NOTES ON BUDDHIST LAW

BY THE JUDICIAL COMMISSIONER, BRITISH BURMA.

VII.—INHERITANCE AND PARTITION. Jardine,

PREFACE.

Translation by Moung Theka Phyoo and Mr. S. Minus, from a Burmese manuscript on palm leaves, of the Law of Inheritance in the Dhammavilasa. Revised and edited by Dr. E. Forchhammer, Professor of Pali.

RANGOON: PRINTED AT THE GOVERNMENT PRESS, 1883.

[Price—Re. 1-0-0.]

VII.—INHERITANCE AND PARTITION.

By John Jardine, Esq., Bo. C. S., Judicial Commissioner of British Burma.

PREFACE.

In the fifth of this series of notes on Buddhist law we have published a translation of the law of inheritance as stated in the oldest Dhammathat yet procurable, I mean the *Wagaru*; and another of the *Wonnana*, a code which is estimated at the highest value by Colonel Sladen, Colonel Browne, and Mr. Ireland as an authoritative treatise on the law of the Burmans. In editing the *Wonnana* I took occasion to compare its provisions with those of the Hindu law, and also the *Menu Kyay* as translated by Dr. Richardson and interpreted by the Court of the Judicial Commissioner. Dr. Forchhammer has since advised me to put forth a translation of the *Dhammavilāsa*, an advice to which I attended as soon as I had prepared the *Mohavicchedanī*, being the sixth of this series, for the Press. The value of the *Dhammavilāsa* to the student of Burmese law can be gathered from the following remarks of Dr. Forchhammer:—"The *Dhammavilāsa* or *Dhammasattapakaranam*, by "the priest Dhammavilāsa, was written at the behest of Nga- "zudayaka, a son of the Pegu king Zinphyoomyashin (*circa* "1650 A. D.). The work before us is a *Commentary* on some "older Manu, probably the original *Dhammavilāsa*, said to have "been compiled in the 12th century by the Talaing priest "Sariputta, surnamed Dhammavilāsa. In a Pali sentence at "the end it is stated that 'Dhammavilāso nāma thero kato "Dhammasattapakaranam nitthitam,' *i.e.*, 'this is the end "of the *Dhammasattapakaram* written by the thero Dhamma- "vilāsa.' A few lines before this passage it is stated that the "work is the *Manu Dhammathat* in its eighteen branches; the "*Pakaranam* by Dhammavilāsa is, as the title implies, an ex- "position or dissertation upon the *Manu Dhammathat*.

"It is a pre-Alompraic work and represents an important "phase in the development of law in this country. The *Wa-* "*garu*, *Dhammavilāsa*, *Menu Kyay*, *Wonnana*, and *Mohavicche-* "*danī* are very typical of the life and growth of the Manu in

"Burma. In the *Wagaru* the dictum of Manu decides in "all instances; the *Dhammavilāsa* adduces precedents from "Buddhist sources; he quotes even verses (137, 138, 139) "from the Buddhist *Dammapada*, or "Path of Holiness," and "ascribes them to Mahāsamata. We can clearly trace in this "commentary the gradual infiltration of the modern Bud- "dhist element which later on found so decided a recognition "by the author of the *Menu Kyay* and became recognized and "codified law in the *Wonnana*. In the latest production of "Burmese law literature, in the *Mohavicchedanī*, the code of "Manu is expounded, it is said, 'as it was originally delivered "in the Magadha language by Gautama.' The author of the "*Mohavicchedanī*, being probably ignorant of the origin of Manu "and even of his history among the Talaings and Burmans, "entirely discards him; his name is not even mentioned, and "the Mannic portion of the Dhammathat is put into the mouths "of Buddhas and their disciples."

2. It is only when we trace the growth of the written law through the centuries that we can understand how it became, at least in a popular sense, Buddhist law; and by this historical processs we can better enter into the warmth of admiration with which the Burmans of our own times regard the written codes. This sentiment is apparent in the replies to Mr. Sandford in 1872, and is found widely diffused in the many answers to the Chief Commissioner's inquiries in 1882 about wills. Here we find different Native Judges writing:— "It is sufficient to dispose of property according to the Dhammathat;" "the Dhammathats should not be set aside;" "they are based on the Vini (Vinaya) or religious law." A pleader states that a will inconsistent with careful rules of these codes must be contrary to justice, and that any infraction of the Dhammathat is a breaking of the Pitagat. A learned bailiff dooms the person who breaks the written rules about inheritance to pains in future lives; alteration of the civil code is, in his eyes, interference with religion. A Judge at Hmawbee writes in loud terms of praise: "The Dhammathat, which may "be called the great will, is free from the four bad principles," and so an unequal distribution of property among children being contrary to good principles is not sanctioned by this code. "It is very just, it is very subtle, it is very good, it is very clear. "All disputes on such matters can be settled by it. It is a "second sun to the earth. Where then is there a Buddhist who "can renounce the Dhammathat?" A loogyee at Shwaygyin asserts that the gift of the whole property to one person is

against the rules of inheritance as laid down in the Dhammathat and contrary to the doctrines of religion. Antiquity as well as religion sanctifies the law: it is repeatedly said to have existed when the world began, or to have been proclaimed by the first king, Mahāsamata. The Native Judge at Papoon summarizes as follows:—

"(1) what the Buddhists believe in is the Pitagat and the rules in the Dhammathat that are made in accordance with the Pitagat;

"(2) according to the religious opinions of Buddhists, man and every creature and thing is ephemeral;

"(3) accordingly when a person dies the property he leaves behind should be disposed of not under the terms of a will, but according to the Dhammathat among blood-relations."

The Talaing sentiment appears to be the same in these respects as that of the Burmans and Arakanese.

3. One advantage of eliciting general opinion is that prevalent errors are thus corrected, and I think the recent preparation of the larger Dhammathats has not been fully grasped by some of the officials who speak of them as compiled for a pastoral society. At all events the apparent strength of the existing feeling, of which the writer of the *Mohavicchedanī* was probably only an exponent, deserves thoughtful consideration. What I take to be the Burman principle of interpretation is that one Dhammathat may be used to explain another, as Moung Poke Nee, a pleader, writes, though I do not think our historical examination confirms his theory that the codes do not materially differ from each other and that no additions or curtailings have taken place. What Colonel Munro, Deputy Commissioner of Bassein, recommends is what Colonel Sparks, without causing offence to the people, tried to do, *viz.*, to frame a set of rules based on the different Dhammathats and ascertained after examining seemingly contradictory passages. For any such attempt the historical guidance supplied by Dr. Forchhammer would be found necessary; and here comes in one of the uses of philology.

