

let us premise that the word *Gentoo* means *mankid*, and included, originally, not only those inhabitants of *Hindustan* who profess the *Brahminical* religion; but the whole of the natives of that land. Now, by English statutes, it seems to be used in contradistinction to the word *Mohammedan*, when speaking of the people of *Bengal*.

The laws regulating the division of inheritable property are laid down with the utmost precision. Our Act with respect to the devolution of estates is simplicity itself compared with these rules and regulations. What is to be done in cases of the most complex relations and distant degrees of affinity is dealt with by the legislator with as much dexterity as one of his native jugglers shows in keeping up half a dozen balls at once. We are told that, if a man dies, or renounces the world, or for any offence is expelled from his tribe, his relations and kindred, or is desirous to give up his property, all his possessions, be they land, or money, or effects, or cattle, or birds, go to his son; if there be several sons, they all shall receive equal shares; if the son be dead, it goes to the grandson's son. Failing a descendant, the wife takes; if no wife, then the daughter or her descendant; failing all these, we are informed, clearly and distinctly, who of the collaterals is to take, until we find that, "if there be no grandfather's grandfather's father's brother's grandson, the property goes to the grandfather's grandfather's grandfather's daughter's son; if there be but one grandfather's grandfather's grandfather's daughter's son, he shall obtain the whole; if there are several grandfather's grandfather's grandfather's daughter's sons, they shall all receive equal shares." (What a comfort it must have been to a dying man to know all was so clearly settled! The lawyers in Charles' day who prepared the Statute of Distributions were short-sighted when placed beside the learned Pundits of Bengal.) But, alas! there might be no relation or connection at all; then the property of a layman went to the magistrate, while that of a Brahmin went to him who had taught the deceased the necessary incantations; if no teacher, then to the dead man's pupil; failing pupil, then to fellow-student with whom the deceased learned the scriptures; if there was none such, then to the learned Brahmin of the village.

These last provisions remind us that Maine shows that similar literary rights existed in the early days in Ireland. The old