, 10,000 rupees for 17 days, 11,000 rupees for 18 days,
12,000 rupees for 19 days, 13,000 rupees for 20 days and 14,000 rupees for 21 days. If a woman holds someone captive [but the victim] does not die, she shall be fined half the [above] amounts. If the fine is not paid, [the offender] shall be imprisoned in accordance with the Ain.

§ 2 If somebody holds captive somebody else [on the grounds that he] ought to be held captive because of a dispute involving gold or silver, metal vessels, cash or commodities, precious stones or jewellery, land, four-footed farm animals, male or female slaves, caste, real property, fields, water channels, water [sources], [right of] way, a married woman (svāsnī i.e., nuptial issues), trade, adultery or khatachita59, and if, having provided him his own or the latter’s food and water, the captive dies, he who held captive shall be assigned no blame. If he who holds captive provides food and water to the captive but the latter does not consume it, but dies [because of himself] in a fearful state of mind, he who held captive shall be assigned no blame.

§ 3 If somebody holds captive somebody else without providing him food and water [on the grounds that he] ought to be held captive because of a dispute involving gold or silver, metal vessels, cash or commodities, jewellery, land, four-footed farm animals, slaves, adultery, caste, real property, water channels, [right of] way, a married woman (svāsnī i.e., nuptial issues), khatachita or trade, and the captive dies, he who held captive—if he belongs to a caste whose members are subject to being branded—shall be branded, [whilst] if he belongs to a caste whose members may be executed, he shall be executed. [Any] offspring of those condemned by branding or execution shall not [be permitted to] receive goods or money, through personal [trade] transactions or lending and borrowing, from the offspring of him who died when [the other] held him captive. If [a tenant debtor] is held captive and, though denied food and water, [still] does not die, he who held captive shall be allowed to take [his contractual] money from the debtor [only] after he has paid the fine [mentioned in § 1] corresponding to the number of days starting from the [first] day of captivity.

§ 4 If a detainee [or] litigant who has been brought to an aḍḍā, gauḍā, adālata, ōḥānā, [or] sadara daphadara; the Kumārī Coka; an amāla; or a rakamdāra, thekā[ḍāra] [or] ijārādāra kacaharī does not

59 The term khatachita refers to the pañcakhata, the fine for heinous crimes (see e.g., M. R. Pant 2002: 77 and 86; for different definitions of pañcakhata found in the literature, see ibid. 34). M. Gaborieau (1977: 253) n. 59 and Bouillier (1991: 11) define the term as a fine for illicit sexual relations. In present context, the term can be taken in its broader meaning.
receive food to eat for 1 day and 1 night, no blame shall be assigned. If [he] has been held without both food and water for 1 day and 1 night, officials shall be held accountable in accordance with the section of the Ain ‘On Detainees.’

§ 5 If a detainee or litigant enjoys both sufficient supplies of food from his own home and frequent visits from his close relations [or] servant[s] but proclaims that he has not received food and drink, his complaint shall not be heard. No blame shall be assigned regarding the matter to those who detained him.

[4] The law pertaining to cases when a weapon is unsheathed or when a weapon causes injury

§ 1 If, during a dispute over an incidental matter (aru, i.e., not a duel or premeditated attack), [a person] who has no intention of taking the life [of the other person] puts his hand to a khukuri, one-edged sword (tarabāra), double-edged curved sword (khūḍā), dagger (kaṭārī), spear (bhālā), unloaded gun or bow without doing any unsheathing and says, “I’ll kill you,” such a person shall be fined 2½ rupees.

§ 2 If, during a dispute over an incidental matter, [a person] who has no intention of taking the life [of the other person] unsheathes a ku-kurī, tarabāra, khūḍā, kaṭārī or bhālā or targets [him] with a loaded gun or [with] a bow and arrow, and says, “I’ll kill you,” such a person shall be fined 20 rupees.

§ 3 If [one of two persons] who harbour no [mutual] malice and [are engaging in no] dispute is bearing a weapon such as a khukuri or tarabāra, and the tip comes out of its sheath while they are walking along a path and [the weapon] pierces, cuts or scratches [the other person], and if the one who is injured launches an official complaint, the one who bore the weapon negligently shall be fined 4 ānās. If the former launches no complaint, no blame shall be assigned.

§ 4 If a person, while frolicking, playing or walking [with another person], lays hand on a lethal weapon or the like that he was unaware the other was bearing, and is cut or scratched by that weapon, this shall be taken as a mishap. The person bearing that weapon shall be assigned no blame.

§ 5 If, during a dispute [between two persons neither of] whom intentionally strikes or stabs [the other] with a weapon, [one of them] grabs hold of the [other's] weapon and [one of the parties] is injured with loss of blood, neither party shall be fined if the injured party is he who grabbed hold of [the weapon]. If he who bore the weapon is
the injured party, he who grabbed hold of the other’s weapon, having earlier [initiated the dispute] by striking [the other] with his hand, shall be fined ½ ānā; if [the former] does not launch [an official] complaint, [the latter] shall be assigned no blame.

§ 6 If a person who has no intention of taking the life [of another]—who is not waiting along a path or byway to kill [another], who bears [him] no prior malice and who does not strike [him] from an ambush—strikes and kills [that person] spontaneously with a weapon or the like during the daytime and in public, having been unable to control his anger while [the two parties] are engaged in a verbal or physical tussle over a dispute relating to real property, [a dispute] during a festival or procession, a dispute relating to [business] transactions, a dispute relating to gold or silver, cash or commodities, metal vessels, jewels, garments, four-footed farm animals, two-footed farm animals or the like, or a dispute concerning communal field work (melāpāta), water channels, forests, grassland or the like, or concerning nuptial matters (svāsnī), then in the case where the one who killed by wielding a weapon is a man belonging to a caste whose members may not be executed he shall be branded and his share of property shall be confiscated in accordance with the Ain, and in the case when it is a woman, she shall be similarly branded, but her property shall not be confiscated. In the case where it is a man belonging to a caste whose members may be executed, he shall be executed—taking life for life.

§ 7 If a person who has no intention of taking the life of [another]—who is not waiting along a path or byway to kill [another]; who bears [him] no prior malice; and who does not strike [him] from an ambush—strikes [that person] spontaneously with a weapon, pole, stone or the like during the daytime and in public, having been unable to control his anger while [the two parties] are engaged in a verbal or physical tussle over a dispute relating to real property, a dispute relating to gold or silver, cash or commodities, metal vessels, jewels, garments, four-footed farm animals, two-footed farm animals or the like, or a dispute concerning communal field work, water channels, forests, grassland or the like, or concerning nuptial matters (svāsnī), and the victim does not die but becomes incapacitated due to permanent bodily injury, then in the case where the one who caused permanent bodily injury is a man he shall be imprisoned for 24 years, and in the case where it is a woman, she shall be imprisoned for 12 years. No matter how much money may be offered [to waive imprisonment], it shall not be accepted. The victim whose body has been permanently injured
shall be assigned no blame even if he struck [the other], drew blood or assaulted [him] verbally.

§ 8 If a person who has no intention of taking the life of [another]—who is not waiting along a path or byway to kill [another]; who bears [him] no prior malice; and who does not strike [him] from an ambush—strikes [that person] spontaneously with a weapon or the like in public, having been unable to control his anger while [the two parties] are engaged in a verbal or physical tussle over a dispute relating to real property, a dispute relating to gold or silver, cash or commodities, metal vessels, jewels, garments, four-footed farm animals, two-footed farm animals or the like, or a dispute concerning communal field work, water channels, forests, grassland or the like, or concerning nuptial matters, and the victim does not die and is not permanently injured but merely wounded, he who wielded the weapon [shall be imprisoned based on the severity of] the wound, measured according to length [in the case of striking and to depth in the case of stabbing]: If the wound is 1 fingerbreadth [long or deep], [the perpetrator]—in the case of a man—shall be imprisoned for 1 year, [and] in that of a woman, for 6 months; if [it] is two fingerbreadths [long or deep], [the perpetrator]—in the case of a man—shall be imprisoned for 1½ years, [and] that of a woman, for 9 months; if [it] is 3 fingerbreadths [long or deep], [the perpetrator]—in the case of a man—shall be imprisoned for 2 years, [and] in that of a woman, for 1 year. The prison term shall be increased by 6 months for a male perpetrator and by 3 months for a female perpetrator for every additional fingerbreadth [in the length or depth of] the wound, until the prison term reaches 12 years. Even if the prison term becomes more than 12 years when calculating in this manner, the perpetrator shall not be imprisoned more than 12 years. No matter how much money may be offered [to waive imprisonment], it shall not be accepted. He who has had his body wounded shall be assigned no blame even if he struck [the other], drew blood or assaulted [him] verbally.

[5] The law pertaining to punishment when a single person intentionally kills a human

§ 9 If, out of greed for property or out of any other form of envy, [somebody] with the intention to do so kills a human by striking or stabbing the victim with a hand-held weapon or the like, the murderer—if he belongs to a caste group whose members may not be executed—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if [the murderer] is a woman, she shall be branded but
no property shall be confiscated. If [the murderer] is a man belonging to a caste group whose members may be executed, he shall be executed—taking life for life.

§ 10 If, out of greed for property or out of any other form of envy, [somebody] with the intention to do so kills a human by shooting him with a rifle, bow and arrow or other such discharging weapon, the murderer—if he belongs to a caste group whose members may not be executed—shall be branded, in accordance with the Ain, and his share of property shall be confiscated; if [the murderer] is a woman, she shall be branded but no property shall be confiscated. If [the murderer] is a man belonging to a caste group whose members may be executed, he shall be executed—taking life for life.

§ 11 If, out of greed for property or out of any other form of envy, [somebody] with the intention to do so kills a human by shoving or [otherwise] causing him to fall down a steep slope [or] into an abyss, [or else to fall] from a tree, window, balcony, roof, wall or the like, the murderer—if he belongs to a caste group whose members may not be executed—shall be branded, in accordance with the Ain, and his share of property shall be confiscated; if [the murderer] is a woman, she shall be branded but no property shall be confiscated. If [the murderer] is a man belonging to a caste group whose members may be executed, he shall be executed—taking life for life.

§ 12 If, out of greed for property or out of any other form of envy, [somebody] with the intention to do so kills a human by striking or stabbing him with a pole, stone, piece of wood, a brick, turf [or] metal, a roped stone used for hunting (ghuyātro)60, a wooden stick for dislodging fruit (jhaṭāro) or the like, or by crushing him under a rock or log, the murderer—if he belongs to a caste group whose members may not be executed—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if [the murderer] is a woman, she shall be branded but no property shall be confiscated. If [the murderer] is a man belonging to a caste group whose members may be executed, he shall be executed—taking life for life.

§ 13 If, out of greed for property or out of any other form of envy, [somebody] with the intention to do so kills a human by strangulating, hanging or suffocating him, the murderer—if he belongs to a caste group whose members may not be executed—shall be branded in accordance with the Ain, and his share of property shall be confiscated;

60 Var. ghuyētro.
if [the murderer] is a woman, she shall be branded but no property shall be confiscated. If [the murderer] is a man belonging to a caste group whose members may be executed, he shall be executed—taking life for life.

§14 If, out of greed for property or out of any other form of envy, [somebody] with the intention to kill a person forces [him] into a deep pit and fills it with bricks, stones, earth or the like, and that person dies, the one who with the intention to kill forced [the other] into the deep pit and filled [it]—if he belongs to a caste group whose members may not be executed—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if [the murderer] is a woman, she shall be branded but no property shall be confiscated. If [the murderer] is a man belonging to a caste group whose members may be executed, he shall be executed, he shall be executed—taking life for life.

§15 If, out of greed for property or out of any other form of envy, [somebody] with the intention to kill causes [a person] to fall into a deep river (gangā)\(^61\), minor river, ford, well, pond or the like by shoving him in and letting him be swept away, and that person dies through drowning or being swept away, or else is first swept away and thereafter comes ashore on his own or is pulled ashore, and dies within three days, he who with the intention to kill caused [him] to fall—if he belongs to a caste group whose members may not be executed—shall be branded in accordance with the Ain, and his share of property shall be confiscated. If [the murderer] is a woman, she shall be branded but no property shall be confiscated. If [the murderer] is a man belonging to a caste group whose members may be executed, he shall be executed—taking life for life.

§16 If, out of greed for property or out of any other form of envy, [somebody] with the intention to do so kills a human by shoving him towards a fire, making him agent fall in and letting [him] burn, [the murderer]—if he belongs to a caste group whose members may not be executed—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if [the murderer] is a woman, she shall be branded but no property shall be confiscated. If [the murderer] is a man belonging to a caste group whose members may be executed, he shall be executed—taking life for life.

\(^{61}\) Gangā in its primary meaning refers to the river of the same name, personified as the eldest daughter of Himavat and Menā, the wife of Śāntanu and the mother of Bhīṣma. Here the word is used to denote any major river (also see T, s.v. gangā).
§17 If, out of greed for property or out of any other form of envy, [somebody] with the intention to do so kills a human by letting [him] consume poison (jahara viṣa), [the murderer]—if he belongs to a caste group whose members may not be executed—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if [the murderer] is a woman, she shall be branded but no property shall be confiscated. If [the murderer] is a man belonging to a caste group whose members may be executed, he shall be executed—taking life for life.

[6] The law pertaining to cases of conspiracy to murder
§18 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to do so jointly kill a human by striking or stabbing him with a weapon or the like, as many persons from whose wounding [the victim] has died—if they are men belonging to a caste group whose members may not be executed—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if [the murderers] are women, they shall be branded but no property shall be confiscated. If [the murderers] are men belonging to a caste group whose members may be executed, they shall be executed—taking life for life.

§19 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to do so jointly kill a human by shooting him with a rifle, bow and arrow or the like, as many persons from whose wounding [the victim] has died—if they are men belonging to a caste group whose members may not be executed—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if [the murderers] are women, they shall be branded but no property shall be confiscated. If [the murderers] are men belonging to a caste group whose members may be executed, they shall be executed—taking life for life.

§20 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to do so jointly kills a human by shoving or [otherwise] causing him to fall down a steep slope into an abyss, [or else to fall] from a tree, window, balcony, roof, wall or the like, as many persons as caused him to fall by laying hands [on him]—if they are men belonging to a caste group whose members

62 The words jahara and viṣa are synonymous. Jahara is a loan word derived from the Persian zahr.
may not be executed—shall be branded in accordance with the *Ain*, and their share of property shall be confiscated; if [the murderers] are women, they shall be branded but no property shall be confiscated. If [the murderers] are men belonging to a caste group whose members may be executed, they shall be executed—taking life for life.

§ 21 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to do so jointly kill a human by striking or stabbing him with a rod, stone, piece of wood, a brick, turf [or] metal, a roped stone used for hunting (*ghugyātro*), a wooden baton for dislodging fruit (*jhaṭāro*) or the like, or by crushing him under a rock or log, the murderer—if he belongs to a caste group whose members may not be executed—shall be branded in accordance with the *Ain* and their share of property shall be confiscated; if [the murderers] are women, they shall be branded but no property shall be confiscated. If [the murderers] are men belonging to a caste group whose members may be executed, they shall be executed—taking life for life.

§ 22 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to kill jointly cause [a person] to fall into a deep river, minor river, well [or] pond, [or]—at a place near a [beam] bridge [or] suspension bridge—onto a bush, ford or the like by shoving him in and letting him be swept away, and that person dies through drowning or being swept away, or else is first swept away and thereafter comes ashore on his own or is pulled ashore, and dies within 3 days, as many persons as have, with the intention to do so, killed [the victim] by catching, shoving and causing him to fall—if they are men belonging to a caste group whose members may not be executed—shall be branded, in accordance with the *Ain*, and their share of property shall be confiscated; if [the murderers] are women, they shall be branded but no property shall be confiscated. If [the murderers] are men belonging to a caste group whose members may be executed, they shall be executed—taking life for life.

§ 23 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to do so kills a human by strangling or by hanging or suffocating [him], as many persons as [killed the victim] by laying hands [on him]—if they are men belonging to a caste group whose members may not be executed—shall be branded in accordance with the *Ain* and their share of property shall be confiscated; if [the murderers] are women, they shall be branded but no property shall be confiscated. If [the murderers] are men belonging to
§ 24 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to kill a person jointly force [him] into a deep pit and fill it with earth, bricks, turf or the like, and that person dies, as many persons as seized and forced [the victim] into a deep pit and filled [it]—if they are men belonging to a caste group whose members may not be executed—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if [the murderers] are women, they shall be branded but no property shall be confiscated. If [the murderers] are men belonging to a caste group whose members may be executed, they shall be executed—taking life for life.

§ 25 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to do so kills a human by shoving [him] towards a fire, making [him] fall in and letting [him] burn [to death], as many persons as seized [the victim] during the time of making him fall into the fire and during the time of letting him burn—if they are men belonging to a caste group whose members may not be executed—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if [the murderers] are women, they shall be branded but no property shall be confiscated. If [the murderers] are men belonging to a caste group whose members may be executed, they shall be executed—taking life for life.

§ 26 If, out of greed for property or out of any other form of envy, [someone acting] as instigator, gives the word to assassinate such and such a person, and another person, [acting] on his order, goes and kills the man, the instigator who has given the word to kill, irrespective of whether he went along to the scene of the murder or not—if it is a man belonging to a caste group whose members may not be executed—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if [the instigator] is a woman, she shall be branded but no property shall be confiscated. If [the instigator] is a man belonging to a caste group whose members may be executed, he shall be executed—taking life for life.

§ 27 If, out of greed for property or out of any other form of envy, [a multiple number of persons] are involved in a murder plot, and murder the person after seizing and tying [him] up, as many persons as seized and tied [the victim] up—if they are men belonging to a caste group whose members may not be executed—shall be branded in accordance
with the Ain, and their share of property shall be confiscated; if [the murderers] are women, they shall be branded but no property shall be confiscated. If [the murderers] are men belonging to a caste group whose members may be executed, they shall be executed—taking life for life.

§ 28 If, out of greed for property or out of any other form of envy, [a multiple number of persons] participate in a murder plot [to the extent of] providing weapons such as rifles, bows and arrows or the like, and even go to the site of the killing, [but] do not discharge a weapon and do not [act] as the main [plotter] by giving the word to kill, then as many people as brought about the killing of the victim by providing weapons such as rifles, bows and arrows and the like—if they are men belonging to a caste group whose members may not be executed—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if [the accessories to murder] are women, they shall be branded but no property shall be confiscated. If [the accessories to murder] are men belonging to a caste group whose members may be executed, they shall be executed—taking life for life.

§ 29 If [someone] who wants to kill [a person] says to someone else: “I’m going to kill [such and such a person]. Give me a weapon—a rifle, bow and arrow [or the like],” and thereupon the latter provides a weapon to the person who has said that he would kill such and such a person, then since he can be judged to have let the victim be killed by providing a weapon, although he does not go to the murder site himself—if it is a man belonging to a caste group whose members may not be executed—he shall be branded in accordance with the Ain, and his share of property shall be confiscated; if [the accessory to the murderer] is a woman, she shall be branded but no property shall be confiscated. If [the accessory to the murder] is a man belonging to a caste group whose members may be executed, he shall be executed—taking life for life.

§ 30 If, out of greed for property or out of any other form of envy, [someone] participates in a plot to murder, and is involved in the killing to the extent of [ensuring that] doors [and] windows inside a house are barred or that ladders have been removed during the murder [in order to prevent] the [victim] from escaping, then as many people as participated in the murder plot, and were involved in the killing to the extent of [ensuring that] doors [and] windows inside a house are barred or that ladders were removed during the murder—if they are men belonging to a caste group whose members may not be executed—shall be
branded in accordance with the Ain, and their share of property shall be confiscated; if [such accomplices] are women, they shall be imprisoned for 12 years. Even if double the fine required to waive imprisonment is offered, it shall not be accepted.

§ 31 If, out of greed for property or out of any other form of envy, [someone] enters into a murder plot, and is involved in the killing—brings about the killing by blocking a path or byway outside rather than [being present] inside the house—is not, [that is,] someone who laid hands on the [victim's] body—then as many persons as were involved in the killing, and brought about the killing by blocking paths or byways shall, if they are men, be branded in accordance with the Ain, and their share of property shall be confiscated. If [they] are women, they shall be imprisoned for 12 years. Even if [such accomplices] pay twice the fine required to waive imprisonment, it shall not be accepted.

§ 32 If, out of greed for property or out of any other form of envy, [persons] participate in a murder plot, and are involved in the killing to the extent of patrolling the [murder site] to prevent other people from witnessing [the killing,] but who neither give, as the chief [conspirator], the order to kill nor provide weapons, then as many persons as are involved in the killing to the extent of patrolling the site—if they are men—shall be imprisoned for 12 years in accordance with the Ain, and their share of property shall be confiscated. If [they] are women, they shall be imprisoned for 6 years but no property shall be confiscated. Even if [such accomplices] pay twice the fine required to waive imprisonment, it shall not be accepted.

§ 33 If, out of greed for property or out of any other form of envy, [someone] enters into a murder plot, goes to [the site] together [with the killer(s)] but does not strike [the victim] with his hand, seize [him] or tie [him] up, nor does he patrol [the murder site] or give the order to kill but only observes [the murder], then as many persons as [observed the murder]—if they are men—shall be imprisoned for 12 years in accordance with the Ain, and their share of property shall be confiscated. If [they] are women, they shall be imprisoned for 6 years but no property shall be confiscated. Even if [such accomplices] pay twice the fine required to waive imprisonment, it shall not be accepted.

§ 34 If, out of greed for property or out of any other form of envy, [persons] enter into a murder plot but do not go along to the murder site, provide any weapons [or] give the order to kill, but merely have a personal interest in [seeing the victim's] life ended, then as many persons as entered into the murder plot—if they are men shall be imprisoned
for 8 years in accordance with the Ain, and their share of property shall be confiscated. If [they] are women, they shall be imprisoned for 4 years but no property shall be confiscated. Even if [such accomplices] pay twice the fine required to waive imprisonment, it shall not be accepted.

§35 If, out of greed for property or out of any other form of envy, a multiple number of persons, having plotted to do so, kill a human by having [him] consume poison, then they who killed a human by having him consume that poison—if they are men belonging to a caste group whose members may not be executed—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if [they] are women, they shall be branded but no property shall be confiscated. If [they] are men belonging to a caste group whose members may be executed, they shall be executed—taking life for life.

§36 If, out of greed for property or out of any other form of envy, [someone] provides poison [to someone else], knowing that [it is meant] to kill a specified [third] person, and the [second] one has [the victim] consume [it] and [so] kills that person by having [him] consume that poison, then the one who provided poison, knowing that [it was meant] to kill [the victim]—if it is a man belonging to a caste group whose members may not be executed—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if it is a woman, she shall be branded but no property shall be confiscated. If [he] is a man belonging to a caste group whose members may be executed, he shall be executed—taking life for life.

§37 If, out of greed for property or out of any other form of envy, [someone] acting as chief [conspirator] instructs [another person] to kill a specified [third] person by having [him] consume poison, and in compliance with his order [the other] kills [the victim] by having [him] consume the poison, then the one who as chief [conspirator] instructs [the other] to kill the victim by having him consume poison—if it is a man belonging to a caste group whose members may not be executed—shall be branded in accordance with the Ain, [and] his share of property shall be confiscated; if it is a woman, she shall be branded but no property shall be confiscated. If [he] is a man belonging to a caste group whose members may be executed, he shall be executed—taking life for life.