4. Dr. Forchhammer informs me that the *Dhammavilāsa* is pure Burmese with only here and there, chiefly at the end and the beginning of the work, a Pali verse or sentence interspersed; the precedents and illustrations are taken from the Jātakas; the palm-leaf copy which Dr. Forchhammer utilized is dated 1781 A.D., is complete and in good order and contains 86 leaves, eight lines to the page.

5. The work of translation has been done by two interpreters of my court, Moung Theeka Phroo and Mr. S. Minus, in consultation; their aim has been to express the literal meaning, words required to help out the sense being put in brackets, and the English style of sentence beginning with the nominative followed by the verb being used as much as possible.

6. Dr. Forchhammer has, in the *Mohavicchedanī*, also supplied the Pali words indicating technical terms to make the translation more valuable to philologists and for purposes of comparison, and he has given me the further advantage of his learning in consenting to do the work of Editor.

RANGOON:
The 17th July 1883.

JOHN JARDINE,
Judicial Commissioner.

Translation by Moung Theka Phyoo and Mr. S. Minus, from a Burmese manuscript on palm leaves, of the Law of Inheritance in the Dhammavilasa. Revised and edited by Dr. E. Forchhammer, Professor of Pali.

THE twelve kinds of division of inheritance are these. How is the law regarding division of inheritance to be determined? Both mother and father being alive the inheritance ought not to be divided. As it has been thus said the mother and father should not make a division (of the inheritance).

2. If the husband die, let the wife enjoy (the inheritance), and if the wife die, let the husband enjoy it. The sons (children) have no control over each other; the mother and father only have control over the sons (children). Only when both the mother and father are not living (dead) should (the children) divide the inheritance (inherit). If the father die first, the division of inheritance between the son and the mother is as follows. If the first child be a son, and if that son has worked to promote the interest of the mother and father, let that first son get the elephant and horse ridden by his father, the elephant-keeper, the groom, the cup used by his father, table, the spear used by his father, the sabre, the ornaments used by his father, the waistcloth, jacket, tray, armour, and so forth, and also the paddy-land which yields their livelihood, landed estate, and the father's position in life. The waistband used by the mother, finger-ring, bracelets, earrings, necklace, betel-tray, large beads and coins worn on the person, and ornaments given during the lifetime of the father should be all received by the mother. What remains from the shares of the mother and father, *viz.*, all gold and silver, buffaloes, cows, goats, pigs, fowls, ducks, putsoes, paddy, rice, Indian-corn, peas, lu (millet paspalum), zap (panicum millet), barley, sessamum, cotton, and all household nic-nacs, of all these property let the mother get three shares and let the first son get one share. Though there may be ten sons (children) let (them) have one share in three of the property. This is the end of the law which provides division of the inheritance between the first son and the mother in case the father dies first.

3. If the mother die first, the mode of division between the father and the first daughter is as follows. Let the first (eldest) daughter get the waistband used by the mother, finger-ring, necklace, bracelet made of elephant's tail (*i.e.* of the tuft of hair of an elephant's tail), earrings, large beads, betel-tray, and coin ornaments worn on the person, and anklets, bracelets, rings, beads, earrings made with elephant's tail, large beads, and bodily ornaments given during the lifetime of the mother. The articles used during the mother's lifetime are called her separate property. Let the father have three portions of the remaining property, such as gold and silver, slaves, buffaloes, cows, goats, pigs, ducks, paddy, rice, Indian-corn, peas, lu (millet paspalum), zap (panicum millet), barley, sessamum, cotton, and all household nic-nacs, and let the eldest daughter have one

portion. This is the end of the law which provides division between the father and the eldest daughter on the death of the mother happening first.

4. The mode of division of inheritance between the first eldest daughter and the mother when the father first dies is similar to the one abovementioned. The law regarding division of inheritance between the first (eldest) son and the father when the mother first dies is also similar to the one abovementioned.

5. The reasons why the first eldest son and the first eldest daughter should get (a share) is because they were born through the prayers of their mother and father offered at the commencement of their married life, and because (the parents) planned and worked together with that son and daughter and thereby obtained gold, silver, property, buffaloes, cows, and so forth. For these reasons the first (eldest) child should get (a share). As regards sons (children) besides the (first) eldest son and daughter, they shall get the inheritance of their mother and father only after the death of both mother and father.

6. The reason why on the death of the father the mother is to get three portions of the things used by her, and the remaining gold, silver, slaves, buffaloes, cows, property, and household nic-nacs is because the property acquired by the father at the commencement of their married life and before the son (child) was born was taken care of by the mother alone in order that it (property) may increase, and because, even when the son (child) was born, the mother endeavoured to increase (the property) acquired by the father before that first son (child) grew up and before he could give any advice or assistance in business. Therefore she (the mother) gets three portions of the things used by the mother and all kinds of property, such as gold and silver, slaves, cows, and so forth, and household nic-nacs, and the first (eldest) child gets one portion because he or she fills his or her father's position in life and retains the lineage and therefore a share is allowed to the child.

7. Manoo, the reverend Rishi, said that after a child is given birth to by the mother he or she (child) should not be allowed to die or to starve. The mother takes care and feeds the child and has more affection for him or her (child) than the father and consequently her (mother) kindness is great and therefore she is allowed three shares and the first (eldest) child one share.

8. The division of inheritance on the death of the father between the mother and daughters living and eating in separate houses is as follows. Let that daughter have the gold, silver cups (for food), anklets, bracelets, waistband, large beads, earrings, rings, golden flowers and ornaments given her by both mother and father when she was (yet a babe) in the cradle and when she was given away in marriage; (she shall also have) the slave who when the marriage ceremony was performed poured out the water wherewith to wash the hands (after the first meal which the intended husband and wife take together and which seals the bond of marriage according to Burmese custom,—E. F.), the gold and silver, slaves, cows, and so forth given as presents and also the paddyfield kept for her before she was born, such property (solely) belongs to that daughter.

Besides this let *her* have the slaves, cows, seed, pulse, and such like given *her* by *her* mother and father as much as they could afford to give while *she* was eating and living separately. After the death of the father let the mother have whatever property there is. The daughters who eat and live separately are only entitled to what the mother through love and pity gives them. Thus it is said about daughters who eat and live separately.

9. Daughters who eat together (with their parents) are daughters of the father; as regards the daughters who are brought by the woman (step-daughters) the mother alone has control over the whole property. If the mother spends the whole of the property during her lifetime in eating and drinking, or if the mother take a lesser husband and feed him, let all that has been exhausted be taken into no account, *i.e.*, let none of what has been spent be accounted for. Let the daughter who eats *with the mother* have the remaining property in the mother's possession. If the property become exhausted in good deeds, be it so. If any remain, *let the daughter* have it. Thus it is said about daughters who eat together with their parents.

