

## **Rules on Military and Civil Service 1879 (B.S.)**

**Issued by Ujir Singh Thapa**

### **First Rule**

1. No employee shall exhibit arrogance and pride (*Ghamanda, Abhiman*) when he/she receives any Title (*Man*) or decoration (*Padawi*). If someone shown pride (*Abhiman*) and does injustice against any other person he/she shall be punished by the God. An employee shall serve honestly (*Nun Ko Sojho*). He /she shall remain far from the sin. One shall perform his/her duty by showing loyalty to the people/subjects (*Rayat*) of one's own country and causing trouble to the enemy.
2. One shall perform his/her duty/function upon seriously thinking on it and when his/her heart and mind really finds it appropriate. Do not haste (rush) (*Hadbadaunu*) when a new duty has to be performed suddenly in the course of engaging oneself in any duty. Duty should be performed based on its priority.
3. In the course of sentencing a person one must have to understand the fact, investigate the case, wait till the accused confess and punish him/her based on the degree of criminality.
4. Do not torture any person in the course of interrogation. If someone has confessed any crime due to the fear of the government it may cause negative impact even against the decision maker.
5. If you have to response on any issue or fact first listen seriously, inquire the matter expressed by any other person and then only make a response. Do not make quick response without understanding the total fact.

6. When one has to provide any job to any other person-first understand the nature of the person and then give him/her job which he/she can perform. Do not take all the credit for the best performance and do not blame any other person for any non-performance or misdeed.
7. Always punish to the wrong doer and award prize who performs best (always follow the rule of carrot and stick). Not only reward for good work but also punish for committing mistakes. An employee feels motivated when you take a policy of carrot and stick.
8. Do not avoid the best advice which may be beyond your imagination, simply because the advisor may take credit of the same, as an arrogant. Best advise helping to promote honesty (*Nun Ko Sojho*) shall be acceptable no problem who might have given it.
9. If someone makes complaint against any employee do not listen *ex parte*, investigate the fact seriously before punishing.
10. One makes mistakes who really works. If the mistake has been done for the first time simply reprimand (*Hapkai*) and convince him/her, and warn him/her not to repeat a mistake in the future. If someone commits a mistake even then punish him/her in accordance with the Rule.
11. Every administrator has to be careful towards military, *Muluki* (Civil) and court in the course of performing their functions. If you take care of (give priority) to the Army, the army will exploit the public. If he/she sees only to the public court shall not be stronger. If the court only eyes on to the revenue, public will be deprived of the justice. Army should be brave, court should be strong and public (*Rayat*) should be happy for the overall development (*Guljar*) of the country; therefore there must be a co-ordination in all the three of them.

12. In the course of recruiting in the military service, a brave (*Shura*), clever, impartial, wise and dynamic person must be recruited. Don not give *Mukhtiyari* to a person who wants or is a sycophant.
13. In the course of recruiting a *Kazi* or *Khajanchi*, a person who is impartial, clever, not having ill intentions (*Risibi*) and who does not do buttering (*Khusamad*) shall be considered to be eligible (*Layak*) in the interest of the nation. A person who does partiality, who is stupid (*Hussu*), and who offers buttering (*Khusamad*) shall not be appropriate for the job of civil (*Muluki*) functions.
14. In the course of recruiting for a judicial post, a person who is impartial, clever, dynamic and who is not greedy for money as well as who fears from sin shall be appropriate.

### Rule Two

Matters to be considered by the Chief of office (*Hakim*) in the course of recruiting a soldier of a platoon (*Paltan*).

1. Do not recruit on the top post directly in the platoon (Army). A person who has got promotion from the lower post (*Tilanga*) to higher post shall be the best one.
2. Do not recruit the sons of higher officials (elites) above than the post of a *Hudda*. Promote them who are qualified for promotion upon knowing them while they are in the lower post.
3. Do not provide any responsible job to the sons of the elites if they are not careful (*Hoshiyar*); just give them employment for their survival. If someone provides a post based on partiality, such a person shall be in false position in the future.