§38 If, out of greed for property or out of any other form of envy, [persons] participate in a murder plot [to be carried out] by administering poison go to the murder site together [with the actual murderer] but
do not [themselves] administer the poison, nor do they give the order to kill or provide the poison [to the murderer], and the person ends up being killed through the poison being administered, then as many such plotters as participated in the murder plot and even went to the murder site together [with the murderer]—if they are men—shall be imprisoned for 12 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 6 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§39 If, out of greed for property or out of any other form of envy, [persons] participate only [as accessories] in a murder plot [to be carried out] by letting [a person] consume poison, neither going [themselves] to the murder site, administering the poison, giving, as chief plotter, the order to kill, nor providing the poison [to be administered], and it turns out that the person has been killed through the poison being administered, as many plotters as entered into the murder plot only [as accessories in that] they did not go to the site—if they are men—shall, in accordance with the Ain, be imprisoned for 8 years and their share of property shall be confiscated; if they are women, they shall be imprisoned for 4 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§40 If, out of greed for property or out of any other form of envy, [persons] with the intention to do so kill a human by having him bitten by a snake, [the perpetrators]—if they are men belonging to caste groups whose members may not be executed—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be branded but no property shall be confiscated. If they are men belonging to caste groups whose members may be executed, they shall be executed—taking life for life.

§41 If, out of greed for property or out of any other form of envy, [persons] with the intention to do so kill a human by having him bitten by a dog, [the perpetrators]—if they are men belonging to caste groups whose members may not be executed—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be branded but no property shall be confiscated. If they are men belonging to caste groups whose members may be executed, they shall be executed—taking life for life.

§42 If, out of greed for property or out of any other form of envy, [persons] with the intention to kill chase [someone] with a hand-held weapon and [that person] dies upon falling down a steep slope or from
[the edge of] a deep drop while running away in order to save his life, then given the fact that the victim died upon falling down a steep slope or from [the edge of] a deep drop while running away out of fear, those who chased [him] with weapons [in hand] with the intention to kill [but] with no one being able to strike [him] with his weapon—if they are men—shall be branded in accordance with the *Ain*, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 43 If, out of greed for property or out of any other form of envy, [persons] with the intention to kill chase [someone] with a hand-held weapon and [that person] jumps into a river while running away in order to save his life and dies through drowning in the river or through being swept away by [it], then—given the fact that the victim died upon jumping into a river while running away out of fear—those who chased [him] with weapons [in hand] with the intention to kill [but] with no one being able to strike [him] with his weapon—if they are men—shall be branded in accordance with the *Ain*, and their share of property shall be confiscated; if [the perpetrators] are women, they shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

[7] The law pertaining to punishment for physical injury caused by a single person [acting on] an intention to kill

§ 44 If, out of greed for property or out of any other form of envy, [a person] with the intention to kill strikes or stabs [a human] with a weapon or the like, and that human does not die but becomes incapacitated due to permanent bodily injury, then the striker—if it is a man—shall be branded in accordance with the *Ain*, and his share of property shall be confiscated; if [the striker] is a woman, she shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 45 If, out of greed for property or out of any other form of envy, [somebody] with the intention to kill [a human] shoots him with a rifle, bow and arrow or other such [discharging weapon], and that human does not die but becomes permanently incapacitated, then the shooter—if he is a man—shall be branded in accordance with the *Ain*, and his share of property shall be confiscated; if [the shooter] is a woman, she shall be imprisoned for 12 years but no property shall be confiscated.
No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 46 If, out of greed for property or out of any other form of envy, [somebody] with the intention to kill [a human] shoves or [otherwise] causes him to fall down a steep slope [or] from [the edge] of a deep drop, [or else to fall] from a tree, window, balcony, roof, wall [or the like], and that person does not die but becomes permanently incapacitated, then [the perpetrator]—if it is a man—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if [the perpetrator] is a woman, she shall be imprisoned for 12 years but no property shall be confiscated; no matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 47 If, out of greed for property or out of any other form of envy, [somebody] with the intention to kill strikes or stabs [a human] with a stick, stone, a piece of wood, brick, turf, a roped stone used for hunting, a wooden stick for dislodging fruit or the like, or crushes him under a rock or log, and that human does not die but becomes permanently incapacitated, then [he] who struck [the victim] with the intention to kill—if it is a man—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if [it] is a woman, she shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 48 If, out of greed for property or out of any other form of envy, [somebody] with the intention to kill shoves [a human] towards a fire, makes [him] fall in and lets [him] burn, and that person does not die but becomes incapacitated with permanent bodily injury, [he] who with the intention to kill forced [the victim] into the fire—if it is a man—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if [it] is a woman, she shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

[8] The law pertaining to punishment for conspiracy to kill resulting in permanent incapacitation

§ 49 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to kill jointly strike or stab [a human] with a hand-held weapon or the like, and that person does not die but becomes incapacitated with permanent bodily injury, then as many persons from whose wounding [the victim's] body has
been permanently injured—if they are men—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 50 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to kill jointly shoot [a human] with a rifle, bow and arrow or the like, and that human does not die but becomes incapacitated with permanent bodily injury, then as many persons from whose wounding [the victim's] body has been permanently injured—if they are men—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 51 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to kill jointly shove [a human] or [otherwise] cause him to fall down a steep slope or from [the edge of] a deep drop, [or else to fall] from a tree, window, balcony, roof, wall or the like, and that person does not die but becomes incapacitated with permanent bodily injury, then as many persons as caused him to fall by laying hands [on him]—if they are men—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 52 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to kill jointly strike [a human] with a rod, stone [or] brick, turf, wood [or] metal, a wooden stick for dislodging fruit or the like, or a roped stone [used for hunting] or the like, or crush him under a rock or log, and that person does not die but becomes incapacitated with permanent bodily injury, then as many persons from whose wounding [the victim's] body has been permanently injured—if they are men—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 53 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to kill [a human] shove
[him] towards a fire, make [him] fall in and let [him] burn, and that human does not die, having received [outside] help or having escaped on his own, but becomes incapacitated with permanent bodily injury, then as many persons as laid hands on [the victim] when he was made to fall into the fire and was allowed to burn—if they are men—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 54 If, out of greed for property or out of any other form of envy, [someone] as a chief plotter gives an order [to someone else] saying: “Kill such and such a person,” and [the latter], following the order, goes and incapacitates [the victim], injuring his body permanently but, as it turns out, not having killed him, then the chief plotter, having given the order to kill, irrespective of whether he went to the site of the [planned] killing jointly [with the perpetrator] or not—if it is a man—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if it is a woman, she shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 55 If, out of greed for property or out of any other form of envy, [a multiple number of persons] participate in a murder plot and seize and tie [the victim] up, [but] in the end [the latter] does not die but is incapacitated with permanent bodily injury, then as many persons as seized and tied [the victim] up in order to kill him—if they are men—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 56 If, out of greed for property or out of any other form of envy, [a multiple number of persons] participate in a murder plot [to the extent of] providing [either] hand-held weapons [or] rifles, bows and arrows or the like, and even go to the site of the killing, [but] do not use a weapon and do not [act] either as the main [plotter] by giving the word to kill, and [the victim] in the end does not die but is incapacitated with permanent bodily injury, then as many people as have let the victim be permanently injured by providing [either] hand-held weapons [or] rifles, bows and arrows or the like—if they are men—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 12 years...
but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 57 If [someone] who wants to kill [a person] says to someone else: “I’m going to kill such and such a person. Give me a weapon, rifle, bow and arrow or the like,” and thereupon the latter provides these [sorts of] weapons to the person who has said that he will kill such and such a person, but does not go himself to the [planned] murder site, and in the end [the victim] does not die but is incapacitated with permanent bodily injury, then since it can be ascertained that he let the victim be permanently injured by providing a weapon he shall—if it is a man—be branded in accordance with the \( \text{Ain} \), and his share of property shall be confiscated; if it is a woman, she shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment is offered, it shall not be accepted.

§ 58 If, out of greed for property or out of any other form of envy, [persons] participate in a murder plot and [ensure that] doors [and] windows inside a house are barred or that ladders have been removed during the murder [attempt] lest the victim escape, and in the end [the victim] does not die but is incapacitated with permanent bodily injury, then as many people as participated in the murder plot and [ensured that] doors [and] windows inside the house were barred or that ladders were removed—if they are men—shall be imprisoned for 12 years in accordance with the \( \text{Ain} \), and their share of property shall be confiscated; if they are women, they shall be imprisoned for 6 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 59 If, out of greed for property or out of any other form of envy, [persons] enter into a murder plot and block a path or byway outside rather than [being present] inside the house but do not lay hands on the [victim’s] person, and in the end [the victim] does not die but is incapacitated with permanent bodily injury, then as many persons as were involved in the murder plot and blocked paths or byways—if they are men—shall be imprisoned for 9 years in accordance with the \( \text{Ain} \), and their share of property shall be confiscated; if they are women, they shall be imprisoned for 4½ years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 60 If, out of greed for property or out of any other form of envy, [persons] participate in a murder plot and patrol the [murder site] to prevent other people from witnessing [the killing], and in the end [the
victim] does not die but is incapacitated with permanent bodily injury, then as many persons as were involved in the murder plot and patrolled the site—if they are men—shall be imprisoned for 9 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 4½ years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 61 If, out of greed for property or out of any other form of envy, [persons] enter into a murder plot, go to [the site] together [with their fellow plotter(s)] but do not strike [the victim] with their hand, do not surround [him], do not patrol [the site] or, as a chief plotter, give the order to kill but only observe [the proceedings], and in the end [the victim] does not die but is incapacitated with permanent bodily injury, then as many persons as participated in the plot, went to the site and observed [the act]—if they are men—shall be imprisoned for 9 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 4½ years but no property shall be confiscated. No matter how much money is offered to waive imprisonment [they] offer, it shall not be accepted.

§ 62 If, out of greed for property or out of any other form of envy, [persons] enter into a murder plot but do not go along to the murder site, provide any weapons [or], as chief plotters, give the order to kill, and in the end [the victim] does not die but is incapacitated with permanent bodily injury, then as many persons as entered into the murder plot—if they are men—shall be imprisoned for 6 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 3 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment is offered, it shall not be accepted.

§ 63 If, out of greed for property or out of any other form of envy, [a person] with the intention to kill lets a snake bite [someone], but that person does not die but is incapacitated with permanent bodily injury, then he who with the intention to kill let the snake bite [the victim]—if it is a man—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if it is a woman, she shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 64 If, out of greed for property or out of any other form of envy, [persons] with the intention to kill [someone] by causing him to be bitten by a dog, but that person does not die but is incapacitated with
permanent bodily injury, then those who with the intention to kill cause [the victim] to be bitten by a dog—if they are men—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 65 If, out of greed for property or out of any other form of envy, [persons] with the intention to kill chase [someone] with a hand weapon and [that person] does not die but becomes incapacitated with permanent bodily injury upon falling down a steep slope or from [the edge of] a deep drop while running away in order to save his life, then given the fact that the victim became incapacitated with permanent bodily injury upon falling down a steep slope or from [the edge of] a deep drop while running away in order to save his life, those who chased [him] with hand weapons with the intention to kill [but] were unable to strike [him] with their weapons—if they are men—shall be imprisoned for 12 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 6 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 66 If, out of greed for property or out of any other form of envy, [persons] with the intention to kill chase [someone] with a hand weapon and [that person] jumps into a river while running away in order to save his life and becomes incapacitated with permanent bodily injury, then—given the fact that the victim became permanently incapacitated upon jumping into a river while running away in order to save his life—those who chased [him] with hand weapons with the intention to kill [but] were unable to strike [him] with their weapons—if they are men—shall be imprisoned for 12 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 6 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

[9] The law pertaining to punishment in cases where a single person, [in attacking someone else] with the intention to kill, causes no bodily injury and the person survives by chance or through help received [from others]

§ 67 If, out of greed for property or out of any other form of envy, [someone] with the intention to kill [tries to] strangle, garrotte, hang or
suffocate [someone else] but that person does not die, whether by chance or through help received [from others], then the person who acted in [any of] these ways with the intention to kill—if it is a man—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if it is a woman, she shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 68 If, out of greed for property or out of any other form of envy, [somebody] with the intention to kill forces [a person] into a deep pit and fills it with bricks, earth, stones or the like, but that person does not die, whether by chance or through help received [from others], then he who with the intention to kill forced [the other] into the deep pit and filled [it]—if it is a man—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if it is a woman, she shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 69 If, out of greed for property or out of any other form of envy, [somebody] with the intention to kill causes [a person] to fall into a deep river, minor river, [water around] a ford, well, pond or the like by shoving him in and letting him be swept away, and that person thereafter emerges on his own or is pulled out and, having emptied [his lungs] of inhaled water, survives beyond three days, then he who with the intention to kill caused [him] to fall into water—if it is a man—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if it is a woman, she shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 70 If, out of greed for property or out of any other form of envy, [somebody] with the intention to kill makes [a person] consume poison, and the one who consumes the poison does not die [but rather] survives, then he who with the intention to kill let [the victim] consume poison—if it is a man—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if it is a woman, she shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.
[10] The law pertaining to punishment in cases where a multiple number of persons who conspire to attack someone with the intention to kill do not cause injury and that person survives, whether by chance or through help received from others

§ 71 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to kill jointly cause [someone] to fall into a deep river, minor river, [water around] a ford, well [or] pond—[or somewhere] near (i.e., beneath) a [beam] bridge, suspension bridge or the like—by shoving him in and letting him be swept away, and the person thereafter emerges on his own or is pulled out and, having emptied [his lungs] of inhaled water, survives beyond three days, then as many persons as have seized, shoved and caused him to fall with the intention to kill—if they are men—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 72 If, out of greed for property or out of any other form of envy, a multiple number of persons strangle, garrotte, hang or suffocate [someone] with the intention to kill, and that person does not die but survives, then as many persons as have laid their hands [on the victim]—if they are men—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 73 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to kill jointly force [someone] into a deep pit and fill it with earth, bricks, turf or the like, and that person does not die but survives and comes out [from the deep pit] on his own or somebody else extracts him, then as many persons as, with the intention to kill, seized and forced [the victim] into a deep pit and filled [it]—if they are men—shall be branded, in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 74 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to kill jointly make [someone] consume poison, and that person who consumes the poison does not die but survives, then those who with the intention to kill made
[the victim] consume poison—if they are men—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 75 If, out of greed for property or out of any other form of envy, [someone] provides poison [to someone else], knowing that [it is meant] to kill a specified [third] person, and the [second person] has [the victim] consume [what] was provided by the first person, but the person who consumes [the poison] does not die but survives, then the one who provided the poison, knowing that [it was meant] to kill [the victim]—if it is a man—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if it is a woman, she shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 76 If, out of greed for property or out of any other form of envy, [someone] acting as instigator instructs [another person] to kill a specified [third] person by having [him] consume poison, and in compliance with his order [the other] has [the victim] consume poison, and that victim does not die but survives, then he who, as [instigator,] instructed [the other] to kill the victim by having him consume poison—if it is a man—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if it is a woman, she shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 77 If, out of greed for property or out of any other form of envy, [persons] participate in a murder plot [to be carried out] by administering poison and go to the murder site together but do not provide the poison [to be administered], nor do they give the order, as instigator, to kill—to administer the poison—and in the end [the victim] is given poison—consumes [it]—but does not die but rather survives, then those who participated in the murder plot and also went to the murder site together—if they are men—shall be imprisoned for 6 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 3 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 78 If, out of greed for property or out of any other form of envy, [persons] participate only [as accessories] in a murder plot [to be carried
out] by having [a person] consume poison, neither going [themselves] to the murder site, administering the poison, giving, as instigator, the order to kill, nor providing the poison [to be administered], and in the end the poison is administered but the victim does not die but rather survives, then the plotters, those who entered into the murder plot only [as accessories] but did not go to the site—if they are men—shall be imprisoned for 4 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 2 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

[11] The law pertaining to punishment in cases where a single person with murderous intent injures another person

§79 If, out of greed for property or out of any other form of envy, [a person] with the intention to kill strikes or stabs [a human] with a weapon or the like, and that human does not die or even become permanently incapacitated but is merely wounded, then the striker, irrespective of whether the wound is major or minor—if it is a man—shall be imprisoned for 12 years, in accordance with the Ain, and his share of property shall be confiscated; if [the striker] is a woman, she shall be imprisoned for 6 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§80 If, out of greed for property or out of any other form of envy, [somebody] with the intention to kill another person shoots him with a rifle, bow and arrow or other such [discharging weapon], and [that person] is wounded but [neither] dies [nor] is permanently incapacitated, then the striker, irrespective of whether the wound is major or minor—if it is a man—shall be imprisoned for 12 years, in accordance with the Ain, and his share of property shall be confiscated; if [the striker] is a woman, she shall be imprisoned for 6 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§81 If, out of greed for property or out of any other form of envy, [somebody] with the intention to kill another person shoves or [otherwise] causes him to fall down a steep slope, [from the edge of] a deep drop, [or else to fall] from a tree, balcony, roof, wall or the like, and that human does not die or become permanently incapacitate but is merely wounded, [the perpetrator], irrespective of whether the wound is major or minor—if it is a man—shall be imprisoned for 12 years in
accordance with the Ain, and his share of property shall be confiscated; If [the perpetrator] is a woman, she shall be imprisoned for 6 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 82 If, out of greed for property or out of any other form of envy, [somebody] with the intention to kill [a human] strikes or stabs him with a stick, stone, a piece of wood, brick, turf, a roped stone [used for hunting], a wooden stick for dislodging fruit or the like, or crushes him under a rock or log, and that person does not die or even become permanently incapacitated but is merely wounded, then [the perpetrator] who with the intention to kill strikes, irrespective of whether the wound is major or minor—if it is a man—shall be imprisoned for 12 years, in accordance with the Ain, and his share of property shall be confiscated; if it is a woman, she shall be imprisoned for 6 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 83 If, out of greed for property or out of any other form of envy, [somebody] with the intention to kill [a human] shoves [him] into a fire and lets [him] burn, and that person does not die or even become permanently incapacitated but survives only with a burn injury, then he who with the intention to kill shoved [the victim] into the fire and let him burn, irrespective of whether the wound is major or minor—if it is a man—shall be imprisoned for 12 years, in accordance with the Ain, and his share of property shall be confiscated; if [the perpetrator] is a woman, she shall be imprisoned for 6 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

[12] The law pertaining to punishment in cases where a group of people with murderous intent [only] injure a person

§ 84 If, out of greed for property or out of any other form of envy, a multiple number of people with the intention to kill [a human] jointly strike or stab him with a weapon or the like, and that person does not die or even become permanently incapacitated but survives only with injury, then as many persons as have discharged the weapon with the intention to kill—if they are men—shall be imprisoned for 12 years, in accordance with the Ain, and their share of property shall be confiscated; if [the strikers] are women, they shall be imprisoned for 6 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.
§ 85 If, out of greed for property or out of any other form of envy, a multiple number of people with the intention to kill [a human] jointly shoot him with a rifle, bow and arrow or the like, and that person does not die, does not become permanently incapacitated but survives only with injury, then as many persons as discharged [weapons] with the intention to kill—if they are men—shall be imprisoned for 12 years in accordance with the Ain, and their share of property shall be confiscated; if [the shooters] are women, they shall be imprisoned for 6 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 86 If, out of greed for property or out of any other form of envy, a multiple number of people with the intention to kill jointly shove [a human] or [otherwise] cause him to fall down a steep slope, [from the edge of] a deep drop, [or else to fall] from a tree, window, balcony, roof, wall or the like, and that human does not die or even become permanently incapacitated but rather survives with only injury, then as many people caused him to fall by laying hands [on him] with the intention to kill—if they are men—shall be imprisoned for 12 years in accordance with the Ain, and their share of property shall be confiscated; if [the perpetrators] are women, they shall be imprisoned for 6 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 87 If, out of greed for property or out of any other form of envy, a multiple number of people with the intention to kill jointly strike [a human] with a pole, stone, brick, turf, wood [or] metal, a stick for dislodging fruit or the like, or a roped stone [used for hunting] or the like, or else crush him under a rock or log, and that person does not die or even become permanently incapacitated but rather survives with only injury, then as many persons as struck or crushed [the victim] with the intention to kill—if they are men—shall be imprisoned for 12 years in accordance with the Ain, and their share of property shall be confiscated; if [the perpetrators] are women, they shall be imprisoned for 6 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 88 If, out of greed for property or out of any other form of envy, a multiple number of people with the intention to kill [a human] shove [him] towards a fire, make [him] fall in and let [him] burn, and that person does not die or even become permanently incapacitated but survives with only injury through having received help or by escaping on
his own, then as many people as seized [the victim] during the time he was made to fall into the fire and allowed to suffer burning—if they are men—shall be imprisoned for 12 years in accordance with the Ain, and their share of property shall be confiscated; if [the perpetrators] are women, they shall be imprisoned for 6 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 89 If, out of greed for property or out of any other form of envy, [someone] as a chief plotter gives an order [to someone else,] saying: “Kill such and such a person,” and [the latter,] following the order, goes and strikes [the victim,] [but] he (i.e., the victim) does not die or even become permanently incapacitated but survives only with injury through having received help or by escaping on his own with only injury, then the chief plotter, having given the order to kill, irrespective of whether he went to the site of the [planned] killing together [with the striker] or not—if it is a man—shall be imprisoned for 12 years, in accordance with the Ain, and his share of property shall be confiscated; if [the striker] is a woman, she shall be imprisoned for 6 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment is offered, it shall not be accepted.

§ 90 If, out of greed for property or out of any other form of envy, [persons] are involved in a plot to murder [someone] and seize and tie [him] up, [but that person] does not die or even become permanently incapacitated but escapes either through having received help or by escaping on his own with only injury, then as many persons as seized and tied [the victim] up in order to kill him—if they are men—shall be branded in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 12 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment is offered, it shall not be accepted.

§ 91 If, out of greed for property or out of any other form of envy, [persons] enter into a murder plot, supply hand-held murder weapon(s) (a rifle, bow and arrow or the like) and even go to the murder site but neither wield a weapon nor give the order, as the chief [instigator], to kill, and in the end the victim [neither] dies nor becomes permanently incapacitated but is only wounded, then as many persons as provided the weapons such as rifles, bows and arrows or the like in order to kill [the victim]—if they are men—shall be imprisoned for 12 years in accordance with the Ain, and their share of property shall be confiscated; if [they] are women, they shall be imprisoned for 6 years but no
§ 92 If [someone] who wants to kill [a person] says to someone else: “I’m going to kill such and such a person. Give me a weapon—a rifle, bow and arrow or the like,” and thereupon the latter provides a weapon to the person who has said that he would kill such and such a person, but he does not go to the site of killing, nor does the victim even die or become permanently incapacitated, but survives with only injury, then since it can be determined that he let the victim be wounded by providing a weapon he shall—if it is a man—be imprisoned for 12 years in accordance with the Ain, and his share of property shall be confiscated; if [it] is a woman, she shall be imprisoned for 6 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 93 If, out of greed for property or out of any other form of envy, [persons] participate in a murder plot, and [ensure that] doors [and] windows inside a house are barred and that ladders have been removed during the murder in order to prevent the victim from escaping, but in the end [the victim] does not die or even become permanently incapacitated but is only wounded, then as many people as ensured that doors [and] windows inside a house are barred and that ladders have been removed during the time of killing—if they are men—shall be imprisoned for 9 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 4½ years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 94 If, out of greed for property or out of any other form of envy, [persons] enter into a murder plot and, lest [the victim] escape or flee, block a path or byway outside rather than [being present] inside the house but do not touch [the victim’s] person, and in the end [the victim] does not die or even become permanently incapacitated but is only wounded, then as many persons as were involved in the murder plot by blocking paths or byways—if they are men—shall be imprisoned for 6 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 3 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 95 If, out of greed for property or out of any other form of envy, [persons] participate in a murder plot and patrol the [murder site] to prevent other people from witnessing [the killing] and in the end [the

property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.
If a victim does not die or even become permanently incapacitated but is only wounded, then as many persons as were involved in the plot [and act of killing] by patrolling the site—if they are men—shall be imprisoned for 6 years in accordance with the *Ain*, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 3 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 96 If, out of greed for property or out of any other form of envy, [persons] enter into a murder plot but do not go along to the murder site, lay [their] hands [on the victim], give the order to kill either as chief instigator but only observe [the act of murder], and in the end [the victim] does not die or become incapacitated but is only wounded, then as many persons as entered into the murder plot, went [to the site of killing] together with [the killer(s)] and observed [the act]—if they are men—shall be imprisoned for 6 years in accordance with the *Ain*, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 3 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 97 If, out of greed for property or out of any other form of envy, [persons] enter into a murder plot but do not go along to the murder site, provide any weapon [or] give the order to kill either as a chief instigator, and in the end [the victim] does not die or even become incapacitated but is only injured, then as many persons as entered into the murder plot—if they are men—shall be imprisoned for 4 years, in accordance with the *Ain*, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 2 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment they offer, it shall not be accepted.