10. The mode of dividing inheritance between the father and the sons and daughters who eat and live separately and sons and daughters who eat together *with their parents* is similar to the one already shown. The law already pointed out is the division of inheritance between the father *and the children* on the death of the mother and the division of inheritance between mother *and children* on the death of the father.

11. Out of the property left, consisting of gold, silver, slaves, cows, and such like, the awratha son shall obtain that one portion of either gold, or silver, slaves, cows, &c., which he likes best. After their taking, the remainder shall be divided into ten parts, and one part of the gold, silver, slaves, cows, and such like shall be taken by the awratha child; the remainder shall then be again put together and then divided into ten parts, and one part shall be taken by the son next to the awratha. The remainder shall be divided over and over again into ten parts and at each division one of the remaining sons shall have a part (in order). Thus when the children are all sons should the property be divided over and over again into ten parts and at each division a son take one part. If the daughter be the awratha, she shall first take one of the things which she likes out of the gold, silver, slaves, cows, and such like. After thus taking the remainder shall be divided into twenty parts and the awratha daughter shall get one part. The remaining nineteen parts shall be put together and then being divided into twenty parts let the daughter next to the awratha have one part. Let the property be divided in the same manner and let the other younger daughters have a share. Thus when the children are all daughters should the property be divided over and over again into twenty parts and at each division a daughter take one part.

12. It has also been said that if there are none but sons or none but daughters (in a family) the property shall, disregardful of any separate claims of an awratha child, be divided over and over again into twenty parts and at each division a child shall receive, according *to order of birth*, one part. Though it has been thus said

the strength and abilities of the children shall be taken into consideration. The reason why this has been said is because the child who is entitled to inherit the estate of the mother and father is not said to be the eldest or the young child but only the one who carries on business in order to advance the interest of his mother and father. If the awratha son be a royal retainer and if he be the representative of his father, he is entitled to his father's wearing apparel and ornaments. If the awratha daughter as representative of her mother supports her younger brothers and sisters she is entitled to her mother's ancestral landed estate, wearing apparel, and ornaments. If the eldest and the elder sons do and succeed more than their younger brothers as representatives of their father, they shall have larger shares of the inheritance. If they do equal *to the others*, the inheritance shall be equally divided. If the eldest and the elder daughters do and succeed more than their younger sisters as representatives of their mother, they are entitled to larger shares of the inheritance than their younger sisters. If they do equal to the others, the inheritance shall be equally divided without distinction as to the elder or younger sister. If this be not the case and there be no work, the *inheritance* shall be equally divided. The division of inheritance in that manner is said to be one according to the strength and abilities of the children.

13. After having thus divided into twenty shares and distributed, the remainder shall be divided among relatives. After having thus divided the younger sisters and brothers shall respect their eldest brother as if he were their father and their eldest sister as if she were their mother. With all their reverence if any of the senior children through avariciousness have a serious quarrel, no respect should be paid, and they shall also not be entitled to share, and should *furthermore* receive criminal (ಅಪರಾಧ) punishment.

14. If any members of the family wish to do meritorious acts, or wish to marry, they should effect a division of property with the younger brothers and sisters; the inherited parental property should not be kept. If there be brother and sister only, let the inheritance property of the mother and father be divided into six parts and let the elder brother have two parts, and if the sister is still young and who should be given in marriage, let her have a reasonable share out of the remaining three shares, and what remains after (thus dividing) ought to be divided among blood relations.

15. If during the division of inheritance members of the family be away in another place, their shares should be kept for them. If the eldest brother die, his eldest son being the awratha shall receive an equal share of his father's portion of the inheritance with his father's younger brothers (*i.e.*, his uncles); if there be sons besides the awratha, let the father's share be divided into four parts and let them get one part. If the eldest sister die, let her awratha son in the same manner as before have an equal portion of her share of inheritance with her sisters (*i.e.*, his aunts). If there be sons besides the awratha, let the mother's share be divided into four parts and let them get one part. The grandchildren are not entitled to have an equal share with those members of the family who have

inherited and are the representatives of the (deceased) parents, see paragraph 13. The reason why they should not get an equal share is because the grandchild is the own *child* of one of the younger sons; and, as is shown in the Dhammathat, the grandchildren shall not have equal shares with their relatives (uncles and aunts) of the inheritance of their grandparents allotted to their mother and father.

16. If *parents* have left debts, the members of the family before dividing the inheritance shall leave money enough to clear the debts. If a certain amount is left by the *parents* to erect a monastery or a pagoda, that amount shall be left behind (not included in the inheritance). The remainder shall be divided among the members of the family. Property given through love by the mother and father during their *lifetime* to certain children belong (solely) to them (children) and should not be included in the inheritance.

17. The eldest son shall get the most out of all the property and the eldest daughter shall also get the most *among girls*. The relatives (သာခ္ဓ) shall only get half. Certain sons eat and live separately, and unmarried sons who support the mother and father shall be called big sons (သာကြီး) as they support their mother and father, and they should at the time the inheritance is divided receive double *of what others get*. The son who is married and lives separately ought only to get half. The reason why the son who lives together *with his parents* gets double of what the sons who eat and live separately get is because when there is any lawsuit or any dispute the elder sons who eat and live separately are free from liability; and as the sons who live together *with their parents* would have to suffer slavery and undergo other sufferings should they fail to pay the liability, they are entitled to double. This is the law of division of inheritance between married sons who eat and live separately and the sons who live together *with their parents*.

18. Certain property is given through love by the mother and father to increase wealth to the sons married and living separately, and to the sons living together with them (parents), and if the married sons and grandchildren have not made use of the property given, they should return it (property) because they took it though not liking it. If they made use of the property and finished the same, it cannot be got though such be the wish. As regards gifts, there are *things* given and according to the giving they are got, and there are *things* given but not received, and *things* not given but received. At the time the sons are given in marriage, and at the time of the marriage-ceremony the mother and father give their last presents such as gold, silver, elephant, horse, slaves, buffaloes and cows, clothing, putso, paddy and paddyfield, pigs and goats to keep and eat, and cups and saucers, and such like, which if taken whenever they go may be possessed. This being the case the woman gets the *property* if the man die, and if the woman die the man gets. This is what is said to have been received according to the giving. When *things* are given and no note or use made of them they shall not be got; only *things* taken away *may be possessed*. If not in one's possession, it cannot be got. This

is what is said to have been given but not received. The *things* are not given, but when eating and living separately *they* (children) take their mother and father's slaves and property to the knowing and seeing of others, and if the mother and father die, they (children) are entitled to *possess* the said property. Property belonging to (ဘဝနွဲ့) children and relatives should not be included in the inheritance. This is said to have been obtained though not given.