4. Recruit a youth of Fifteen to Thirty years of age in the Army (*Paltan*). Hold their job upto the age of Fifty to Fifty Five years. This system keeps Army always fresh.
5. Do not recruit a soldier who fled from the battle/war.
6. Do not recruit a person from lower cast in the Army. But once you recruit them do not discriminate on the ground of cast.
7. Keep always control (*Kabu*) over the soldiers.
8. Do not hold those soldiers even upto a minute who are drunkard, stupid (*Ardha- Bahulaha*) and who is abusive (*Mukh Lagne*). Push them out from the service.
9. Keep unanimous opinion (*Mataika*) in the *Laskar* (army). Do not breach the confidentiality (secrecy) of the army (*Laskar*) to the outsiders. Always command (*Taketa*) to bring the outside information before the Chief (of the Unit).
10. Do not underestimate the capacity/power/strength of the enemy. Never over estimate (*Abhiman*) your strength. Be always careful with the enemy.
11. Do not minimize your work and do not think to shift your responsibility to anyone else.
12. Do not provide opportunity to your Army for excessive enjoyment (*Gana, Bajana, Ais*). Do not permit the soldier of an Army to contact with or purchase commodity from the outsiders, merchant, trader sales person etc.
13. Do not convey to your force (*Laskar*) that the enemy possesses more arms and ammunition (*Khajana*) than you possess. Do not down the morale (moral force/*Naitik Bal*) of your force informing them that the force of the enemy is bigger than yours and do not create confusion on them telling such number.

14. No one can win a battle if the commander (*Hakim*) is timid even though you have a larger force.
15. If the faith (*Hukum*) of fighters and commander is in one person and the faith of the government is in another person, you will not be able to reach to the outcome.

### **Third Rule**

1. *Pagari, Hudda* and *Sipahi* (ranks of army) should maintain harmonious relationship. Do not indulge in infightings. In case, there happens any conflict, a person who sees such conflict shall try to compromise them. In case someone does not agree for compromise; report it to the commanding officer and commanding officer has to impose penalty (*Sasanaa*) in his discretion.
2. No soldier shall show indiscipline; use any force and show sword to his senior officer in the course of infightings (*Jhagada, Fasad, Daga*). Commanding officer shall penalize such a person in his discretion if someone does the same.
3. If a force (*Laskar*) engages in infighting or looting, the commanding officer shall penalize them on his discretion.
4. If someone gets information about the intention of infighting of the soldiers such a person shall try to compromise them and if such an effort does not work inform the same to the commanding officer of the force. The commanding officer shall do in his discretion in case such a person does not make any effort and reports the infighting.
5. In the course of collecting their opinion (*Raji, Biraji*) regarding removal (*Pajani*) from the post; *Pagari, Hudda* and *Sipahi* will quit the job if he has any dissatisfaction. Do not show your reservation (*Beraji*) once the old age,

- sick and weak people (soldiers etc) are removed (*Pajani*) and the others are continued for the job. In case someone agrees on decision of *removal* (*Pajani*) and changes his mind later on or shows indiscipline or flees from the job or the force; in such situation the commanding officer shall impose a penalty in his discretion.
6. If the *Pagari*, *Hudda* or *Sipahi* has to go on leave for his private work, he shall take permission for the same. If someone goes out without approving his leave or do not attend the parade (*Kabayad*) such a person shall be liable for penalty.
  7. If a soldier gets permission from the *Pagari* or *Hudda* but does not get permission of the chief of the force (*Laskar*) for a minor task only for 15/20 *Ghadi*, and if the matter is not so informed to the commanding officer; such a *Pagari* or *Hudda* shall also be liable for a punishment at a rate of half of the punishment which it to be imposed on the person who remains absent (*Gayal*), in his discretion.
  8. Once one is recruited in the Army (*Paltan*) and leaves the job, for being dissatisfied with the job, before the date of retirement or before *Pajani*, the chief of the unit (*Laskar*) may impose penalty at his discretion.
  9. No one shall advice (*Arti*) to mislead (*Bahakaunu*) or to give-up the job to a soldier of a Platoon (*Paltan*). If someone commits such an act one shall be liable for penalty at the discretion of the chief of the office (*Haakeem*).
  10. No soldier shall show arrogance (*Ghamanda*) for being a senior officer of the Army. No soldier shall use force (*Bal*) or commit assaults (*Jabarjasti*) against the *Sipahi* subordinate to him or any other public (*Raiti*). In case any goods or commodities are essential to the platoon (*Paltan*) one should pay for those items keeping the public (*Duniya rayat*) pleasant/happy. If