§ 98 If, out of greed for property or out of any other form of envy, [persons] with the intention to kill put a snake [where it can bite the intended victim], and the snake bites him, but in the end [the victim] is only injured but does not die or even become permanently incapacitated, then those who with the intention to kill put the snake [where they did]—if they are men—shall be imprisoned for 12 years in accordance with the *Ain*, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 6 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 99 If, out of greed for property or out of any other form of envy, [persons] with the intention to kill let a dog bite [another person,] but
that person does not die or become permanently incapacitated but survives with only injury, then those who with the intention to kill let the dog bite [the victim]—if they are men—shall be imprisoned for 12 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 6 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 100 If, out of greed for property or out of any other form of envy, [persons] with the intention to kill chases [someone] with a hand-held weapon and [that person] does not die or become permanently incapacitated but is only wounded upon falling down a steep slope or from [the edge of] a deep drop while running away in order to save his life, then those who chased [him] with weapons with the intention to kill [but] were unable to strike [him] with their weapons—given the fact that the victim was wounded upon falling down a steep slope or from [the edge of] a deep drop while running away in order to save his life—shall, if they are men, be imprisoned for 6 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 3 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 101 If, out of greed for property or out of any other form of envy, [persons] with the intention to kill chase [someone] with a hand-held weapon and [that person] does not die or even become permanently incapacitated but is only wounded upon jumping into a river while running away in order to save his life, then those who chased [him] with weapons with the intention to kill [but] were unable to strike [him] with their weapons—given the fact that the victim was wounded upon jumping into a river while running away in order to save his life—shall, if they are men, be imprisoned for 6 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 3 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

[13] The law pertaining to punishment in cases when a single person with murderous intent assaults someone but that person is not injured or else the assailant misses his target

§ 102 If, out of greed for property or out of any other form of envy, [a person] with the intention to kill strikes or stabs [another person] with a weapon such as a rifle or bow and arrow, and that person is hit but
is not [seriously] wounded, or the strike misses [the target], or else the victim is not struck because he runs away from or outwits [the other], then the person who struck or stabbed [the victim] with the intention to kill—if it is a man—shall be imprisoned for 6 years, in accordance with the Ain, and his share of property shall be confiscated; if it is a woman, she shall be imprisoned for 3 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 103 If, out of greed for property or out of any other form of envy, [a person] with the intention to kill strikes [another person] with a weapon such as a rifle, bow and arrow or other such [discharging weapon], and that person is hit [by the weapon] but is not wounded, or the strike misses [the target], or the victim is not struck because he runs away or sidesteps, the shooter who shot the victim with the intention to kill—if it is a man—shall, in accordance with the Ain, be imprisoned for 6 years and his share of property shall be confiscated. If it is a woman, she shall be imprisoned for 3 years but no property shall be confiscated; No matter how much money is offered to waive imprisonment, it shall not be accepted.63

§ 104 If, out of greed for property or out of any other form of envy, [somebody] with the intention to kill [a person] shoves or [otherwise] causes him to fall down a steep slope [or from the edge of] a deep drop, [or else to fall] from a tree, window, balcony, roof, wall [or the like], and that person does not die or even become permanently incapacitated or is wounded, neither but survives, then he who, with the intention to kill, shoved [the victim] or [otherwise] caused him to fall down—if it is a man—shall be imprisoned for 6 years in accordance with the Ain, and his share of property shall be confiscated; if it is a woman, she shall be imprisoned for 3 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 105 If, out of greed for property or out of any other form of envy, [somebody] with the intention to kill strikes or stabs [a person] with a pole, stone, a piece of wood, a brick, turf, a roped stone [used for hunting], a stick for dislodging fruit or the like, or crushes him under a rock or a log, [and] that person is hit but is not wounded, or the assault misses [the mark], or the victim is not struck because he runs away from or outwits [the other], then he who with the intention to kill struck

63 Sections 102 and 103 similar (see the footnote to Section 103 in the edition).
[the victim] or crushed him shall—if it is a man—be imprisoned for 6 years in accordance with the *Ain*, and his share of property shall be confiscated; if it is a woman, she shall be imprisoned for 3 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

[14] The law pertaining to punishment in cases when a group of people collectively plot with murderous intent to assault a person but [the victim] is not injured, or else the assailants miss their mark and the victim is not struck

§ 106 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to kill jointly strike or stab [a human] with a hand-held or other weapon, and that person is struck but is not wounded, or else the assault misses [the mark], or the victim is not struck because he runs away from or outwits [the assailants], then as many persons, with the intention to kill, struck [him] with a weapon or the like—if they are men—shall be imprisoned for 6 years in accordance with the *Ain*, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 3 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 107 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to kill jointly shoot [a human] with such weapons as rifles or bows and arrows, and that person is hit but is not [seriously] wounded, or else the assault misses [the mark], or the victim is not struck because he runs away from or outwits [the assailants], then as many persons, with the intention to kill, discharged a rifle, bow and arrow or the like—if they are men—shall, be imprisoned for 6 years in accordance with the *Ain* and their share of property shall be confiscated; if they are women, they shall be imprisoned for 3 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 108 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to kill jointly shove [a human] or [otherwise] cause him to fall down a steep slope [or from the edge of] a deep drop, [or else to fall] from a tree, window, balcony, roof, wall or the like, and that person does not die or become incapacitated or even wounded, then as many people as seized [the victim] and caused him to fall—if they are men—shall be imprisoned for 6 years in accordance with the *Ain*, and their share of property shall be
§ 109 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to kill jointly strike at [a human] or stab at him with a rod, stone, [piece of] wood, a brick, turf [or] metal, a stick for dislodging fruit or the like, or with a roped stone [used for hunting] or the like, or else crush him under a rock or log, and that person is hit but is not wounded, or the assault misses [the mark], or the victim is not struck because he runs away or hides, then as many persons as struck at [the victim] with the intention to kill shall—if they are men—be imprisoned for 6 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 3 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 110 If, out of greed for property or out of any other form of envy, a multiple number of persons with the intention to kill jointly shove [him] towards a fire, make [him] fall in and let [him] burn, and that person does not die, suffer burns but survives [either] by receiving [others’] help or escaping [from the site] on his own, then as many persons as seized [the victim], made him fall into the fire and let him burn—if they are men—shall be imprisoned for 6 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 3 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 111 If, out of greed for property or out of any other form of envy, [persons] as chief plotters give an order [to someone else,] saying: “Kill such and such a person,” and [the latter,] following the order, goes and assaults [the victim,] who, while struck, is not wounded, or else the assault misses [the mark] or the victim saves his life [either] by receiving [others’] help or escaping [from the site] on his own, then the chief plotters who gave the order to kill, irrespective of whether they went to the site of killing together [with the killer] or not shall—if they are men—be imprisoned for 6 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 3 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.
§ 112 If, out of greed for property or out of any other form of envy, [a multiple number of persons] are involved in a plot to murder [a human] and seize and tie [him] up, but in the end the victim is struck but is not wounded, or else the assault misses [the mark] or the victim saves his life [either] by receiving [others’] help or on his own by running away [from] or outwitting [the assailants], then as many persons as seized and tied [the victim] up in order to kill him shall—if they are men—be imprisoned for 6 years in accordance with the *Ain*, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 3 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 113 If, out of greed for property or out of any other form of envy, [a multiple number of persons] participate in a murder plot [to the extent of] providing weapons such as rifles or bows and arrows, and go to the site of the killing [but] do not discharge a weapon and do not [act] either as the main [plotter] by giving the word to kill, and in the end the rifles, bows and arrows or the like provided by [them] are discharged but the victim is not wounded, or [the weapons] are discharged with the intention to kill but miss [the mark], or else [the victim] runs away from or outwits [the assailants] and remains unscathed, then as many persons as have provided the weapon to kill him—if they are men—shall be imprisoned for 6 years in accordance with the *Ain*, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 3 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 114 If [someone] who wants to kill [a person] says to someone else: “I’m going to kill such and such a person. Give me a weapon such as a rifle, bow and arrow or the like,” and thereupon the latter provides a weapon to the person who has said that he would kill such and such a person, but [the provider] does not go to the site of the [attempted] killing, and in the end [the weapon] is discharged with the intention to kill but it misses [the mark] or else [the victim] runs away from or outwits [the assailants] and remains unscathed, then since it can be ascertained that [the provider] provided a weapon—a rifle, bow and arrow or the like—that would be used] to kill [the victim], he shall—if it is a man—be imprisoned for 6 years in accordance with the *Ain*, and his share of property shall be confiscated; if it is a woman, she shall be imprisoned for 3 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.
§115 If, out of greed for property or out of any other form of envy, [persons] participate in a murder plot and [ensure that] doors [and] windows inside a house are barred or that ladders have been removed during the murder in order to prevent the victim from escaping, and in the end [the victim,] who survives [either] by receiving help or escaping [from the site] on his own, is not permanently incapacitated or wounded, then as many people who, with the intention to kill, have ensured that doors [and] windows inside the house are barred or that ladders have been removed—if they are men—shall be imprisoned for 6 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 2½ years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§116 If, out of greed for property or out of any other form of envy, [persons] enter into a murder plot and block the path to the main road or [other] paths outside rather than [being present] inside the house, do not lay hands on [the victim,] and in the end [the victim] does not die, does not become permanently incapacitated and is not wounded, or else is attacked but is not wounded, or [the assault] misses the mark, then as many persons as were involved in the murder plot by blocking the path to the main road or [other] paths—if they are men—shall be imprisoned for 4 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 2 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§117 If, out of greed for property or out of any other form of envy, [persons] participate in a murder plot and patrol the [murder site] to prevent other people from witnessing [the killing,] and in the end the assault lands but the victim is not [seriously] wounded, or else it misses the mark, or he saves his life [either] by receiving help [from others] or escaping from or outwitting [the assailants] on his own, then as many persons patrolled the murder site to prevent other people from witnessing the killing—if they are men—shall be imprisoned for 3 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 1½ years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§118 If, out of greed for property or out of any other form of envy, [persons] enter into a murder plot, go to [the site] together [with the killer(s)] but do not strike [the victim] with their hand, do not patrol
[the murder site] or give the order to kill as the chief plotter but only observe [the murder], and in the end the assault lands but [the victim] is not [seriously] wounded, or else it misses the mark, or the victim saves his life [either] by receiving help or running away from or outwitting [the assailants] on his own, then as many persons as participated in the plot, went to the site and observed the [attempted] killing—if they are men—shall be imprisoned for 3 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 1½ years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 119 If, out of greed for property or out of any other form of envy, [persons] enter into a murder plot but do not go along to the murder site, provide any weapons [or] give the order to kill as the chief plotters, and the assault lands but [the victim] is not [seriously] wounded, or else it misses the mark, or [the victim] saves his life by receiving help or by running away from or outwitting [the assailants], then as many persons as entered into the murder plot—if they are men—shall be imprisoned for 3 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 1½ years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 120 If, out of greed for property or out of any other form of envy, [persons] put a snake [in someone's environs] in order to kill him, but in the end the snake does not bite [the intended victim], then those who put the snake [in the victim's environs] with the intention to kill—if they are men—shall be imprisoned for 3 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 1½ years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 121 If, out of greed for property or out of any other form of envy, [persons] with the intention to kill [another person] sick a dog on [him,] but the dog does not bite, or else [the victim] saves his life by escaping from or outwitting [the dog], then those who, with the intention to kill, sicked the dog on [the intended victim]—if they are men—shall be imprisoned for 3 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 1½ years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.
§ 122 If, out of greed for property or out of any other form of envy, [persons] with the intention to kill chase [someone] with hand-held weapons and [that person] jumps from a cliff or [the edge of] a deep drop or into a river, thus fleeing and saving himself, and in the end suffers no injury, then those who chased [him] with hand-held weapons with the intention to kill—if they are men—shall be imprisoned for 3 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 1½ years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 123 If [persons] with the intention to kill take up hand-held weapons—rifles, bows and arrows, stones or the like—and block passages, paths to main routes or [other] paths but are captured before being able to wield their weapons, then as many persons as, with the intention to kill, blocked the paths—if they are men—shall be imprisoned for 4 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 2 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 124 If [persons] make a plot to murder [someone] but this comes to light while they are plotting, then as many people as have been plotting to murder—if they are men—shall be imprisoned for 2 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 1 year but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 125 If [persons] with the intention to kill [someone] put poison in food or the like, and the matter is disclosed before the food is eaten, then those who put poison in the food with the intention to kill, those who gave the order to kill [the victim] by letting [him] consume poison and those who provided poison knowing that it was meant to kill [the victim]—if they are men—shall be imprisoned for 4 years in accordance with the Ain, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 2 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 126 If persons put poison in food or the like with the intention to kill someone but some other person eats that poisonous food and dies before [the targeted victim] consumes it, then those who put the poison in the food with the intention to kill—if they are men belonging to
a caste group whose members may not be executed—shall be branded in accordance with the *Ain*, and their share of property shall be confiscated; if they are women, they shall be branded but no property shall be confiscated. If they are men belonging to caste groups whose members may be executed, they shall be executed—taking life for life.

§ 127 If persons put poison in food or the like with the intention to kill someone, but before [the targeted victim] consumes it some other person eats that poisonous food and, having eaten it, does not die but survives, then those who put the poison in the food with the intention to kill—if they are men—shall be imprisoned for 12 years in accordance with the *Ain*, and their share of property shall be confiscated; if they are women, they shall be imprisoned for 6 years but no property shall be confiscated. No matter how much money is offered to waive imprisonment, it shall not be accepted.

§ 128 If someone puts poison in food outside a house to kill wild animals—a tiger, wild boar, deer, antelope, wild buffalo, rhinoceros, jackal or the like, or a bird or the like—having [first] informed [persons in advance] at the village, but a human, cow or ox, or the like inadvertently eats that poisonous food and dies, then it shall be taken as a mishap. The one who put poison in the food shall be assigned no blame, nor need he [undertake] expiation. If poison is put in the food without informing [persons in advance] at the village, and a human accidentally consumes it and dies, [the authorities] shall fine him 20 rupees. If a four-footed [domestic] animal happens to die [by eating that food], [the authorities] shall compel [the man who set the poison] to pay that animal's owner an amount settled upon by the village; however, [he] need not pay a fine.

§ 129 If someone asks for a hand-held weapon—a rifle [or the like]—from someone else, [and the former] takes it and kills a human, then he who provided the weapon to the killer—in cases where it is [later] determined that the provider of the weapon had no knowledge that it was being taken to kill someone—shall be assigned no blame, nor need he [undertake] expiation.

§ 130 If a person provides poison to someone who states that it is needed for medical purposes or the like, and the latter lets a person consume that poison, then the provider of the poison—in cases where it is determined that he provided the poison without knowing that it was meant to kill—shall be assigned no blame, nor need he [undertake] expiation, irrespective of whether the [victim] died or not.

§ 131 If a child below the age of 12, having not been directed [to do so] by anyone, feeds something poisonous to a member of his own
household or any other person but the person who consumes the poisonous substance does not die, then, given the fact that it is a child below the age of 12, no blame shall be assigned but a fine of 2½ rupees shall be exacted, and expiation shall be granted against 1 rupee taken as godāna [by the dharmādhikārin]. If it is determined that it had [the poisonous substance] consumed at somebody else’s direction but the victim did not die, then he who directed [it to do so] shall be punished in accordance with the Ain; the child who had the poisonous substance consumed shall be fined as specified before, be granted expiation and let off. No other blame shall be assigned.

§ 132 If a male or female who has crossed 12 years of age has, out of anger or vexation, something poisonous consumed by a member of their own household or by somebody who does not belong to their household, and he who consumes it does not die, then a [local] adđā, adālata or amāla shall obtain a written confession from and imprison [the perpetrator] for 4 years irrespective of whether he who consumed the poison says, “Although such and such person had me eat something poisonous, I did not die, so I pardon him” or “I do not pardon him.” If [the perpetrator] offers money to waive imprisonment, it shall be accepted, and he shall be granted expiation by the dharmādhikārin against 5 rupees as godāna.

§ 133 If any man or woman of the four classes and thirty-six castes, including a Brahmin, wields a weapon and strikes a person with the intention to kill [but only] injures him, and the victim, in order to save his life, kills the attacker then and there by wielding a hand-held weapon [of his own] or other such thing, then he shall be assigned no blame in cases where there are eyewitnesses who saw the weapon [being wielded by the perpetrator] and who submit an affidavit stating that the person who died struck first with his weapon, injuring [the victim] and that therefore the victim killed that [attacker]. If a Brahmin, woman, a blood relation or someone of the same gotra is killed, the slayer shall be granted expiation and shall [then] be permitted to eat cooked rice and drink water [together with his fellow caste members]; in cases where persons [other than those] mentioned are killed, no expiation is needed and he shall remain within his caste.

§ 134 In cases where somebody, after killing another person, proclaims to a village adđā, adālata or amāla, “When such and such a person with the intention to kill injured me with a weapon, I killed him, [thus] saving my life, and came here,” then if there was no eyewitness [who might have] helped him during the killing, he shall not be let off
only on the basis of his verbal statement regarding the killing. If it is determined during an investigation of the case by the adālata or [village] council that he killed [the other] in order to save [his] own life when [the latter] with murderous intent injured him with a weapon, he shall be assigned no blame and be let off. If it is determined that he unlawfully killed another person and [then] came proclaiming, “When [such and such a person] attacked me with the intention to kill, I killed him in order to save my own life,” he—if it is a man who belongs to a caste group whose members may not be executed—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if it is a woman, she shall be branded but no property shall be confiscated. If [the perpetrator] is a man who belongs to a caste group whose members may be executed, he shall be executed—taking life for life.

§ 135 If someone kills a person but does not inform [authorities] and [the killing] becomes known afterwards through someone else, and the slayer is taken into custody and brought in for interrogation, during which he says, “I killed [that person] when he struck me with the intention to kill,” and if—when he is unable to produce any eyewitnesses—it is determined that he killed [the victim] out of anger, then he—if it is a man who belongs to a caste group whose members may not be executed—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if it is a woman, she shall be branded but no property shall be confiscated. If [the perpetrator] is a man who belongs to a caste group whose members may be executed, he shall be executed—taking life for life.

§ 136 If somebody is engaged in the act of killing a person unlawfully and that person cries for help, but the village headman aged between 16 and 65 who does not go to his aid, [even though] aware [that a murder is taking place], shall be fined 100 rupees. Persons other than the village headman who do not go [to help the victim] upon hearing [his] cry for help shall each be fined 10 rupees. Those below the age of 16 and elderly persons above the age of 65, the sick and women shall be assigned no blame. If a multiple number of persons from the same household hear [the victim’s] cry for help and 1 or 2 go [in response] but the others do not go, the others from the same household who did not go shall be assigned no blame.

§ 137 If someone kills a person and flees past a border pillar or the borderline, no one shall enter into the foreign country and capture and kill [him]. If [anybody] does enter the foreign country and captures and
kills him, he shall be charged with a crime. In cases where [somebody] is unable to capture [such a person] who flees to a foreign country, he shall be assigned no blame. The Resident Sāheba shall be consulted if [the perpetrator] flees to Madhesa (i.e., British India), and the Chief Kājī if he flees to Bhoṭa (i.e., Tibet). Once he is brought [back] here [to our own country,] the murderer—if it is a man belonging to a caste group whose members may not be executed—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if it is a woman, she shall be branded but no property shall be confiscated. If it is a man belonging to a caste group whose members may be executed, he shall be executed—taking life for life.

§ 138 If [a bailiff or soldier] is sent to take someone into custody by order of a government officer or by [order of] an aḍḍā, adālata, ṭhānā, amāla or kacahari, and he who is taken and being brought in is attacked by a third party on the way and dies, the slayer shall be punished in accordance with the law relating to homicide. The bailiff or soldier who was taking [the deceased] into custody shall be assigned no blame.

§ 139 If someone not sent by order of a government officer or an aḍḍā, adālata, ṭhānā, amāla or kacahari takes someone else into custody in connection with a legal dispute involving transactional matters, and a third-party attacks [the detainee] and kills him, the slayer shall be punished in accordance with the law relating to homicide. The creditor or talsiṅ who was taking [the other] into custody shall be assigned no blame for having done so regarding a legal dispute involving transactional matters or the like.

§ 140 If a murderer, thief, adulterer or [any other] criminal, or else a slave, a male or female servant or the like who has fled [their] master’s house is caught and taken [into custody] by a bailiff or soldier sent by an adālata, ṭhānā, amāla or the like, or is caught and brought [in] by their master [himself], or by somebody else who bears witness against them, stating “This [person] committed such and such act,” and [the person], having been put in fetters or stocks or [restrained with] leather handcuffs or the like, or put in prison, [later] dies from having consumed poison, hanged [himself] or cut [his own] throat, then those who caught him and brought [him in], who imprisoned him or who restricted [his movements] shall be assigned no blame.

§ 141 If a thief, an adulterer or [any other] criminal, or else a slave, male or female servant or the like who has fled [their] master’s house is caught and brought [in] by a bailiff or soldier sent by an adālata, ṭhānā, amāla or the like, or is caught and brought [in] by someone who...
has been sent by their master to catch [them,] and [the person], having been tied up, fettered or put in stocks, or [restrained with] leather handcuffs or the like, dies [along the way] from having on his own jumped into a river, from a cliff, into swampland, out of a window, from a roof, down a well, off a [beam] bridge or suspension bridge, or else from a boat, and [then] while escaping from having been swept away or having collided with [something], then he who caught [the person] and was bringing him [in] shall be assigned no blame.

§ 142 If a person who is being taken into custody to be held in confinement due to a dispute regarding gold or silver, cash or commodities, vessels, jewels, real property, four-footed [domestic] animals, male or female slaves, adultery, caste-related issues, house and fields, water channels, public water sources, right of way, nuptial issues, trade and transactions or the like, and while being brought [to authorities] dies upon falling down a steep slope or colliding with [something] when at some point he jumps [free] and flees, or else his hand or leg is injured or broken, then he who was taking him into custody and was bringing [him in] shall be assigned no blame. If he who was taking [the other] into custody was to have received something back from the deceased, he shall take [what is owed him] from the offspring of the deceased or from whoever inherits his property if he died without offspring. If [he] comes to an adālata or amāla to lodge a complaint, [the authorities] shall see that he receives what is due to him.