19. Sons and daughters are given in marriage, and before a son (child) is born the daughter (given in marriage) dies. Let the son-in-law (husband of the deceased) have all the property. If the young man (husband) die, let the young girl (wife) have *all the property.* Thus it is said. When the husband dies the wife inherits and when the wife dies the husband inherits. That son-in-law having lost his wife goes and lives with the mother and father, and not long after this he likewise dies in the house of the mother and father. The mother and father of the young girl (deceased) should not get possession of the property by saying that the property brought by their son-in-law was inheritance property of their daughter and why they should not get the same. The mother and father of the young man (deceased) should get the property. If the young man died first, the parents of the young girl should get the property.

20. There are amongst men sixteen classes of sons.

The son born of a man and woman given in marriage by consent of the parents of both is called an " awratha" (orasa) son. Both the mother and father consent to the marriage but the young girl, not liking the husband, has connection (ဆက်ဆံ) with another and begets a son by him, such a son is called " khattaya" (kettara) son. A son born of a woman not given in marriage but obtained as a favour is called " weenee vathokyain " (vinivasukyain) son. Without being given in marriage the young girl and the young man by mutual consent (carry on sexual connexion) and get a son, such a son is called " parewithookyain" (parivisukyain). A woman gets a husband (marries) but before ten months begets a son, such a son is called " mootalanat" (mutthala) son. When a person has been turned out by his family and relatives and that person gets a son in another place, such a son is called " amatta-aptawa" (amatta-atthava) son. The son born of *a woman* without a husband is called " karanee " (karani) son. A son born of *a woman* who was pregnant without taking a husband is called " thahata " (sahotta) son. The son by a woman who was bought is called a " karreeat " son. The husband not loving the wife turns her out; *she* after some time returns to her husband and bears a son, such a son is called a " woonnayabhawa" (vannayabhava) son. A son by *a woman* turned out by the mother and father and relatives for *her* bad habits is called a " thwayadana" (svayadana) son. The son of a Brahmin father by a woman not a Brahminee is called a " pathawa" (phasva) son.

21. Out of these twelve classes of sons the awratha son, who is the eldest, alone has control over the inheritance of the mother and father. The remaining eleven classes of sons are not entitled to get *things* which were kept on purpose for them by the mother and given

if the father kept the said *things* for them but giveth them not. Although the father may have kept *certain things* on purpose for them, they are entitled to get only what is given by the father into their hands. They are not entitled to get the things in the hand of the mother and father though the things may have been said to be given. Only when the relatives through pity give are they to get.

The son of a man by the woman not publicly known to be his wife is called a "wothara" (vattara) son. The son of a man who lives and has sexual connexion (ကြိမ်ဆက်) with a woman whom he considers to be his wife is called a "parnootha" (pamutta) son. A son who is thrown away being taken and adopted is called a "deinnaka" (dinnaka) son. A son who, to acquire knowledge, is placed under the care of a tutor (preceptor) is called "antawathika" (antevasika) son.

These four classes of sons are also as the above not entitled to get *the things* which were kept on purpose for them by the mother and given or the things kept by the father for them but not given.

(The donee) shall get only when the father gave the thing from feelings of love and when the thing given was purposely kept for the donee; and though a thing (is said) to be given, the donee should get it when the thing came to his actual possession only (but not otherwise).

The said sixteen kinds of sons are to be found in the (၆ပိဋက) Peetagat (law preached by Buddha).

22. In the town of Benares a Brahmin (ပုဏ္ဏား poonnah), who was a fortune-teller or mathematician (ဗေဒင် ဆရာ payawheet), married a Brahminee who was of a respectable family, also a king's daughter, also a trader's daughter, also a poor man's daughter, making four wives. Each wife bore a son. Thus there were four sons. What share in the inheritance should the four sons be given to on the death of the father? Let the son by the Brahminee who was of respectable family get four shares, because he keeps up the character and caste or race of his father with a view to preventing the same from ruin or falling off (or with a view to preserving the same), and let the son by the king's daughter receive three shares, and let the son by the trader's daughter receive two shares, and let the son by the poor man's daughter receive one share. This was said by the Benares king.

23. Among children* there are some who are superior to their father (in character), there are some also who are equal to their father, and there are some who are inferior to their father (in character). The cause of such inferiority, equality or middle quality, and superiority is governed by the merit and demerit gained by individuals in former existences in a manner bad, middle, and good. Consequently these effects,—inferiority, equality or middle quality, and superiority, and so forth,—come to pass.

24. Consequent on this among the children (some) turn to be dumb, stammering, mad, blind, deaf, (ပဏ္ဍုတ်) pandook, *i.e*, man subject to

*In the original though the word (သား) tha is used, it may mean both son and daughter; therefore the word child is used in the translation.

seminal debility, (နုံး) naboon, one who is deficient of virility, and (မိန်းမလျာ) meemasha, *i.e.*, hermaphrodite, womanish man, are liable to have defects in their organs, great and small, and are driven out of the circle of relatives. Such children shall not have shares equal to their brothers and sisters. The hermit named Manu says that they should be given such things only as would be sufficient for clothing or eating and things which would serve as capital to carry on business.

25. Whereas other teachers say that although the said children are of low rank and brutes still they should get the estate of their mother and father in equal share with their brothers and sisters. For example: In days of yore, during the time (or existence) of the Buddha named (ဒီဃင်္ဂရ) Deebingara, in the town of Benares, a rich man's wife bore five sons and one daughter; after this when she was in the tenth month of her pregnancy she did not bear a human being but a serpent. The mother and father being put to shame on account of the ridiculous expressions made use of by many people, said that (the serpent) was dead, but again being actuated by feelings of pity as the serpent was their offspring, they dug a pit in the vicinity of the house and compound and kept the serpent there.

In course of time the serpent became nearly as big as the stock of a harrow.

The rich man and his wife died. Of the six children, the eldest child took such portion of the property as was due to him, and after this they (the children) made the inheritance into six shares and effected division. The serpent came to the spot where the division of inheritance was made and repeatedly destroyed (or broke up) the six shares with its tail. When the serpent did so several times the eldest brother went to the King of Benares and when questioned by the King said: "How dare I, your Majesty's slave, go back. After "the birth of our youngest sister no human being was born but "a serpent. Consequently we were put to shame and fear and "without letting the people know of it and from feelings of pity "for the serpent, did not kill it and having dug a pit near the house "and compound kept it (the serpent) there. In course of time the "serpent became nearly as big as the stock of a harrow. It came "to the place where the division of inheritance was made, and repeat-"edly overturned with its tail the shares six in number." The King said: "If this is the fact, as the serpent is also an offspring it requires "a share in the inheritance. Do make a share for the serpent also "and let it have it."