- someone uses force to the public or does not make them happy; one shall be liable for penalty on the discretion of the chief.
11. If a soldier (*Jawan*) of a platoon (*Paltan*) has borrowed a loan from anyone else; pay the loan to the lender on the date as promised (*Bhaka*). In case one does not pay such loan and uses force against the lender he shall be punished on the discretion of the chief.
  12. In case someone receives information regarding any unjust use of force by a soldier (*Jawan*) against anybody else, such a matter shall be reported to the commanding officer. If such a use of force comes into light later on, the person who conceals such fact shall be liable for a penalty which shall be half of the punishment to be imposed to the person who so assaults.
  13. No soldier of a Platoon (*Paltan*) shall hire a person on wages to do any work which has been conferred on him; if someone violates it both who cause to work in wages and who accepted to work accordingly shall be liable for punishment.
  14. Do not use force (*Jorjulim*) against the contractor who supplies food and other items to the Army. If someone commits it he shall be liable for punishment.
  15. No soldier of a Platoon (*Paltan*) shall destroy the crops and vegetable of the field and fish of the pond; if a person violates this norm he shall be liable for a punishment.
  16. The merchant, shopkeeper or trader who follows the Platoon (*Paltan*) to supply *Besaha* (food and other essential items) when the army moves, shall also have to follow the command of the army. If someone violates the command he shall be liable for a punishment.

17. All the workers in the Platoon (*Paltan*) i.e. *Phalans, Chiruadar, Daroga, Munsu, Dittu, Bichari, Joshi, Purohit, Baithake, Chaprasi, Washerman, Postman, Dole* etc. shall perform their duty correctly. If one delays (*Aaltal*), cheats on job, or does not work, rather harvests only the fruits such a person shall be liable for punishment.
18. No soldier (*Jawan*) shall abstain the Parade (*Kawayad*) or a meeting on the command of the officer or the traveling of VIPs or hunting except one is sick. If someone absents without being sick, he shall liable for a punishment.
19. If someone make any show off like, busting, grandeur or over smartness (*Dhak, Rabaf, Sekhi*) and causes trouble to the public or shows any weapon; he shall be liable for punishment.
20. No soldier shall talk to an unrecognized person. No one shall use force or assault to a woman even though she is a prostitute. If someone commits such an act in front of somebody else, he/she shall take into control to the suspect and produce him before the commanding officer. If it is not done accordingly such a person shall be liable for a punishment which is half to the punishment to be imposed to the suspect.
21. No one shall leave quarters (*Khalanga*) or army cantonment (*Chhauni*) without request for a leave. Do not be a drunkard. Appear before the *Garad*, at any time, when a bugle (*Bigul*) is played for assembly; if someone violates it he will be punished.
22. A *Keta* (boy) deployed by the soldier (*Jawan*) of the force (*Laskar*) in a contract shall not be lured by anybody else upon paying additional wages before the termination of the agreement. The boy so lured shall be punished to the half of the penalty to be imposed who lures.