§ 143 If someone who needs to be held captive [temporarily] (i.e., pending transfer to authorities) due to a dispute regarding gold or silver, vessels, cash or commodities, jewels, real property, four-footed [domestic] animals, male or female slaves, adultery, caste-related issues, house and fields, water channels, public water sources, nuptial issues, trade and transactions or the like is held by someone inside his own or the other’s house—whether in a room on an upper floor [or] on the ground floor—and [the captive] dies from having jumped from a window, a balcony or the roof, or injures his hands or legs, or suffers injury to [other] parts of the body, or dies by cutting his throat, stabbing himself with a weapon or hanging himself, or else dies by consuming poison, then he who held him captive shall be assigned no blame.

[15] The law pertaining to punishment for the crime of striking someone with the intention to kill

§ 144 In cases involving the killing of a person or engaging in a plot to kill, [the perpetrators] shall be punished in accordance with this Ain
(i.e., the law on homicide). If [someone] has killed, permanently incapacitated or else [otherwise] injured a person, or engaged in a plot [leading to similar results], the perpetrators shall be punished in accordance with the written provisions of this Ain. If it is determined that [the perpetrators] did not kill, permanently incapacitate or else injure a person, or engage in a plot [leading to similar results] in such a manner as written in this Ain, but rather that they did so in a different manner, the matter shall be decided in accordance with Section 8 of [the Article] on Court Procedures.

§ 145 If someone with the intention to kill or during a dispute over some incidental matter injures or incapacitates a person by striking or stabbing [him] with a weapon or by other means, the wound [of the victim] shall be measured. If there is a need to determine whether [the victim] has become incapacitated, [one] shall have a barber—in case one is available, and if not, then a knowledgeable village notable—measure, in the case of striking, the length of the wound and, in the case of stabbing, its depth, and [the measurer] shall be made to determine whether [the victim] is permanently incapacitated or not. Once he has made a determination, a written statement shall be prepared regarding the extent of injury, and the perpetrator shall be dealt with in accordance with the Ain on the basis of these written details.

§ 146 If someone beats [a person] with the intention to kill, [one] shall have a barber—in the case one is available, and if not, then a knowledgeable village notable—examine the [victim] to determine whether his hands, feet, fingers and toes, or bones have been broken or not, whether he has become permanently incapacitated or not, or whether or not he has suffered merely a minor injury. After [the measurer] has made a determination, a written statement shall be prepared regarding the extent of injury, and the perpetrator shall be dealt with in accordance with the Ain on the basis of these written details.

[16] The law pertaining to execution, branding and other punishment for the crime of homicide

§ 147 In cases where an Upādhyāya Brahmin or any other person belonging to a Brahmin caste group kills someone or commits a crime resulting in the loss of life, he shall not be executed, given the demerit of killing a Brahmin. [Instead, authorities] shall, in accordance with the Ain, confiscate [the perpetrator’s] share of property and brand [him].

§ 148 In cases where an unmarried girl above the age of 11 or a widow from among the four classes and thirty-six castes commits
a crime resulting in the loss of life, she shall not be executed, given the
demerit of killing a woman. Nor, since she is a woman, shall her prop-
erty be confiscated; rather, she shall simply be branded.

§ 149 In cases where [a member of] the Rājapūta caste kills a per-
son, he shall be executed—taking life for life. If he commits adultery,
the wronged husband has the right to decide [whether he shall be exe-
cuted or not]. If [a member from] the Rājapūta caste commits crimes
other [than these], he shall be punished in accordance with the Ain, but
he shall not be executed.

§ 150 If an Upādhyāya Brahmin or any other Brahmin from any
caste group; an ascetic whose father is/ was an ascetic and whose ma-
ternal line of descent is not known; the offspring born to a Daśanā-
ma ascetic, a Jogi, a Jaṅgama ascetic or Sebaḍā ascetic and a chaste
Brahmin widow taken as a concubine; or a Ramatā ascetic, Phakira
or Kānacrārā/Kānaphaṭṭā ascetic whose father and maternal line of de-
scent are not known commits the crime of taking a human life, he shall
not be executed, [but] his share of property shall be confiscated in ac-
cordance with the Ain, and he shall be branded.

§ 151 If [a member of] a Rājapūta caste [or] any [other] non-
Brahmin Sacred Thread-wearer or Non-enslavable or Enslavable
Alcohol-drinker or [any other] such caste—(1) who has become a tons-
sured (muḍiyāko) ascetic—for example, a Daśanāma, Jogī, Jaṅgama,
Sanyāsī or Sebaḍā [ascetics]—(2) who has remained true to [an ascet-
ic’s] duties (dharma), and (3) who has no household (i.e., who has taken
the vow of chastity)—if a wearer of such a habit kills a person, he shall,
in accordance with the Ain, be branded and his share of property shall
be confiscated.

§ 152 If [a member of] a Rajapūta/Rājapūta caste [or] any [other]
non-Brahmin Cord-wearer or Non-enslavable or Enslavable Alcohol-
drinker or any [other such] caste who has become a tonsured ascetic
[living] with Daśanāma, Jogī, Jaṅgama, Sebaḍā or Sanyāsī ascetics
[but then] establishes a family, remains true to a householder’s duties
gṛhasthadharma and assumes a householder’s clothing—[if such
a man] kills someone, he shall be executed—taking life for life.

§ 153 If a speech-impaired man or woman who is of sound mind
and able to communicate [reasonably well] (vākyā phuṭnu) kills a per-
son, he—if it is a man who belongs to a caste whose members may
not be executed—shall, in accordance with the Ain, be branded and
his share of property shall be confiscated; if it is a woman, she shall be
branded but no property shall be confiscated. If it is a man who belongs
to a caste whose members may be executed, he shall be executed—taking life for life.

§ 154 If a speech-impaired man or woman who is dull-witted but able to communicate [reasonably well] kills a person, there shall be no taking of life for life. If it is a man, he shall be imprisoned for 12 years; if a woman, she shall be imprisoned for 6 years. Even though the [perpetrator] offers twice the amount [required to waive imprisonment], it shall not be accepted.

§ 155 If someone who does not know what is proper to do and what is not roams around [as if] in a state of enlightenment and eats tabooed food that calls for loss of caste, or engages in merely one of these mentioned activities—if such an insane man or woman kills a person, [the perpetrator]—if it is a man—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if it is a woman, she shall be branded but no property shall be confiscated.

§ 156 If an insane man or woman who knows what is proper to do and what is not, who does not eat tabooed food and who does not roam around [as if] in a state of enlightenment kills a person, [the perpetrator]—if it is a man belonging to a caste group whose members may not be executed—shall be branded in accordance with the Ain, and his share of property shall be confiscated; if it is a woman, she shall simply be branded. If it is a man who belongs to a caste group whose members may be executed, he shall be executed—taking life for life.

§ 157 If an insane man or woman who has killed a person [never] ate tabooed food, excrement or the like before committing the murder but is learned to have roamed around [as if] in a state of liberation and to have eaten tabooed food, excrement or the like afterwards, it can be understood that they ate [such things] in order to save their life. Such an insane person—if it is a man who belongs to a caste whose members may be executed—shall, in accordance with the Ain, be branded and his share of property shall be confiscated; if it is a woman, she shall be branded but no property shall be confiscated. If it is a man who belongs to a caste group whose members may be executed, he shall be executed—taking life for life.

§ 158 If [the offspring of] someone who has been relegated to a lower caste through [the act of] caste degradation of having one's head shaved, or who has been relegated to a lower caste for [the lesser fault of] having committed adultery with someone of a lower caste, or else for having consumed cooked rice, water or the like [under circumstances] leading to caste degradation—[if such a person] kills someone
[else], he—if, while having lost caste, still belongs to a caste whose members may not be executed—shall be branded in accordance with the Ain, and his share of property shall be confiscated. If, in having lost caste, he now belongs to a caste whose members may be executed, he shall be executed—taking life for life.

§ 159 If someone is killed by a person who was born to one who has been relegated to a lower caste through [the act of] caste degradation of having one’s head shaved, or who has been relegated to a lower caste for [the lesser fault] of having committed adultery with a partner of a lower caste, or else for having consumed cooked rice, water or the like [under circumstances] leading to caste degradation—then [the perpetrator] shall be punished in accordance with the [specific] law applying to the caste to which [the parent] had, in accordance with the Ain, been relegated.

§ 160 When someone who has committed a crime (bejāї) and by legal decision (nisāphale) is to be beaten [for it] is seized by 3 or 4 persons and beaten, but then, while being beaten he himself makes the mistake of compounding his crime by wielding a weapon, and if [in doing so] he takes a human life, he shall be executed—taking life for life. If [the other] did not die but was injured when [the perpetrator] was frantically wielding his weapon, then, since the latter wielded a weapon himself when he was being beaten, the wound shall be measured by length in the case of striking and by depth in the case of stabbing, and [the perpetrator] shall be imprisoned for as many years as [the size of] the wound in fingerbreadths.
C. Edition and Translation of Documents

Document 1 (DNA 4/100)

A letter from Raṇavīra Siṃha Thāpā to General Bhīmasena Thāpā (VS 1892)

Edited and translated by Rajan Khatiwoda; dated VS 1892 (1835); National Archives, Kathmandu; microfilmed as NGMPP DNA 4/100 on 17/04/2000; for the digital edition, see https://nepalica.hadw-bw.de/nepal/editions/show/1074.

Abstract: This letter, authored by Raṇavīra Siṃha Thāpā from Pālpā in Tānasena and addressed to General Bhīmasena Thāpā, seeks clarification regarding previously issued lālamoharas. The lālamoharas pertain to theft, robbery, and the application of the death penalty in cases involving the latter offense, prior to the signing of a treaty with the British Indian Government aimed at preventing crimes, particularly cross-border theft and robbery.

Edition:

[1r-part1]

1 नं ४३९१

[Seal]

1 The manuscript number has been inserted by a second hand.
स्वस्ति। श्रीस्वामिजोग्यवादि सकलगुणगरिष राजभारोद्धारणप्रदृढग्राहिकसामर्थ
श्री श्री
श्री श्री श्री श्री दानेन जनन भीमसेन शापाका चरणतल इत श्री रणकीर्तिंद्र शापाको
सा-
घांडंडबत्रः कोटि कोटि सेवा सेवा सेवा पूर्वक पत्रमिदम् ४ चरणाका आसिरीदाने हां
नीक
ताहाँ पाव कुमाल आनंदमंगल चरणाशीर हनुमया हामो सव बालको प्रतिगम उदार
होला। अरो नाहाको समाचार भलो छ। धार्मण बिद १३ रोज ५ मा लेखीयाको कर
णापत्र ये-
हि सूदि ३ रोज ३ का दिन आइपुग्यो। हरफ्ह हरफ्ह पड्ध अथविस्तार सिर चढाया।
उप्रान्तः हा-  
मा ---१--- को र सकर धर्मको अभ उप्रान्तः डांका जाहाँ पर्द बाल्का मातर्कले
सजाय
गनुँ भन्ना दोहरा डांकुका लिबिनिद्वा बेवराका रुका को कुरा अधि तलाई पनी लेखि-
याको हो। मोहि ब्वाराका रुका डांकुका कुरामा हुदुला पिटाई उदि दिन्या कन्दीवस्
तका
रुकामा लालमोहर भे जगा जगा र्वाना भया। ताहाँ पनि लालमोहर २ जाँचछु पुगून्।
लालमोहरवलेर्वीमको काम नारी गाफिलिक गरिरख्थुः भन्ना लालमोहरमा लेखियावर-
लोकर मंजार होला मो जारी बढ्छै तागिति गद्दरहन्तु भन्ना उर्दी जगा जगामा पठाउ-
न्या काम गर्न विकाहा होला भया मिस्या लेपी आयेखा चुहूट जोय विदियाँ हो। ---२---
पल्नुका जारिमसि दर्याका एकमा पोला पैरले विगा चक्या पेट मछेछे पेट २१५ भनि-
को लालमोहर २ महेः र पार्डका नाउको पुराना किलावल्लो लेको लालमोहर १ र
डांका कुराको लालमोहर १ डांका चोरिका कुरामा उदि दिन्या लालमोहर १ आ-
हुया। येनुमा नेपाल ---३--- र सकर धर्मको जैन जगामा डांका पर्देन्त उस जा-
गाको मातर्कले डांका मान्यको साज्ञागनु नेपाल ---१--- का मानसिवले सकर के
पनिका मुलुकमा गै डांका मायाः भन्ना सकर कंपनि विरत साज्ञा गनुँ सकर कंप-
निका मानसिवले नेपाल ---१--- का मुलुकमा गै डांका मायाः भन्ना नेपाल ---१---
बाट सजाय गनुँ भन्ना ब्वाराको अधिनौ यो पाउको कन्दीवस्तवाई तरा तलीजेन-
मा कन्ने ठहर्दै भनि रुकाको मसीदा पठाइवकस्तिकामा चाहिसिः न्या दोहरी
उदिदिः---२---
तु १५।१५ दिनमा लालमोहरमा भन्ना दो मितरका ज-
गामा डांकु र चोरिका बीहुले देस्तिमा पल्नु हुनान्न दुनिजा रैयेतुलाई पनि
दुहु हुनान्न तस्याधय चार वर्ण छन्ति जातुमा डांका र चोरिका कुरामा साबहीन्
हुनमयौ भन्ना ज्यू जाहानुमा पल्नौ भनि प्रगान्प्रगाना मैजे मौजेमा हुदुला पिटाईदिः
तु १५।१५ दिनमा यस्तेवो जीमको उदि दि  
2 For *yogetyādi.
3 Note that in the edition, both the double dot (..) and single dot (.) above the let-
ters (akṣara) are represented by a single dot (◌̇) above. However, it is important
to acknowledge that at times they have been used to distinguish nasal sounds.
4 The eulogy is composed in Sanskritized Nepali, which means that the standards
of Sanskrit grammar have not been adopted in the edition.
[1r-part2]

29 तत्कालिन गर्व्या काम गर्दैन्तृतृ भन्न्या नेवराको रहेछ। त्यसै येकोहरा नेवराले अंग्रेज
30 को मुलुकमा ई डाङ चोरि गर्ना भन्न्या ज्यु जहानमा पल्ला भनि १५.१५ दिनमा उद्र
31 दिदा उ हामा नेवराहरुको साह्सज मन र पमून जावा निल्कु देमा भनि बदनाम
32 पल्ला भन्ना ई पनि लाग्नर। बन्दोबस्तको लालमोहर्मा येक् नेवराउ दुंदिन्या लाल-
33 मोहर्मा येक् नेवराले विन्नी नगर पझायाको हो। दोह्रापाठिैं नेवराले बन्दोबस्तका लाल-
34 लमोहर् मोही को कोराला उद्र नेपल --- ना का अम्लकाम मानिसले सकार
35 कंपनिका अम्ललमा डांका र चोरि गर्न गयी भन्या सकार कंपनिले सजान्या गर्नु
36 सकार कंपनिका अम्ललका मानिसले नेपाल --- ना का अम्लका आउ चो-
37 रि डाङका मार्वा भन्या नेपाल --- ना बाट सजान्या गर्नु भन्न्या १५ सालका कार्तिक
38 मैैहार्दिश बन्दोबस्तल भनाको छ। डाङका र चोरिको कुर्मा सावित हुनग्न्या भन्न्या ज्यु
39 जहानमा पल्ला भनि १५.१५ दिनमा हुंडला पिटाइदिन्या हो कि। अंग्रेजिस्तिका
40 बन्दोबस्तका कुराको लालमोहर्मा भन्न्या डांकाको कुरा माप्रेण रहेछ। उद्र हिदु
41 भन्न्या पथिंल्लो लालमोहर्मा भन्न्या डांका र चोरिमा सावित भनाय भन्न्या ज्यु जहान-
42 नमा पल्ला भन्ना रहेछ। चोरिको कुरामा २ लालमोहर्मा येक नेवरा नहुं चोरि-
43 का कुराको उद्र हिदु भन्न्या गाँठ भैस्त र प्राधान चोर्न्यालाई पनि चोर भन्न्या गा-
44 द हैस र प्राधान चौथ्या समेटलाइ हो कि घर फोर्न्या र बिचमा डांका मार्तबने-
45 द मात्र हो। अवील्ला मोहर्मोही को दोहरा डांका कुराको उद्र दिन्या हो कि
46 पष्ठिंल्ला येकोहरा कुराका नेवराको डांका चोरि समेटको उद्र दिन्या हो। --- ना
47 निन्नी पायरक्ससुभ्या हुक्न्या आया आयामोही उद्र हिदु लाउला। वीये-
48 चरणथु। इति सम्बन्थ र१८८२ साल सिर्ज श्वास सुदिकु रोज ५ मुकाम पाल्पा
49 ताम्स सुभम्न ---

Translation:

Hail! This letter is preceded by [assurances of faithful] Service! Service! Service! [and] crores and crores of eight-point prostrations (sāṣṭāṁgadaṇḍavat) performed by Raṇavīra Simha Thāpā to the feet of [my] five times venerable elder brother General Bhīmasena Thāpā, a fit [model] for comparison, most venerable because of every [good] quality and capable of carrying out (lit. elevating) the king’s heavy tasks and of firmly holding a sword.

[We are] here fine by the blessing of [your] feet. If [your] feet there are well, happy, auspicious and steady, all our affairs will be protected and advanced. Furthermore, the tidings here are good. The compassionate letter written on Thursday, the 13th of the dark fortnight of
Śrāvaṇa arrived on Tuesday, the third of the bright fortnight. [After I read] each paragraph [of it], the extent of its meaning [was understood]. I bow down my head [to your feet]. [Regarding the] following: The letter of instruction [from you which states the following] has arrived: ‘The content [lit. matter] of the rukkā [containing] details of the mutual extradition of robber[s] has also been sent to you stating [the following:]’ “From now on wherever a robbery is committed, [either] at a location [in the jurisdiction] of our ---1--- (i.e., śrī 5 sarkāra)⁵ [or] of the Company Government, the local authority shall administer punishment.” Lālamoharas have been issued and sent from place to place [relating] to [two] rukkās, [one of them containing] the above-mentioned details and [the other] [prescribing] arrangements for the proclamation (urdi dinyā) regarding [this] matter of robbers, [to be announced] by the beating of drums. [These] 2 lālamohara[s] will be going [and] reach there [where you are] too. It would be good if [you could] perform the task of sending from place to place the proclamation that [whoever] does not act according to [these] lālamohara[s] [but] contrary to [them] will be punished in accordance with what is written in the lālamohara[s]’.

This is very proper and good. The [four following] lālamoharas have arrived:

The lālamohara on compensation for the 2 [murīs] and 15 [pāthīs] of kheta⁶ [granted] to the regiment of ---2--- as jāgira [but] destroyed by landslides and flooding [lit. river] on the kheta [next to] the river ---1

The lālamohara reflecting the older border pillars under the name of Maheśvara Pāde ---1

The lālamohara on robbery ---1

The lālamohara on the proclamation regarding robbery and theft ---1

---

⁵ The number mentioned in the text refers to the phrase śrī 5 sarkāra, which translates to ‘five-fold venerable ruler,’ a term commonly associated with the Śāha king. This specific phrase, śrī 5 sarkāra, is written in the space above the main text. However, due to fading over time, the writing in that area has become unreadable. Nonetheless, based on the date of the document, it can be concluded that Rājendra was the reigning king during that particular period.

⁶ Generally, kheta refers to irrigated land in the hill region that is suitable for the cultivation of rice and wheat. Additionally, it serves as a unit of measurement for land in the hill region, equivalent to 25 ropanīs or 100 murīs (approximately 1.25 hectares).

⁷ The number mentioned in the text is a reference to a person whose name is written in the space above the main text. Unfortunately, due to fading, the text on the space is unclear, making it difficult to determine to whom this number refers.
As to one [of them]: You had sent me a draft of the rukkā asking for my opinion [and containing the following] details: ‘Wherever a robbery is committed, [whether] at a location [in the jurisdiction] of Nepal ---1--- (i.e., śrī 5 sarkāra) or Company Government, the local authority (mālikale) shall exact punishment [by] executing the robber. If persons under Nepal ---1--- (i.e., śrī 5 sarkāra) commit robbery at a location [in the jurisdiction] of the Company Government, [the offenders] shall be punished by the Company Government, [while] if persons under the Company Government commit robbery at a location [in the jurisdiction] of Nepal ---1--- (i.e., śrī 5 sarkāra), [the offenders] shall be punished by Nepal ---1--- (i.e., śrī 5 sarkāra).’ [My opinion is that] it would be good to issue double (i.e., in villages and in kacaharīs) proclamations every 15 days.

[As to the lālamohara on] issuing the proclamation, it has [the following] details: ‘Because of robbery and theft in the cross-border areas, the friendship [between Nepal ---1--- (i.e., śrī 5 sarkāra) and the Company Government] will suffer, and their peoples, too, will. Therefore, [the proclamation, announced by] the beating of drums, that anybody from the Four Vārṇas and Thirty-six Jātas shall be punished by death if [charges] of theft and robbery are proved shall be delivered in every pragannā⁸ [and] mauje⁹. From now on the same proclamation shall also be delivered in kacaharīs every 15 days and warnings continually issued.’ It seems to me that if the proclamation is delivered every 15 days—that robbery or theft committed in the British-[Indian] territories shall carry the death penalty—our subjects will be very alarmed and the country will fall into some disrepute.

There is one detail in the lālamohara concerning arrangements [and] one [other conflicting] detail in the lālamohara concerning the proclamation, and therefore I have sent a request [for clarification]. The double proclamations based on the lālamohara concerning arrangements for the double readings—if persons from Nepal ---1--- (i.e., śrī 5 sarkāra) territory go to commit robbery or theft in the territory of Company Government, [the offenders] shall be punished by the Company Government, [and] persons from Company Government territory go to commit robbery or theft in the territory of Nepal ---1--- (i.e.,

---1---

⁸ Pragannā refers to an administrative district consisting of multiple villages under the supervision of a chaudharī. In the past, the Saptari District included 14 pragannā (Krauskopff & Meyer 2000: 185).

⁹ Mauje/Maujā refers to a unit of land revenue administration in the Tarai region. It is a term used to describe a specific measurement or division of land for administrative and revenue purposes (see Krauskopff & Meyer 2000: 185).
śrī 5 sarkāra) [the offenders shall be punished by Nepal ---1--- (i.e., śrī 5 sarkāra)—are scheduled [to begin] from Kārtika/Kattika of the [Vikrama] year [18]91. Should there be the beating of drums every 15 days [announcing] that if a robbery or theft is proved, the offender shall be put to death? It is seen to be the case that in the lālamohara concerning arrangements with British-[India] [the offender] is to be put to death only in the case of robbery, [whereas] the lālamohara [issued] later states: ‘if robbery or theft is proved, a death sentence shall be imposed.’

Regarding the matter of theft, [confusion arises] because the two lālamoharas do not agree in detail when ordering the proclamation concerning theft: whether one who steals a cow, buffalo or [any] important or main object (prādhāna) is also to be called a thief. [Is it the case that] only one who breaks into houses and commits robbery [is to be called a robber], or is someone who steals a cow, buffalo or prādhāna also [included]? Should the proclamation be made according to the prior lālamohara [to allow for] a double field of application of robbery or according to the later lālamohara concerning theft as well as robbery, each with [its own] strict fields of application? If you could kindly request [clarification of] this matter from ---1--- (i.e., śrī 5 sarkāra), I will have the proclamation delivered according to [his] order. [What more to say] to the feet of a knowledgeable one?