Together with the share due to the serpent it became seven shares. The serpent took aside (or drew towards it) its share with the tail and added it to the share of the youngest sister, and having given the share to the youngest sister went to the place where it lived.

Thus the child, serpent as it was, received an equal share as it was of the same mother and father as the other children. Therefore (children) born of the same mother should divide among them their parents' inheritance in equal shares notwithstanding their position, inferior and superior, which is the result of merit and demerit.

26. The children are entitled to the estate of their mother and father, but not the grandfather, great-grandfather, father's younger and elder brothers, and mother's younger and elder sisters, and grandmother. As regards (မိဘဆက်ဆင်ခွင့် meelabalaooksa) ancestral or hereditary estate, children only should get it. But in the absence of heirs the mother and father should inherit the property of the children, and if the mother and father be not present to inherit blood-relations should inherit the property of their relatives.

This is said where the deceased person has no children nor grandchildren ; (မြစ် myit) greatgrandchild, (ချ tee) great-great-grandchild, (ဆွေ hmyaw) great-great-great-grandchild should not inherit.

If a man dies without children and grandchildren, let the mother and father get his property.

In the absence of the mother and father let the younger brother or elder brother get it.

27. With regard to property acquired by the joint labour of younger and elder brothers, let the elder brother get it on the death of the younger brother, and on the death of the elder brother let the younger brother get it. If among brothers one of them acquire anything by skill that thing must be considered separate.

If a man is possessed of property but has no heirs or relatives and dies, the property will be taken by Government.

28. When a teacher dies (his) elder pupils should get (the teacher's property) taking him (the teacher) in the light of their own father. But as regards property belonging to a Brahmin, the fellow-Brahmins should get it in the absence of relatives who ought to get it. If there be neither relatives nor fellow-Brahmins, the property should be paid (added) into Government property (or treasury).

29. If a women on her first husband's (လင်ကြီး lingyee) death does not take a (လင်းငယ် lingnai) second husband, and if the sons and daughters are desirous of getting their shares, it cannot be said (by the mother) " (you) shall get when I die." Division should be made. The question is, how the division should be made. If there be property given at the time of pouring water on the occasion of the marriage of their mother, it should be kept aside, also finger-rings, bracelets, earrings, necklaces which were given and used before they were born, ornaments generally used on the head, waistband, and so forth should be kept aside, and if there be any debt contracted on account of food consumed by their (children's) mother, there should be kept (an amount) to liquidate the debt, and if there be anything kept purposely during the lifetime of their father to construct a monastery or pagoda (ဘုရား phaya) as much of the property as was intended (for such religious purpose) should also be kept apart ; something should also be kept to perform the funeral obsequies on the death of their mother.

After having done so, the sons and daughters should divide the inheritance property in the possession of the mother. Let the mother get three shares and the children (သားဒေါ် thadoe) one share.

On the death of the mother (and not otherwise) the children shall get the whole.

30. The husband has control over the property of the wife, the father and mother over that of the children, and the master over that of the slave. Such is the way of having control.

Notwithstanding the control what belongs to the (မယားကြီး mayagyee) great wife should not be given away to the (မယာငယ် mayagnai) lesser wife, nor the lesser wife's property to the great wife. If this rule be not followed and if the desire be excessive, the (မင်း min) government will decide the matter.

If a woman on the death of her (လင်ကြီး lingyee) first husband takes a (လင်ငယ် lingnai) second husband, when the second husband dies, let the property brought by the second husband be made into five shares, and let the second husband's children get four shares and let the wife get one share.

Why one share is given to the wife is because she (father's second wife in the original) takes care of the property brought by the husband in such good manner as to prevent the same from being lost or damaged. In like manner, on the death of the woman, her children and the step-father should make division. But in case of marriage of persons who were already married (အိမ်ထောင်ကြီး eintounggyee) if the husband has (မယားကြီးသား mayagyeetha) children by a former marriage and the wife also has (လင်ကြီးသား lingyeetha) children by a former marriage, and if after the marriage also they have again children born to them, and if both the husband and wife die, let the children of the husband by a former marriage get the property brought by the husband, and let the children of the wife by a former marriage also get the property brought by the wife.

31. As regards the children who were born after the marriage of the two persons, let them (the children) get the property acquired by the two persons (husband and wife) subsequent to their marriage. But if the property which was acquired by the mother and father after their (second) marriage be great (or excessive), let the property be made into five shares, and let the (မယားကြီးသား lingyeetha) children of the wife by a former marriage get one share, and let the (လင်ကြီးသား mayagyeetha) children of the husband by former marriage get one share, and let the children born to the two persons (husband and wife) after their marriage get three shares. If there be any debt contracted by the wife during her coverture with the first husband, let the (လင်ကြီးသား) lingyeetha who get the inheritance pay it, and if there be any debt contracted by the husband during the continuance of the marriage with his first wife, let the (မယားကြီးသား) mayagyeetha who share in the inheritance pay it, and if there be any debt contracted by the husband and wife after their (second) marriage, let the children who were born to them after their marriage pay it.

If these children are unable to pay the debt and if the debt be a large sum, let it be made into five shares and let the (လင်ကြီးသား) lingyeetha and (မယားကြီးသား) mayagyeetha pay a share each and let the children who were born after the (second) marriage pay three

shares. The (လင်ငယ် lingnai) second husband should not pay the debt contracted by the (လင်ကြီး lingyee) first husband, nor the (မယားငယ် mayagnai) lesser or second wife pay the debt contracted by the (မယားကြီး mayagyee) great or first wife. The heirs only should pay. But if no children be born after the marriage, let the (လင်ကြီးသား) lingyeetha and (မယားကြီးသား) mayagyeetha equally divide between them the property acquired since the marriage, and if there be any debt contracted, let the children of the husband and wife pay it in equal shares. The (လင်ကြီးသား) lingyeetha and (မယားကြီးသား) mayagyeetha should take half share each after the death of both the husband and wife (and not otherwise).

32. Among married persons there are five kinds of wives and five kinds of husbands.

The five kinds of wives are as follows, namely, (1) wife who was a slave and for whom a price was paid; (2) wife who is inferior (in rank) to oneself; (3) wife who is superior (in rank) to oneself; (4) wife who is equal (in rank) to oneself; and (5) lesser wife. These are the five kinds.

33. The five kinds of husbands are as follows, namely, (1) husband who was a slave and for whom a price was paid; (2) husband who is inferior (in rank) to oneself; (3) husband who is superior (in rank) to oneself; (4) husband who is equal (in rank) to oneself; and (5) (လင်ငယ် lingnai) lesser husband. There should be these five kinds.