23. A soldier of an army shall watch (*Chewa*) the activities of the people in the village. If someone finds any thief, offender (*Saidhua*), or murderer he shall arrest and produce them before the commanding officer. In a case of failure to arrest; inform it to the officer. One, who knowingly hesitates to arrest the offender, shall be punished on discretion.
24. No one shall spend night outside the *Chhauni* or *Killa* (cantonment or fort).
25. No soldier (*Jawan*) shall play the *Veri Bigul* without any reason.
26. No soldier shall be intoxicated (*Lattha*) consuming psychotropic (*Nasa*) substance while in duty.
27. No soldier of a Platoon (*Paltan*) shall tell the command (*Urdu*) of a platoon of a company to his close relatives (i.e. Brothers, Nephews etc.).
28. No soldier of a Platoon shall tell the call sign (*Ishara*) of the post to any other persons, except so commanded.
29. No soldier shall gather other soldiers and engage them in unnecessary gossip (*Gaph*).
30. No one shall engage himself in any prohibited activities to the force (*Laskar*) like gambling or narcotic drugs; and he shall be punished if it is so committed.
31. No one shall fire a gun upon misusing government ammunition (*Khajana*), without permission.
32. Everyone shall safely keep the ammunition, gunpowder, bullet, weapons, horse and material (*Saaj*) relating to horse which is in his control. No one shall misappropriate them.
33. One who is on duty for security in a post (*Chauki*) shall not be intoxicated (*Lathha*) upon consuming any psychotropic substance (*Nasha*).

34. No one shall flee at the time of battle (*Muthbhed*) with the enemy or upon leaving the fort or post deputed, and no one shall provoke (*Bahakaunu*) anybody else for the same.
35. No soldier (*Jawan*) shall conceal and destroy (*Bigarnu*) the weapon, gun etc. which are used in the battle.
36. No one shall help the enemy with money, food stuffs and arsenals (*Golabarud*).
37. Do not help enemy at all. Inform your officer if the enemy is found in a difficult place.
38. No one shall exchange letter with or communicate to the enemy.
39. Do not vacate any land to handover to the enemy using any force against the *Killedar* and *Thanedar* as well as do not keep secret relationship (*Pet Milai*) with the enemy.
40. No one shall go for looting after a victory of a battle leaving the place in control (*Odar*) and the flag.
41. To obey the order of the commanding officer is the obeying of the government command. It is shameful to delay in work; such a person cannot be in the front line of a battle; he always tries to flee. Do not keep such person in an Army (*Paltan*), remove him from the job.
42. Everyone shall show respect and regard according to the hierarchy (*Pagari*) and follow the code of conduct of discipline. If someone does not follow the code of conduct with any hesitation for being someone his relative it shall be considered that he is not respecting the hierarchy.

## **Fourth Rule**

### **Functions of a Court Officer/Staff**

1. If someone appears with a complaint (lawsuit) before you, give an opportunity to appear the other party; hear and understand both of them; do not do any partiality; do not take any bribe and dispose a case so that the *Pancha* also agree with the decision.
2. Do not interrogate (inquire) any one using any force; do not seriously torture (*Pranayant*) anyone in the course of interrogation. Keep the suspect separately and inquire separately and wisely (*Yuktipurbak*). Inquire upto Two to Four days and record the statement. Find out whether there is any controversy within the statement made earlier or later on; investigate wisely and let him/her confess the offense. Record statement in front of the *Panch* and the Court/Bench (*Kachhari*). Never use force in recording the statement.
3. Collect the statement of the witness, if any. Investigate whether the statement of a party to a case and witness is harmonious or not. Impart justice upon seriously investigating (*Jaanchbujh*) the case. Do not take a decision solely depending upon the statement made by the witness.
4. In deciding a case, if it is essential to take an oath, a person who does not have taken any idea on religion from the learned person may speak what it comes in his/her mind. Do not fully rely on such an oath. Investigate a case from different angles and then decide the case.
5. A person who conceals his/her name, caste or place of residence (*Desh*) indulges in gambling, lives with a prostitute, does not speak clearly, feels dry mouth/lips, tries to wet lips, sweats from forehead, conceals identity, expends more in comparison of the income, changes version (*Kura Pherne*), is showing the symptoms of a thief. A stolen property may also be found from the *Sadhu* (Saint). A truthful person may be a liar. A liar may