Thursday, the 5th day of the bright fortnight of Śrāvaṇa in the [Vikrama] era year 1892 [1835]. From Pālpā, Tānasim [Tansen].
322 — C. Edition and Translation of Documents

[1r-part2]
Document 2 (DNA 14/4)

A rukkā from King Surendra ordering the execution of Hari Goḍīyā for an act of homicide (VS 1937)

Edited and translated by Rajan Khatiwoda; dated VS 1937 (1880); National Archives, Kathmandu, Ms. no. 425; microfilmed as NGMPP DNA 14/4 on 04/07/2000; for the digital edition, see https://doi.org/10.11588/diglit.39465.

Abstract: This rukkā issued by King Surendra to Captain (text: kaptāna) Mvāna Siṃ Svā̃ra Chetrī lays bare formal procedures for carrying out the death penalty on Hari Goḍīyā, who was found guilty of killing Vadala Siṃ Thāpā.

Edition:

[Ir]

श्री

[Royal seal]

श्रीमद्दतिरीप्रचण्ड-¹¹
भुजण्डेत्यादि-¹²
श्रीश्रीश्रीमिािा-
जिण उिरीपससं-
ििाणा्विाि ुि-
के सरी्यस आइ-
र्ोङ ् लरीन् परी-
म्माकोकाङ््वा-
ङ ् स््यान् प्राइम्-
मरीस्नष्ि्या-
ण्डकम््यांडि इ-
नचरीफ ्  ---१

10 This portion is not visible on the facsimile provided below.
11 For śrīmad atipracanda⁹.
12 This has been written in the upper left-hand margin of the document.
स््वस्स्ति स््वस्स्ति श्रीमन्मिािाजाधरीिाजकस््य  
रुक्ा ---
आगे कप्ांन्  म््वानससं स््वाि छेत्ररी प्रतिरी । म आफ ु गोडरी्या जाति भै ३४ साल्का श्ा-
वण सुिरी ३ रोज १ का राती पाहाडोपरा सीमल टोलु बन्या बद
ल सिं धापालाई रानी सुती नीदायाका बपत पारी वेहुक्का पुक-  
रिले २ चोट ध्रोक्रामा हानी काल मारी नीजका कम्बको मुन तोिा  
कं पनी २० स्मेतु ली म भागी गया को साचो हो भनी मोगालाना  
जील्ले वहाडाराई ईलाके पल्चापुर माज्ये बजाही बन्या हरि गोडरीया- 
ले ३५ साल् फारुण वदि ७ रोज ५ मा अमिनी अदालतु कनहरि-  
का कायहतममा लेयी दीयाका मुद्यामा धनमालका लाचाले भ-
यो बा अरु केही ईलेपे अकालाई हतीयार गैहले हानी रोपी मा- 
नीम मानो मान्या नकाटन्या जातको लोण्या मानीम भ-
या ऐन्वर्मोजिमुको अंस सवान्त गरि स्वास्त मानीस भया सवर-  
स्व तााँध दामल गरू तौकात्या जातको लोण्या मानीम भया [६]--
को बदला ज्यान काल मारीदीतु भया ज्यानमारका ९ लमब-  
र वेहुक्का मानीसको ज्यानु मायो मानीसमा ऐनले ज्यान लिए-
नु पदरी अवउप्रांत फालानु तक्सीर १४ गन्या फलानालाई उसले ज्या-
न मानुका फलाका झालमा लगी ज्यान काटी मारन् वा फासिदी  
मारो भन्नु लालमोहिरा लेपाई सो लालमोहिरा जीन जाप- 
मा लगी मांरु भन्नु पेपीको छ उसे जगामा लगी उसे झालका  
झोरे झोरे हालनु पन्या जातका हालवाट कटाई मरानु वा फास- 
री दीलाई मारु भन्नु ज्यान नीदाको र मुहदा दामलु गर्दी ग- 
न्यको ५ लमब ज्यान जान्या मानीसको ज्यान मार्न पपादुदा र  
सुहुत पन्यालाई मुडी धापादा उसले फालानु तक्सीर १५ गयो र यसको 
ज्यान मारिया बयो अथवा मुडीयाकालाई मुडीयो भया 
सहरका दोलु दोलुमा झाज पीटाइ नेजानु भन्नया सोहि महलका  
१२ लमबका ऐन्वर्मोजीमु नीज हरि गोडरीयाले बदल सी धपान-  
लाई धनमालका लालचाले रानी सुती नीदायाका बपत पारि [८]--
हृक्का पुक्ृरेरे २ चोट धोक्रामा हानी कार धरे मार्यामा  
मान्नु धापारोपर भया सबैले देयनु धोरमा लगी ताहिका 
झोरे झोरे हालनु पन्या जातका हालवाट ज्यानको बदल ज्यान का- 
दी मानिया टहराईयू भनी नजा मुहुक जील्ले कैलाली अभि-  
नीका लेपेन्तू बालनरसी खार छेसी कीरी कासिनाथ [...] -  
रिले ३६ साल्का श्ववण वदि ३० रोज ६ मा अदालतु हटाचपुली- 
माफक मिरालाइयो रोपोस्मा हुक्कम मरीले स्मेतु सदर भै आया-  
बोमोजीमु मालका हाक्रीमु कपटान् १६ म्यान सिं ख्यार छेसीका नाव- 
उमा लालमोहीर लेपाई सो लालमोहर रमाना गरि पताई-

13 For धिराजकास्या।
14 For तक्सीर।
15 For तक्सीर।
16 For कपाताना।
37 दीन्या ठहारायूं जो हुकुम मर्य भनि अदालत उतारपलरी भूत- क्रा मंदिर बड़े बंदकोट न्यायूखे ---१---का र तीमन्द्राजकुमार कुमारा- तमज श्री कम्यांडर इन चित्तु जनरल घर सस्मिर जङ राणा बहादुर- का हुकुम मर्या बीती पारि र नीजहुब्बाट पनी हाम्रा हुजुरमा बीती पारि जाहेर गरायाकामा नीज हरी गोडाङ्गला ठमा लाच- लजाले बदल से घापालाद राती सूती नीडायाको वस्त पारि वे- हकुम पुक्तिरले २ चोट पोंड गामा हानी ठले मार्मा वात गी- ही ज्यातमाराका ९ ज्यान लीडको र मुँदा दासाल गर्दाका (…) ११ लम्बरका ऐनवमोजीम मति हरी गोडाघारको ज्यान मार्ने पाठाउदा२७ यसले यो कसुर गदा यसको ज्यानसजाय हुन्या भन्यो भन्न साज पीटाउन लगाय न्या मुलुक कैलाती जीलाभर घुमाइ नीज हरी गोडाघारका चाहारसोवरा १८ भंति जमाका चौरमा लगी ताहीका छोट छोटी हालनु फर्ना जातका हालवा- ट ज्यानको बदला ज्यान काटी मारिदीनाको हुकुम वक्ष्यौ। इ- ती सम्बत० १९३७ सालु मीती बैसाख बदि १ रोज १ शुभम्।

[\text{Iv}]

1 मर्फतू राजपुर्द द्विजराज पण्डितज्यू
2 मर्फतू चुब्वा चन्द्रकाङ्त अर्जून
3 मारफतू पुरस्प्रोहित पजांचि वामदेव पण्डितज्यू
4 मारफतू१९ कम्यांडर कण्ठल सनक सिं टैंडलाहुरी छेत्री

Translation:

Śrī२०

[Royal seal]

17 For \text{paṭhāudā}.
18 For \text{pāhāra}.
19 For \text{mārphat}.
20 The term \text{śrī} is a word of blessing that carries multiple meanings depending on its usage. As an appreciatory word, it signifies ‘good fortune’ (Pant & Pierce 1989: 12), expressing well wishes and positive outcomes. It can also function as a prefix to names of individuals and deities, conveying a sense of reverence or glory. The number of ‘śṛś’ used can vary depending on the context, emphasizing the degree of respect or auspiciousness associated with the person or deity being referred to.
The thrice venerable great king, who is mighty and has an arm like a staff etc., KCSI, Thong Ling Pinma-Ko Kang-Wang-Syang Prime Minister and Commander-in-Chief Raṇoddīpa Siṁha Rāṇā Bahādura ---1

Hail! [This is] a rukkā of the supreme king of great kings.

To Captain (Kaptāna) Mvāna Siṃ Svā̃ra Chetrī.

Āge:22 Regarding the trial of Hari Goḍīyā, residing in the maujye (i.e., maujā) of Bajhahī, Pallāpura, Baharāica, Mogalāna: On Thursday, the 7th of the dark fortnight of Phālguna in the [Vikrama] era year [19]35 (1879), [the accused] confessed his guilt in writing at the Aminī Adālata Kacaharī [court]23, stating: “It is true that on Sunday, the 1st of the bright fortnight of Śrāvaṇa in the [Vikrama] era year [19]34 (1877) I, a member of the Goḍīyā caste, killed Vadala Siṃ Thāpā, residing in Simala Ṭola, Pāhāḍapokharā, during the night while he was sleeping by stabbing [him in] the throat twice with a khukurī and then fled with 1 tolā24 of gold and [East India] Company Rs. 40 which he had at his waist.” On Saturday, the 30th of the dark fortnight of Śrāvaṇa in the [Vikrama] era year [19]36 (1879), Lieutenant (lephṭen/lephaṭena) Bālanarasiṃ Svā̃ra Chetrī and Bicārī Kāśinātha [...ri of the Kailali Aminī, [in] the new territory, submitted the following report through the Iṭācapalī Court [to the king]: “Since Hari Goḍīyā, out of greed for property, killed Vadala Siṃ Thāpā at his place of residence by stabbing [him in] the throat twice during the night while he was sleeping, we have determined to sentence him to death: to take him to the grounds called Pāhāḍapokharā where the public can witness his beheading—of taking life for life—at the hand of a local Untouchable caste member in accordance with the following law: ‘[1] Section 9 of [the Article] on Homicide: If a person kills another person out of greed for property or

21 According to R. Shaha, this title was first awarded to Prime Minister Jaṅga Bahādura Rāṇā in 1871 by the Chinese Emperor. As explained by Shaha the title has the following meaning: “… the Highly Honoured Commander and Instructor (disciplinarian) of the Army, the Aggrandizer of the Country and the Satisfier of the Low and High by Increasing the Reputation and Revenue of the Country” (Shaha 1990, vol. 2: 257–258).

22 Lit. ‘henceforward,’ especially used in administrative and legal documents to mark the beginning of a text or paragraph.

23 For further information on the function of this court in Terai, please refer to R-Ain.

24 This term used to refer to a unit of weight and standard measure for gold and silver. It is composed of 100 or 96 rati, 10 or 12 māsās, and is equivalent to ⅟₈₀th of a sera. It is important to note that the actual weight of a tolā varied based on the specific place and time. For instance, the weight of a tolā could range between 11.599 to 11.642, corresponding to the weight of the Bombay or Sicca Rupee.
for any other reason by striking or stabbing him with a weapon or the like, the offender—if it is a man from a caste whose members cannot be put to death—shall in accordance with the Ain have all his property confiscated and he shall be punished by dāmala; whilst if the offender is a woman, she shall undergo the dāmala punishment but without having her property confiscated; whilst if the offender is a man from a caste whose members can be put to death, he shall be executed.’ [2] Section 7 on executing, shaving and dāmala: ‘When the law calls for putting an offender guilty of homicide to death, from now on a lālamohara shall be issued stating that such and such a person who has committed the crime shall be executed by beheading or hanging in such and such place, [the place] where he took [the other’s] life. The offender shall be taken to the place mentioned in the lālamohara and executed by beheading or hanging at the hand of a local Untouchable caste member.”’

[Then] Subbā Paṇḍita Candrakānta Arjyāla (text: Caṃdrakāṃta) on behalf of the Itācapalī Court submitted a request to ---1--- (i.e., Prime Minister and Commander-in-Chief Raṇoddīpa Siṃha) and Venerable Prince born of a prince and Commander-in-Chief Dhiṣa Samsera Jāṇ Rāṇā Bahādura, stating: “[The above-mentioned] report has been approved by order [of the king], so that we have decided that a lālamohara shall be issued to the chief of the Māla [Aḍḍā], Captain (text: kaptāna) Mvāna Siṃ Svā̃ra Chetrī, and to send it off. Whatever you wish, [please] order.” [Deciding upon the request submitted,] they too have ordered as follows: “Regarding the trial which came to our attention [through the request sent by the [Itācapalī Court], we have given the order to sentence Hari Goḍīyā to death as punishment for his having committed the crime: to take [him] with sounding cymbals throughout the new territory of Kailali district and to the grounds called Pāhāḍapokharā and [there] to behead him at the hand of a local Untouchable caste member in accordance with Sections 9 on homicide and 9 (sic) and 11 on executing, shaving and dāmala — Hari Goḍiyā, who out of greed for property killed [Vadala Siṃ Thāpā] unlawfully during the night while he was sleeping by stabbing him twice in the throat with a khukuri.”

On Sunday, the 1st of the dark fortnight of Vaiśākha in the [Vikrama] era year 1937 (1880). [May it be] auspicious.

[Iv]

Through (mārphat) Rājaguru Dvijarāja Paṇḍita
Through Subbā Candrakānta Arjyāla
Through Guruprohita(purohita) Khajāncī Vāmadeva Paṇḍita
Through Commander Colonel (Kamyāṃḍara Karṇaila) Sanaka Siṃ Taṃḍālāhuri Chetṛī

Commentary:

The present document has been issued to authorize the implementation of death penalty for a murderer who committed the act during a theft. It provides a detailed explanation of the necessary procedures involved in imposing the death penalty. Initially, the local court conducts an investigation into the crime and prepares a report recommending an appropriate punishment, taking into careful consideration the relevant provisions of the MA. This report is then forwarded to the king through a higher court known as the Itācapalī, which adds its own considered observations. Upon approval by the king, the report is transmitted to the prime minister. Once approved by the prime minister, a lālamohara is issued by the king to the designated individual in the local court responsible for carrying out the death penalty. The inclusion of these court procedures and direct references to the pertinent Articles of the MA serves as a significant indication of the MA's implementation.
Facsimile:

[Ir-part1]
Document 3 (DNA 12/1)

A lālamohara from King Surendra acknowledging Rūpalāladāsa as mahanta of Basahiyā Maṭha (VS 1927)

Edited and translated by Rajan Khatiwoda; dated VS 1927 (1871); National Archives, Kathmandu; Ms. no. 233; microfilmed as NGMPP DNA 12/1 on 12/06/2000; for the digital edition, see https://nepalica.hadw-bw.de/nepal/editions/show/1399.

Abstract: This lālamohara of King Surendra calls upon Rūpalāladāsa of Basahiyā Matha, Mahottari to enjoy the post of mahanta and directs him to identify Rāmadāsa to be his successor.

Edition:

[1r]

श्रीमिस्तिप्रचण्ड-भुजिण्डेत््यादि-श्रीश्रीश्रीमिािाज
जङ्ग्विाियूििाणा
श्रीिुगा्थज््ययू
४७
श्रीमिस्तिप्रचण्ड-भुजिण्डेत््यादि-श्रीश्रीश्रीमिािाज
जङ्ग्विाियूििाणा
जरी.सरी.्वरी.प्राइम-
स्मस्नष्ि्याण्डक-
म््यान्डिइनस्चफ ्  
[---] १

[Royal seal]

1 स्वस्ति श्रीगिरिराजअपूर्वामणिविना राजणियादिविविधत्वस्वधातुलीचि-
2 राजमानमात्रत्रीमभाराजाधिराजश्रीमहाराजपुरेर्वव्रविग्राहसाह-
3 बुहादूसमसेरजड़नेदेवानां ददा समरविजयिनाम् ---
4 आपे जिले महुतरि बसहिया मठका महन्त रुपलाल दासके मेरा गुरु मोहन्दास—
5 ले मलाई महत्त्वाच्योको तिकक कंडि भला मानिस स्मेल् राणी दि जानु भवाको हो।

25 The term mahanta (also spelled as mahaṃta) refers to the temporal and spiritual leader of a centre (such as āśrama, matha, sthāna, akhāḍā) or a wandering group (khālsā) within an ascetic order.
26 This has been added by a second hand.
27 This has been written in the middle left-hand margin of the document.
सो महत्त्वाची मैले २० सालमा चलायामा चिन्या । २१ सालमा अचि भयाको बेहोरा
देख्न महत्त्वाची महाि दि जातु भयाको हो भनि काफिदामले हुँदो बिन्ती पा-
रि रुङ्का देश्तृ गराइ ल्याई मेरो महत्त्वाची जान्या होिेंन भनी बालाधामले बाव-
दि इजहार दियारि मेरा गुरु मोहनदासले मलाई महत्त्वाची दिवदा मैले सै-
या स्त्रेत्र रायको दिया र निज गुरु ध्यान युंिा पति नीज बालाधाम समेतु जना
४ ले महत्त्वाचीको कागज मलाइ लेपीदिर्ले मैले नीज गुरुको काजक्रिया सं-
मेतु गरि महत्त्वाची चलाइ आप्रायको मालाधामले जवरदस्ति३८ गरि महत्त्वाची
जी चलाउँिा मैले ---१---का हजुँरमा बिन्ती पारि भयामक बेहोराको
रुङ्का देश्तृ गराइ ल्याई हो सूि बिन्ती पारि लन्यामा होिेंन भनि जिल्ले
महत्त्वी बापीमयाका महत्त्व काषिदामले प्रतिवादी इजहार दियारि मुद्रामा
इजहार प्रमाण अहाँ बिचारिर्ले गर्याको ऐन सवालका रुङ्का येिुम्त्तमा गुरु
मोहनदास छुँदै जनेचर (भा)रि कृष्णिर अफी मणििर हुंिा पस्नुको बिचारि
दिघान्तर नयाँ भनि ोिी कागजका मैले नेपाली महत्त्वाची पापाका हुं ।
ताहापछि निज मोहनदास पुिा निज बालाधामसुसुरामदास सुरजविलबा-
सु प्राणिदास सेतु बिषि गोपाल भा १ राम(वस्त्रको हर) १ मूलमंडर १ येति जना
माली राभि अफी गुरुले पनि इने काषिदामलाई दियारि हो आज पनि हामी
४ भाइले इने काषिदामलाई महत्त्वाची धारीसिनिा भन्या मुद्राको २० साल
मधु शुद्वि १४ रोजका दीन काज लेपीदिर्ले काज नीज बालाधामले सी-
िी भनि ऑरजी कागजभन्या लेपीदिर्ले साधि सेतु रुङ्का देश्तृ गरि सिकाइ जेन-
ढा सुपरामदास र इने माफी लेपीदिर्ले साधि जना ३ ले यो काज गरि भनि रुङ्का होइ-
न मद्द हो यस्मा चेस्टाले भाकन पयार भानुप्रयोिो भन्या मुद्राको बक्सपाल लेपी-
दिग्यापछि अद्वागत बन्दोवस्त्रका ५६ लंभाका ऐनमोतिीककर रोज रोज हातीर भ-
भेली र १५ दिनसम्म गैर पयार भन्याको परिबत्तेडे मेरो जीत हुिा भन्या पनि मेरो
हाय गरी मेरो लेपीदिर्ले जीत गरि बिसर्ये मुद्रा हुँिा २३ साल मार्ग शुद्वि
१४ १५ रोजका दीन लेपी ९ दिनसम्म कृष्णिरिसा सामेल भे १० दीनिपारि भा-
गी गरियोको आजसम्म कृष्णिरिसा सामेल हुन नआखापारि महत्त्वाची कार-
सिदामाले भन्या रामदासमुलाई रीिु आफुलेने नपाउन्या महत्त्वाची म पाऊन्या
हुं भनि सामान्य बाविू बालाधाम भन्याको हुिाँिा नीज अदलाद बन्दोवस्त्रका
५ ६ लंभाका ऐनले जिेम्सु मालिकाले बननाल्मा धर्राइ येिी नियुिा नीज बालाध-
दासमुलाई दिन ज्ञानिन्द्रीिे लेपाई गुढीका ३४ लंभाका ऐनले सो
ही महत्त्वाची काकाननी बोटी कामको पैथाया ३००० डंड'^{२९} गरि निर्या पैथाया ली
नतिया'ले कैद गरि कैद गुरुपादिकी थोडीकितिनु । महत्त्वाची मद्द जित्याला बाविू रा-
मदासवाट फुर्कं गुढीको जमाना ऐनले डंडको ३० बिजेत्ता ७५० जितालिी ली
नीज रामदासमुलाई जगाको वहाँली चलाइदी जितालिीको रुङ्का देश्तृ गुरु
येस मुद्राको जितालिी गद्दी तोक्मा इजहारका रुङ्का तोक्मा लेपीदिर्ले तपस्नी
रामदासमुलाई आफुले धर्मेस्मा मिल्या मागीक गाजपत गरि राज्यनामा ले-
पी दीनार धरायामा मीलयामोजीको बेहोरा सेतु हाली नीज रुपलालाखः

For jivarajasti.
For dama.
For damdako.
िासका नाउमा रुक्न को रुक्न ठूलो मुस्तक भएको लाई जंगरी जेनी 
अदलाङ्त १ लेखक डिजीटल वर्तमानी विचारी हुनु सुनिल मैनाधा-
ले २३ साल मैनी माघ बैदी २ रोज २ मा साधक कौसलमा जाहर गराउन
कौसलबाट जानी बुझी अडाले ठहराई न्यायावलीमा मुस्तकस ठहराई-
इ साधक हाल्ता जाहर भयो। तस्थर यो साधकका हड्कृ मज्झको सदर ग-
रिवावःमोजीमात्र आफूले नयाउन्या जीले महत्त्वर बस्तीहाणाको महत्त्वा-
की मह राख्नु हुनु भनी बालादस्थल जेएटा चह्राई महत्त्व कान्सम्बं
संग पुर्व यु देमा निज महत्त्व सना नीज महत्त्वका चेला रामदासले र नी-
ज बालादसले अदालत वन्देवस्तका ५६ लेखका ऐन मोजाको मोजारे
ज हाफीर भनेरो र १५ दीनसम्म गैर पर्वत भन्न जीत हन्न भन्न पनी भाग ग-
री जान्दायाको कीर गरिदिनु भन्ना मुख्यका भ्यरी १ दीनसम्म हाफीर भै
दसी दीनदेखी भाषाली जानया नीज बालादस्थल गुढ्नका ३४ लेखका ऐ-
नले बालादस्थ फेला पर्याका दीन ज्ञानबत्ती देशाकै तल्लो बोटी २ जाना-
र डेड३१ र तिया रूपाया ली नटीयाँ केह गैर केह पुर्विया छादीकीया-
छुन महात्त्व लो लो जीत जीता बाबू फुटाक गुढी जागाका ऐले रामदाससंग
जिदारी कमेसी रूपाया ७५० ली नीज रामदासका नाउमा रुक्न पत्र
न्याँ हो तापनी आफ्ना ज्यूताभर महत्त्वाही चलाउनु अर चेला नत्त्वाऐ-
त भोजरात्री थाले हुनु तिब्बा सेप्ताही भो महत्त्वाही मैले बल्नाथ भेदीराको तिब्बा पुरुषाही रामदासले भराभेस्य राजीनामा भेदी तिमीलाई छादीकीयालाई हुनाला पीचोजोमोजी तिब्बा जिदारभर नीज मद्दोको महत्त्वाही
चलाई रामदासलाई कारोबारी तन्नाय महत्त्व मोहनदासले चर्चा आकार-
मोजीमात्र आफ्ना पातीर काममासंग महत्त्वाही जानी नीज वजन मद्दोका महत्त्वाही
को चलन गर्नु अर चेला नत्त्वाऐ तिब्बा सेप्ताही नीज रामदासले महत्त्वा-
की छुन नीज बिजापत्रोको रुक्न दर्पण गरिन्नेयाँ भन्ना चेदोराको २३ साल-
ल फलनु तरी १३ रोज १ मा मेरा नाउमा रुक्न दर्पण भन्न महत्त्वाही चलनु
गरी छो हो लालमोहर भनाको छेवन भनी तीतीले ---१ ---का हुजुरमा विनी
गरी छो हो तीती नीज ---१ --- र भ्रमहाजुकमार कुमारामज भ्रमहाजु-
र इन चिप जनरल रण उडिी सीह शुरु राणाबाट हाँ तरु हुजुरमा विनी पायी
दाई जाहर भयो। तस्थर यो जीतापत्रमोजीमूतिब्बा ज्यूताभर निज मद्दोको महत्त्वा
को चलाई रामदासलाई करोबारी तन्नाय महत्त्व मोहनदासले वरीभाया-
वविमोजी मीन बजन कही महात्त्वाका तलूकूलो जेगा भोगचलन गर्नु
अर चेला नत्त्वाऐ तिब्बा सेप्ताही नीज रामदासले महत्त्वाही हुनु भनी
हामीवाट पनी तीतीलाई नीज बजन कही महात्त्वा महात्त्वाका साधनको लान-
लोमोर गरिन्नेयाँ अस्तानाका अधीनदेखी दरी चनी आवाजमोजीमका
निजच नेम्निकक पर्व पर्वका पुजा र स्थान सदर्वर चलाई हामी जेइ मना-
ई आफ्ना पातीर काममासंग महत्त्वाही जानी भोग गर। दि सम्बन्ध १९-
२३ साल मैनी चैत्र बैदी (... रोज (... शताब्दी ---

31 For daṃḍa.
Translation:

Venerable Durgā!