This is attributable to the inferior, middle, and superior qualities.

34. There are three kinds of (အဝိုင် apyoung) concubines. These concubines are (kept) owing in some case to the husband having authority (or control) over his wife or in other case owing to the consent or permission given by the wife. There are three kinds of female slaves, namely, (1) female slave brought by the husband; (2) female slave brought by the wife; and (3) female slave bought with money acquired after the marriage of the two persons (husband and wife). The husband who is the lord or master takes possession of the said three female slaves, and if the female slave who was brought by the husband bear a son, let both the son and mother be liberated from slavery. Though it is said that they should obtain freedom, let (the female slave) attend to (or serve) her master till his death. But when the master dies she obtains freedom.

35. As the son brought forth by the female slave does not get a share in the inheritance and as the mother should also be considered as an heir, therefore they are liberated from slavery. And if the female slave who was brought by the wife bear a son, she (the female slave) does not obtain freedom on the death of the master. Let her serve so long as the life of her mistress lasts; she should obtain freedom on the death of her mistress. And if the female slave who was bought with the money acquired by the joint labour of the husband and wife after their marriage bear a son, let the son and mother be liberated from slavery.

Though it is said so, let them serve so long as the lives of the two masters last. They will obtain freedom on the death of both. But

if a daughter be born, she (the daughter) shall obtain freedom but not the mother.

36. The child and grandchild should not be made slaves, but (they) should serve as long as the life of the master continues, and they obtain freedom on the death of the master.

If the master takes possession of (or takes to wife) a hereditary slave and if a son be born the slave obtains freedom when the master grants it. But if the freedom be not granted by the master, the child and grandchild become slaves. Why is this? Because the slave is a permanent one or descends from generation to generation (သန္ဓိကကျွန် sandhikakyoon). The slave does not obtain freedom if it is not granted by the master.

37. If a slave who is mortgaged be taken possession of (or taken to wife) by the master, and if a girl be born, the daughter obtains freedom. But the mother shall not obtain freedom until the debt is liquidated.

38. A son by the slave or (အဝေါင် apyoung) concubine should get a thing if it be given by the father from feelings of love or compassion (but not otherwise).

39. The master should not sell the child (or son) brought forth by a slave (or kyoonpyoung) concubine. The case which gives him (the master) right to sell is when his (slave's son) master is involved in great debt and when he (slave's son) uses the money or thing in respect of which the debt is contracted, then the (master) should sell. He (the slave's son) is liable to pay if the debt be contracted jointly. Why it is said that the master should not sell the son of a (ကျွန်ဝေါင် kyoonpyoung) slave concubine is because he (the son) obtains freedom ever since he is born. When he is born his mother is liberated from slavery.

If the (ကျွန်ဝေါင် kyoonpyoung) slave concubine bear a daughter, the daughter only obtains freedom, and if a son be born, the son obtains freedom, but the mother will obtain freedom when the master dies only.

40. As regards (မိလာဘကျွန် meelaphalakyoon) hereditary slave, though sons or daughters are born, the sons and daughters only obtain freedom. The mother does not obtain freedom notwithstanding the death of the master.

41. If sons and daughters, though possessed of property, do not take charge of and support the parents who are starving, or if they (the children) do not assist the parents, then (the parents) should lay claim before Government for the price of the body of the children, and it (the price) should be caused to be paid.

Though it is said so, if the father and mother sell their children while they (the children) were young, they (the parents) should not say (or complain) that the children do not support them. The children may support the parents if they are inclined to do so on account of their acquaintance with the law (filial duties).

42. If the father and mother loving their son and daughter-in-law or daughter and son-in-law make over to them all their property, comforts of life, and allow themselves to be supported by their

children, if such be the case, the sons and daughters should support them till the end of their lives. If the son listening to what his wife says or the daughter to what her husband says be unwilling to support, (the parents) should take back all the property which they had given; they shall not say "I am the son," "I am the daughter," and shall not get (or keep) what has been given them if they do not support (their parents) till the end of their lives.

43. If a man, be he a stranger, supports another person till the end of his life, he who supports should get the inheritance property of such person. For example, in the country of Benares, there was a rich man (သူဌေး thatai) named Dhanañcaya, who was possessed of immense riches. When the rich man had a son and when he (the son) was grown up, the son was married to the daughter of another rich man during the lifetime of the rich man Dhanañcaya and his wife, and they (the rich man and his wife) gave to their son such property as was thought proper and a great many slaves. Some time after the rich man's wife died. The rich man, being far advanced in years (determined) thus: "I will not marry a wife any more," and on this determination made over to his son and daughter-in-law gold and silver property, buffaloes, bullocks, slaves, and all (other) animate and inanimate property which he (the rich man) was possessed of and allowed himself to be supported by his son and daughter-in-law. At first the son and daughter-in-law supported the rich man with good disposition. After a lapse of time the son supported the rich man as heretofore because he was the father. As for the daughter-in-law, she showed signs of unwillingness or dislike because he was stranger or not related to her by blood.

The old rich man became sad and uneasy in mind. The King of Benares came on an elephant with a white umbrella placed over him. When the old rich man saw the King come he (the rich man) holding a cup in one hand and a staff in another hand went so that the King might see him. When the King saw him he lay or fell on the ground, and when the King saw him lie or fall, the King together with the ministers and soldiers or attendants were astonished and the astonishment was expressed thus: "This man, a great rich man, 'Dhanañcaya' as he was, fell into such a state." At that time the Benares King asked him as to whether he was Dhanañcaya (rich man). He replied respectfully "Ay, my Lord, yes (I am)." The King asked what brought him to such a state. The old rich man explained all the matter entirely. The King on hearing what the rich man said had all the gold and silver property, slaves, buffaloes, bullocks, and so forth, which had been given previously and subsequently to the son and daughter-in-law taken from them, and after keeping them with him the King made the old rich man build a separate house near the southern part of his (King's) house (or palace) and appointed attendants to support him (the rich man) and caused him (the rich man) to be well fed. When the old rich man died the King got all the gold and silver property as well as slaves and cattle which were in existence.

This is the precedent which shows that one who supports another during the whole period of life becomes entitled to inherit.

44. If a man live depending on another and if he die, and if the person who gives him shelter support him also before he dies and performs the funeral obsequies also, on his death this man who did all these should get whatever the deceased has and brings.

45. If a person, be he pupil, son, stranger, or relation, attends to (another person) from the time this person is dying till he comes to the grave, that person only who so attends should get the inheritance property of the deceased. I will cite the precedent.