- pretend to be a truthful person. Therefore, do not blame anyone only on the ground of symptoms. Conduct an investigation from all possible angles and decide a case only thereafter.
6. Do not reach to a conclusion to blame someone to be an offender (*Chor, Saidhua*) even though someone could not answer satisfactorily to the Court/Bench (*Kachahari*). Do not presume someone to be an offender simply because he/she is clever or changes his/her version. Therefore, it will be excellent to conduct a thorough investigation before reaching to any conclusion.
  7. Decide a case only conducting a comprehensive investigation. Never show partiality in disposing of a case though it may be a minor case and let *Pancha* and *Kachahari* be satisfied.
  8. Use ordeal only in a case where you have no idea to decide a case even after the comprehensive examination of the evidence.
  9. No one shall decide a case based on the subjective grounds or forceful confession (*Kayalnama*) with a fear of being an accused of being incompetent if an ordeal is applied and does not deserve competency to decide a case upon examining the evidence. If a case is so decided it shall be his/her responsibility. Therefore, one should decide a case in such a way that all the parties to a case be satisfied.
  10. People are of different nature. There are different kinds of crimes (*Tahasir*). If a case is filed before the court where the Act is silent, an accused has to be penalized upon making serious investigation of such crime. Do not show partiality in imposing penalty in a case an Act is silent regarding penalty. Impose equal penalties according to the degree of criminality.
  11. In the course of imposing financial penalty to a convict if he/she requests that he/she does not have money to pay the fine; use one whipping (*Korra*) for One Fourth of a Rupee and release the convict.

12. Do not take the life of a convict while whipping (*Korra*) a person in lieu of financial penalty. Use whips (*Korra*) till one tolerates it and put such convict behind the bar. Use whip (*Korra*) when the convict becomes able to tolerate it. Take time to use whip (*Korra*); save his/her life and release him/her.
13. In a case someone is convicted for a crime in which confiscation of entire property is a punishment; confiscate only the property of the offender. Do not confiscate the property of his brother, son and father.
14. If a penalty of *Jaat Pateet* (degrading the caste) is imposed; mark it (*Damlus*) in the forehead of the convict. *Damlus* means to permanently write down letters.
15. Use strong words (*Hapkai Dapkai*) in the course of interrogation to a woman if she is a suspect. Do not take off the clothes of a woman during interrogation. To cause nude to a woman is equal to death. Her clothes may be taken off if it is dead sure that she is a criminal but in cases of her innocence it shall be very shameful (*Bital*). Hence, it may take some more time (Six-Seven months or even a year) in investigation and/or decision making, investigate from other angles. Never take off clothes of a woman, at any cost, during investigation.
16. Never harsh (*Shasan*) the family members of the criminal (accused) even someone absconds with a fear of penalty. Do not confiscate the property of an accused even though it is an offence in which the entire property is confiscated until the case is so proved. Therefore, investigate completely the offender (accused) at the outset. Do only what the justice demands. Do not penalize anybody only on the ground of a wild guess (*Adkal*).
17. If a person unknowingly commits an offence which leads to degrading on his caste and later on he accepts that it was an accidental act; investigate it,

- and if it is so proved do not penalize him. Ask him for atonement (*Prayaschit*) in accordance with Holy Books (*Dharmashastra*).
18. Even though there is a system of atonement (*Prayaschit*) for an offence committed mistakenly/unknowingly but atonement (*Prayaschit*) is not sufficient if a man commits sexual offence (*Birau*) even unknowingly with his mother. For such (criminal) death penalty is the only atonement (*Prayaschit*). The mode of death penalty for such a criminal (*Pataki*) shall be as how he wishes.
  19. To marry with the daughter of mother's brother, or the daughter of father's sister, or to accept *Sani Aama* and do any other act based on the custom from ancient time (*Parampara*) shall not be considered an offence. Provided that, no one shall slaughter the cow.
  20. In relation to a sexual offence, impose atonement (*Prayaschit*) to a woman in accordance with the Holy Books (*Dharmashastra*). Except in a sexual offence, impose equal penalty to a woman as good as a man.