Thrice venerable Mahārāja Jaṅga Bahādur Rāṇā G.C.B. Prime Minister and Commander-in-Chief, [he who holds] a formidable club in the form of his arms---1

Hail! [A decree] of him who is shining with manifold rows of eulogy [such as] ‘The venerable crest-jewel of the multitude of mountain kings’ and Naranārāyaṇa (an epithet of Krṣṇa) etc., high in honour, the venerable supreme king of great kings, the thrice venerable great king, Surendra Vikrama Śāha, the brave swordsman, the divine king always triumphant in war.

To Mahanta Rūpalāladāsa, head of Basahiyā monastery in Mahuttari District.

Bālādāsa filed a lawsuit, stating: “My teacher Mohanadāsa conferred upon me the office of mahanta, placing as he did a mahanta’s tilaka (blessing mark on the forehead) and kaṇṭhī [on me] and noble men (i.e., the monks) [under me].” I ran [the monastery] as its head till the year [VS 19]20 [1863]. Kāsīdāsa made false petition, suppressing previous details from the year [VS 19]21 [1864] and had a rukkā issued that stated: ‘[Mohanadāsa] granted [the office] of mahanta to me.’ [Thus] my [claim to] the office of mahanta is not to be dismissed. Kāsīdāsa, head of Basahiyā monastery in Mahuttari District, filed a lawsuit as a respondent, as follows: “When my teacher Mohanadāsa granted me the office of head of the monastery, I even gave the money [that is the customary gift]. After my teacher died, four of my teacher’s disciples including Bālādāsa signed a document giving his consent to grant me the office of head of the monastery, but when I [started] occupying the office of head of the monastery, including performing the funerary rites of my teacher, Bālādāsa forcibly seized my office. Therefore, I made petition to ---1--- (i.e., thrice venerable Mahārāja Jaṅga Bahādur Rāṇā) with all the details and had a rukkā issued, and I did not make petition under false pretences. Regarding the lawsuit [filed by me] as a respondent, it
was determined by the Jaleśvara court, after calling officers and [other] authorities (*pagari*) as witnesses, that when the teacher Mohanadāsa was still alive the office of head of the monastery had been granted to me. I obtained the office of head of the monastery, giving the money [that is the customary gift]. Thereafter, when [my] teacher Mohanadāsa died, Bālādāsa, Sukharāmadāsa, Rāmajīvanadāsa and Prāṇadāsa signed a document [drawn up by the court] regarding my lawsuit on the 14th of the bright fortnight of Māgha in the year [VS 19]20 [1864] [and] witnessed by Gopāla Jhā, Rāmavakta (Rāmabhakta) Koi and Bhuvana Maṃḍara,” stating: “The office of head of the monastery was earlier granted to Kāsīdāsa by our teacher; thus today, too, we four agree to grant it to Kāsīdāsa.” [However], Bālādāsa claimed that the mentioned document [presented by Kāsīdāsa] was forged. When the witnesses to the above document were brought [to court] after a *rukkā* was issued [summoning them], Sukharāmadāsa (the eldest disciple [of Mohanadāsa]) and the three [other] mentioned witnesses gave a written statement to the effect that the document was not forged but is genuine, and that, if necessary, they were ready to swear solemnly [to that effect]. Thus, the court made the following decision in that lawsuit: “Bālādāsa agreed to follow [the provision of the *Ain*, writing a statement on the 14th and 15th of the bright fortnight of Mārga in the year [VS 19]23 [1866], as follows: If we are unable to present ourselves in court on a daily basis and are [once] absent up to the 15th day, then in accordance with section 56 ‘On Court Procedures,’ the court shall deem the party opposing me the winner of the lawsuit and me the loser, even if there is the possibility that I would have won the case.” He presented himself in court for the first 9 days. From the 10th day, he remained absent and has never come back to court. Therefore, the office of head of the monastery shall be granted to Rāmadāsa, a disciple of [the late] Kāsīdāsa. Since Bālādāsa has no house or property to confiscate in accordance with section 56 ‘On Court Procedures’ for having made a false claim to the office of head of the monastery, he shall be made to write a *jabānabandī* (written statement of the acceptance of a court decision) and fined 3,000 company rupees in accordance with section 34 ‘On Guṭhī Endowments’ when he is found. If the fine is not paid, he shall be imprisoned. After his prison term is over, he shall be set free. [One] shall take 750 company rupees, one fourth of the fine, as the victor's fee, from Rāmadāsa in accordance with miscellaneous Articles on the law relating to ‘Guṭhī Land.’

When Bālādāsa was granted the land and a *rukkā* certifying his victory was issued to him, Rāmadāsa signed on household paper his
resignation from the office of head of the monastery and made an agreement with Rūpalāladāsa, giving this office to the latter. Therefore, Diṭṭhā Chandalāla Burlākoṭī and Bicārī Kapila Muni Pādhyā of Jaṅgī Adālata No. 1 came to the decision that it would be appropriate to dissolve the lawsuit by issuing a rukkā under the name of Rūpalāladāsa to certify his victory. They forwarded the decision to the Council on Monday, the 2nd of the dark fortnight of Māgha in the year [VS 19]23 [1867].

The Council investigated, deemed the decision of the lower court appropriate and forwarded it [higher up] for review. The Council’s decision was endorsed. When the court proceedings were going on regarding the lawsuit filed by Bālādāsa against Kāsīdāsa in order to obtain the office of head of Basahiya monastery in Mahuttari District, which Bāladāsa would [in the end] not obtain, the head of the monastery, Kāsīdāsa, died. Rāmadāsa (a disciple of Kāśīdāsa) and Bālādāsa signed a document in accordance with section 56 on ‘Court Procedures’ stating that in the case where [either of the two] did not present himself in the court on a daily basis and remained absent for 15 days, the one who was absent would concede defeat and acknowledge the other as victor in the case, even if he [himself] had been likely to win the case. After that agreement, Bālādāsa presented himself in the court for the first 9 days. On the 10th day, he fled. Therefore, Bālādāsa shall be fined 3,000 company rupees in accordance with section 34 on ‘Guṭhī Endowments’ when found. If he does not pay that fine, he shall be imprisoned; when the prison term is over, he shall be set free. Rāmadāsa shall be made to pay 750 company rupees as a victor’s fee in accordance with the miscellaneous Ain on ‘Guṭhī-land’. Thereupon, a favourable written judgement is to be issued under Rūpalāladāsa’s name. Your (Rūpalāladāsa) classmate (gurubhāī) Rāmadāsa signed a waiver stating: “You (Rūpalāladāsa) shall occupy the office of head of the monastery as long as you live, but you shall not have any disciple, while I shall manage [the monastery’s] secular affairs. I (Rāmadāsa) will assume the office of head of the monastery after your death.”

It came to be known to us through ---1--- (i.e., Prime Minister Jaṅga Bahādura Rāṇā) and the venerable Commander-in-Chief General Raṇa Uddīpa Simha, a prince born of a prince, that you made a petition stating: “A rukkā but not a lālamohara was issued under my name on Sunday, the 13th dark fortnight of Phāguna in the year [VS 19]23 stating: ‘You (i.e., Rūpalāladāsa) shall make Rāmadāsa the [executive] manager of the monastery and enjoy the office of head of it as Mohanadāsa
did. You shall not have any disciple. Rāmadāsa shall be the head of the monastery after your death’."

Therefore, we, too, hereby issue a lālamohara to you regarding the office of head of Basahiyā monastery, [with the following details]: “In accordance with the details written down in the favourable judgement, you (i.e., Rūpalāladāsa) shall make Rāmadāsa the [executive] manager of the monastery and enjoy the office of head of it as long as you live, as Mohanadāsa did. You shall also enjoy the detached land possessed by Basahiyā monastery, but you shall not have any disciple. Rāmadāsa shall be head of the monastery after your death. You shall continue with the daily and casual worship, rituals, festivals and dharmasadāvartta as they have been fixed and passed down by tradition. Celebrate our victories and enjoy the office of head of the monastery.”


Through (mārphat) the thrice-venerable great king Prime Minister and Commander-in-Chief G.C.B. Jaṅga Bahādura Rāṇā

Verified by (ruju) venerable Commander-in-Chief General Raṇa Uddīpa Siṃha Rāṇā
A complaint (ujura) made by Samsera Bahādura Pāde re the Rājakumārī Pādenī case (VS 1934)

Edited and translated by Rajan Khatiwoda; dated VS 1934 (1877); National Archives, Kathmandu, Guṭhī Saṃsthāna, Bhadrakālī; 2; Guthi Jamina Vivāda; Ka. Po. 15 Gu. Bam.; microfilmed as NGMPP K 175/18 on 04/06/1991; for the digital edition, see https://doi.org/10.11588/diglit.39466.

Abstract: This document is a complaint made by Samsera Bāhādura Pāde, an inhabitant of Naradevī Tola in Kathmandu, against his kākī (wife of his father’s brother) Rājakumārī Pādenī. She is accused of meeting her by then incestuous husband, Prthi/Prthvī Bahādura Pāde, accepting cooked rice from him and having sexual intercourse with him.

Edition:

[1r]

६६

सृंसेिािुि पाडेको उजुि

४ पुस्तिादक दिदि [२] भाउज््ययूसंग बात लास्ग भागरी जान््यास्सति जानि जानि सग मै
[भातमा]

भतिन्यालाइ भातको पति<या> दीनु भन्न्या अड्न पनि छैन अधिदेखि आ[जस]-

म्म कल्लोको भयाको पनी छैन ---१

साल्मा निजलाइ भातको पति भयाको भया भताहालाइ भात किन

ष्वाइनन् ३३ ष्वाइनन् ३४ तापनि गुरुप्रोस्िति रापि पतिया देखाउनु पन्याहो

किन देखाउन् ---२

पतियादेखापवकि भात ष्वायाकि ३५ भया पतिया देखन्या गुरुप्रोस्िति र

भति भताहाल्याउन् ---३

अष्वष्वाया ३६ देखायाको नभ्या निजलाइ भयाको पतिया ल्याउन् ---४

32 This has been added by a second hand.
33 For khvāinan.
34 For khvāina.
35 For khvāyāki.
36 For khvāyā.
A complaint made by Samsera Bahādura Pāḍe.

There is no provision in the *Ain* that allows for the expiation (patiyā) through the offering of cooked rice to an individual who accompanies and willingly partakes in a meal with someone who has fled after committing adultery with a non-widowed (sadhavā) wife of a fourth-generation cousin and a fourth-generation female cousin. Such a form of expiation has never been granted to anyone to date. ---

If the expiation with respect to cooked rice was granted to her in [VS 19]18 [1861], why has she not fed cooked rice to someone of the same caste (bhatāhā) [since then]? She has not fed [any such person], but still she should have borne witness to the expiation by inviting a Brahmin priest (guru-purohita) [to accept cooked rice from her]. Why has she not borne witness to [it]? ---

If she has borne witness to the expiation [or] fed cooked rice to someone of the same caste, let her bring forward [as corroborators] the

---

37 For pramāṅgi.
38 For phārakako.
39 The term *ain* here refers to the MA.
40 The complaint made by Samsera Bahādura in this document is confusing without knowledge of the other documents mentioned above, since he only sets forth the substance of his complaint without mentioning the accused's name.
41 *Bhatāhā* is a person with whom one can eat cooked rice without being contaminated (i.e., a fellow caste member; see T, s.v. *bhatāhā*).
witnessing Brahmin priest and fellow caste members who ate cooked rice offered by her. ---3

If there is no one whom she fed or bore witness to earlier, let her bring the expiation [certificate] (patiyāpūrjī) issued to her. ---4

If the official document (kāgaja, i.e., the certificate) of expiation has been lost, there should be a pūrjī (an official short note) issued by the court ordering that she be granted expiation. Let her bring a true copy of it. ---5

If the expiation was undertaken by official order (hukumale), let her bring the official document of the pramāṅgī. ---6

No fellow-caste member who has eaten cooked rice [with her] has showed up until today, 16 years after the expiation took place. [Is it enough] to show a copy of the phāraka without showing the official document relating to the expiation? The matter is not recorded in the syāhā the way it is in the pūrjī, nor is it recorded in the āvarje the way it is in the syāhā. [Furthermore,] it is not recorded in the [account book containing] total expenditures (jammā kharca) the way it is in āvarje, nor is it recorded in the phāraka the way it is in the [account book containing] total expenditures. Now, I cannot be satisfied only with a copy of what is written in the phāraka. ---7

If, irrespective of whether a fellow caste member has eaten cooked rice with her or not, you [still] give [me] an order to eat [cooked rice with her] without having made an inquiry into the [above-mentioned] evidence, I will, assuming all fellow caste members are present there and are ready to cooked eat rice with her, also be present. I have no complaint [in that case]. ---8

[VS 1934 (i.e., 1877)].46

42 Rajākumārī Pādenī later did show the expiation certificate as demanded by Samsera Bahādura (see Part II: C, Document 6). However, this certificate, while stating that she has undertaken the expiation, does not specify whether the expiation was granted in terms of cooked rice or only of water.

43 The term phāraka (phārakhā) refers to a written receipt and acquittance, which serves as a deed of release from all demands. It can also be used as a deed of dissolution of partnership or partnership, or even as a bill of divorcement, as explained by Wilson (1855: 156 s.v. Fāriğ).


45 According to H. H. Wilson (1855: 40 s.v. awārija), this term denotes “a diary, a ledger, a rough note-book, an abstract account of receipts and disbursements.” This suggests that the term jammā kharca designates account books recording income and expenditures over a longer period of time, whereas āvarje may have been a list recording income on a daily basis.

46 Though the date of this document is not mentioned, it can be ascertained. The expiation of Rājakumārī Pādenī took place on Tuesday, 9th of dark fortnight of
Commentary:

The term *patiyā* has been translated as ‘expiation’, as synonymous with the Sanskrit term *prāyaścitta*. A. Höfer's discussion of both terms is worth quoting. He writes:

[... ] the MA speaks of *prāyaścitko patiyā*, i.e., the re-admission to the caste (*patiyā*) by way of absolution (*prāyaścitta*). It is remarkable that the MA accomplishes rehabilitation through a particular legal act [...].

Thus, according to A. Höfer, *patiyā* specifically designates the reinstatement into one's caste, whereas *prāyaścitta* is a way of absolution for that. A. Michaels, discussing the same terms writes:

So far I have used the term ‘rehabilitation’ (*patiyā*, *prāyaścitta*) as a blanket term denoting absolution, penance, expiation or purification as well as penalty. It is indeed difficult to draw any clear terminological borderline between *patiyā* and *prāyaścitta*. Quite often they seem to be used as synonymous.

Thus in the MA, although in Section forty (MA-ED2/89 § 40) the term *patiyā* was used, whereas in section forty-one (MA-ED2/89 § 41) *prāyaścitta* was preferred. Moreover, some important distinctions have to be done. In most cases, *patiyā* is the penalty through which one keeps or regains one's caste status. In the MA however, *prāyaścitta* focused on the expiative aspects of rehabilitation, while *patiyā* was mostly used to denote the readmission to one's commensal group after punishment and/or paying a fine.

In the MA itself, no obvious distinction is made in the use of these two terms; they seem to be freely interchangeable. *Patiyā* is possibly a *tadbhava/tajja*-word deriving from the Sanskrit term *prāyaścitta*. I may provide a few instances to demonstrate that both terms occur in the MA without any distinctive difference in meaning: 1. The randomness

---

47 Höfer 2004: 162.
48 See Michaels 2005b: 35.
49 See MA-ED2/89 §40.
50 Note: NBŚ gives Skt. *patita* as the etymology.
of their use as seeming alternatives of each other (i) Sections fourty and fourty-one of the Article 89.\textsuperscript{51} These sections deal with washing the feet of one’s daughter during the marriage ceremony. The Section fourty allows, in particular, all Sacred Thread-wearers except for Brahmins to drink water while washing the feet of an unmarried daughter (kanyā chorīko) born to a wife from the same caste, whereas if the daughter is born to a wife of a caste, one may not accept cooked rice from, one is allowed to drink water only while washing the daughter’s hand. If water is drunk while washing the feet, a fine of two rupees is levied, and prāyaścitta calling for the payment of eight ānā is enjoined. Moreover, if water is drunk while washing the feet of a daughter who is born to a common woman whether from the same (Non-enslavable) caste as that of the father (a Sacred Thread-wearer) or from an Enslavable caste from which one may not accept water, the fine is five rupees and patiyā the payment of one rupees as a cow offering fee (godāna). Similarly, Article 41 allows the father, a brother, and other relatives to drink water while washing the hands of the bride and groom if the bride is born to an Upādhyāya Brahmin father and a remarried widowed mother from a Sacred Thread-wearer’s caste. If water is drunk while washing her feet, the fine is two rupees and prāyaścitta as well as a two ānā cow offering fee. Moreover, if water is drunk while washing the feet of a bride born from a common woman whether belonging to the (Non-enslavable) caste of a Sacred Thread-wearer or to an Enslavable caste etc. or a caste from which water cannot be accepted, the fine is five rupees and prāyaścitta as well as one rupee as a cow offering fee. As shown in this example, the terms patiyā and prāyaścitta are not confined to mutually distinct contexts; they are used as alternatives to each other. 2. patiyā, as noted by A. Höfer and A. Michaels, does not always necessarily imply readmission into one’s former caste (i) For instance, section twenty-four of Article 89 pertains to offenders who are not readmitted into their own caste even after receiving patiyā.\textsuperscript{52} The offender in this case is someone who has not committed any offence but has been shaved (muḍiyāko rahecha) and made to eat something taboo because of the anger caused to some authority. Such offenders are not granted patiyā with respect to cooked rice, only with respect to water. One should note here that a person cannot be readmitted into his caste if cooked rice cannot be accepted from him and that cooked rice cannot be accepted from an offender

\begin{itemize}
\item \textsuperscript{51} See MA-ED2/89 §§40 and 41.
\item \textsuperscript{52} See MA-ED2/89 §24.
\end{itemize}
who has not received *patiyā* with respect to cooked rice. One may take water from him if he has received *patiyā* with respect to water, but that will not suffice for him to be readmitted into his caste. Thus, I again conclude, on the basis of above example, that *patiyā* is wholly synonymous with the term *prāyaścitta*. By undertaking *patiyā/prāyaścitta*, one merely removes one’s pollution, but purifying oneself may not always be enough to regain one’s previous caste status. 3. The fact that some terms are used interchangeably is a common feature of the MA. In sections one and six of the 65th Article of the MA, the terms *aṃśa-sarvasva* (lit. confiscation of an offender’s entire portion of property) and *sarvasva* (confiscation of an offender’s entire property) are used interchangeably.

53 See MA-ED2/64 §§1–6.
Facsimile:

[1r]
Document 5 (K 175/32)

An unverified copy of a phāraka for an expiation fee paid by Rājakumārī Pādenī Kṣatryānī (VS 1918)

Edited and translated by Rajan Khatiwoda; dated VS 1918 (1861); National Archives, Kathmandu, Bhadrakālī; 16; Guthi Jamina Vivāda; Ka. Po. 15 Gu. Bam.; microfilmed as NGMPP K 175/32 on 04/06/1991; for the digital edition, see https://doi.org/10.11588/diglit.36932.

Abstract: This document is an unattested copy (see the verified copy K 175/33 below in Part II:C, Document 7) of a phāraka confirming receipt of two rupees as an expiation fee (bheṭī) paid by Rājakumārī Pādenī Kṣatryānī for having eaten cooked rice and having had sexual intercourse with her incestuous husband Prithi Bahādura Pāde.54

Edition:

[1r]

[श्री]

५ 55

४ 56

नकल् 57

1 सम्बन्धः १९१८ माघ मिसार्ग वदिय ९ रोज ३। आफ्ना हाँडमा र पुस्ताकि
2 दिदिप पन्न पालूङ्ग करनीमा विशेषका आफ्ना विवाहिता लोग्या रि-
3 धि वाहादुर पाहें क्षतुङ्ग भेदियाङ्ग गरि नीजका हामतो भांत पानि
4 पाई करणि स्मेतूं संसर्ग भया वावार नर्देरि टोल बन्न र जजुमारि
5 पाडेही क्षत्रायानिका जिये १ सुद्दको प्रायस्यविको भेटि पैसा र ----२

55 This has been crossed out.
56 This has been crossed out.
57 This has been written in the middle left-hand margin of the document.
Translation:

Śrī

56

47

Copy (nakkala)

Tuesday, the 9th of the bright fortnight of Mārga in the [Vikrama] era year 1918 (1861)

[This is a receipt for payment of] a Rs. 2 as an expiation (prāyaścitta)\(^{58}\) fee in atonement for bodily pollution [incurred] by Rājakumārī Pādenī Kṣatryānī, a resident of Naradevī Tola by reason of having met her own ritually married husband, Pṛthi Bahādura Pāde who is guilty of committing adultery with his 4th-generation female cousin Kālu, of having received cooked rice and water from his hand and even of having engaged in sexual intercourse with him.

Commentary:

The document does not specify whether the expiation fee restored purity in terms of only water or of both water and cooked rice. Thus, it remains unclear whether Rajakumārī was readmitted into her caste or not.

The document mentions that Pṛthi Bahādura committed adultery with a 4th-generation female cousin but is silent about a similar act, referred to in other documents,\(^{59}\) with a non-widowed sister-in-law. This may have been passed over here because it was not considered a crime in the MA, whose section seven,\(^{60}\) dealing with adultery committed by Sacred Thread-wearer Kṣatriyas, states that such persons are not liable to punishment for adultery committed with a non-widowed sister-in-law if they are pardoned by the woman’s husband. One can speculate, then, that Pṛthi Bahādura may have been so pardoned. Given, however, that this second instance of adultery is mentioned in documents 22 years later than the present ones suggests another possibility: that this accusation was first levelled in the intervening period.