In the olden time when a son was born to a rich man in the country of Thawattee, a finger-ring set with a (ပဒ္မြား patamya) precious stone worth a lakh was put hanging on the neck of the child. At the time of placing the child in the cradle and giving it a name it was decided (by his parents) that he should become a rahan. When the child attained the age of 7 years he was given (in charge of the Superior of a monastery) to guide him to the attainment of rahanhood. When skilled in literature and 20 years of age he became (ပဉ္စင်း pañcanga) pyinsin; after becoming (ပဉ္စင်) pyinsin he deposited the ring set with (ပဒ္မြား) patamya stone between the two pieces of (သင်္ဃန်း, thingan) priest's garment. At one time this priest started to a place having taken with him the eight (ပရိက္ခရာ parikkharā) priest's utensils. On the road he was taken ill and therefore took lodging in another kyoung. The sickness became dangerous and the person who lived in and was the Superior of the kyoung attended and supported him.

The rich man's son knowing that his death was inevitable pointed out the ring set with patamya stone which was kept in the middle of the two (သင်္ဃန်း thingan) priest's garments.

The rich man's son died and the person who lived and presided in the kyoung burnt the corpse of the rich man and kept well the bones.

The rich man enquired of one person and another and went after (his son) and came to the place and asked: "Did you, Sirs, get the ring set with (ပဒ္မြား) patamya stone which my son had taken away with him?" The (သခင် thakhin) priests said they had it. "If so," the rich man said, "give it."

The priests said: "We attended to and supported (your son) till he "came to the grave, when we burnt the dead body. Should we not get "this property?"

The rich man said: "I gave it to my son; should I not get it when "my son dies?" (Both parties) went to the reverend (ဘုရား) phra.

The rich man said: "I gave my son a finger-ring set with (ပဒ္မြား) "patamya stone at the time of putting him in the cradle and giving "him a name when he was young. This ring my son carried with "him wherever he went. He was taken ill in this (အရှင် ashin) "priest's monastery and died and he the (priest) claimed the ring saying that he supported my son." The (အရှင် ashin) priest who lived in the kyoung represented the matter to the reverend (ဘုရား) phra thus: "The rich man's son came from a distance and was taken ill in my

" kyoung and died.' I attended to him during sickness and when he " died I took the dead body to the grave and burnt it and collected the " bones and deposited them in the cemetery ; should I not get this pro- " perty ?"

The reverend (ဆရှင်) phra, on hearing what the (ဘုရား ashin) priest said, was pleased to say : " The one who assisted in sickness " and who on death performed the funeral obsequies only should " get."

The (ဘုရား) phra said to the rich man : " This (ဆရှင် ashin) priest " assisted in sickness and on death performed the funeral obsequies " and therefore he should get the property and (ပရိက္ခရ parik- " kharā) priest's utensils which were brought by the deceased."

This is the precedent which shows that a person, though not related and though a stranger, should get all inheritance property brought by the deceased on the ground of assisting him in sickness and performing the funeral obsequies on death.

46. Therefore if, at the time of shaving the head of one's son or giving him in marriage, gold and silver property, slaves and bullocks be given to the son at the ceremony of pouring water, and if this property be taken away, the wife gets it on the death of the husband and (so) the husband on the death of the wife. The father and mother should not get the property.

47. If (a thing) be given from feelings of love, (the donor) should get it back when there is no love (on part of the donee).

If a thing be not given and if it be still in possession, and if the thing be taken away at the time of marriage, the wife will get it when the husband dies, and so the husband when the wife dies.

If a thing be not in the possession of the donee, though it was given, (he) the (donee) should not get it.

48. In another way the law for the division among children of inheritance property belonging to the parents is : Let two shares be given to the eldest brother, one-and-a-half to the (အဓိကိုလတ် ikkolat) middle or younger brother, and one share to each of the young brothers, and let the eldest sister get the same share as the eldest brother. The (နှစ်မလတ် hnitmalat) middle or younger sisters should get equal shares, *i.e.*, one share each.

49. If the father after taking a lesser wife die, the law for the division of inheritance between the (children) and their step-mother is : If the property brought by the father has been consumed or spent entirely during the lifetime of the father, let it be spent. But if it has not been spent, let the step-mother get one share and the son (or children) three shares.

If the husband has no children, the wife (or widow) alone should get the whole property. The wife gets on the death of the husband and so the husband on the death of the wife.

50. As regards the property acquired by (joint) labour of the father- and step-mother, let the step-mother get nine shares and let (the children) of the husband by former marriage get one share, and let the children borne to the father and step-mother get two shares.

The reason why the children of the husband by former marriage get one share and the children borne to the pair two shares is because in the case of the husband's children by former marriage there is the father only (on their side) and the step-mother works or labours with the object of the property being enjoyed by her own children and not by the children of the husband by former marriage as these children are not hers.

The father also has more love for the (ഔാാഃരൗ mayagnai) second wife with whom he lives together day and night and also for (the second wife's) children.

Therefore the children of the husband by his former marriage get one share, but those who were born since the marriage of the two persons (husband and step-mother) get two shares.

This is the law for the partition of estate between (children) and their step-mother.

51. If the father die and the mother marry a second husband, and if the mother die, the law for the division of inheritance between children of the wife by her former marriage and their step-father is : If the property brought by the mother be consumed or spent entirely in feeding the second husband, let it be done so; but if it be not spent entirely, let the own children (of the wife) get three shares and the step-father two shares.

52. As regards the property acquired by joint labour of the mother and step-father, let the children of the wife by her former marriage get two shares and let the children born during the coverture of the mother with the step-father get two shares, and let the step-father get five shares.

53. If the mother take a second husband and if both be dead, the law for the division of inheritance between the children of the second and first husband is : Let the children by the first husband get all the property which was brought by the mother and which remained, and let the children by the second husband get all the property which was brought by the second husband and which remained.

54. With regard to the children born during the mother's coverture with the second husband, let them get two shares in the property acquired by joint labour of the mother and second husband, because these two persons are their own father and mother, and let the children by the first husband get one share and let the children by the second husband also get one share.

55. If there be children by the first husband and if there be children by the first wife, and if there be children also born after marriage of the two persons, and if there be property acquired after the marriage of the two persons, and if the mother die and the father also, and if both be dead, the law for the division of inheritance among the three kinds of children is : Let the children by his first wife get what remains out of the property brought by the father, and let the children by her first husband get what remains of the property brought by the mother, and let the children born to the two persons (married couple) get two shares, and let the children by the first wife and the children by the first husband get one share each.