### **Fifth and Sixth Rules**

[In the Fifth and Sixth Rules, crimes have been defined and penalty has been fixed for the same.....Therefore Sixth Rules are mentioned in the bracket within the Fifth Rules-Ed.]

1. Hang or chop (cut) a person who has committed an offence where death penalty is prescribed. Put behind the bar for a life time with a fetter (*Nel*) to the *Brahmins* and other people for whom death penalty is considered to be a *Brahmanhatya* and woman. If you want to kill them send them to an area where *Malaria* outbursts in rainy season, keep them in an open field in the winter season. But any how let them die. Chop male organs of those castes where it is so provided by the law. For *Brahmins* and castes whose death is considered to be *Brahmanhataya* shave their head and banish them.

- While punishing a woman outcast (*Jaat Patit*) her or banish her. If it is a serious offence cut her nose and banish her. (Sixth Rule-Do not give death penalty to a woman for any crime. If she commits a crime where death penalty has been provided as a penalty, put her behind the Bar for a life. Make arrangement of subsistence to her (*Khana Launa*) and deploy her in the government activities like-constructing roads, transporting loads (stone, soil or bricks) etc. Let them remain alive; it may pay in the future.)
2. One who denies to go in a battle upon deployment, who flees from there, or who conspires (*Milomato*) with the enemy; all these are *Namakharami* (criminal/dishonest). Bury them alive into the ditch and put some (*Ek Muthi*) salt on his head, kill him upon filing soil over there.
  3. One who writes letter to provide information to the enemy, guides the enemy or leads enemy (*Agua*); he is a criminal (*Namakharam*) kill him. (Burst his stomach to kill)
  4. One who conceals a letter written to the higher authority and hands over it to the enemy; he is a criminal; kill him according to his caste; (Burst his stomach to kill)
  5. If a watchman (*Kuruwa*) conceals the information regarding the entry of the enemy and conspires for entering into the enemy; he is a criminal (*Namakharam*) kill him. (Kill him by the bullet, *Matangraya* or stone)
  6. If someone takes life of a person for concealing his offence or to get a wife, not to pay the loan taken or to get money, without any reason (*Nahak*); kill him according to his caste. (Kill him how he has killed the victim based on the caste)
  7. If someone attempts anybody else without any reason (*Nahak*) kill him based on his caste. (Put *Nel* till he dies)
  8. If a person kills a senior government officer or gives advice for the same, kill him based on his caste. (Put *Nel* for the life). In case he is a elite (*Bada*

- Adami*) let him carry a heavy load (*Khalate*) and exhibit him to the public and thereafter put him behind the bar for the life.
9. If one advises to kill someone else for his domestic/personal reasons, rather official reason (*Rajkaj Sambandhi*) fine him Rupees Fifty if one has a property of One Hundred Rupees.
  10. One who commits (sexual) offence (*Birau*) with his mother, whether she is a *Sadhuwa* (having husband), widow or a prostitute; kill him according to his caste. (Cut the male organs (*Nalfal*), put them into his mouth, hang him opposite and kill him)
  11. If someone commits (sexual) offence (*Birau*) knowingly with the *Guruma* i.e. wife of the *Guru* who gave him *Mantra*, daughter of the *Guru* etc; kill him according to his caste. (Put him in *Nel* for a period of Seven years, whip him Twenty Four times and release.)
  12. If someone commits (sexual) offence (*Birau*) to the wife of the *Guru* who gave him education or taught any skill (*Ilam*) he shall be punished as good as having sexual relation with the other woman, if she is not within the relation or wife or daughter of the *Guru* kill him according to his caste if found committed it knowingly (Put him *Nel* for a period of a Seven years and then release upon whipping Twenty Four Whips)
  13. If someone commits (sexual) offence (*Birau*) with the daughter of a *Guru* with whom he is not entitled to enter into marriage; cut male organs (*Nalfal*) (Put him *Nel* for a period of a Seven years and then release upon whipping Forty Whips)
  14. If someone knowingly commits (sexual) offence (*Birau*) upto Seven generations from the *Mulpurus* in the blood relationship (*Haadnata*) or upto Five generations of the *Mawali* (maternal side) or mother of mother in law (*Budhi Sasu*), elder sister of the wife (*Jethi Sasu*) or *Samdhini* (mother-in-law of the son), kill him according to his caste. If someone knowingly