\(^{58}\) See K NGMPP 175/18 for the discussion of this term.

\(^{59}\) See NGMPP K 175/18 and NGMPP K 172/58.

\(^{60}\) See MA-ED2/116 § 7.
Facsimile:

[Ir]
Document 6 (K 175/34)

A copy of *patiyā-pūrjī* issued to Rājakumārī Pādenī Kṣatryānī (VS 1918)

Edited and translated by Rajan Khatiwoda; dated VS 1918 (1861); National Archives, Kathmandu, Bhadrakālī; 18; Guthi Jāmina Vīvāda; Ka. Po. 15 Gu. Bam.; microfilmed as NGMPP K 175/34 on 04/06/1991; for the digital edition, see [https://doi.org/10.11588/diglit.36934](https://doi.org/10.11588/diglit.36934).

Abstract: This document, most likely issued by a *dhamādhikārin* or *dharmādhikāra*, serves as a certification of the completion of the required expiation by Rājakumārī Pādenī. The expiation was performed for her involvement in sexual intercourse with her incestuous husband, Prthi Bahādura, as well as for sharing cooked rice and water with him.

Edition:

[1r]

[श्री]

41

1 १९१८ साल
2 मार्ग वटि ९, रोज़ ३ मा
3 आपना हाता० ४ पुस्तकिक दिदि पन्ना कालुसंग करिंमा ठीँयाका आपना
4 वीवाहिता लोगन्या घुरी वाथादर पाडी छेरीसंग भेट्घाट गरी नीजका हा-
5 तको भातु पानी पाई करिं स्मेतु संसर्ग भया बापतु नरदेवी टोल बल्या
6 राजकुमारि पडेनी क्रांत्यानिनी को जिये १ सुद्र ---२

Translation:

Śrī

41

61 The number was added by a second hand.
On Tuesday, the 9th of the dark fortnight of Mārga in the [Vikrama] era year 1918 (1861).

This is to certify that the body (lit. 1 body) of Rājakumārī Pāḍenī Kṣatryānī, a resident of Naradevī Tola, [has been] purified. [She had been polluted] by reason of having met her own ritually married husband, Pṛthi Bahādura Pāḍe who is guilty of committing adultery with his 4th-generation female cousin Kālu, of having received rice and water from his hand and even of having engaged in sexual intercourse with him. ---2.

Commentary:

Although the document itself does not reveal who issued it, one can argue on the basis of the customary practices of the time that it must have been some dharmādhikārin.63

The pūrjī does not specify whether Rājakumārī has been granted expiation in terms of cooked rice or water. Thus, her caste status after the expiation remains unclear.

Broadly speaking, the Hindu legal tradition offers two types of punishments; religious and secular. Penance (prāyaścitta/patiyā) is a form of religious punishment, whilst penalty or fine (daṇḍa) is secular which includes such as, capital punishment, confiscation of property or fine etc.64 Nevertheless, the Classical Hindu law focuses more on moral consequences of criminals rather than their objective motives. For example, it is stated in Manu that one can very quickly eliminate sins by penance.65 Similarly, the MA also offers mentioned two schemes of punishments, secular (for non-religious affairs such as, on homicide or theft) and religious (for religious affairs such as, drinking alcohol or funerary rites). The concept of penance incorporated in the MA has a certain influence of the classical sources of Hindu law. Fasting, visiting a pilgrimage place, repetition of Mantras, cow offering ritual (godāna) etc. are the forms of penances incorporated in the MA. To

---2  This number probably denotes the expiation fee paid by Rājakumārī (cf. K 175/32, document 5 above and K 175/33, document 7 below).

63 See Michaels 2005b: 39 and NGMPP K 175/18 (document 4 above).

64 See Kane 1953: 8–86 for the concept of prāyaścitta (penance) and daṇḍa (penalty).

65 yatikmicid enaḥ kurtantि manovāṁmūrtibhir janāḥ, tat sarvaḥ nirduhanty aśu tapasaiva tapodhanāḥ (whatever transgressions individuals commit through their mind, speech, or actions, through the austere practices as their sole treasure, they swiftly expiate all of them by virtue of their ascetic endeavors. MDh 11.242).
remain in a state of impurity was a serious social and moral issue in
the pre-modern Nepal. One has to remove impurity as soon as possi-
bility either by undertaking penance if impurity emerged accidently or
his caste status has to be degraded if impurity emerged from willingly
carried out action, so that he will not be able to make another person
impure. For example, the MA forbids all Sacred Thread-wearer caste
groups to consume alcohol. If anyone belonging to a Sacred Thread-
wearer caste group knowingly drinks alcohol, his Sacred-Thread
should be removed and his caste status should be degraded into that of
a Non-enslavable Alcohol-drinker. No expiation can help to remove
the offender’s pollution which emerged out of knowingly drinking
alcohol. If such pollution emerges out of accidental actions, the MA
offers expiation to get rid of it.

Facsimile:

[1r]

66 MA-ED2 87 §12.
67 arkākā gharabhitra jāta jānyā kuro ra naṣānyā abhakṣa laigī kasaile rāṣēcha
gharakā māṅīsale thāhā napāi bhoramā sāyāchan bhanyā jāta jānyā kuro ghar-
abhitra raṣānyālāi 10 rūpaiyā daṃḍa garnu. thāhā napāi bhoramā sānyālāi
patiyā garāidinu (If someone has brought any forbidden substance or food, the
consumption of which leads to caste degradation, to someone else’s house, and
if a person from the house unknowingly consumes it by deception, the culprit
shall be fined 10 rupees. Someone who has consumed [such a substance or
food] unknowingly or by deception shall be granted expiation. (MA-ED2 87/
§22).
Document 7 (K 175/33)

A verified copy of a *phāraka* for an expiation fee paid by Rājakumārī Pādenī Kṣatryānī (VS 1918)

Edited and translated by Rajan Khatiwoda; dated VS 1918 (1861); National Archives, Kathmandu, Bhadrakāli; 17; Guthi Jamina Vivāda; Ka. Po. 15 Gu. Bam.; microfilmed as NGMPP K 175/33 on 04/06/1991; for the digital edition, see https://doi.org/10.11588/diglit.36933.

**Abstract:** This document is a verified copy of a *phāraka* confirming receipt of two rupees as an expiation fee (*bheṭī*) paid by Rājakumārī Pādenī Kṣatryānī in atonement for having eaten cooked rice and having had sexual intercourse with her incestuous husband Prthi Bahādura Pāde.

**Edition:**

[1r]

[श्री]

६५

२

सही [---] १८ सालमा कारींदालाई भयाका फारषका

२ (स)लातसेिेि यो नक्ल दुरस्त छ भनि

३ सहीछाप गन्यी राइटर सिडिलाल---

६८ See the unverified copy in NGMPP K 175/32 (Document 5 above).

६९ See NGMPP K 175/18 (document 4 above) and NGMPP K 172/58.

७० This has been crossed out.

७१ This has been crossed out.

७२ This section of the text has been recorded in the left-hand margin of the document.
Translation:

Śrī

55

47

Signature: This has been signed and stamped by Writer (rāṭara) Siddhilāla [in verification of the fact that] “this copy is true to the original phāraka submitted to a government clerk (kārīndā)73 in the [Vikrama] era year [19]18 [1861].”

[Date]: On Tuesday, the 9th of the dark fortnight of Mārga in the [Vikrama] era year 1918

[This is a receipt of] the fee of 2 rupees in order to undertake expiation for the purification of the body (lit. 1 body) of Rājakumārī Pādenī Kṣatryānī, inhabitant of Naradevī Ṭola [who has been polluted] by having sexual intercourse with her own ritually married husband, Pṛthi Bahādura Pāde who is guilty of committing adultery with his 4th-generation female cousin called Kālu, by meeting him and by receiving cooked rice and water from his hand.

Commentary:

See the ‘Commentary’ of K 175/32 (document 5) above.

---

73 The final paragraph indicates that the original copies of such documents were kept by the government for its own records.
Facsimile:

[Ir]
Document 8 (K 172/63)

A letter granting water-expiation to nine members of Pṛthi Bahādura Pāḍe’s family (VS 1928)

Edited and translated by Rajan Khatiwoda; dated VS 1928 (1871); National Archives, Kathmandu, Bhadrakālī; 7; Jāta Vivāda; Ka. Po. 15 Gu. Bam.; microfilmed as NGMPP K 172/63 on 14/05/1991; for the digital edition, see https://nepalica.hadw-bw.de/nepal/editions/show/10865.

Abstract: The first part of the letter, probably issued by a dharmādhikārin, explains the ritual procedures for undertaking expiation. The ritual procedure has been specifically prescribed for nine members (including servants) of the family headed by Pṛthi Bahādura Pāḍe, who was guilty of committing adultery. They nine became polluted through having afterwards met their incestuous husband, father or master, and then having eaten cooked rice together with him. The second part of the letter certifies the water-expiation granted to them, although it explicitly mentions that they are still excluded from eating cooked rice together with fellow caste members. One Kaptāna Khaḍga Siṃha Bhaḍārī Kṣatrī had submitted a petition to the prime minister to allow water-expiation to be granted to the remaining family members of Pṛthi Bahādura in view of the first wife of Pṛthi Bahādura, Rājakumārī, having already been granted such expiation. The prime minister responded to this petition by issuing an executive order to the court Itācapalī that water-expiation shall be granted in the same way as it had been to Rājakumārī before.

Edition:

[ⅰ]

[श्री]
श्रीमद्विपुरंप्रेरीत स्मृतिसंमतिम् ॥
िुरितिच्छेिनोपा्यं प्रा्यचिरीति समाचि ॥१॥

प्रथम दिन नर वहादुर र फिन वियाले मुण्डन गरी (अ)रुले नड
छेदन गरिदिलक्न मातो भस्म पंचगव्य लेपन गरिद्वान
गर्दु। तस दिन दिनेशा हृदयभ्रान्ति ग्राम १५ पानु। दोथा दिन रात्री-
मा ग्राम १२ पानु। तेघा दिन नमागी करने या भनी दिया
ग्राम २५ पानु। चौथा दिन निराहार गर्दु। यस्ता रििवे फेर ३
गदर दिन २२ हुंछ । १३ दिनमा पंचगव्य पाद ब्राह्मणालाई सिथा
दक्षिणा दिनु। सहर काठमाडौ नर्देशी ठोल बन्या पृथी वाहादुर
pाडें क्षेत्रीले आगामा हाइड्रा ६ /५ पुस्ताका भाऊजु र दिदी नान-
ता पानेको स्मेतु करनी गर्योका मुहा १५ नाल्मा निज पाडेमदे-
सनि जाता नीलका सोंगमा गर्योका जेटी मुण्डनी र अर तपसि-
लव्योसे भानसी नीज पृथी वहादुरंग स्मृतिसंपदी
जेटी मुण्डनीले बन्या पतिया पाइन यके सर्दका तपसिल्का
मानिसले पनि मोहिमरह पतिया पाइपु यर्तो हो भनी क-
मान पहुँँ चिन भडारी क्षेत्रीले [---?---] का व्रुमा बिन्ती पारी हु-
कुँमुदमोही कीज पाडेकी जेटी मुण्डनीलाई पतिया भयान-
को हुनाले नीज पाडेका अर जहान तपसिल्वमोहीक्सा मा-
ल्नीमा नर अदालत इटाइपणीलाई पानिको मात प-
तीया गरानिद्राभन्या ह्रुमू मयाको साचो हो भनी २८
साल बापार बदी २ रो[ज] ६ मा मेजर कभान सप्तमानी सिजाप-
ती क्षेत्रीले प्रमाणमाथी सहीदाह गर्योको छ मोहीमो-
मू तपसिल्का मानीमालाई (ऐंले) छ(ह) (…)?
(…) हो भात बाहेर(क)को पानिको मात पतिया गरिदिनु-
भन्या बीजीयो होिा भन्या अदालत इटाइपणीका २८ साल
बापार बदी २ रोज ६ मा छाम लागी आयाका पुर्जैमो-
मू नीजमोहीक्सा तपसिल्का मानीस जना ९ को भात
बाहेर ७९ छ पानी मात सुद ---

78 The verse has been faithfully transcribed as it appears in the document without correcting it in accordance with the standard Sanskrit grammar. Further, it has been edited and translated in Michaels 2005b: 42, where it occurs at the beginning of a patiyā-pūrgī.
79 For vāhekai.
Translation:

Śrī

By order of the venerable king of Gorkhā, perform *prāyaścitta*, in accordance with the *smṛtis*, as a remedy that removes evil.

Śrī 3 Mahārāja (i.e., Prime Minister and Commander-in-Chief Jaṅga Bahādura) ---1

On the first day, Nara Bahādura and Krṣṇa Vīra should shave [their] heads and [along with] the other persons [mentioned below] should cut their nails, should anoint their bodies with sesamum husks (*tilakalka*), [sacred] ash and *pañcagavya* and take a bath. On the same day, during the day-time, they should eat 15 mouthfuls of sacrificial food. On the second day, during the night-time, they should eat 12 mouthfuls. On the third day, they should eat if somebody offers [food] without their having asked [for any]. On the fourth day, they should fast (*nirāhāra*). [They should pass] twelve days repeating [the same procedure] three

---

80 For *muṣenī*.
81 Nara Bahādura was a son of Pṛthi Bahādura, while Krṣṇa Vīra was one of his servants (see under ‘Detail’ of the document).
82 Because Nara Bahādura and Krṣṇa Vīra are male they have to shave their heads as well as cut their nails, whereas the remaining persons are female and consequently are only required to do the latter.
83 *Pañcagavya* is prepared from the following five cow products: milk, curd, ghee, urine and dung.
On the thirteenth day, they should eat the pañcagavya and offer dakṣinā[85] [together with other] uncooked ritual offerings to a Brahmin.

Kaptāna Khadga Simha Bhaḍārī Kṣatrī submitted [the following] petition to ---1--- (i.e., the prime minister) which states: “Regarding the case of adultery committed by Prthi Bahādura Pāde, a resident of Naradevī Tola of the Kathmandu city, with the [non-widowed] wife of a 4th/5th-generation cousin and with a 4th/5th-generation female cousin in the [Vikrama] year [19]15 [1858], Jeṭhī Mukhenī (i.e., Rājakumārī Pādenī)[86] and the persons listed in the details [below] were polluted through eating cooked rice with him after they had fled to the Terai with him. [Given that] Jeṭhī Mukhenī had been granted expiation by the order given, the other similarly [polluted] people who are listed in the details [below] should also be granted similar expiation.”

[Concerning this matter], on Friday, the 2nd of the bright fortnight of Vaiśākha in the [Vikrama] year [19]28 [1871], stamped official note (chāpa lāgīāyāko pūrjī) has arrived, stating: “The order given to the Itācapali court to grant water-expiation to the other members of Prthi Bahādura Pāde’s family listed in the details below is right given that his Jeṭhī Mukhenī granted expiation.”[87] In accordance with this note, the nine people [listed] in the details below [have been granted] water-expiation.

Details
Māhīlī Mukhenī Harakumārī[88] of [Prthi Bahādura] Pāde---1
His 4 years old son Nara Bahādura ---1
Lyāitā (concubine) Mukhenī Harililā of [Prthi Bahādura] Pāde ---1
His 5 years old daughter Trivikrama Devī ---1
[The female] Brahmin cook Lakṣmī Devī ---1

Servants
The slave girl Dharmaśīlā ---1
The slave boy Kṛṣṇa Vīra ---1

---84 The four days of penance referred to may be the pādakṛcchra which when repeated three times becomes the prājāpatyakṛcchra (see YDh. 3.318–19).
---85 Sacrificial fee or wage paid to the priest at the end of a ritual.
---86 A mukhenī/mukhinī is the wife of a holder of the post mukhiyā. It is also simply an honorific word for addressing to the wives of Kṣatriyas (see NBŚ: s.v. mukhinī/mukhenī).
---87 NGMPP K 175/32 and 34.
---88 She is the second of Prthi Bahādura’s three wives; the first and second, Rājakumārī and Harakumārī were lawfully wedded spouses while the third Haralilā was a concubine.
The slave girl Mohanakumārī ---1
The slave girl Indrakumārī ---1
Saturday, the 3rd day of the dark fortnight of Vaiśākha in the [Vikrama] era year 1928 [1871].

Commentary:

Despite the fact that there is no mention of who drew up the document, it can be argued on the basis of the following points that the document was issued by a dharmādhikārin to the petitioners as an official certificate. 1. It is explicitly mentioned in the MA that only dharmādhikārins are entitled to perform the rite of expiation, once they receive an official written note (pūrjī) from the courts or an attested written order (pramāṅgī) from proper authorities.89 2. We see that the first part of the letter spells out the ritual procedures to be undertaken by the family members polluted through association with Pṛthi Bahādura. The MA is silent on such procedures, and a dharmādhikārin would have been the most likely authority competent to prescribe them. According to smṛti texts, for instance MDh,90 three Brahmans who are learned in the Vedas are allowed to prescribe penances.

89 See MA-ED2/89/ §§ 2–8.
90 See MDh 11.84–86.
Document 9 (K 172/57)

A deposition submitted by Samsera Bahādura Pāḍe to the Koṭiliṅga court (VS 1942)

Edited and translated by Rajan Khatiwoda; VS 1942 (1886); National Archives, Kathmandu, Bhadrakālī; Bhadrakālī; 1; Jāta Vivāda; Ka. Po. 15 Gu. Bam.; microfilmed as NGMPP K 172/57 on 14/05/1991; for the digital edition, see https://doi.org/10.11588/diglit.36931.

Abstract
This is the deposition made by Samsera Bahādura Pāḍe before the Koṭiliṅga-court that he is able to prove that Rājakumārī Pãḍenī—who is guilty of having sexual intercourse and eating cooked rice with her incestuous husband—had not yet been granted rice-expiation (bhātako patiyā).

Edition:

[1r]

1 श्रीकोिरीस्लङ्ग
2 १

(७६)९१
सहि ९२

1 लिषितम् नरदेवी टोल कब्ये सम्मेर वहादूर पांडे तत्री आये मेरा (ठामिना) वाबा पिधी वहादूर पांडे छ्यारीले [१५ सा]-
2 ल्मा चार पुस्ताका दीदी नाता पन्ने कव्ये केस्त्रानीको र भाउजू संधवा सोढी चार पुस्ताका नाता पन्नेकी स्मेलू क-
3 नी गरि भागी जादा नीजको बीवाहीता राजकुमारी पडेनी आफ्ना लोग्न्या भागी ग्यावे ठाउमा भाङे जानी जा-
4 नी कमी भात पानीमा भजी आयकी हुनाले नीज राजकुमारीलाई भातमा वाहेक पानीको मात्र पतिया
5 हुंदा भातमा नचाली वाहेक भै वस्याको र भतहाले पनी भात नपाइ वाहेक गरी राख्याको हो। मात्रको पति-

91 This has been crossed out.
92 This has been written just before the beginning of the first line of the main text, in the left-hand margin.
Lepīyaako vēhōra bhāyako
7. Pramanā satkhe bhātā tapasīlāma lepē diyaako pheta chē. Lepēko vēhōrāma nīj 
rajakumārī phēniīlāi m kāē-
8. L gariīla. Kāēlāgīrākheē nīj r bhāyako vēhōra dhabāi nabhōko ḍātī suṭā vēhōra 
lepē diyaako ḍhaēyō bhānīya
9. Ēṇamōjīsū būsālā bāntē merā manīmān pūsīrājīsang bārdī suḍūlā lepē 
adālāt ---- 1 ----mā chadhāvēnō.

Tapan
Lepīteṇ jātā bhadāūr phēdē ḍētrī ---- 1. Āru bhāyako kām[ā]pāṭā gārāṭ sāvē āēs k-
kāsān samṣeēr bhadāūr phēdē ḍētrī ---- 1. Chhērimā phēdē chē ---- 1
Kāsān bāl bhadāūr ---- āē ---- 1
Sīv ḍhōj ---- āē ---- 1
Kānīnāl viējā jēhēn ---- āē ---- 1
Suveḍār leṣṇā jēhēn ---- āē ---- 1
Chē jēhēn phēdē ḍētrī ---- āē ---- 1
Nāk nājānēkā sēhē vēr phēdē kāntī ---- 1
Suveḍār pratāp bhadāūr phēdē ---- 1
Suveḍār tēj bhadāūr phēdē ḍētrī ---- 1
Lepīteṇ būp bāṅjān ---- āē ---- 1
Suveḍār kūl bāṅjān ---- āē ---- 1
Kāsān nār jēhēn phēdē ḍētrī ---- 1
Suveḍār nār bīḥām ---- āē ---- 1
Ēṇasāīân āṭū bīḥām āē ---- 1

ītī samvrē 1,942 sāl mēti fāguṇ sūtī 9 rōj 1 shēmē ----

Translation:

Venerable Koṭīlijā ---- 1

76

Signature

Written by Samsera Bahādura Pāḍē living at Naradevī Tola [of Asana].

Āge: In the year [VS 19]15 [1858], when my fourth uncle (ṭhāḷā 
bābā) Pṛthi Bahādura Pāḍē Kṣatrī—after having committed adulteries
with his fourth-generation cousin sister Kālu Kṣatryānī and fourth generation non-widowed sister-in-law—had ran away, his married wife Rājakumārī Pāḍenī went to the place where her husband had fled, and she consciously had illicit sexual relationship with him and ate cooked rice and [drank] water with him. For that reason, she has been prevented from having cooked rice with the fellow caste members (bhatāhā), because she was only granted water-expiation, and she has not been accepted in having cooked rice with them. It is true that she has not been granted the expiation with respect to rice and not been allowed to eat together with the fellow caste members. The witnesses, containing the fellow caste members mentioned in the details below, are present as the evidence for what has been written. I will make Rājakumārī Pāḍenī confess regarding what has been written. If I am unable to make [her] confess, and if it will be proven that I have written a false accusation by lying and hiding the truth, I will pay [the fine] in accordance with the Ain. With this statement, I have willingly submitted this litigation-muculkā to the Court Koṭiliṅga.

The Details
Lieutenant (lephṭena) Jagata Bahādura Pāḍe Chetrī ---1 All other available documents and so forth are [already] there at this court. ---1
Captain (kaptāna) Samsera Bahādura Pāḍe Chetrī ---1
Captain (kaptāna) Bhaktakeśara Pāḍe Kṣatrī ---1
Captain (kaptāna) Bala Bahādura Pāḍe Chetrī ---1
Sīvadhoja ---1
Colonel (karnaila) Vījaya Jaṅga ---1
Suvedāra Veṇījaṅga ---1
Cakra Jaṅga Pāḍe Chetrī ---1
The grandchild of Sīṃhavīira Pāḍe whose name is unidentified ---1
Suvedāra Pratāpa Bahādura Pāḍe ---1
Suvedāra Teja Bahādura Pāḍe Chetrī ---1
Lieutenant (lephṭena) Bhupa Bhaṃjana ---1
Lieutenant (lepṭena) Kula Bhaṃjana ---1
Captain (kaptāna) Nara Jaṅga Pāde Chetri ---1
Suvedāra Nara Vikrama ---1
Īnasāīna Juddha Vikram ---1
On Sunday, the 9th day of the bright fortnight of Phālguna in the [Vikrama] era year 1942 [1886]. May there be auspicious.