56. The law for the division of inheritance among three kinds of children, namely, (1) children by female slave, (2) children by (ဆဝေ့ apyoung) concubine, (3) children by (ဖောဘုရား mayagyee) great wife, on the death of the father and mother is: Let the children by (ဖောဘုရား) great wife get four shares, the apyoung's children two shares, and the female slave's children one-and-a-half shares.

Why the son by the female slave is given one-and-a-half share is because although he is the slave of another still he obtains freedom and is not allowed to be called "slave" by others, and it means that he pays price (a ransom) for his mother; hence the giving of one-and-a-half shares.

57. If a man* and woman be given in marriage with the consent (or approval) of the father and mother, and if (the wife) die before she bears a child, let the husband get the property which is in existence, and if the husband die the wife should get. If (a man and woman) become husband and wife without the marriage being effected by the father and mother but with mutual consent, or if they become man and wife by force, and if death occur before the birth of a child, the rule by which the wife should inherit on the husband's death or the husband on the wife's death will not apply.

The father and mother only of the deceased should get. If a marriage be effected with the consent (or approval) of the father and mother and if there be a son only, and if the wife be of the same race or family, the son should get two shares; but if the wife be not of inferior but superior (class), division should be made with due consideration.

58. The children should get the inheritance property of the mother and father. The grandfather, great-grandfather, father's elder brother, father's younger brother, mother's elder sister, mother's younger sister should not get. As regards the property of the children, let their children, daughter-in-law's grandchildren, get, provided they be present. But in the absence of heirs the mother and father should get, and in the absence of the mother and father let the younger brother, elder brother, sister, or brother and sister born of the same mother get, and if the deceased person has no brother or sister, as the grandfather, great-grandfather, father's elder brother, father's younger brother, mother's elder sister, mother's younger sister, မြေး myit) great-grandchild, (ရှီ tee) great-great-grandchild, (ချေး) great-great-great-grandchild should not inherit, let the property be given over to Government.

59. As regards pupil and teacher, as they stand in the same light (or position) as the father and son, they should inherit. But with regard to the property of a Brahmin (ပုဏ္ဏား poonna), in the absence of children, grandchildren, or relatives, who ought to inherit, the fellow-Brahmins should get. In the absence of fellow-Brahmins and in the absence of persons related to the Brahmin owing to these (relatives) having been expelled from the Brahmin caste, the property should be given over to Government.

---

* Husband and wife in the original.

60. If at the time of dividing the inheritance, the younger brother or elder brother or persons of the same mother be absent in another place, their shares in the inheritance should be kept; and if any one of the persons of the same mother die before the division of the inheritance, the deceased's children or widow, if they be living, should get, but if there be no children nor widow but grandchild, this grandchild ought to inherit.

The deceased's grandchildren ought not to get the same share as the deceased's children, but as regards deceased's (မြေး သြဝ myai-awratha) eldest grandson, he ought to get one share of the four shares due to the youngest of the deceased's children. As the grandchild is the last or end and (one's own) child the first or beginning, the grandchildren ought not to get the same share as the deceased's children.

The end of 17 kinds of law which treats of division of inheritance.

61. These 18 Dhammathat laws, framed to settle disputes among people, should be in the first place borne in mind and the (မင်း min) kings who rule over great countries should, in compliance with the Dhammathat, exercise energy with a view to look after or promote the interest (or welfare) of the people who reside in the country; they (the kings) should have pity and love for the (ရဟန်း rahans) priests and (ပုဏ္ဏား poona) Brahmins and the countrymen without exception in the same light as their (the kings') own children. If steps be taken to bring to life one who is to die, or to take out of danger one who is in danger, or to prevent from paying penalty one who should pay penalty, or if the king observe the ten laws incumbent on kings, or if he (the king) observe the eight commandments (အဋ္ဌသီ ahtathee *atthasila*), or if he (the king) will look after all matters arising in his country, it will tend to promote or advance the interest of the people in trade, paddy-cultivation, and loan transactions. It will (also) tend to make people do meritorious acts (ကုသိုလ် koothoo kusala) cheerfully and to a great extent, and also tend to make them (the people) steady or honest.

The ruler of the country gets one-sixth share in the result of the meritorious acts done by them (people). The judges also get (a share). But if the ruler of the country and judges following the dictates of the four agatis (*i. e.*, lust, hatred, ignorance, and fear) unlawfully behave themselves and decide cases wrongly, the interest or profit to be derived by the countrymen in their labour or trade will be put a stop to. The people will illtreat each other and commit acts of demerit. The king and the judges are liable to suffer punishment, the result of the demerit, to the extent of one-sixth share.

Therefore the hermit named Manu said that acts calculated to increase demerit should be avoided and acts calculated to promote merit only should be well practised. This is the end of the Dhammathat called Manu.

Dhammathat law, which is replete with pleasing and substantial subjects, guides people and makes them contented in matters relating to their own interest or to the interest of others.

The writing of this book is finished on the 8th Labyeegyan 1130, (A. D. 1768) on Monday, in the morning, when the shadow of a man measures six feet.

This (book) will be the cause of (people) hereafter reaching "neikban." For copying and retaining and reading this book may I (the man who caused this book to be copied) hereafter reach (ဓဒ္ဓိဒ်ဒ္ဓဥ်) mekpho neikban. If before attaining to this state of bliss I happen to be in the three states of existence, (တိတိ) may I be born in respectable family and may I be of the first class among human beings, and may I be free from poverty and distress, and may I in the last stage of life attain to the blissful state of (ဓ) mek, (ဒ္ဓ) pho, and (ဒ္ဓဥ်) neikban (maggaphalanibbānam, *i. e.*, the path, the fruition of the path, leading to nirvāna). Let all the beings living in the three states of existence get shares in the result of this (ကောင်းမှု koung moo) merit equal to mine.

My five parts of body, namely, (1) ရူပက္ခန္ဓာ (rūpakkhandhā), (2) ဝေဒနာက္ခန္ဓာ (vedanakkhandhā), (3) သညက္ခန္ဓ (saññakkhandhā), (4) သင်္ခါရက္ခန္ဓာ (sankhārakkhandhā), (5) ဝိညာဏက္ခန္ဓာ (viññāṇakkhandhā) are subject to decay. Because they are subject to decay (I) must die, and when I die I must (at last) throw away this body composed of nothing but rotten substances.

If (you know) how to translate this part of the Pāli, you will know how to translate the rest.

The copying is finished on Tuesday, the 14th Nayoon Labyeegyau 1143 (A. D. 1781) before the day meal. Let all the nats and men unanimously call or say (သာဓု thadoo) Well done.

Moung Nandamalla, who has left the priesthood, wrote this Dhammathat, "Dhammaweelatha" (that is, the Burmese version of the original Dhammavīlasa written in Pāli).