- commits (sexual) offence (*Birau*) with a woman who has come across *Patia* (purification rite) cut his male organs (*Nalfal*) according to his caste, even though she belongs to in the blood relation (*Haadnata*). God will save if he has to be saved and he will die if he has to die. (Put him *Nel* for a period of Seven years and then release whipping him Twenty Four whips. Put him *Nel* for Four years and release after whipping Forty whips if she has come across with purification rites in a case of blood relation)
15. If someone knowingly commits (sexual) crime (*Birau*) after Eighth and within Fourteenth generations in the same blood (*Ekahaad*) of the same caste or upto Sixth/Seventh generation in the *Mawali* (*Maternal*) relations allow him to strike the *Jar* if he is a husband. If he (the husband) denies to strike the *Jar*, cut the male organs according to his caste. Provided that, fine him at the rate of Twenty Five Rupees if his property amounts Hundred Rupees each in case she is a *Patia* even in such relations. (Put him in *Nel* for a period of Four years and whip Forty times and release. Provided that, fine Twenty Five Rupees if property amounts One Hundred each and release him after whipping Forty whips if she is a *Patia*).
16. It shall not be considered to be an offence after Eighth generation if it is to the maternal side and even *Gotra* is not different (*Naphirne*). If an offence is committed within Eighth generation punish as good as others as if they were not in the relation.
17. If someone knowingly commits (sexual) offence (*Birau*) from Fifteenth to Twenty First generations in the same blood (*Haad*) of the same caste, allow the husband to strike the *Jar* if there is a husband of such woman. If he does not strike the *Jar*, punish at the rate of Twenty Five Rupees if he has a property of One Hundred Rupees. Provided that, if the crime was committed with the *Patit* women in such relations, fine only Ten percent of the property.

18. If someone knowingly commits (sexual) crime (*Birau*) in the blood (*Haad*) relation after Twenty Second generations of the same caste, allow to strike the *Jar*. If someone denies to strike the *Jar*, punish Five Rupees on the property of the Hundred Rupees.
19. If someone knowingly commits (sexual) crime (*Birau*) toward the daughter side of the maternal relations (*Mawali*) of the father and mother; and with *Bhanja*, *Bhanji* within the Five generations from the *Mulpurus* and daughter without changing Three *Gotra*; cut the *Nalfal* based on the caste of the person. If someone knowingly commits such crime with a *Patit* woman in such relations fine him Ten percent of his property (*Aalmal*). In case there are changes in Three *Gotra* and it is Sixth generations form Sixth *Mulpurus*, it shall not be considered to be under any relative. It shall be treated as good as those person who does not fall under any relationship, and shall be punished accordingly. (Put him in *Nel* for a period of Four years; and release upon whipping forty whips, provided that fine Ten percent if one is a *Patit*)
20. If someone enters into the relationship of a *Meet* upon taking oath in front of the God; and if such a person commits (sexual) crime (*Birau*) with the mother of the *Meet* or wife of the *Meet*; cut his male organs (*Nalfal*) according to his caste. (Put him in *Nel* for a period of Four years and release upon whipping Forty whips)
21. If someone enters into sexual relationship to the daughter of any other person upon degrading (*Patit*) the caste and kitchen (*Jaat Bhat*), cut his male organ according to his caste. Do not cut such organs if the parents accept such person as son-in-law (*Jwai*); rather fine him Ten Rupees if he has a property of Hundred Rupees. If it is an inter-caste relation by a lower caste male with upper caste woman, kill him if he repeats same offence. (Put him in *Nel* for a period of Four years and release him whipping Forty