Commentary:

Samsera Bahādura is not convinced by the evidences presented by Rājakumārī. Because of the fact that the evidences93 presented by Rājakumārī only mention that her body has been purified but do not specify whether she had granted both expiations, of water and rice or of only water. Thus, he submits a testimony of the eyewitness against Rājakumārī to the court that she has not yet been granted expiation of rice thus; she is not readmitted into the caste.

93 Rājakumārī has presented patiyāpūrjī as evidences of rice-expiation (see NGMPP K 175/33, 34 above and NGMPP K 175/35 in http://abhilekha.adw.uni-heidelberg.de/nepal/index.php/catitems/viewitem/9437/1 last accessed on 05 June 2023).
Document 10 (K 175/2)

A jabānabandī submitted to the Adālata Bandobasta Aḍḍā by Samsera Bahādura Pāḍe (VS 1934)

Edited and translated by Rajan Khatiwoda; VS 1934 (1878); National Archives, Kathmandu, Bhadrakālī; 1; Nārāyanī Guṭhī; Ka. Po. 15 Gu. Bam.; microfilmed as NGMPP K 175/2 on 02/06/1991; for the digital edition, see https://nepalica.hadw-bw.de/nepal/editions/show/24220.

Abstract: This document is a jabānabandī submitted by Samsera Bahādura Pāḍe to the Adālata Bandobasta Aḍḍā. It mentions that since he was arrested and his property confiscated, the petitioner is unable to cause the defendant, Rājakumārī Pãḍenī Kṣatryānī, to be taken to the court and make her confess as stated by him in the complaint note submitted to the court.94

Edition:

[1r]

श्री

श्री ३ महाराज

१

श्री कौटिलि(इन)

२

[Seal]

सहि.95

1 लिपितम् नरदेवि टील बल्लवा सम्सेर बहादुर राजकुमारीलाई आफ्ना स्वास्थ्यलाई दिदिकर्मका कर्ण्थको वाति लागरी १६ सालदेखि मध्यैसहस्त भागरी ग्यापस्छ

2 बाबाऽ वृद्धि बहादुर राजकुमारीलाई हाँडनालाई ४ पुन्ताकिदिदिकर्मका कर्ण्थको वाति लागरी १६ सालदेखि मध्यैसहस्त भागरी ग्यापस्छ

3 नीजस्कि जेकी मुखी राजकुमारीलाई आफ्ना विवाहितालाई लोग्नाय पूर्व-94 See NGMPP K 175/18.

95 This has been written just before the beginning of the first line of the main text, in the left-hand margin.
थिबहादुर पाडे थ्रियसम भेटवाट गरिनीजाका हातको भात पा-
6 नी पार्द कर्न स्मेत संगर्म भया बाबत जिय १ सुद्द भंव्या बेदहरुको
7 १८ सालमा पतिया भयाको हुनाले स्मेत्कु त २६ सालमा धार्मिकति
8 ---१---का हुकुममान्वजिमु नीज ग्राहिली आमा रजाकुमारिले र मे-
9 रि आमा रजाकुमारिले आधि आधि अंस गरी पार्दाआकार रहिद्-
10 न्। हामा नारायणी भन्नेया स्मेत्कु त जमा ६ गुटी नीज ग्राहिली आमाले मा-
11 त्र चलनु गरिआकारिक हुनाले नीजले मात्र चलनु गरी पान र हामारो बं-
12 डा भयाको हुकुमि बलमिन्त्रि चलनु गर्न नीजले पाउन्या होइन भे-
13 न्या मुद्रा स्मेत्कुङ्कु नौ ३५ सालमा नीज मरी आमाले अदालत ---२---
14 मा वाइ इजहार दियापछी इन्तकापलिमा सदरी र सो गुठि तैले चला-
15 उन भनी लेविदियालि हुनाले भले वियालीको स्मेत मैले बनाई चलनु
16 गर्नकि हुं अवन्ता हुकुमि दबाई पान रजाकुमारिले मात्र पाउन्या होइ-
17 न्या मुद्रा स्मेत्कुङ्कु नौ नीज ग्राहिली आमाले प्रतिबादि दि दो से धनमा-
18 लगा स्मेत्कु त हामिलाइ प्रकार गर्न हाइक्वाताइको कर्न गर्नभा जान प-
19 थित भ मुद्रा नहरवा यस्ता आपना लोप्यापार मस्त बेदहरा थाहापा-
20 ई जानी जानी सर लागी भात पान्मादी भजि आयानि पानीको मात्र प-
21 पतिया पाजां भनी जान भात भान बहाँक भयापछी कौने बेदहराले पनी अं-
22 स नापान्या नुव्वै दफाक दाटी अंस सिन पाउन्या होइन। बुद्धा
23 जात भान बहाँकक बहाँके छन्ने भन्नेया इत्यादि मुद्रा स्मेत्कुङ्कु नौ नीज ग्राह-
24 िली आमाका नाउमा मैले ---१---का हुकुममा वितिप्रत बहाउन्दा
25 र नीजालाई भयाका पतियाका माथि लेपियाको फारकको नकल स्मेत्
26 दृङ्छ यस्त मुझुमा करी भयाको हो भयाको बेदहरा नदाटी साचो भन
27 नीज मस्त मोझा मेरो चित्र बुह्मो। नीज ग्राहिली आमाले सबै गुठि(मन्)
28 चलाई हुकुमि दबाई खापालिक छन्ने भनी पक्रान्त पन्नेया बेदहराले मा-
29 त्र लेपियाको मुद्रा उठाई वितिप्रत मात्र बहाउन्दाको हुं। अदालतमा
30 तोकाको लागी र सो वितिप्रतवश्चमी इजहार मुझुमा दृङ्छ नीज जे-
31 दि आमालाई कार्येल गर्न म सकरिन। लेपियाको बेदहराको मे-
32 ले वितिप्रत बहाउन्दामास मुझुमा ऐने रहाका निमाफले जो ठहरी
33 म सामेल छु भनी मेरा मनोमान पुसिमाजिम मानवमुदी लेपि अ-
34 दालत बंदेवस्तमा चहाँका। इति सम्बन्ध १९३४ साल मिति घै री
35 सुदी १३ रोज २ शुभमम् ---

Translation:

Thrice-venerable Mahārāja ---1

Venerable Koṭiliṅga ---2

[Seal]
Signature

[The following] has been written by Samsera Bahādura Pāde Kṣatrī, resident in Naradevī Ṭola. After my fifth paternal uncle Prithi Bahādura Pāde, accused of committing adultery with a 4th-generation female blood cousin, fled to Madhesa in [VS 19]16, expiation was granted to his eldest wife, Rājakumārī, in [VS 19]18, the details [of which are as follows]: “The body (lit. 1 body) [of Rājakumārī] has been purified. [She had been polluted] by reason of having met her own ritually married husband, Prithi Bahādura Pāde Kṣatrī, of having received cooked rice and water from his hand and even of having engaged in sexual intercourse with him.” For that reason, by order of ---1--- (i.e., Thrice Venerable Mahārāja), Thāpāthalī, in [19]26, my fifth paternal aunt Rājakumārī and my mother Ratnakumārī, as it turned out, partitioned the [family] property, with each receiving half.

Since my fifth paternal aunt alone had been enjoying our 6 gūṭhīs, including the one called Nārāyaṇī, my mother filed a lawsuit in [19]31 as a litigant [against] her at the ---2--- (i.e., venerable Koṭīliṅga) court, stating: “She [Rājakumārī] is not entitled to enjoy [the gūṭhīs] on her own, and [she also] should not be allowed to enjoy our part of the partitioned treasury by force.” Afterwards, when [the lawsuit] was forwarded to the Iṭācapalī, Rājakumārī, [my] fifth paternal aunt, filed a defence appeal, stating: “Given that [Ratnakumārī] gave [me] a writ-ten statement as follows: ‘You shall run the gūṭhī’, I have enjoyed it, reconstructing what was in disrepair. Ratnakumārī is not entitled to enjoy the unpartitioned treasury on her own.”

Thereafter this property [was confiscated] and we were arrested. Then I submitted a petition to ---1--- (i.e., Thrice Venerable Mahārāja) against my fifth paternal aunt together with the following lawsuit: “[A woman]—one who has willingly eaten cooked rice and received water from [her husband] even after knowing that he has lost his caste status down to the equivalent of a Śūdra as punishment for committing adultery with a blood relation—should not under any circumstances get her share of property on the grounds that she has been granted water expiation, while still excluded from having cooked rice with fellow caste members. She should not get her share of property just by inveigling and lying. According to my inquiry, she is still excluded from having cooked rice together with fellow caste members.”

When I was asked about my inquiry into the copy of the phāraka mentioned above regarding the expiation and told to relate truthfully,
without lying, the details of what had happened during that lawsuit, I readily consented.

I have submitted this petition with regard only to the lawsuit whereby my fifth paternal aunt caused us to be arrested [on the basis of the accusation] that my mother had been running all the *gūṭhīs* and had been enjoying the treasury by force. I am unable to convince my first paternal aunt to appear in court with the established facts, nor can I give testimony or make her confess, as mentioned in the petition [submitted to you earlier].

I have willingly submitted this *jabānabanī* to the Adālata Bando-basta Addā. I shall accept the decision, made in accordance with the *Ain* and your judgement, regarding the petition and lawsuit I initiated, the details of which are written [above].

Monday, the 13th day of the bright fortnight of Caitra in the [Vikrama] era year 1934 [1878].
Document 11 (DNA 15/91)

A *rukkā* from the king granting Prime Minister Jaṅga Bahādura Kūvara allowances previously enjoyed by Bhīmasena Thāpā (VS 1903)

Edited and translated by Rajan Khatiwoda; VS 1903 (1846); National Archives, Kathmandu, Ms. no. 628; microfilmed as NGMPP DNA 15/91 on 24/07/2000; for the digital edition, see https://nepalica.hadw-bw.de/nepal/editions/show/2170.

**Abstract:** This royal decree grants Prime Minister Jaṅga Bahādura Rāṇā the same privileges and benefits that were previously enjoyed by General Bhīmasena Thāpā, including the reception of traditionally sent gifts from Koṭa Bhaḍāra and other places on occasions such as Dasain and Phāgu.

**Edition:**

[*Ir*]

1 श्रीदुर्गाज्ञानूः

[Royal seal]

1 स्वस्ति श्रीमन्महाराजाधिराजकस्मि रुक्कः
2 आर्ने प्राइम्स्न्तर्य यान कम्यांडर इन सिंह्य जनरल जडाय वहाडू जुंवरके।
3 आघे प्राइमस्न्तर्य यान कम्यांडर इन सिंह्य जनरल जडाय वहाडू जुंवरके।
4 अशा जनरल भिमसेन नाईपाल दिब्बैवाः पायाब्योजिम्स्न्त तोसायां तोरी भम्।
5 दार अरु जगा जगैवार जान्या राज्या पिन्या सराजाम्स्न्तर वज्जः दसै फागुका मामुली देवस्तुर गैह साहब वहाल गरिबक्रम्याः।
6 अपना पातिरजामाः सित हाम्स निमक्को सोझौ यतंत जनरल भीमसेन थापाले पाइ पाइ。
7 आयाब्योजिम्स्न्त तोसायां तोरी भम्स दार जगा जगैवार जान्या पिन्या सराजाम्स्न्तर दार अरु जगा जगैवार जान्या पिन्या सराजाम्स्न्तर दार अरु जगा जगैवार जान्या पिन्या सराजाम्स्न्तर वज्जः दसै फागुका मामुली देवस्तुर गैह साहब वहाल गरिबक्रम्याः।
8 सित हाम्स निमक्को सोझौ यतंत जनरल भीमसेन थापाले पाइ पाइ।
9 र्य गर। इति सम्ब्रत १९०३ साल मिति मार्ग वदि ५ रोज ।। शुभम्

Translation:

Venerable Durgā!

[Royal seal]
Hail! This is a rukkā from the glorious supreme king of great kings.96

Āge: To Prime Minister and Commander-in-Chief General Jaṅga Bahādura Kūvara.

We have assigned [to you] everything that was previously received from [our] court (darabāra) by General Bhīmasena Thāpā and went through the [Kausī] Tosākhānā, Koṭa Bhaṇḍāra and other places, [including] food and drink, dress, usual obligations (māmulī) and customary fees (daidastura) [delivered by the subjects] during the Dasaī and Phāgu festivals. Being loyal to our salt and mindful of your duty, enjoy everything, [including] food and drink, dress, usual obligations and customary fees [delivered by subjects] on Dasaī and Phāgu that were enjoyed (lit. eaten and received) by General Bhīmasena Thāpā, collecting them from time to time from the Tosākhānā, Koṭa Bhaṇḍāra and other such places.

Sunday, the 5th day of the dark fortnight of Mārga in the [Vikrama] era year 1903 (8 November 1846). Auspiciousness.

Commentary:

By this executive order Jaṅga Bahādura is granted privileges previously enjoyed by Bhīmasena Thāpā, and that, strangely enough, more than seven years after the latter's death in 1839 (on Bhīmasena's end, see Acharya 1971: 15; Adhikari 1984: 22). This series of entitlements were steps along the way to Jaṅga Bahādura's empowerment after the Koṭa Massacre on 14 September 1846. In a multi-step process, rights

96 The title mahārājadhirāja could here refer to either the technically still reigning King Rājendra or to his son and technically still crown prince Surendra. Already in August 1842, Rājendra had ordered that his son Surendra be addressed with the title mahārājādhirāja (Pandey 1973: 51, Whelpton 1991: 110). In November 1844 (1st of the bright fortnight of Mārga VS 1901), Rājendra issued a document officially conferring the title on his son and empowering him to “conduct the affairs of the administration” (tr. by Acharya 1971: 21). Did this empowerment include the right to issue rukkās as mahārājādhirāja? In 1846 (VS 1903) after the Koṭa Massacre on 14 September, King Rājendra officially announced his intention to go on a pilgrimage (Pandey 1973: 50 n. 1), and in a lālamohara issued on the 10th of the bright fortnight of the month of Kārttika, he authorized Surendra to ascend the throne “in case, while on pilgrimage, he would be made captive by the British government or in case he would not come back even at his fortieth year of age” (ibid.: 50). On the same day the present document was issued, Surendra was appointed prince regent in the absence of the king (ibid: 51 n. 5). Whelpton (1991: 170 n. 96) refers to a lālamohara that was issued on the 12th of the dark fortnight of the month of Mārga (13 November 1846) still in Rājendra’s name. Rājendra left Kathmandu for Benares on 23 November 1846 (Whelpton 1991: 166). Only on 12 May 1847 was Surendra officially crowned king of Nepal (ibid.: 173).
and titles were transferred to Jaṅga Bahādura Kūvara, while the reigning Śāha king Rājendra and his heir Surendra were deprived of their power to govern the country. Another lālamohara issued on the same day, appointed Surendra prince regent (Pandey 1973: 50; cf. n. 1).

Facsimile:

[1r]
Document 12 (R-Ain, A 1375/5)

A lālamohara issued by King Pṛthvī Vīra Vikrama allowing Prime Minister Vīra Samsera to expand and amend the existing laws, particularly promulgated in VS 1936 (1879) by then Prime Minister Raṇoddīpa Siṃha (VS 1942)

Edited and translated by Rajan Khatiwoda; VS 1942 (1885); National Archives, Kathmandu, Ms. no. 6.1599; microfilmed as NGMPP A 1375/5 on 13/07/1989.

Abstract: This lālamohara encompasses a directive aimed at improving and updating the existing criminal and civil laws that were initially instituted in 1879 (VS 1936) by the former prime minister. The laws established in 1879 not only offered precise definitions for criminal and civil cases but also delineated the duties and jurisdiction of specific government offices and their officials. Additionally, they provided invaluable guidelines for composing various legal documents, including crucial sample templates that were absent in the Ain of 1854 and its subsequent amendments.

Edition:

[p. 2v]

श्री दुर्गाज्ञू

Royal seal of King Pṛthvī Vīra Vikrama with the legend: श्रीनार्स््यस््वस्स्ति श्रीश्रीश्रीमिािाजाजङ्ग्विािुििमिािाजपृथ््वरी्वरीिस््वक्मजङ्ग्विाियूििमिािुििे्वानां सिा समिस््वजस््यनाम् ---

1 स्वस्ति। श्रीस्गरििाजचक्चयूडामणिनरायणेत््यादिविविविबिविरुद्वारलीविजजस््वरूिा्वलरीस््विाजमानोन्नति् श्रीमन्मिािाजास्धिाजश्रीश्रीश्रीमिािाजपृथ््वरी्वरीिस््वक्मसम्सेिजङ्ग्विाि ुििसाि्विािुििे्वानां सिा समिस््वजस््यनाम् ---
2 आजसम्म अस्मस्नको मिमास्मला गिा्थ कानुन भ्याको नहुनाले स्वाल सनिले मा- 3 त्र काम चलाई आयाको हो। अवउप्रान्ति दुवै सकाराको कंडोवस्तमा विरोध नपन्न्या रीतसं- 4 न मुन्सरीषानाका दुधमी नाकर्ज्जरीजी-
मुरु हुकुम अहदवमोजिम कानुन तयार गर्नु भन्न्या श्री ३ महाराज रणोदिप सिङ्ग राणा
बहादुर के सिल यस आई थोडै लिन पिम्मा को काठ बाहु स्थान प्राइम मिनिष्टर बाण्ड
क- ।
म्यांडि ईन चिवुलाई हुकुम बक्सि बन्याको कानुन हामिबाट पनि मंजुर गरि सम्बत्
९३६ साल दुनियाका आधीन सुदी १० रोज ६ मा लेखियाका किताबमा हाम्रा रोहुव
रमा को- ।
सलका तज्जयजन नस्चाण्या पारिज गन्याः ठहर्योको सच्चाई पारिज गरी नया चाहियन्या
कानुनु बपिरक्ष्याको छ सबैले यसै कानुनुमा लेखियाकोमोजिम्काजकाम निमा- ।
फू गर्नु बस्त्र लेखियाबमोजिम नगरी घटि बढी गर्न्यालाई मुलुकै बडा ऐनवमोजिमु
सजाय गर्नु किताबमा लेखियाको कानुन सच्चाउनु थपनु पद्म हाम्रा प्राइम मिनिष्टर
कौसलका तजबसजा ठहर्याबमोजिमौ अन्यानाको हामिबिले थपनु मेट्टू सच्चा-
उन हुंसको। ओ हाम्रो बेहेतर हुन्या भजाप्राणिलाई लुबिस्ता रक्षा हुन्या कानुनु अरु
पनि प्राइम मिनिष्टरले बढाउनु थपनु हुंसको हनि हामिबाट हुकुम बक्स्यो। श्री प्राइम
मिनिष्टर लोगाईत्यौ अस्मिको काजकाम गन्याः कारिन्दा स्मेतुले यसै कानुनवमोजिमु
मू काजकाम निसाफ गर्दू बन्न्या भै लनिआयामाफिकृ सम्बत् ९३४२ साल मार्ग बढी
१ रोज
२ देश उपाल पनि तिमिको श्री ३ महाराज विर सम्सेर जड़ राणा बहादुर प्राइम मिनि-
ष्टर बाण्ड कम्यांड- ।
म्दर ईन चिफ्ले पनि साबिकुमार बिरोध पन्याः र नया चाहीत्या स्मेतु घटाउनु बढाउनु
हुंसको हु-
कुम बक्स्यो।

[p. 2r]

[Seal of Prime Minister Vīra Samsera]98

स्म्सित श्रीमद्दस्तिप्रचण्डभुजिण्डेत््यादि श्री श्री मिािाज स््वि सम्सेि जङ्ग िाणा
्विािुि प्राईम स्मस्नष्ि ्याण्ड कम््यांडि  इन स्चफ ्---

[Seal of Commander-in-Chief General Khadga Samsera]99

राजिः श्रीमद्राजकुमार कुमारात्मक- ।
श्री कम्यांडि ईन चीफ जनरल पज्य गन-
सम्सेर जड़ राणा बहादुर

97 For dvitiya.
98 The legend of the seal is not readable because of the quality of the reproduction.
99 The legend of the seal is not readable because of the quality of the reproduction.
Translation:

[p. 2v]

Venerable Durgā!

[Royal seal of King Prthvī Vīra Vikrama]

Hail! [A decree] of him who is shining with manifold rows of eulogy [such as] ‘the venerable crest-jewel of the multitude of mountain kings’ and Naranārāyaṇa (an epithet of Kṛṣṇa) etc., high in honour, the venerable supreme king of great kings, the thrice venerable great king, Prthvī Vīra Vikrama Samsera Jaṅga Bahādura Deva, the brave swordsman, the divine king always triumphant in war.

Āge: To the chiefs and other officials of aminīs, aḍḍās and gauḍās, and [to] subjects in the administrative centres (sadara) and districts (mophasala) throughout our realm.

[The following royal order] has come down from earlier times: 

“[There has been no law until today] pertaining to conducting legal cases at aminīs. We have been handling [such] matters (kāma calāunu) only on the basis of savālas and sanadas. [Therefore,] we gave the following order to the thrice venerable Ke Si Yasa Āī (i.e., KCSI) Thoṅ Lina Pim Mā Ko Kāṅ Vāṅ Syāna, Prime Minister and Commander-in-Chief Mahārāja Ranoddīpa Simha Rāṇā Bahādura: ‘Hold a Council meeting, having invited the Chief of the Munsīkhānā and [other] bhāradāras, and draft a law in line with the decisions of the Council during its meeting, our orders and [international] treaties, [and] in such a way that it does not conflict with any arrangements between the two governments (i.e., the Nepalese and British Indian).’ We approved the resulting law, and on Friday, the 10th lunar day of the bright fortnight of the intercalary Āśvina in the [Vikrama] era year 1936, we cancelled or corrected [existing provisions] and added newly required ones to the volume of written [law] based on what was thought needed to be corrected or cancelled during the Council’s deliberations in our presence. We [hereby] order: ‘Everyone shall perform their tasks and deliver justice according what is written in this law. Whoever does not act in accordance with what is written in this [law] but deviates [from it] shall be punished in accordance with the main (baḍā) Ain (i.e., MA).’ If a law written in this volume needs to be corrected or a [new] law needs to be added [to it], the chief of the Ain Khānā may so add, delete or correct
in accordance with whatever has been deemed necessary in deliberations by the Prime Minister and Council. We have ordered, too, that the Prime Minister may add or expand other laws if they are deemed to be beneficial to us (i.e., the king's government) and convenient for and protective of [our] subjects. Every official including the Prime Minister who performs tasks at aminīs shall perform them and deliver judgement in accordance with this law.” In line with [this earlier royal order] we [hereby] issue the order that from Monday, the 1st day of the dark fortnight of Mārga in the [Vikrama] era year 1942 onwards you, too, thrice venerable Mahārāja, Prime Minister and Commander-in-Chief Vīra Samsera Jaṅga Rāṇā Bahādura, may add new required [laws] or remove ones that contradict customary [practice].

[Seal of Prime Minister Vīra Samsera]

Hail! The thrice-venerable Mahārāja, Prime Minister and Commander-in-Chief Vīra Samsera Jaṅga Rāṇā Bahādura, who is very mighty and has arms like a staff etc.

[Seal of Commander-in-Chief General Khaḍga Samsera Jaṅga Rāṇā Bahādura]

Approved by a venerable prince born to a prince, the venerable Commander-in-Chief General Khaḍga Samsera Jaṅga Rāṇā Bahādura.
Facsimile:

[p. 2v]