- whips or fine him Ten percent of his property if he is accepted as a son-in-law. If upper caste commits such offence put him in *Nel* for a period of Twelve years and release him upon whipping Twenty whips; kill the untouchable one if he commits such an offence)
22. If someone knowingly commits (sexual) crime (*Birau*) where one shall not be *Patit* from the *Jaatbhat* or a girl who has not mensurated (*Mahinawari*); fine him Ten percent of the property.
23. If there is a sexual relationship with any other man; and if it is committed by an unmarried person, having *Raj*, of the upper caste which may be degraded (*Patit Hune Jaat*) or a person of equal caste, cut his male organs (*Nalfal*) according to his caste. Do not cut *Nalfal* if the father accepts him as his son-in-law; rather fine him Ten percent. If a lower caste man commits it with the upper caste woman, where water is accepted in those castes (*Pani Chalne Jat*) totally cut the *Nalfal*. (Put him in *Nel* for a period of Four years and release him upon whipping Forty whips. Fine him Ten percent of property if he is accepted as a son-in-law. If such relation has been made in the inter-caste in the castes whose water is accepted (*Pani Chalne*) put him in *Nel* for a period of Six years and release him after Thirty whips.
24. If a man of the upper or upto same caste commits rape (*Jabarjasti Birau*) to a woman who already had a relationship with any other man or an unmarried woman already mensurated who is not considered to be degraded of her caste (*Jaat Patit*) from *Jaatbhat* fine him Two Rupees if he has One Hundred Rupees of Property.
25. If someone commits (sexual) crime (*Birau*) to a untouchable (*Chhut Hune*) and *Pani Nachalne* (from whom water is not accepted) caste like *Kasai*, *Kusule et al*; mansurated or not so mansurated; unmarried or married or widow woman; except otherwise a Muslim or *Mlechha* and he is indulged

- in *Bhat Pani* and caused for the same; fine him Sixty Rupees in a property of One Hundred Rupees, and also give him *Prayaschit* (recitation). For others fine Ten Rupees in such property. If someone is indulged (*Boria*), do *Damlus* and out cast him in the same cast (cast of the lady).
26. If a man of an upper caste commits (sexual) relationship (*Biraya*) to a married, widow or unmarried untouchable woman or girl like, *Kami*, *Sarki*, *Damai*, *Bhand* and others; and indulges (*Borecha*) in *Bhat Pani* kill him according to his caste. If such a man indulges any other person in *Bhat Pani*, do *Damlus* and outcast him in the same cast (caste of the lady). (If he indulges in *Bhat Pani* to such persons, put him in *Nel* for a period of Seven years, brand (*Damal*) him then release him. If he did not indulged any other person rather he indulges only himself, do *Damlus* and release him)
27. If a man of upper or similar/same caste commits sexual offence with a married woman whose husband is alive; fine him Five Rupees in the property of One Hundred Rupees in case the *Jar* is not stroked by the husband. If a lower caste man from whom water is accepted (*Pani Chalne*) commits sexual offence of an upper caste woman, allow the husband to strike the *Jar* and if he denies to strike the *Jar* cut the *Nalfal* of the criminal. (If a lower caste man commits (sexual) offence (*Birau*) to a woman of upper caste, put him in *Nel* for a period of Three years; release him whipping Fifty Whips)
28. If an upper caste or upto the same caste man commits sexual crime to a married woman who is not degraded in her caste even she enters into sexual relationship with any other man and it is in the caste in which *Jar* is not stroked, fine him Fifty Rupees if he has a property of One Hundred Rupees.

Courtesy: Law Related Some Historical Documents (Nepali) Lawyers Club, 2063 Pp 96-109